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COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, JULY 9, 1887.

\$8,00 Per Annum, Postage Free.

NO. 17.

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THIS PAPER may be found on flie at GEO. P. ROW-Bureaut 1030 roe street, where advertising contracts may be made for it in New York.

The Rostrum.

MEMORIAL ADDRESS Delivered by

MRS A. M. H. TYLER, Before the Ladies' Aid Society, Beston, May 20th, 1887.

[Reported for the Banner of Light.]

We have not gathered to day as monrners, though touched by a recent sorrow, and many an individual soul may experience the opening afresh of some half-healed wound, or be awakened to a new desolation at the remem-brance of a voice that is hushed, or by a longing for the touch of a vanished hand; we have hope

nd joy. Neither have we come to discuss that old in Neither have we come to discuss that old inquiry over which sages and philosophers all down the centuries have pondered with intense interest: "If a man die, shall he live again?" for most of us have settled that question and believe there is but one intelligent answer: life is but once, and that once is forever; is eternal; that it ever hath been, is, and ever will be, and we cherish a profound pity for any living soul in the light of to day who honestly doubts the continuity of life in an undisturbed, unbroken consolousness after what is termed death. consolousness after what is termed death. We have come here with a reverent, sacred

purpose in our hearts, to revive in our memo-ries, to recall into our lives the names and faces of members of this Society who are no longer visible to our clay-dimmed vision, but having slipped the leash of their environment are, at their own sweet will, either here or yonder. It is both melancholy and instructive to consider how few years suffice to render the youngest, greatest, and most prominent of us, allens and strangers in the market-places, upon the streets arrangers in the market-places, upon the streets and in the homes of earth. It was the contemplation of this fact that led Mrs. Perkius, our President, in 1881, to suggest the observance of the last Sunday in May in memoriam of our departed members; and some of us recall her words. She said: "Let us have music, flowers and mediums, make it especially their day, and see if we may not allure them from their words. She said: "Let us have music, flowers and mediums, make it especially their day, and see if we may not allure them from their spirit-homes to give us some words of cheer." And so this memorial Sunday has become an institution with us, and we delight in the thought that, knowing it, they do come, every one of the seventy-three whose names I find recorded as having crossed with the boatman pale. No one of these was altogether saintly; they all lived in a world where very small interesting they all lived in a world where very small interesting the seek the perfect one. It hath ever been thus with earth's children, a Moses, a David, Peter and Judas were beaten by contemptible and insignificant fees, foes that lurk in every human pathway.

We have brought spring's earliest blossoms, emblems of human life, for to-day they are, in all their glory and loveliness, while to-morrow will see them fading, drooping, dead. Emblems, also, of human lives; no two exactly alike; the sense, of one delighting the sense, another

will see them fading, drooping, dead. Emblems, also, of human lives; no two exactly alike; the these two from one human habitation went to aroma of one delighting the sense, another sending forth no fragrance. Each plant has absorbed the rays requisite to the particular genus to which it belongs; one is red, another ranks were drafted two brothers, Mr. Barnivellow, another white; one delights and etc. yellow, another white; one delights and attracts by its fragrance, another repels, not because the sun has not shone upon all alike, but because each has appropriated according to its environment, its properties and powers. So the lives of men vary in their colorings, in the sweetness of their aroma, in the purity of their motives and the honesty of their purposes; not because God has forgotten to ingraft himself on any human soul, but because of imperfect organization, the prejudices, follies, superstitions, all that go toward the making of the folbles and peculiarities of individual hu-man lives; and more than these, because of the inexorable law of Karma, which is so little un-

The first departure recorded upon your memorial book is that of Mrs. Fessenden, in 1858, at that time President. Following are the names of Mesdames Whitney, Barnard, Brackett, Dana, Paul, bringing us to 1879, when Emily Cunningham, another President, laid aside her Cunningham, another President, laid saids her work and responded to a higher call. We have heard her worth rehearsed, and her portrait hanging upon our right is a continual reminder of her as she appeared when among us. The month following, Dec. 6th, 1879, is recorded the name of Dr. Henry F. Gardner, whose features are delineated upon the canvas near the door. This man's life would furnish a text for a full discourse. Independent of speech, scholarly, always on the move or on the watchtower, he was a bold, fearless leader in the defense of was a bold, fearless leader in the defense of Spiritualism and free thought. With words flery and effective, he hurled his resentments, not against men, but against bigotry, ignorance, intolerance and superstition. When he rance, intolerance and superstition. When he walked our ranks it was with no uncertain tread. When I think of him I recall the picture of Michael, the archangel, treading under foot the dragon. Becoming convinced of the truths of inspiration and spirit communion, he did with his might what his hands found to do, and took his place among the reformers, a very Lion of Judah. Following the name of this hero we read those of A. L. Clarke, Mrs. Smith, Mrs. H. S. Williams, at one time President, Mrs. Jane Sanborn, also a President, Mesdames Crosby, Warren, Gookin, Cheever, Felton, Davis, and then the well-known names of Aggie Davis Hall, Mary Hardy and Susie Nickerson White, a trio of effective test mediums, chosen because of organization and temperament, to be instruments or mouthpleces for communication between two states or conditions of life, be instruments or mouthpieces for communication between two states or conditions of life,
and thousands through them sought and obtained the proof of immortality, and thus crossed the threshold of Modern Spiritualism. Their
lives were one burden, one song, one message,
like the murmuring of the seashell, "the spirits
are here," and having borne their share of
anathemas, revilement and ostracism, they passed to their reward. The last test given by Airs.
Hardy was to an entire stranger, a new nurse
standing by her side, and while her hand was
growing cold and her lips white in death.

Does there come a twinge of remorse to any
one of us that we did not quite fully enough
that we did not sufficiently shield and protect

of any mortal, to invite through your organism any intelligence inferior to your own highest conscioueness or simply to minister to sordid, selfish purposes. Fire is an element that adds much to your comfort; yet uncontrolled by human intelligence what ravages it doth perform. The lightning may become your errand boy, but, unchecked, unbridled, it worketh destruction. So with human mediumship; intelligently guarded and cultivated, it be-comes a channel of communication between the soul and a high order of angelic ministration, whilst unaided, unguided and abused, it forms the subtle power that works out human de-

Next are the names of Mesdames Newton, Young, Kimball, Dana, Greenwood, Sweet and Mrs. Veazle, the first President of the Society, which at the time of her departure was twenty which at the time of her departure was twenty years old. Then come the names of Blackmar, Mansfield, Ham, Vinton, Dickenson, A. B. Child, Tubbs, and we pause reverently before the next as the name of one of the most wonderful mediums known to Modern Spiritualism, a name that was a household word in the home of every Spiritualist: Mrs. Fannie A. Conant, the gifted message bearer for the Free Circle Room of the BANNER OF LIGHT. A woman of strange experiences, deep sufferings, sharp trials, lofty purposes and noble fruits, "she was the channel through whom were transmitted more than ten thousand messages from mitted more than ten thousand messages from the spirit-world to this," and justly earned the title, "world's medium," as, more than any

title, "world's medium," as, more than any other, she had been at the service of all peoples and tongues. Her Biography, in the library of this Society, rich with incident and profit, will repay the reader.

The names of Calhoun, Franklin, Crowell, Dearborn, Martin, Souther, Brintnal, bring us to the year 1881, May 4th, on which day occurred the bearing to Mt. Auburn, that silent city of the dead of the earthly forms of two of our members, Mr. Henry Wood and Mrs. Mary Starbird. The former I remember as generous, earnest, quiet, decisive. Mrs. Starbird we recall as one having not a trace of gloom in her call as one having not a trace of gloom in her nature. The next two to hear and respond to the great summoner were our efficient President. Mrs. Addle Perkins, and our mother in Israel, Mrs. Mary Stearns. How well we remember these, and our sadness at their flight. How our feet faltered, and the way darkened before us when we saw they were no longer with us to point and lead the way! When I read Tal-mage's description of the triumph of the faith

mage's description of the triumph of the faith of some Christians as they have "gone down into the valley and shadow of the hill yarding the faith of these tab women, who, roowing no valley their transition. Mrs. Perkins, laying her white hand upon her couch, said, "If by turning my hand I could decide whether I stay or go yonder, I would not move it; I have tasted the apple of life on all its sides; I have drank of the cup of human experience to its dregs, and with forty-nine years am content"; while the simple child-like faith of "Aunt Mary" was no broken reed, but a staff labelled Knowledge, and she knew no fear. and she knew no fear.

Between the setting and rising of the sun

ful phase of spirit power, he was confident of his own immortality.

Next is written the name of Nellie Nelson, through whom the little spirit "Maggie" became familiar to us all, and then that of Mr. N. Warren, whose widow walks among us now. With pleasure we recall Susan Richardson, whose ready, willing, faithful presence we have sadly missed in all our plans and projects. Hers was the helpful hand, the reproving voice if needed, and the thoroughly anchored faith. Strong in her love and defense, she shed around us the sweet inspiration of an earnest life. Quick, impulsive in her nature, she had learned—perhaps in the companionship of her husperhaps in the companionship of her husband, whose sweet spirit of charity endears him to all who know him, and whose gentleness and humility are as effective as his words—but somehow she had learned to so temper her judgments with love and forgiveness as to inspire her associates with confidence and affection.

We remember the queenly step and brow of Mary Kramer; the faltering steps and slow, but unwavering faith of our elderly sister Lucia Sampson, Mesdames Works, Williams, Lee, Beckwith, Hathorn, quiet, unobtrusive workers in the vineyard. And again we pause and reverently trace the well known and well loved name of Martha Pratt, for years our faithful treasurer, whose portrait adorns our wall and cheers our hearts many and many a time. How she loved this memorial day, sweet peacemaker among us all. Next to husband and children we are pleased to believe she loved this Ladies' Aid Society. Her life, like the aroma of the We remember the queenly step and brow of Aid Society. Her life, like the aroma of the lily, must needs be quaffed by all who came within its sphere. We would fain linger about this blameless life and rehearse its fragrance,

but time forbids.

A trio of names—M. V. Lincoln, Winslow Glover and James Hobbs—busy men of the world in the days of their activities, and yet sometime, somewhere their souls had caught the glad refrain, and they all proclaimed to the world not only their belief in spirit communion, but that they themselves were mediums for such communion. Mr. Lincoln had been a graceful presiding officer, Mr. Glover a stanch friend, and Mr. Hobbs a warm supporter of this Society.

f this Society. Mrs. L. G. Richardson, possessed of a clear, logical mind, alert for our interest, hearing her summons December, 1885, left another vacant chair in our midst and an aching void in our hearts. The month following, Mrs. Susan B. Johnson folded her hauds and rested from her Johnson folded her hands and rested from her labors. Energetic, self-possessed and persistent, she was of the stock of which martyrs are made. It is said this lady posted the bills announcing the first Spiritualist meeting held in Charlestown, and when they were ignobly forn down, she nobly replaced them, nothing daunted by ridicule and scorn. Mrs. Edwin Tyler, faithful and true, soon followed; and now with memory's eye we see the bowed form of Mother Elizabeth Severance, as she modestly moved among us, another of those rare presences around which was thrown an atmosphere of peace and hallowedness. To her the stroke of death was the kindly stroke that should liberate

by a redoubled diligence and self-sacrifice on by a redoubled diligence and self-sacrifice on the part of each and every one. When this brother felt the pleasures of the world, its allurements and entanglements, slipping away, losing their attractions for him, if for a moment his faith wavered in a better world of grander possibilities and nobler achievements, he called to his side his faithful friend, Andrew J. Davis, who stood valiant and true to the last, with words of cheer and comfort. To his devoted widow, our sister, we tender love and sympathy; to all hearts touched by human sorrow we extend words of hope and cheer. Into the homes of Mesdames Waterhouse, Barrett, Stone, Lyon, Kemp and Foster, has come rett, Stone, Lyon, Kemp and Foster, has come during the year the unbidden guest, the silent messenger, and they in their turn, as do we all, have tried in vain to follow, or to pierce the veil as their loved one passed through, but over the threshold they could not step, nor of the glory catch a glimpse. The old, old curtain of mystery baffles us every time.

"It is we who may not cross over; Only with song and with prayer A little way into the glory We may reach as we leave them there."

To-day it becomes our sad duty to enroll a new name upon this memorial list, and this time it is that of Augusta Barnicoat, who sat and laughed and chatted with us here only a few days since. She had expressed a desire that when her soul should be released from clay, loved ones anywhyr, hould refer from your oved ones surviving should refrain from mourn ing and tears, and count it joy and gain that she should be permitted to rejoin nearly all her kindred, whom she believed to be watching and walting. We therefore give her joy of her new

These, friends, are our dead-rather are they our awakened, arisen ones. Not as the church sayeth, "these are they who have washed their robes" in an innocent man's blood, but rather these are they who, having lived and struggled with the realities of human life, have been led, as we expect to be led,

"As a fond mother, when the day is o'er,
Leads by the hand her little child to bed,
Haif willing, half reluctant to be led,
And leaves his broken playthings on the floor,
Silli gazing at them through the open door,
Nor wholly reassured and comforted
By promises of others in their stead,
Which, though more splendid, may not please him
more:

more:
So Nature deals with us, and takes away
Our playthings one by one, and by the hand
Leads us to rest so gently that we go
Bearge knowing if we wish to go or stay,
Being too full of sleep to understand
Head to the property of the stay of the

The Children's Kyceum

been of the head, not of the heart. Thank you for your remembrance of me, and rest assured that in the future as in the past, having "put my shoulder to the wheel," I shall endeavor to advance the car of progression a little ere l am

FRANCIS B. WOODBURY, Secretary, 35 School street. Boston.

The Closing Session of the season of Lyceum The Closing Session of the season of Lyceum No. 1, of Boston, was held on Sunday, June 19th, 1887. Our hall was crowded with attentive listeners and a full school. It being "Reception Sunday," we were indeed filled with pleasure to see so large a number of children and supporters of the Lynn Lyceum present, of which A. C. Robinson, a veteran Spiritualist, is Conductor, with able assistants. The children were invited to have seats with our children, and made a fine display in the grand march. During the session Mr. Robinson was called upon to speak, and in a few words said that it gave him great satisfaction to be with our Ly-

gave him great satisfaction to be with our Ly-ceum—to witness the efforts of the children crowned with success; if Spiritualism is potent crowned with success; if Spiritualism is potent in the future our children will have made it so; and if they are not educated in the facts and truths which we older ones are knowing to, we shall fall short of the grand duty which our cause lays upon us. Let us do all we can in this life for our children; having tasted of the spiritual feast ourselves let us bring up our

the spiritual feast ourselves let us bring up our children that they may become spiritually strong—that they may walk in the light of truth, comprehending in a truer and fuller degree God's eternal purpose with man.

The exercises of the day comprised: recitations from Miss Emma Ware, Louise Irvine, Flossie Butler, Hattie Dodge, Maria Falls, Jennie Porcelain, Flossie Wade; songs by Gracie Scales, Edith Jewett, Abbie Lawier and Eva Morrison: piane soles by Bertle Newton and Blanche Huston.

Blanche Huston.

Mrs. N. J. Willis, from Cambridgeport, in a few well-chosen remarks, congratulated the Lyceum on its full numbers, also on the efforts of Mrs. Butler, who had succeeded in bringing the Lyceum from the valley of despair to the mount of success.

mount of success.

In closing the sessions of our Lyceum for the summer months, we might in thought be carried back to the hour when we were in doubt if we, as a Lyceum, should live; whether by our efforts or through the kindness of well-wishers our school would receive the financial wishers our school would receive the inancial strength necessary to a continuance of its work. While we were in doubt, in uncertainty, in danger of failing, when all looked dubious, one who had been a worker in the ranks of Spiritualism many, many years, one who had been a leader in the Lyceum in the past, one who knew what work was, came to our assistance— Mrs. W. S. Butler; she viewed the situation and went to work, believing her present duty was to our children. She did not forget the appreciate these while they were in our midat? that we did not sufficiently shield and protect them? Then let us atone for our neglect by doubling our diligence and appreciation of those many goar and appreciation of the cross of mediums; and you who are endowed with the secred gift of mediumahip, know that it is no trifling matter to transmit messages from one world to another—it is no light thing that the tongue may speak the plerce beyond the realm of ordinary mortal vision. Of all beings on God's footstool your souls need to be free and pure, free from auger, envy, malice, and everything that shall attract and leave you to the control of indeveloped souls. Covet carnestly the best gifts, the holicest influences, and deny my right, or the right those dependent upon us for help, it must be the season that has passed, but one more tribuse.

Elizabeth Severance, as she modestly moved among us, another of those rare presences are presences are mode us, another of those rare presences. Mrs. W. S. Butler; she viewed the situation atmosphere of among us, another of those rare presences. Mrs. W. S. Butler; she viewed the situation atmosphere of death was the kindly stroke that should liberate a soul at peace with God and man, for she had liberate a soul at peace with God and man, for she had liberate a soul at peace with God and man, for she had liberate a soul at peace with God and man, for she had liberate a soul at peace with God and man, for she had liberate a soul at peace with God and man, for she had liberate a soul at peace with God and man, for she had liberate a soul at peace with God and man, for she had liberate as contain the years to our children. She did not forget the value of our children's life-work in the years to our children's life-work in the years to our children's life-work in the years to soul was to our children's life-work in the years to soul was to our children's life-work in the years to soul was to our children's life-work in the years to soul was to our children's life-work in the yea

umph she has achieved : On Wednesday, June umph she has achieved: On weanesday, June 29th, a grand pionio was held at Downer's Landing in Boston Harbor, and through her influence every child in our Lyceum—also of the Lynn Lyceum—was given a free ticket. May the children rise and "call her blessed" for

the children rise and "call her blessed" for the good times conferred upon them. Many of the thinking ones are almost assured of an ideal Lyceum. Our kind friend and worker has seen her work bearing good results. A marked improvement may be detected in the rendition of pieces given from the platform, under the tuition of Miss Lucette Webster.

under the tuition of Miss Lucette Webster.
In our conception of the work one more thing is needful: that the children should have a teacher—that there should be every Sunday a short time devoted to the all-important work of teaching to the little ones the facts and influence of Spiritualism. We wish to lead them to know themselves physically, intellectually and spiritually, to understand Nature's God through his works, and thus they will come to feel and understand that happiness is born of goodness of heart—that it is cradled in truth

feel and understand that happiness is born of goodness of heart—that it is cradled in truth and nursed by guardian angels.

In closing this session, one who has at all times been a grand worker, one whose name is well known, one who is a true Spiritualist at heart, was made the recipient of a valuable present of a gold watch-chain with "tiger eye" cameo charm, from the members of the Lyceum. Conductor Weaver said it gave him great pleasure to present the gift to the Assistant Conductor and Corresponding Secretary of the Lyceum, Mr. Frank Woodbury, [who had then arrived] as a slight token of the regard in which he was held by its officers and members. Mr. Woodbury responded in an appropriate manuer. manner.

manuer.

We close with the hope and prayer that we shall all meet again, and continue the work so successfully begun by our good and faithful friend, Mrs. Butler: and that she may still be led by good spirits, and her efforts be seconded and carried to full fruition by the officers and members of Children's Progressive Lyceum No. 1 of Reston. 1 of Boston.

An Old-Time Warning of Death.

The first volume of Dr. Samuel Johnson's 'Lives of the English Poets" records on page 226 a singular experience on the part of Wentworth Dillon, Earl of Roscommon, (A. D. 1634-1684,) son of James Dillon and Elizabeth Wentworth, sister of the Earl of Strafford. He was born in Ireland during the lieutenancy of Strafford, and when quite young was, on account of the disturbed state of the times politically, sent to Caen for education. While there

or your rame of the banner of Light:

On account of my being obliged to take charge of the arrangements for the funeral of Mrs. Hannah Ball, occurring at the same hour of the gathering of the Lyceum for its closing session, Mr. Alonzo Danforth kindly consented to report the proceedings in full, (as subjoined,) and also give a brief review of the season's successful work under the leadership of Mrs. W. S. Butler.

To the kind friends who honored me so unexpectedly with a beautiful present, allow me to say, I have endeavored to do my duty; like allow or your rame.

account I had from Mr. Knolles, who was his governor, and then with him—since secretary to the Earl of Strafford; and I have heard his Lordship's relations confirm the same."—Aubrey's 'Miscellany,' ed. 1036, p. 89.

"The present age is very little inclined to favor any accounts of this kind, nor will the name of Aubrey much recommend it to credit; it ought not, however, to be omitted, because better evidence of a fact cannot easily be found than is here offered, and it must be by preservthan is here offered, and it must be by preserving such relations that we may at last judge how much they are to be regarded. If we atay to examine this account, we shall see difficulties on both sides: here is the relation of a fact given by a man who had no interest to deceive, who could not be deceived himself here is, on the other hand, a miracle which produces no effect; the order of nature is in-terrupted to discover not a future but only a terrupted to discover not a future but only a distant event, the knowledge of which is of no use to him to whom it is revealed. Between these difficulties what way shall be found? Is reason or testimony to be rejected? I believe what Osborne says of an appearance of sanctity may be applied to such impulses or anticipations as this: Do not wholly slight them, because they may be true; but do not easily trust them, because they may be false."

"We talked of belief in ghosts. He said, 'Sir, I make a distinction between what a man may experience by the mere strength of his imagination, and what imagination cannot possibly produce. Thus, suppose I should think that I saw a form, and heard a voice cry, "Johnson, you are a very wicked follow, and unless you repent you will certainly be punished '!' my own unworthiness is so dealy impressed upon my mind, that I might imagins I thus saw and heard, and therefored should not believe that an external communication had been made to me. But if a form should appear, and a voice should tell me that a particular man had died at a particular place, and a particular hour, a fact which I had no apprehension of, nor any means of knowing, and this fact, with all its circumstances, should afterward be unquestionably proved, I should in that case be persuaded that I had supernatural intelligence imparted to me." "Boswell by Groker, p. 138.

WHAT'S IN A NAME ?-Sometime during 1862 WHAT'S IN A NAME?—Sometime during 1802
John Wilkes Booth was playing in Washington,
and at the close of his engagement he was tendered a benefit. Edwin Booth, being in the
city at the time, attended, and went behind
the scenes to congratulate his brother on his
large audience. As Edwin stood conversing in
the wings, a popular character actor, who had been giving imitations of noted actors as his share of the programme, came off the stage and began preparing to respond to a tremendous

What next?" asked Booth. "I am going to give you in the 'Solliouy," said the specialist, pervously; "but with the original looking on I know I shall make a mess of it."

of it."

"I say, Ned," said John Wilkes, "I have an idea. Go on and imitate yourself."

The proposition struck the tragedian as a comical one. Hastily putting on the mimic's wig and buttoning up his coat, he went on and delivered the speech of the melancholy Dane. The next morning the National Intelligencer said that the imitations ruined the performance, each being worse than the others, "white that of Edwin Booth was simply vile enough to cause that famous actor to shudder in his shoes could be have but seen it." Mr. Booth was of course much flattered (!) by his failure to successfully imitate himself; while the remarks of the Intelligencer may be safely charged to that the Intelligencer may be safely charged to that feeling too often shown on the part of the press to bow before a name, and to condemn, unques-tioningly and unstintedly, true merit which has not yet attained to recognized eminence.

She (parrot in one hand, dog in the other)-" Yes, Rdwatti, we've got everything, I believe—but where's the baby?" He—"Why, I gave it to you!" She—"I know; and I gave it back to you!" He-" Well, by jinks! if I have n't gone and left it in the parlor car!"

Written for the Banner of Light. THE ANGEL OF TWILIGHT.

BY GENA SMITH PAIRFIELD.

Crowned with the golden day's last, sweetest smile-Half veiled in night's first shadow's silvery gray, Thy gentle kiss in stlence links the two A moment only, then apart they drift away.

Boftly and tenderly with breath of peace, Thou wocest us to soulful reveries; We lean our tiled heads on thy calm breast, Where discords lose themselves in love-sung melo-

Topon thy robes cling thoughts borne from on high, Which touch with mystic power our care-dimmed

And hearing dulled by life's tumultuous surge, And lo ! we hear and see the inner truth and light.

Welcome, inspiring guest of twilight hour !. Thou weav'st the love of earth with that of heaven.

And bring'st the angels near, our cherished friends, Whose lives are to our own still more completely

Banner Correspondence.

Massachusetta.

BOSTON .- A correspondent furnishes the following : " Queen Victoria's Jubileo was celebrated at 478 Shawmut Avenue, on Monday evening, June 20th. The exercises consisted of readings, recitations, vocal and instrumental music, and an oration and poem delivered inspirationally by W. J. Colville. The rooms were filled to their utmost capacity. Two por traits of Queen Victoria were on exhibition, the one representing her as she appeared when a maiden of nineteen summers and just invested with her regal robes and dignity, and the other as the looks now-a kind and venerable matron. A profusion of choice flowers, principally roses, gave a festive appearance and contributed a delightful fragrance to the apartments; after the exercises, these offerings were taken to the City Hospital; a collection amounting to fifty dollars was taken for the relief of deserving though

destitute widows and orphans. In the address, Queen Victoria was spoken of in terms of affectionate esteem; her motherly character and many womanly virtues were the subject of espe cial culogy; the events of the past fifty years were hurriedly sketched, and the influence of the British Empire on the rest of the world received especial comment. The poem on the name 'Victoria' was pro

nounced a very able effort. Mme. Fries-Bishop and Mr. Colville sang inter national songs and English ballads with fine effect and last, but certainly not least, Mrs. Helen Stuart-Richings recited 'Curfew shall not Ring to-night,' in a manner to call forth thunders of applause. Mrs. Richings is deservedly a great favorite wherever she is known, both as a woman, an orator, and an elocu

Several mediumistic persons present declared they naw Benjamin D'Israeli inspiring Mr. Colville, and the presence of Victoria's faithful servant, John Brown, was also feit by several sensitives on the above occa-

BOSTON .- P. W. P. writes: "One of those good old-time receptions, where spirit friends have full sway and hold communion with mortals here in earth life, was tendered to 'Alfreda,' the gentle Indian con trol of Mrs. Eva L. Downs, at the residence of her father, Mr. Pratt, 16 Lexington street, Charlestown District, on Wednesday evening, June 22d, where a large gathering assembled to pay tribute on the anniversary of her controlling her medium.;

Among the guests of the evening were Mr. and Mrs Eben Cobb, Mrs. Maggie F. Butler, Mr. and Mrs. Charles Odiorne, Mr. and Mrs. Shackley, Mrs. Waterhouse and many others unknown to the writer. Re marks were made by Mr. Cobb and others.

The festivities were interspersed with singing and instrumental music by Mr. Peak; the rooms were fragrant with choice flowers, and many presents were tendered to 'Alfreda,' who, during the evening, controlled the medium and gave some remarkable tests, as also did 'Pond Lily' and 'Wild Flower.' At about ten o'clock the company were invited into the diningroom, where half an hour was devoted to the partaking of refreshments. The medium and her sister, Mrs. Albee, did all in their power to make the occasion a pleasant success, which it proved to be in every par-Moular.'

GREENWICH .- A correspondent writes: "The Liberal Church suspended its meetings Sunday, June 26th, to open again in September. All the seating capacity of the house was utilized, with many persons standing in the vestibule.

The surrounding towns were well represented-delegations being present from Belchertown, Amherst. Orange, Athol, Enfield, Dana, also Boston and Leon

The desk and platform were beautified with wreath of flowers, the spontaneous offering of friends from far and near. The speaker was Mrs. Juliette Yeaw; the subject of discourse : ' The last enemy that shall be destroyed is Death.'

After a brief intermission the Lyceum exercises were holden in the auditorium, most of the audience remaining—the children occupying the front seats.

The recitations, etc., were many and varied, consisting of reading by Mr. H. W. Smith; reading by Mrs. Johnston and little Crette Southworth; recitation, 'Friendship, Love and Truth,' by Edna, Bessie and Lena Johnston (each bearing a banner inscribed with the above); recitation by Neille and Mabel Nevins; recitations by the little Johnston sisters (each presenting Mr. Smith with a bouquet of flowers). Miss Grace Smith beautifully rendered 'How Jane Conquest Rang the Bell.' Mamie Southworth gave a fine regitation, also Susie Johnson, Cretie Southworth and Mabel Nevins. Mr. Frank H. Pope of the Boston Globe gave with fine dramatic effect 'The Vagabonds,' and Mrs. F. H. Pope recited ' Margery Miller.'

After a few remarks by Mrs. Yeaw the exercises were closed with the 'Banuer march and song,' the beautiful line filing upon the platform and singing, · Vallant Men.' and with the final words, ' The Victory is Won,' enthusiastically waving their banners, at which point the little children at the front remained kneeling in attitude of prayer, while the' Benediction Hymn' was sung. The scene was touching, and the effect left upon the audience will ever remain in mem-

There were general expressions of regret that the parting hour had come, mingled with pleasant anticipations of the opening service Sept. 18th, at which time Mrs. Yeaw will be the speaker."

BOSTON.-Wm. W. Ayres writes: "On Monday evening, June 27th, as noted in the BANNER. a farewell reception to W. J. Colville occurred at 478 Shawmut Avenue, this city. It was my wish to express on that occasion the following appreciative sentiments; time, however, falling for me so to do. I now place crowded, some seventy-five additional chairs having them before the public through the vehicle of your col-

Our esteemed friend, Mr. Colville, has been able, by hi own powers and those of his eloquent guides, to draw slike from the fountains of earthly wisdom and the laboratories of the skies that which has given us instruction regarding things new and old—the same to our great pleasure and moot.

while we acknowledge his work in strengthening our faith and hope, we should not forget the influence and support constantly shforded him in his ministrations by a very calitivated and worthy Bishop, whose sweet atrains of vocal manife have done so much to cheer and to elevate.

And in-spite of the innate love of liberty and independence which both these friends possess, it is a fact that in the domain of harmony they have been accompanied, organized and led by a popular and scientific English King, beech a melodious trians we shall long and happily remember.

PLYMOUTH.-A correspondent writes: "J. Frank xter paid an interesting visit recently to Plymouth Donity, and was privileged to do a good work here. Mr. Baxter is very popular, both as a gentleman and a spiritual advocate, throughout this county, owing to the fact, no doubt, that Plymouth is his birthplace, and was his religious the first wonty five years of his life. He is consequently well, known, and everybody herestouts enjoys his true condence. In Flymouth he was developed as a medium, and many date their ac-sectance of Spiritualists from some remarkable evi-Tries Blabon Street 1 11/1

dence, either in physical or psychological phenomena resulting from his wonderful mediumship, especially in conjunction with the late Dr. Benjamin H. Crandon. 80 'when Baxter comes' to Plymouth County, full houses are assured, and further be it said, his popularity continues to increase."

New York.

NEW YORK CITY. - George H. Perine writes: lar speaker, Mrs. Nellie J. T. Brigham, who is doing a itualism, I think, in time might become the religion of

our country.

The President of the First Society, Henry J. Newton, an honest, kind and generous man, should have better support in forwarding the noble work he has when its services are resumed in the autumn.

The People's Spiritual Meeting will continue. Although many of our people are away during the summer, there are always strangers enough in the city to make up a good congregation there.

The regular Sunday afternoon services have been resumed at the Perine Mountain Home, Summit, N. J. A large number of representative Spiritualists from New York and vicinity were in attendance at the Second Anniversary service, held on Sunday, June

The People's Spiritual Fraternity of Newark, N. J. continues to hold its meetings—which are well attended-every Sunday evening at the Liberal League Hall, 177 Halsey street."

NEW YORK CITY .- "B. M. L." writes: "Sunday June 4th, was the Fourth Anniversary of the People's Meeting, conducted by Mr. F. W. Jones, at Spencer Hall, on 14th street. The exercises consisted of singing, reading, by the Conductor, of Emma Train's poem, The Upward Groove,' and an appropriate anniversary poem by Mr. Richards, followed with remarks from Mr. Sheldon, Mr. Ellsworth and Dr. Lawrence, after which Mrs. Brigham gave one of her beautiful and practical discourses—beginning with a proposal to give her time every Sunday afternoon to missionary work in any part of this city, where spiritual light is so greatly needed, closing with a poem. The inspiration of the address and of the poems was of a high order.

Mr. Jones by his constant efforts is doing a good work for the demonstration of spiritual truths, developing mediums, in speaking, giving public tests, etc. Recently he has opened a hall in Brooklyn for Saturday-night conference meetings, which are creating quite an interest. Prof. Militz has been giving a series of experiments in psychology under his auspices, which have been well attended and quite successful. Mrs. Goodwin made a good impression at one of these People's Meetings not long since by giving a lecture on mediumship. She also spoke very acceptably be-fore the New York Spiritual Conference.

Dr. Joseph Simms, the distinguished physiognomist, gave a grand lecture before the Liberal League a short time previous to its adjournment for the summer. He has just issued the eighth edition of his great work on Physiognomy, and is sending it gratuiously to the principal libraries in this country and abroad. He is one of the few eminent natural scientists who are willing to investigate and acknowledge the truths of Spiritualism, even when to do so causes a sacrifice of friends and money. He leaves for the Old World in a few days, and will journey east until he arrives in California, where, with his amiable wife, he intends to make his future home, and

brought him from the house; they were new ones bought that day. He washed them, rubbed them dry. out a small piece of slate-pencil between them, and requested me to hold them with himself. Myself and wife and Mr. Barnes then joined him. Shortly, to my surprise, we all heard the sound of writing, and soon three raps. At the request of the controlling spirit of Mr. H., I opened the slates and found written on the inside the following:

'FROM THE SUMMER LAND.

Dear Ones at Home:

This is a pleasure to my spirit to be with you, the ones I love so well. I have been a spirit student for some time, and now hope to continue on in the good work of helping those on the earth-sphere. I will do all I can for Brother Pall; tell him to attend to sit-

From your child in spirit-life, REBECCA A. CAMPBELL.

best plans of life on earth. She will turn from the direct route from Omaha to San Francisco to visit any Spiritualists or truth-seekers who wish to hear her angel guides, and respond to any calls between here and Omaha."

MADISON .- G. H. Brooks writes: "I have returned home after nearly nine months of hard work, and I assure you it seems good to be once more under my own vine and fig tree. I have had a very successful "Bunday, June 26th, closed for the season the serengagement, had good houses, and can say our cause vices of the First Society of Spiritualists, and its regulation when the West is in a very healthy state. We are constantly receiving in our ranks the best of people and grand work, will spend her vacation at her home and fulfill engagements in different parts of the country. If we had more such speakers as Mrs. Brigham, Spir-from their neighbors in the East. They who go to the Wild West,' as the people in the East designate it go to make money, and the higher faculties are many times left to take care of themselves. The free and easy way of the West soon has its effect on them, and spiritual thoughts lose many of their charms. But for so long been engaged in; and it is hoped that an in- all that the Spiritualist meetings are well attended, creased interest will be manifested in this Society and an interest awakened to investigate the claims of our philosophy.

Topeka has a good Society, that is endeavoring the best it can to educate the people in spiritual truths. Kansas City has done a good work this winter. I was there over two months, followed by Bro. Howe, who remained five, and if there is not a better understanding of our philosophy it is not Bro. Howe's fault. The Society which I helped to organize in Osage City, Kan., is still at work in a quiet way, and I am informed is doing much good. There are not very many there, but those who are have become harmonized. and are working nicely.

Wichita has gone wild on real estate, so that the Society fell asleep soon after I left, to turn its attention to material things, but I hear its members have aroused again ; how long they will remain awake is not known; it is to be hoped some time, for there is excellent material there for a strong society.

Denver, the Queen City of the land, is strong in the knowledge of our thought. There has been excellent attendance and good feeling, and I trust a work done that will last. Unity church has quite a sprinkling of our people, who think they can carry water on both shoulders. While I was with the friends in Denver, the Society became reorganized, and put on a basis that if held to will bring it success. I left Bro. Larkin to take my place, and I know the friends will be well fed through his teachings. I shall remain at home some little time, and will answer calls for funerals and weddings, and am open for fall and winter engagements. My address is 124 Charter street, Madison, Wis."

Kentucky.

LOUISVILLE .- Dr. McAboy, Vice President of the Spiritualist Association writes: "A few words in regard to the progress of Spiritualism in our city: The last week of May the people were instructed by the guides of Mrs. A. M. Glading, of Philadelphia. Although a week-night meeting, she was greeted by a large and appreciative audience, and her clairvoyant tests were very convincing of spirit presence. Her exercises were followed by Mr. Edwin Powell, whose tests were called remarkable for their accuracy and very convincing to those who received them of the fact that there was an intelligence outside of himself, his guides asking for ekeptics to rise from their seats that they might receive some evidence of a personal character that their spirit friends were present.

Our Society is in a flourishing condition, organized under the law of the State of Kentucky, which organization protects our mediums from that unjust statute which taxes them two hundred dollars for the privilege of exercising their medial gifts. On June 1st we

sext until he arrives in California, where, with his
amable wite, he intend to make the fature home, and
devote his time to literary and scientife pursuits.

Dr. Bablitt has opened his college for magnetics,
and the writer is one of this class who are all deeply
interested in his chromopathy, etc. He is describably the fact that an admission
function to the private is one of this class who are all deeply
interested in his chromopathy, etc. He is described in the state of first cent was charged, our people turned out
from the writer is one of this class who are all deeply
interested in his chromopathy, etc. He is described in the state of first cent was charged, our people turned out
from the writer is one of this cent was charged, our people turned out
from the writer is one of this class who are all deeply
interested in his chromopathy, etc. He is described in the state of the private in the control of the We feel like saying to such mediums as Messrs. Rothermel and l'owell, God speed, for in that one séance there was undoubtedly more good done in convincing mortals that spirits do return than in all others held during the past year in our city."

Town.

MAQUOKETA.-Mary E. Preston, Secretary of the Spiritualist Association, writes: "The work in this place is being carried bravely on, though sometimes at great disadvantage and sacrifice to the faithful few who have resolved that this shall be a center of liberal thought and spiritual truth, from which shall go out many rays to enlighten those who are prepared to receive the light. Public sentiment has been, and still is, to a great extent, against us, but we are systemat-

a beauty not of earth. Her features were plainly discornible, and she looked every inch a queen. An Egyptian belonging to the same band came. The grandeur and majesty of his bearing filled me with awe indescribable as I gazed upon his features.

Lily, a little girl five years old, also delights the circle with her childleh prattle, and often materializes and grants the boon of a kiss to the sitters. May God and the angels bless this good medium."

Maine.

BOUTH MONMOUTH .- A correspondent states that Frank T. Ripley recently delivered two lectures in this place to good acceptance. His tests-forty-two in all-were mainly recognized as correct.

Vermont State Spiritualist Association

REPORT OF THE QUARTERLY CONVENTION HELD AT TYSON, JUNE 17TH, 18TH AND 19TH.

The weather was beautiful; nature was dressed in royal robes of green. A sweet spirit of peace and harmony seemed to hold all things in its embrace, as singly and in groups the friends and advocates of religious rights were seen wending their way to "Liberty Hall," where the Convention was opened in due form at 2 o'clock Friday afternoon, by the President, Mrs. Abbie W. Crossett, who, after music and song by C. L. Prouty, of Bartonsville, gave some excellent opening remarks. Music and song, "Shall we Meet Beyond the River?" Conference opened by Bro. D. P. Wilder. Bro. A. F. Hubbard, Esq., followed with an address, in which he paid a tribute to the effective life-work of our dear visca eiter. Nellis I. Kenyon. work of our dear risen sister, Nellie J. Kenyon; who was seen by a clairvoyant present to approach the edge of the platform, and smilingly drop a beautiful wreath of spirit flowers on the speaker's brow. Lucius Colburn made some excellent remarks, after which a song by Mr.
Prouty, an instructive address by Mrs. Crossett, and more music closed the session.

Evening Session.—The President in the chair.

Evening Session.—The President in the chair. Conference of thirty minutes, opened by Mrs. S. A. Wiley of Rockingham, who spoke feelingly and well; followed by Mr. Stevens and Lewis Josselyn. Music and song. Lecture of the evening by Geo. A. Fuller of Dover, Mass. His theme was, "What of the Dead?" which he spoke of as being the most absorbing subject agitating the different schools of religious thought. It was a grand lecture, and was listened to by a good sized and appreciative audience. Mr. Prouty sang a popular song, after which Mrs. Gertrude B. Howard of East Wallingford occupied the platform and gave these

ence. Mr. Prouty sang a popular song, after which Mrs. Gertrude B. Howard of East Wallingford occupied the platform and gave these names as those of spirit friends present: George Rand (a shoemaker) of Reading, Levi Clough of Granville, Eunice Buswell, — Bowker of Bartonsville, Amy Pollard, Mrs. Nancy Green, Mary Carpenter (wife of Nelson C. of Plymouth), Uncle Church of St. Albans, old Prince the black man. Henry C. Wright, Achsa W. Sprague, Nellie J. Kenyon, and Dr. Henry O. Wright. Saturday Morning Session.—Opened at 9:45, Mrs. L. O. Weeks in the chair. Music by Mr. Prouty, who sang of "Charity." Conference opened by George A. Fuller, followed by L. O. Weeks, Lucius Colburn. Frank Reed, and others. Mrs. Weeks then introduced as the speaker of the morning Mrs. Abbie W. Crossett, who gave us one of those lectures which have tended to make her so dear to us all. Song by the choir. Séance by Mrs. Eunice R. Morgan, of Woodstock. Names given: Chris. Shaw, Isaac and Eben Shaw, Ira Barton, of Ludlow; Sada Haskell, of Reading; Dorothy Morgan Bedell, Betsy Blanchard, Isaac Morgan, Hosea Vaughn, Delia Davis, George Barrett, Linwood Weeks and Nathan Lamb. After music and song, beautifully rendered by the choir, composed of Charles Garnetter. Mrs. Charles H.

be recognized by him, while with opened spiritual vision he could see the spiritual forms who are ever present with us, and hear them speak their names, and often their place of resi-dence when living on earth. He first saw Har-vey Howes, then Mr. Hubbard and Mr. Perry, then old Grandfather Chamberlain, who said he then old Grandfather Chamberlain, who said he used to be Sheriff of Windsor County; Achsa W. Sprague, Ephraim Sprague, — Thorn, J. H. Benson, Paul Dillingham, Benjamin Baker, L. Cobb of Wallingford: N. W. Damon of Proctorsville; Z. Glazler, John Gregory, John Straw of Stowe; J. M. Henry, Silas Jennings, Dr. Jenness, M. H. Powers, Wm. E. Green, C. G. Coolidge, E. Bradley, J. Conley, M. B. Lincoln, N. D. Goss of Barre; Barnard Langdon, E. V. Wilson, a Mr. Harrington, who came to Dr. E. A. Smith; John Harrington, Nearly all recognized.

a work of informer three-main to active public. I will be stand to be stand to

dings, A. A. Anderson, Carrie Fuller (wife of Byron Fuller), Sarah Black, John Stickney, Moses Barrett, John Forrest, W. Harrington, Ida Gates, Judas Merritt, Susan Marble Vaughn, William Green (his wife Edna and daughter Helen are here), Mrs. H. O. Hadwin, Helen Prouty, Hannah Dustin, Pierce Parker and Ella Spaulding of Reading. Resolutions of thanks were read by the Seoretary and adopted by the Convention, thanking all who had so kindly and generously sided us, Tests were nearly all recognized during the Convention. After song by Messrs. Stoddard and Pronty, the Convention closed its sessions at Tyson, without locating the October Convention, of which an announcement will be made hereafter.

A feeling of deep satisfaction was shared by all who had helped carry on the Convention which was a grand success every way, the large which was a grand success every way, the large-attendance surprising even the most sanguine. I think the grove held the largest audience I have seen on such an occasion. The managers desire to especially thank the singers for the part they sustained so well. It is with heart-felt gratitude to the noble band of workers still in the form, and the still larger band on the other side, that I respectfully submit this report.

LUTHER O. WEEKS, Sec. Proctorsville, Vt., June 10th, 1887.

Grove Meeting in Michigan.

To the Editor of the Banner of Light: On Sunday, the 19th of June, was held the second regular spiritual meeting of the season at Wager's Grove, three miles north of Dewitt, where were gathered about four hundred people to listen to the inspirational discourses given through the mediumship of Mrs. Walton, of Williamstown, Mich., assisted by Mrs. Carrie May, of Dewitt. Mrs. Walton is one of the pioneers on the Spiritualist platform, and possessed of rare mediumistic powers, delivering her addresses with all the grace and eloquence of an orator. The subject of the morning discourse was "The Harmonial Philosophy as Contrasted with the Teachings of Orthodoxy." The address was preceded and followed by poems on subjects given by the audience. Both lecture and poems led the skeptical orthodoxical brethren of different denominations, who

cal brethren of different denominations, who were there in great numbers, to think in a way that can have but one ending. I care not what: may be the creed or sect; if they will but commence to investigate the Spiritual Philosophy with earnestness and candor, they cannot fail to be convinced of its truth.

Services for the afternoon commenced with a poem for a lady present entitled "My Loved Ones Gone Before," showing that the change called death is but a change for the better, and that to mourn the departure of our loved ones as gone from us forever, is but the relic of a hygone age. The discourse was in reply to the question, "Why do many people investigating the Spiritual Philosophy require so many texts before being convinced of its truth?" The discourse left an impression on the minds of those who heard it, that sooner or later will bear much fruit. Mrs. Walton closed the exercises, by calling for three subjects for a poem which she would blend into one. The subjects given were "Heaven, Earth and Hell." Mentally calling on her trusty guides, in a few seconds duration she gave one of the grandest poems, blending the negatives of heaven, the terrore calling on her trusty guides, in a few seconds duration she gave one of the grandest poems, blending the pleasures of heaven, the terrors of hell and the duties of earth in one grand theme; inculcating the truth that all might see they were but one in reality, if they would but live according to the counsels of their loved ones gone before; that as we leave this life so do we enter the next, but with increased facilities for improvement and progression; pleading that our watchword be purer lives, better actions and holier thoughts, thus preparing ourselves to enter life in the happy Summer-Land, and fill a sphere of usefulness that will be a credit to the earthly life.

St. Johns, Mich., June 20th, 1887.

title them to be termed inspirational. They are of various degrees of merit, and spiritually-minded readers will find in the collection much that accords with their hopes and anticipations of a better life.

INFANT PRAISES. Edited by J. R. Sweeney and W. J. Kirkpatrick. Long 16mo, boards, pp. 128. Philadelphia: John J. Hood. A collection of songs, hymns and music, specifically

ermed "sacred," for evangelical Sabbath schools. CASSELL'S NATIONAL LIBRARY. - This series of tandard works at a dime each has reached its seventyourth volume, the recent issues being. The Discovery of Guiana, and The Journal of the Second Voyage Thereto," by Sir Walter Raleigh; "The Natural History of Selburne," by Rev. Glibert White, A. M., two volumes; "The Angel in the House," by Coventry.
Patmore; "Murder as a Fine Art—The English Mail

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Panner of Pight.

BOSTON, SATURDAY, JULY 9, 1887.

Looking for a Messiah.

We have more than once made reference, briefly and otherwise, to the remarkable lectures in this city by Rabbi Solomon Schindler, of the Jewish faith, on the subject of Messianic | who could trace his descent from David, and Expectations, etc., and always in an appreciative, if not admiring, way for their broad intel-Algence and firm liberality of sentiment. We now return to his first lecture in the series for the purpose simply of recapitulating the several points of which the succeeding lectures were but an expansion and illustration.

Ideas, said the Rabbi, at the outset, are as mortal as men who are their exponents. Their origin and life are similar to that of any human being. They are limited, as mankind is, by time and space. Ideas pass an embryonic existence before they are strong enough to bear the light and the changing temperature of the world. They pass a term of childhood, during which they are subject to all kinds of diseases, and the weak among them die fast, like the infants in a crowded city. Those that survive grow to manhood, fight their battles, and not soldom conquer the world. When they have fulfilled their mission and exhausted their vitality, they enter into a period of decrepit old are, and command respect and reverence on that account chiefly. Every day, however, brings them nearer the grave, and after a few convulsions they pass away unnoticed.

But before they are buried disputes will spring up as to whether they are really dead. Many people refuse to believe that ideas which have wielded so much influence and power so long can ever die. They cannot bring themselves to believe that they are any more than asleep for a time, or in a trance, from which they will shortly awaken. And those who dewended on the departed idea for their sustemance, fear chiefly the loss of their support and are unwilling to surrender their privileges. They, too, are opposed to a hasty burial. On the other hand, the health officers-reason and common sense-insist upon the necessity of the burial, claiming that the process of dissolution will be accompanied by poisonous exhalation which will infect the neighborhood with the germs of disease. Thus the defunct idea is finally buried in spite of all remonstrances, and posterity either passes by its grave with indifference or places a wreath of evergreen on it, as it may chance to be.

Ideas are dying away, said the learned Rabbi. an and with almost every generation, their death affecting only those who stood in near celationship to them. The Israelites of this generation have witnessed the death of an idea which was conceived more than two thousand years ago by the Jewish nation; which passed its childhood, manhood and old age under its of its numerous pages. The best equipped men protection; and which now has expired after a dong and marvelous career, never to be revived again. That idea is the hope of the Jewish nation in the advent of a personal Messiah who would collect the scattered remnants of Jerael under one banner, reestablish them in Palestine, rebuild Jerusalem in its former glory, and make Zion the capital, not only of the Holy Land but of the whole world. The purpose of the Rabbl's series of lectures was to demonetrate the fact that such an idea was dead and should be buried.

The reason, said he, why the Jews, who have dived in every country, are still held in distruct, Toreign element only, is because they are tutes knowledge, and does not depend on any supposed to regard the country they happen to such naked and dogmetic assertions as this dive in as only a temporary domicile, to yearn writer sneeringly and insultingly indulges in. for a return to the land of their forefathers. It is at least to be assumed that people are genand to impatiently await the time when a Mesaish shall appear among them, and not only re- and do not; need help from those who merely store our political independence but make them masters of the world. In this matter, themselves truthfully in things of such import. however, the Rabbi said their neighbors were and are entirely mistaken. Not one of them .cares to leave this country except on a visit: not one of them harbors any love for Palestine not been able to restore the dead to life, make an his heart, unless it be in that sort of esteem an which classic ground is held by all men of sculture; and not one of them expects the adwent of a Messiah. Modern Judaism has long saince discarded the hope in the advent of a Messiah...

Christians generally believe that it is a distinguishing feature between the Jews and themselves that the former believe the Messiah will come, while the latter believe that he has come. Rabbi Schindler thought it was high time that an attempt be made to enlighten professing. Christian people on this subject, and show to them the tomb in which the Messianic expectations of the Jewish nation are buried. But the Jows are not by any means wholly in fault for the prevalence of such a belief. The truth is, that when they confess that they no longer exspect a Messiah, the intelligence strikes at the goot of the Christian belief itself. The whole structure of the Christian faith rests upon the beltef of the Jewish people in the advent of a Messiah. Hence Christians do not know at present whether they would prefer that the Jows be indifferent citizens, or indifferent to Messianic expectations,

Hence the duty that devolves on the Jewish people to show to the Gentile world that Messianic expectations are not essential to Judalsm, that it can exist without them, that the Jewish mission is not restricted to Palestine, and that Marael itself is the Messiah whom God has destiped to enlighten the nations of the earth. The Messianic ides, said the Rabbi, had originally a political, and by no means a religious or epiritual tendency. It was a mental disease, a mania, an epidemic, breaking out at times of great national calamity. These epidemics rebook is admirably adapted for reading in public at
meetings where an adequate speaker is not procurato the eighteenth century.

The word ! Messiah! itself is of interesting derivation. The Hebrew word Mashach" means to spread an olly substance over a person or an object; from the start, it implied a sanctimonious ceremony. The ceremony of gouring oil upon the head of a person meant, to consecrate blu for a high public position. The high priest alone was anolyted under the hierarchy provided by the Mosaic constitution. The high priest alone was anointed under the beniessan to site some of Mr. Forster's utterances, the high priest alone was anointed under the beniessan to site some of Mr. Forster's utterances, the high priest alone was anointed under the beniessan to site some of the first lies of his alone of the primitive priesthood, seeps and power. Our readers must, as we trust they will, read his primitive priesthood, will, read his for the melves. They merit, we repeat, and will repay attention from a class of Spiritualists an order to be acknowleded by the people as which is greatly thereasing these merits who have their, legitimate, sovereign. Mashlach, or this females of the standard forced to alone un strength below. It became necessary for a king to be abolated an order to be acknowleded by the people as their, legitimate, sovereign. Mashlach, or the found themselves forced to give up Orthodox beliefs, another, is therefore synonymous with the small the spiritual feed that the weekly sermined word "king." It never had and caunot have more any meaning but that of legitimate king. None any meaning but that of legitimate king. None of the constant in the property of the popular of the property of the popular sent it necessary to under the constant of the property of the popular sent it necessary to unform the constant of the property of the popular sent it necessary to unform the constant of the property of the popular sent it necessary to unform the constant of the property of the word having bean forgotten or oblitations of the word having bean forgotten or oblitations of the word by time; the word "manifold," or, in the Boston

Latin version, "Messias," denoted simply a king, but not a divine messenger.

and the same of th

All Messianic expectations centred in the requirement of a lineal descendant of the Messiah from the house of David, because of his illustrious reign and the independence enjoyed by the united Kingdom of Israel under him. But none of the Messiahs that appeared ever proved his descent; and to-day, all traces having been lost, all such proof has become entirely impossible. In case a Messiah were now to appear. were to gather the Israelites from all parts of the world and settle them in Palestine, supposing there was room and employment enough for them, the first question would be, what kind of a government could he establish? When the Jews were crowded into foul quarters, chased from country to country, and denied even the right to live in some, they would not have cared what kind of a government a Messiah would bring them; but in this nineteenth century it is different. The Jews in America never would give up their love for freedom to enjoy the rule of any Messiah. They certainly never would yearn after Messianic despotism. We have given up, said Rabbi Schindler, all those fanciful notions of a political restoration of Israel, and have adopted in their place the hope that all humanity will sometime reach by steady evolution a degree of happiness far beyoud the present, and far beyond description, in which the evils adhering to mankind will be removed and its virtues be increased and developed.

Another Fog Whistle.

In the Pittsburgh, Pa., Dispatch of a late date we find a column of broken commentary on matters relating to Spiritualism, apropos of certain public manifestations of mediumship in that city, which simply excites a few quiet suggestions. This writer—who might succeed in saying something if he did not try to display smartness-observes that there is no particular harm in believing that you can communicate with departed friends, so long as you are not rendered unhappy by the belief or do not neglect your Christian duties. "These communications"-he adds-"can do you no good, except to convince you more fully of a future existence. Others have believed this on the evidence of the Bible, and even Spiritualists rely mainly on its authority for their doctrines." Now by what warrant does he presume to declare that a belief in the power of spirits to communicate with mortals renders a person "unhappy"? Or who authorizes him to talk to others on the subject of their "Christian duties," when he seems to regard it as one of his "Christian duties" to tell such a square untruth as that "Spiritualists rely mainly on its (the Bible's) authority for their doctrines"?

If his Bible has been able satisfactorily to convince him of a future or continuous existence, it has done what it has done for very few others. It is yet to be proved that it asserts and demonstrates unending existence on any in the Christian ministry are compelled to acknowledge that the Bible contains no positive proof of the doctrine of immortality. But this and impregnable to all assaults that may be leveled against man advises that "the wiser plan is to determine whether the new doctrine, or system, is any more complete than the old," and "whether its promises are better founded than those given in the Bible."

It certainly must be more "complete," and its promises are certainly "better founded," if it reveals what "the old" has not revealed. Whether it does or not must be left to the honest and sincere judgment of believers whose belief rests on positive evidence which constierally competent to take care of their belief. seek to ridicule and bully them for dealing with

The final observation of the writer is this: "So far the most pretentious mediums have the blind to see and the lame to walk, nor even cast out devils." He refuses utterly to take any stock in them until they can do these things. But how is it that he puts such faith in his Bible, and "the old system" of which he speaks? Can his Christian ministers do any of these things?, His infallible Bible, that stands in the place of Pope for him, declares that their Master said his true followers should be able to do uch things. What are we left to think of them for not showing their promised ability? One thing, too, right here: How is it that the revisers" of this same infallible Bible have dropped this very promise of Christ out of that idolized collection of writings? Did they do it because it seemed to contain, or actually did contain, an endorsement of Spiritualism? There must have been a reason for it which satisfied them. Let us have it, then. The apostles were assuredly promised that they could do all the things which Christ had done. And all his true followers were to be endowed with similar gifts and powers. And because the Christian ministers cannot work oures, do they therefore expurgate the promise and prophecy of Christ in this respect, from the pages of their Bible? Is this another illustration of the performance of "Christian duty"?

"Unanswerable Logic."

A review of the above named volume of discourses of Thomas Gales Forster, in London Light of May 21st, after alluding in enlogistic terms to Mr. F. as a lecturer, says: ". We have too few books such as this, It is greatly to be wished that mental food of the nour-lehing and agreeable character contained in these pages could be multiplied. It seems to us that such a blp. The discouraes, which are of an average length, suitable to a public address, deal with a wide range of subjects. Among those treated in the twenty four of sinjects. Among those traces in the work of Spiritual-discourses, are such as those: "What is Spiritual-fam?" The Philosophy of Death," "What Lies Be-yond the Vall?" Human Destiny," "The Spiritual-ism of the Apostles," "What Spiritualists Believe," "Do we Ever Forges?" "(Clairwoyance and Clairaudi-stide," and many not less interesting topics, [It would

Chicago, Ill., Spiritual Lyceum. To the Editor of the Banner of Light:

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From Fitchburg, Mass., June 23d, Wilder Butters, ages

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Mr. Butters had suffered many months from "Bright's disease," and when the summons came, he was ready for the change. He leaves a companion and one son, George E., who, with his wife, tenderly sided the devoted mother in her unwearied care for the suffere. All are cheered and comforted with happy thoughts of angel ministry, which lighted the dark valley for the loved one. Mr. Butters was a kind, genial man, and a much-respected citizen, always faithful to every duty. The funeral too piece at his home on liver street, Saturday A. M., the writer officiating at his request.

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the varies shades or opinion to which correspondences are interance.

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

Panner of Fight.

BOSTON, SATURDAY, JULY 9, 1887.

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

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

COLBY & RICH,

PUBLISHERS AND PROPRIETORS. ISAAC B. RICH......BUSINESS MANAGER. LUTHER COLSY......EDITOR.

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Business Letters must be addressed to ISAAC B. RICH, Hanner of Light Publishing House, Boston, Mass. All other letters and communications must be forwarded to LUTHER COLBY. Private letters should invariably be marked "Personal" on the envelope.

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

AP For additional editorials see third page.

Jesus-The World-Evolution.

A recent discourse of Rev. M. J. Savage attempts the task of establishing in the popular mind a clearer and better understanding of the mental and spiritual attitude which we ought to maintain toward Jesus of Nazareth. Are we to look upon him, he asks, as one whose words and whose intellectual conception of things were infallible? The answer which he frankly makes is, that he thinks we must draw a distinction between the spiritual side of the man and his intellectual conception of the world. He regards Jesus morally and spiritually as perhaps the supremest soul that the world has ever seen; the attitude in which he stood toward God and his fellow-men was as perfect as anything we can yet conceive. Nor is it possible for this spiritual ideal of Jesus ever to be outgrown, since it seems the perfection of feeling toward both the divine and the human.

But as a matter of fact, observes Mr. Savage, Jesus did share the intellectual beliefs of his age. He was the natural product of his people and his time. His outlook over the world was the Oriental outlook and not at all that which is characteristic of the Occidental or the civilized and developing world. There is no trace anywhere of his having been interested in what we call science—of his having had any concern in regard to the theories of the heavens or the earth, or the origin, nature and development of man. He undeniably accepted the commonly received ideas of his age, and was not even stimulated to say one word concerning these great matters of mental truth. mental discovery and mental development. Taking his literal teaching, Jesus evidently believed that the world was speedily to come to an end; hence it never occurred to him to lay down laws for the future government of a civilized world on this planet.

Jesus believed, said Mr. Savage, that the present order of human society was to be speedily brought to an end; that there was to be a supernatural interference, and the estabawaiting this supreme moment of divine revourally, asked why men should worry about laying up money, why they should care to change their position in life, why ambition should engage them, why they should busy themselves about matters of science or trouble themselves about matters of wide-spread reform, or lay out plans which it might take centuries to realize, when, as he said, the Son of Man was to return from the heavens before the existing oring to have laws passed in the different States, generation passed away, and the old order of things was to disappear and all things were to become new!

We are therefore to remember, infers Mr. Savage, that Jesus was legislating for a passing phase of society instead of for the growing order of a developing civilization. The theory of society which is advocated and upheld by the Russian novelist, Count Tolstoi, who is engaged in revising and retranslating the Gospels, is one, therefore, which is impossible of realization as men are at present constituted.

In carrying out his mistaken conception of Jesus and his teachings, Count Tolstoï wouldin addition to the sweeping changes, church, national and social, which he declares to be necessary-abolish science, all speculative, theoretical science except what was needed to furnished with a diploma issued by a commisminister to human welfare in the ordinary sense of the term. He would abolish everything like | titioner may be more competent to heal than tion of the beautiful for its own sake merely. He would do away with personal adornment as leading to the development only of the carnal side of our nature, and so constituting a temptation to do wrong. In short, he would have us merge our individuality in the common life of the world. He thinks the true life consists in turning directly away from it.

All this, which Count Tolston regards as but rectly in the face of such a theory as this. It dium. We know of many just such cases. offers a certain kind of food, mental and spirit. Another thing the general public are not

not eat it. This is far from being a perfect world, and we should all of us escape our needed schooling if it were perfect. And if a man wishes to serve society he ought to do the one thing which character, temperament, experience and training fit him to do best.

We are apt to forget, says Mr. Savage, that man is something besides a body, something besides the possibility of being cold, or hungry, or naked, or feeling a throb of pain. We forget that it is not only part of man, but even a higher, nobler part of him-this part which dreams, imagines, thinks, reaches out after ideal beauty, thirsts for truth as lungs do for air, without questioning once whether truth be practical or unpractical. There is, in fact, no truth within the reach of man that ultimately is not practical, that does not play its effective part in developing man to the highest and noblest he can become.

According to Tolstoï, God comes to the world to tell us that we should be this kind of a man or woman, and expecting us to become such at once as a cure for all our evils. If, replies Mr. Savage. God wanted us to be that kind of man. why did he wait so long before telling us anyworld in the first place to run in the channels in which he desired it to run? It would have been just as easy to make that kind of a world as the existing one. But, practically, he has made a world on the opposite plan. He has made one whose course is represented by the scientific philosophy of evolution, which sums up the law of human development by saying that it is a process of growth from the homogeneous to the heterogeneous, from the similar to the dissimilar, from the simple to the complex; a process of division and specialization, a plan as true in the making of a solar system as in the growth of a plant, the development of an individual man or the development of a nation.

Every step the world has taken toward civilization has been away from the theory advocated by Count Tolstoï as in obedience to the literal commands of Jesus. And those nations which are called Christian are the furthest away from this ideal of any nations in the world. Mr. Savage is forced by every sufficient for human good before the public eye by a reason to believe that this world is about the kind of a world that God intended it to be-a world in which slavery, polygamy, war, cruelty of every kind, crime, heart-ache and death are all possible: Intended it, because he has actually made a world in which they are possible, The problem is how to reconcile this with the All-goodness, Wisdom and Love. Mr. Savage proceeds to do it thus: That which we call evil may be permissible, provided it be not permanent in the case of any individual soul; and provided, too, it plays some part in the development of men and women, some part that was needed, that could not be spared if men and tended them to be. He believes that this old the early days of his practice: earth finds its chief reason for existence in the fact that it is a training school, a mental, moral, spiritual gymnasium, that is to find its reason for being, by and bye, in the outcome, the results of the development through which we are passing, the issue of the experience we are going through to day.

This world is a training-school for souls-a place for men and women to learn. They make mistakes, and learn by making them. They learn that that is the wrong way to go. They learn wisdom in having freedom of choice. They learn to select what is best. They learn what is best for themselves, and what is best for others also. A world through which people shall pass and come out at last developed and trained individualities for an eternal career, is unspeakably more worthy than a nursery of children who are to remain forever innocent and undeveloped. It is through struggle, toil. suffering, sin and death that the soul attains, by divine evolution, to that "rounded" perfaction which is its inherent birthright.

Healing the Sick.

It is against "the law" in New Hampshire, New York and various other sovereign States. to heal the sick by "the laying on of hands," as Jesus is reported to have done in the olden time. And the law was enacted by professed Christians! If this thing goes much further in this country in the interest of medico-creedism. honest people will be ashamed to be called Christians. It is truly a ludicrous condition of things, when we have on the one hand the bible teaching us of healing in the manner specified above, that those who tenaciously adhere to the words of scripture should so recklessly rebel against the healing of the sick, which Spirlishment of a divine order in the place of the | itualist mediums accomplish by magnetic treatpresent human one. Therefore it was quite ment. Certain of these very bigots, however, are natural for him to lay down such laws as are of late adopting this simple method of cure, callrecorded as proceeding from his lips for the ing it "Christian Science!" when, the fact is, government of the little church while it was | if they accomplish anything, it is through mediumistic power which they possess, maylution and reconstruction. And he, very nat- hap unconsciously. These people are countenanced by Christians, so-called, through fear that Spiritualistic healers will draw away from the churches those who need magnetic treat-

> Then, again, there is another class who object to our healing mediums practicing, namely, the medical faculty, whose craft is in danger in consequence; and the latter are endeavproviding, under severe penalties, that none but "diploma" doctors shall practice. In twenty-nine States, we are ashamed to be obliged to say, they have succeeded. In others their endeavors have signally failed, as these columns can testify.

> If a person can be cured of disease without the use of drugs—and those which are diluted by pharmacists, as has just been proved by the investigations instituted by the New York World newspaper-why should people be compelled, by law, to use such drugs? It is simply preposterous.

For over eight years past the Diploma Doctors have been endeavoring to have a law enacted by our Legislature making it a criminal offence for any one to practice in Massachusetts unless sion of the medical faculty, although the pracphilosophy and literature; all art, all cultiva- those who were to sit in judgment upon him; but the good sense of the members of the General Court—those who served on the committee —in every instance gave the petitioners leave to withdraw. Even some among these selfsame doctors, who so persistently as a body attempted to obtain such a law, have individually in many cases when they could not diagnose the disease of a patient, resorted to our healing and clairvoyant mediums without wishing it known strict obedience to the literal commands of that they were "physicians of regular stand-Jesus, Mr. Savage considers impracticable and Ing." Then, after curing their patients, they impossible; every impulse of human life is di- have received the credit due alone to the me-

nal, but men are so constituted that they will fully cognizant of, but which they should be, is

the fact that in this State alone there are many healing mediums, male and female, who have practiced for years with great success, who have seldom advertised in any newspaper. We will cite one case in this city of a medium whom we have known for thirty years and over, Mrs. B. K. Little, (controlled by Spirit John Dix Fisher,) who was, before passing to the higher life, well known in Boston as one of the most competent medical advisers of his day. He was chiefly instrumental in founding the institution for the blind at South Boston. This spirit doctor also controlled at different times for quite a long period Mrs. J. H. Conant, who was connected with this paper for over nineteen years, and we were cognizant of many wonderful cures in that time made by him through her agency.

To illustrate the power of the spirit over matter, we will cite merely one instance in the career of Mrs. Little, the truthfulness of which can be attested by her husband and others. Owing to her too frequent sittings she became herself an invalid, from the almost constant taking on of the unhealthy aura of her patients, until finally she was stricken with paralysis. The case was so bad that her life was despaired thing about it? Why did he not make the of, as she was obliged to lie in bed without the power of using her limbs. But Dr. Fisher assured the husband that he could cure her: and he did. He would entrance her daily, take her bodily from the bed, walk her across the room for some time, and then replace her in the bed. When told repeatedly what had been done, she declared it was an impossibility-that they could not make her believe she had been out of her bed at all. But at length, after the Doctor had exercised her sufficiently, she began to have once more the use of her limbs, and ultimately recovered her health. She is now, or was when we last saw her, more robust than ever before. We make this statement without her knowledge or consent, therefore the reader will understand that it is not in any manner to be considered as an advertisement of the lady's healing powers by and through the instrumentality of our dearly loved friend, Spirit Dr. John Dix Fisher.

As practical evidence of what has been done magnetic healer, and as substantial reasons why other possessors of the same power should be left as free, legally, to operate with their beneficent gifts among the suffering as he was when on earth, we cite the following from the record of the life-work of Dr. Newton:

As long ago as 1858 Dr. J. R. Newton commenced practice in Cincinnati, O., as a public healer, and treated about one hundred a day with remarkable success. Be it said to his honor, he gave the credit to whom it belonged; acknowledged the presence and recognized the invaluable assistance afforded him by his spirit guides and helpers. Here are a few women were to become what the Over-Soul in- of the thousands of cures performed by him in

Miss Catharine Johnson, Sixth street, blind for fifteen years, restored in fifteen minutes to read and work as well as when a child. H. Oldham, Camden, O., restored from paralysis and rheumatism in half an hour, to walk

without limping.

Daniel Rice, near Kokomo, Ind., hip disease, confined to bed four months; left his crutch and walked to hotel.

Maria Louisa Crane, Cincinnati. O., spine Maria Louisa Crane, Cincinnati, O., spine disease over two years, legs withered and drawn up; five months previous to being cured could not be turned in bed, but lay in one position. Fully restored; it is not probable that a more wonderful cure has been for ages.

Miss Sarah Hinsey, Somerville, O., had not stepped on her foot for eight months; with thirty minutes' operation left her crutches and walked to hotel.

Mrs. Bromwell, 293 George street, had lost all use of her limbs by spinal disease and weak-

use of her limbs by spinal disease and weak-ness; had not walked for eight months; re-

the house and out doors.

George Bechtolds, Newport, Ky., daughter aged eight years, spine disease, had never walked; with fifteen minutes operating, run about

ighter of Louis Rall M. D., Cincinnati, could not speak plainly, and for five months had not spoken above the slightest whisper; was perfectly restored, with clear, pleasant voice as any one.
William Owen, corner Court and Western Row, inflammatory rheumatism. His entire flesh was so sore that he could not be touched

liesh was so sore that he could not be touched without great pain. In fifteen minutes he arose from his bed cured, and walked nearly a mile.

Frances Harty, fourteen years old, Cincinnati, hip disease, walked on all-fours if her crutch was taken from her; cured in thirty minutes; never used crutch afterward.

Jane Scott, Cincinnati, lame ankle, scarcely able to walk for twelve years; made to walk without halt or limp in fifteen minutes.

Dr. Newton has passed to the higher life, but

Dr. Newton has passed to the higher life, but he is remembered in the grateful hearts of the many thousands he relieved of suffering and restored to health; and that excellent book, The Modern Bethesda." is a monument to his memory and his worth more enduring than marble. To that book * we refer our readers as one highly instructive in the reliable information it gives regarding the natural gift of heal-

The experience of A. S. Hayward, magnetic healer of Boston, illustrates the treatment visited-where they have the power-by the opponents of improved remedial methods upon those who are in daily exercise of them for the benefit of humanity. This gentleman was prevented in 1882 by the Allopathic doctors of Saratoga Springs from giving magnetic treatment under the alleged complaint of the people, while the doctors admitted to him-so he informs us-that no one save themselves had magnetic treatment, according to their interpretation of the unjust medical law, was a crime.

Mr. Hayward had visited this health resort annually for some fourteen years previously and the citizens of the place, also sundry visitors, earnestly desired his treatment; the allopathic doctors, however, wanted the practice for themselves, hence the attempted arrest of Mr. Hayward. The society which caused legal proceedings to be commenced, it is alleged, ceases to exist as a society, but the individual doctors still are watching their interests, and can, when it is for their interest, enter a complaint, and cause trouble and expense to all clairvoyant and magnetic physicians who may be in their county trespassing—as far as exeroising their God-given healing gifts at the request of sick who desire and need their services is concerned.

Mr. Hayward has but recently been called upon to face the opposition of the Regulars in New Hampshire. According to the information furnished us, a party from Washington, D. C., in the employ of the United States government, became much reduced and exhausted by too close application to his business, and was advised to seek restoration in the vitalizing air of the Granite State. He

MODERN BETHEBDA; OR. THE GIFT OF HEALING RESTORED. Being some secount of the Life and Labors of Dr. J. R. Newten, Healer, with Observations on the Mature and Source of the Healing Fower, and the Conditions of its Existence. Edited by A. E. Newton, 8vo, cloth, pp. 822, with portrait. The state of

journeyed to the State, and was benefited for a few days, when reaction set in, and he found himself fast losing his strength. The physician attending him was puzzled to know what to do in the premises, and desired consultation with other physicians of his school; but the wife, as well as the sick man, wanted the magnetist in question, and sent to him to come at once to them in their distress. Mr. Hayward wrote to them in reply, saying that he would come to them as a friend, but could not come as a practitioner, as the laws of New Hampshire were such as would impose fine and imprisonment upon him if he attempted to heal the sick in that State-providing any prejudiced or self-interested doctor or other individual entered a complaint against him.

The wife of the sick man at once telegraphed for Mr. Hayward to come as soon as possible : and in deference to the earnest desire of these people he complied, treating the patient successfully and doing for him a work entirely outside of and beyond the range of the ancien t methods of mere drug-medication upon which the State has seen fit to set its official seal of approval. Here is a clear case where the relief of human suffering is regarded as a crime and Mr. Hayward rightly is indignant at the thought that in the legitimate exercise of his business and at the earnest call of a stricken invalid, he was forced to assume the character of a law-breaker. Cases like this cannot fail to be provocative of thought in coming time, as to the gross injustice of all medical-monopoly

The present struggle over the "medical law" of Maine-which Gov. Bodwell vetoed, in which fearless action he was sustained by the Senate -is doing much good in educating the people up to a standpoint where they will discover that nine tenths of the causes operating to produce the passage of restrictive medical laws have their spring in a determination on the part of the regular practitioners and their allies to force the people, "wil ye nil ye," to employ them whether the patient has any confidence in their methods or not.

The New Theology.

A writer-no doubt clerical-in the editorial colums of the Boston Sunday Herald, taking up Prof. Park and his position in reference to the atonement, offers the true remark that "there can be no question that the old religious beliefs of New England must go before the larger intelligence of the age and the broader views of religious truth which now prevail. The relation of God to man must have a freer statement, and a great deal which used to be taught as a matter of divine revelation must be conceded to have had no existence outside of the theories which men framed about it."

The issue is over Prof. Park's insisting on the doctrine of the atonement as a Christian dogma. He makes it the centre of Christianity, whereas the writer in the Herald holds that the Christian Church as a whole has never lost sight of the central principle of the incarnation. When this is received in its full signifi cance he thinks that the special doctrines which have been derived from it will shrink into diminutive proportions. He declares that the entire system of theology is slowly changing, from making the atonement the centre to making the incarnation the centre of human destiny and the source of human strength. When, he observes further, the slow evolution to a broader point of view is reached, it will not be found that the great truths which are revealed in Christianity are essentially changed, "but that they are seen better in their relation as the plan of God for the direction of human life on a larger scale than men have always been able to arrange or think."

The larger and freer minds are ready to admit that the present is a period of transition in of the iron-clad convictions of Prof. Park, who would destroy what he considers established rather than suffer its self-contained forces to work out their inevitable development, must be contented to be left behind, hoping for a larger illumination in the light of larger conditions of the other life of which they have so limited a conception. Prof. Park is afraid that the death-knell of the pulpit has been sounded in the common statement that the atonement has been "overworked."

The expression precisely expresses the present situation in what are justly named "the traditional New England churches." It has been the atonement dogma always, and the incarnation doctrine has been neglected. It was a limited atonement that drove off the Unitarians from Orthodoxy; they felt that it left for the vast majority of mankind no hope of spiritual help here or hereafter. Consequently as a means of salvation it was practically fruitless. The so-called new departure in theology, of which Andover stands forth as the representative and head, has undertaken to overthrow and set aside this dogma, and to bring men back to the belief that the mission of Jesus was, not to thrust mankind out of their divine inheritance, but to maintain the keeping of humanity more securely in the hands of the loving and gracious Father.

Thus does it seek to make his relation to humanity the broadest possible, subordinating everything else to that. And thus, too, is the doctrine of a future probation made an incluttered a complaint, they considering that dent of a truth so all-embracing-a truth that occasions the present tumult in the churches by its vigorous struggle for recognition. It aims to set forth God in the character of a friend of man, and not his enemy.

Spirit-Telegraphy.

We have been greatly pleased the past week by a visit from his home in Cleveland, Ohio, of CAPT. W. WILSON, one of the most sensible and genial gentlemen we have ever met. He is a thorough, outspoken Spiritualist, and reports the Cause as in a flourishing condition in Cleveland-which city has received a great impetus in the spiritual line by the development of a telegraphic-medium, by which telegraph author's cloister, it may still be felt in accomplishing operators can read the raps (sounds) distinctly. It is unmistakable evidence that "the dead live," and can communicate to earth's people through medial instruments as intelligently as if in possession of their whilom earthly bodies. Our readers are already cognizant of the detailed statements in this connection; but it is tain Camp, to Miss Zaida Brown, the wellwell to often advert to the wonderful fact that known test medium and trance lecturer of Atthe telegraphic wires between the two worlds are in daily use ! And it is to the everlasting honor of our friend, Capt. Wilson, that he first brought out Mr. W. S. Rowley, through whose mediumship the spiritual despatches are given.

The whole edition of the BANNER of June 25th, which contained Dr. Alfred R. Wal-iace's lecture in San Francisco junch Modern Spiritualism, was speedily exhausted.

How Kellar Explains Slate-Writing. The Sevbert Commission do not inform the public of the means employed by "an eminent professional juggler" to produce independent slate-writing, though it is stated that he, "Mr. Kellar, afterward revealed his methods to Mr. Furness." Information on this point would have been very acceptable to the public, enabling it to judge how far his methods correspond with those followed by Dr. Slade. The keeping back of these "methods" leads us to conclude that they would not bear public examination.

The Commission's own explanation is given: why not that of the juggler? Fortunately we can fill the hiatus, and give our readers an opportunity to compare Kellar's "methods" with those of Slade.

A reporter of the Philadelphia Press held an interview with Mr. Kellar about the time of his seance with the Seybert Commission, and gave a lengthy account, published in the Press, and subsequently in the New York Sun and other papers, in which occurs the follow. ing:

"There are as many different methods of slate-writing now a-days as there are of rolling off a log. The mediums perfect systems every day, but I keep up with them. One slate-writer floored me once for a lit. tie time, but I soon caught up with him. How do you think he worked? This was the way. Before coming to the séance he wrote out a sentence on a slate in tar carbon, a material that on a dark surface is invisible, and will bear any amount of washing without coming away. When he put the slates together he burst hetween them a little capsule of pure hydrogen, and then quickly closed them. The gas, combining with the tar carbon, made the writing plain."

Though this is an explanation of how another performed rather than how he performs himself, it is fair to presume, since, as he says, 'the mediums perfect systems every day' (what an innumerable variety of "systems" there must be by this time,) and he manages to keep up with them," that he follows their lead.

Apropos to the above we append the following, published in our London contemporary,

Light, and other papers: " Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta,

reparding which he said: 'In conclusion, let me state that after a most! stringent trial and strict scrutiny of these wonderful experiences. I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test, could not possibly be done in the room in which we were assembled."

The attention of the Commission is respectfully called to the peculiarly antithetical statements of one upon whom they evidently rely as the chief witness for "the prosecution." Perhaps they can inform the public which set of diametrically opposed affirmations they consider the most reliable.

Salaries of Ministers.

Here is a list of the salaries of the most prominent Protestant ministers of New York City. What would the humble Nazarene say were he here to read the list? The best paid minister is Dr. John Hall, a brainy man from the north of Ireland, who preaches to \$200,000,000 every Sunday; he also gets a salary of \$20,000 a year, and makes \$5000 by his newspaper and magazine articles. Dr. Morgan Dix, the chief pastor of Trinity Church Corporation, the wealthiest in América, receives \$15,000 yearly. Dr. William M. Layler of the Broadway Tabernacle gets the same amount; besides, he does literary work and lecturing that brings his income up to \$20,000. Dr. Charles Hall of the Fifth Avenue Presbyterian Church, is paid \$15,000. Dr. matters of theology. A new age has dawned. Parkhurst of Madison Square Church, gets Dogma is giving way before spiritual life. Men \$12,000. Dr. Paxton, who preaches for Jay Gould and others less wealthy, gets \$15,000. Rev. Robert Collyer is paid \$10,000.

"The Better Way."

A new eight-page weekly, bearing the above title, has made its appearance in Cincinnati, Ohio. It is to be devoted to the interest of Modern Spiritualism, though not entirely so, the publishers announcing their intention to be "to secure a clientage of a more catholic spirit than usually comes to a newspaper which is wholly devoted to Spiritualism."

THE SPIRIT MESSAGE DEPARTMENT OPENS with an Invocation, full of aspiration for all that is good and true in earthly discipline; Questions are answered by the Controlling Intelligence regarding the effect of mortal desire upon the power of manifestation by spiritfriends, the best method of conducting developing circles, terrestrial displacement on the Atlantic coast, and Spiritualism and its relations to Christ and his "second coming"; and messages are sought to be conveyed by Augusta Currier to her co-workers on earth; by Mary Evans, to friends in Richmond, Ind.; by William and James Dorsey, to their people on Prince Edward Island; by Sarah Ann Curtis to those who knew her in Portland, Me.; by Charlie Russell, to friends in Akron, O.; by George A. Sawyer, to relatives at Grand Rapids, Mich.; by Winnie Graves to her mother (who was in the audience); by Hannah Miles to parties in Greenfield, Mass.; and Annie Churchill, to friends in Sacramento. Cal. We desire to emphasize the truth of the following paragraph from the message of Augusta Currier - giving as it does the status of the movement, and the methods employed by the unseen workers to compass its steady advance:

"We Spiritualists are prone to look only upon the manifestations of Spiritualism in our own ranks, and to note the progress and count the results by what we find there, not fully realizing that in out-of-the-way places, in the arena of public life, in every department of existence, the cause is making its way and using its influence. In the parson's study and the editor's sanctum this great and moving force is doing its work. and in the laboratory of the scientist, as well as in the its mission, even though it is not credited with that which it performs. I am glad to know this-for I do know it as a fact,"

A friendly letter from G. W. Kates announces to us his marriage at Lookout Mounlants, Ga.; and that next fall the twain propose to journey and labor in the West. Their address will continue to be Chattanooga. Tenn-We wish them joy in their new relationship. and the fullest success in their work on the and the lunest success in their work on applitual platform. We note that the publication of Light, for Thinkers closed with its issue of July 26—it having been merged in the new paper." The Better Way." We shall be sorry to see its genial face no more. ing.

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Spiritualist Camp-Meetings.

The season of out-of-door gatherings on the part of the believers in the New Dispensation thas come again; and the reader will find, by thas come again; and the reader will find, by those present were Col. W. D. Crockett, President of reference to the subjoined, an extended list the Onset Bay Camp-Meeting Association, Luther setting forth the localities and the time of session where such convocations are either in progress or in immediate prospect.

The BANNER OF LIGHT has made it a practice for years past to give to its patrons each season this list, and reverts with satisfaction to the fact that at each recurrent period this moster of the army of progress has been repeatedly copied (and widely circulated), either in extense or by briefer notice, into the columns of Spiritualist and secular papers in many por-

Of Spiritualist and secular papers in many portions of the country:

Onset Bay, Mass.—The eleventh Camp-Meeting at this place will commence its sessions on July 18th, and close Aug. 23th. During the season trains will leave for Onset from the Old Colony Railroad Station at 5:15 a.M., 9 A.M., 14 P.M., 3:30 P.M., 4.05 P.M.; on Sundays only at 7:30 A.M., THE NEW ENGLAND BPIRITUALIST' CAMP-MEETING ASSOCIATION will hold its fourteenth annual convocation at Lake Pleasant, Montague, Mass., July 30th to Aug. 23th. THE CAPE COD CAMP-MEETING will convene at Ocean Grove, Harwich, Mass., from July 17th to 21st inclusive. Lookgut Mountain, TENN.—The fourth annual meeting is now in session on Lookgut Mountain, near Chattander, and the session on Lookgut Mountain, near Chattander, Lookgut Mountain, near Chattander, Lookgut Mountain, near Chattander, Tenn., continuing to Aug. 1st.

BUNAPEE LAKE, N. H.—Sessions for the tenth Annual Beeting commence Sunday, July 3ist, and close Aug. 2ist. Mississippi Valley Spiritualist Association will the held at Mount Pleasant Park, Clinton, 1a., commencing Aug. 7th and continuing through the mouth.

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

PARKLAND, PA.—The Camp-Meeting heretofore held at Neshaminy Falls now takes place at this locality. Its ninth continuences July 8th and closes bept. 10th.

THE NIANTIC (CONN.) SPIRITUALIST CAMP-MEETING commences July 8th and closes bept. 12th.

THE QUEEN CITY PARK CAMP-MEETING, Vt., commence Aug. 17th and coises Sept. 12th.

MANTUA STATION, U.—A three-days' meeting will be cheld at Kent's Grove July 22d and 24th.

HABLETT PARK, MICH.—A Camp-Meeting will be convened here from Aug. 3d to Sept. 5th. tions of the country:

Mrs. Ada Foye.

The well-known test-medium and lecturer of San Francisco, contemplates a professional tour through the Eastern States. Any society desiring her services should address immediately P. O. Box 517, Chicago, Ill.

THE THEOSOPHIST .- In the June number Mr. A. P. Sinnett continues his "Studies in Buddhism," correcting what he considers to be misconceptions of its doctrines. "Practical Theosophy" is treated upon in the article that follows, in which occurs the following:

"He is an adept who seizes on the commonest things nearest at hand and transforms them into beauty and blessing. The world is his, and he is helped infinitely If he can make the centre of that world a happy home. Here let him will and do and dare; let him learn patience, self-control, unselfishness, and above all the power of love. As he conquers himself he shall learn to know himself. The voices of wife and child when the goes out into the world shall make his own voice seem a symphony, and sorrow and pain shall flee at his approach. There is true magic in happiness when based on intelligent knowledge and unselfish endeavor. He who despises this magic is capable of none other. Re who triumphs here is capable of all. One by one the vells are lifted, and the faithful disciple reads in the ball of truth the lessons of wisdom. He walks with no uncertain step. That which he needs comes at the appointed time, though he pauses not for tts coming. He may hear no voice of Master till he utters no plaint of slave, yet he knows in whom he has trusted and he cannot be put to shame. He is the true clairaudient who listens to and obeys the voice of God in his own soul. He is the true seer who walks by the light of an enlightened consciousness—the highest intuition."

Of the remaining articles, one on "Killing" imparts considerable light on the Buddhistic doctrine against the destruction of life in any of its infinite number of forms. Madras, India. Boston: For sale by Colby & Rich.

Be sure to peruse the Memorial Discourse by Mrs. Tyler on our first page. Many of the Goesl workers for Spiritualism in the days that are gone are mentioned therein by name, and the memory of each reader will readily recall | Circulates largely all over the civilized world, mently before the people, wrought according to their private opportunities while on earth for the benefit of our struggling cause. "Verily," as said the Nazarene, "they shall in no wise Glose their reward."

A friend, writing from Burlington, Vt., spirit-wife, and remarks in a brief reference prises. thereto as follows:

"I received your paper with my wife's communication. Thanks! I tell you these messages are very consoling. I cannot be too grateful to Father Pierpont and the band that controls at your office for their kindness in allowing my wife to communicate with me through the Banner's columns."

A report of the exercises at SUMMIT. .N. J., in observance of the Second Anniversary -of the "PERINE MOUNTAIN HOME"; together with a communication regarding the lectures of Mr. A. A. Wheelock in Springfield, Mass., and a reception tendered to him in that city, will appear next week.

Be sure to read the announcement made on our fifth page by the managers of THE CAPE COD CAMP-MEETING.

BACK NUMBERS OF THE BANNER (for last year) can be obtained at this office at four ·cents per copy. "

The N. D. C. Aze will be hereafter pub-Hished at Watrousville, Mich.

Worthy of Aid.

As noted in a recent issue there are now living in very reduced circumstances, in a locality near Boston, two sisters and a brother-each of the trio being over eighty years of age. We trust the generously-in-clined will feel moved to assist these needy Spiritualist friends in sustaining themselves a short time Tonger among the rough trials of life. Our call in their

THE QUEEN'S PICTURES,-Cassell & Co., of 781 Broadway (New York), London and Paris, have pub-dished in a style uniform with the monthly numbers of their Magasine of Art, as a souvenir of this the fittieth year of the reign of Victoria, engravings of pictures executed, from time to time, by Royal command, to dilustrate the chief event of her life, and of some of the portraits of the Queen painted at various periods by celebrated artists. The engravings, which include in wheir groupings portraits of numerous distinguished the sportsons, are described by Blohard B. Holmes, who as ther Majesty's Librarian at Windsor Castle is qualified

STROLOGY.—Would you know the future relation to the test of the second o

HOME DEDICATION .- On the evening of July 4th Mr. and Mrs. J. B. Hatch, jr., called together a party of friends for the purpose of socially dedicating their new residence at 16 Everett Avenue, this city. Among Colby, Mr. and Mrs. J. B. Hatch, sr., and others. The exercises of the occasion consisted of witnessing a fine display of fireworks—for which purpose the guests were arranged upon the lawn under a brilliant screen of Chinese lanterns; and, later, the partaking of refreshments and listening to vocal and instrumental music by Mrs. Nellie M. Day, Prof. C. P. Longley, Miss M. T. Shelhamer, Mr. and Mrs. J. B. Hatch, jr. Dr. J. A. Shelhamer, and Masters Eddle and Charlle Hatch. During the services the following Acrostic

was read by its author, John W. Day, as an attempt

to embody in rhyme the good wishes of all present:

And all within your household's friendly ring Ne'er miss the truest good on Being's plane— Devoted each to each till spirit-land you gain.

Devoted each to each till spirit-land you gain.

May this your home all mortal cheer combine:

Rare be the flowers, and deep Love's mantling wine:

Safe journey, hand in hand, to Home Divine
Just out of sight to Matter's purblind eye,
But shining glory-domed 'neath Eden's cloudless sky.

Home is a sound the Baxon heart that thrills;

As evening brings the toller to his rest
The good wife's welcome every trouble stills,
dilld voices sweet salute the welcome guest:

Home medicines the mind by molling care oppressed.

J (On the occasion of their "House-warming" July 4th, 187, B (With best wishes of MR. AND MRS. JOHN W. DAY.

A WELL-EARNED DISTINGTION.-We have taken occasion, in a previous issue, to speak of the bright promise of future usefulness given by Master Harry C. Bradley, the son of Shepard H. Bradley—superintendent of the BANNER's printing department. It gives us true pleasure to be able to announce that on June 28th last he graduated (after a three years' course) at the head of his class at the English High School of Boston -having attained by faithful study and close obedi-ence to the discipline of that institution the highest record of the year, and therefore receiving as his just due the first (highest) Franklin medal: This time-honored symbol of proficiency has been the prize, the attainment of which has been the ambition of genera tions of Boston's schoolboys. We congratulate the young man (not yet sixteen years of age) at his success, and join most heartly with his parents and friends generally in the sincere satisfaction awakened by his brilliant career thus far.

HALL'S JOURNAL OF HEALTH .-- In this month's number an article upon "Psychometry" credits Messrs. Brittan, Buchanan, Hare, Denton, Epes Sargent and others with having, by a total disregard of established beliefs, courageously investigated the newly discovered science, and, convinced of its truth, given to the world the result of their studies, and thus helped it on to a popular recognition. Dr. Simms contributes information upon several branches of Physiognomy. Some wonderful discoveries in surgery are noted, and an account of curious pathological phenomena is translated from the Courrier des Etats-Unis. Published at 206 Broadway, New York.

8. G. Lane writes that having been a listener to a lecture recently delivered by Harry Buffum at Wells Memorial Hall, Boston, and having for its title 'The Two Great Evils," he became much interested in the matter presented, and greatly pleased by the manner of its enunciation. He considers that this lecture by Mr. B., showing up by facts and statistics the evils of tobacco using and intemperate habits, should be heard in every town and village in the

A. S. Hayward, magnetic physician, expects to remain at Onset Bay for the next few weeks. Letters addressed to him for paper treatment at a distance will reach him directed as per advertisement on page seven of BANNER OF LIGHT.

C. E. Watkins, the wonderful psychic, is coming East soon. All Spiritualists desiring his services on the line of the Lake Shore and Boston and Albany, should write him at once to Dunkirk, N. Y.

Dr. C. H. Loomis-Hall will be at the Quincy House, Quincy, Mass., every Wednesday for the present, where she will give sittings and treatments.

The Banner of Light

-others to add to the list, who, while not promi- and is therefore a capital avenue wherein merchants can advertise their goods to a far greater advantage than they can in the daily press, which is scanned but for a moment and then castaside. Our terms are moderate. It should be constantly borne in mind that "printers' =acknowledges the receipt of a message from his link" is a potent factor in all legitimate enter-

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

Dr. H. B. Storer is engaged as follows: At Harwich Camp-Meeting from July 17th to 25th; Sunapee Lake Camp from July 31st to Aug. 7th; at Rindge Camp, Aug. 14th; Hanson, Mass., Sept. 25th; Plymouth, N. H., Oct. 28th, 29th, 30th. He will accept engagements for other dates to lecture or attend funerals. Address 406 Shawmut Avenue, Boston.

Mrs. Mary F. Lovering is spending a few weeks at Martha's Vineyard, Cottage City; from thence she goes to Onset Bay, Lake Pleasant and Cassadaga Lake Camps. Mrs. L. Higgins, of New York City, will be at 23 Philadelphia street, Saratoga, N. Y., during July and

August.

J. W. Fletcher will speak in Norwich, Conn., in January; and can be engaged for the New England States only for '87 and '88. 6 Beacon street—Mr. Fletcher's Boston office—will be open during the sum-

mer.

Mrs. C. H. Wilde has removed from Court street to 163 Tremont street, Boston.

The permanent address of Mrs. Adeline M. Glading is now Box 62, Doylestown, Pa. She will speak at funerals when called upon so to do, and secept calls to lecture and give platform tests and psychometric readings in public.

Frank T. Ripley recently lectured and gave many recognized tests (thirty-nine), so we are informed, at Lisbon Falls, Mc.

Lisbon Falls, Me.

Mrs. H. S. Lake speaks at Hanson, Mass., July 17th; at Onset Bay, July 23d and 24th; at Casssadaga, Aug. 17th, 19th, 21st and 23d; at Parkland, Pa., Sept. 4th; at Philadelphia, Sept. 11th, 18th and 25th; the Sundays of October at Norwich, Conn.; the Sundays of December at Berkeley Hall, Boston, Address, for two weeks, 85 Spruce street; Norwich, Conn.

Edgar W. Emerson has the following Camp Meeting engagements: Onset Bay, Mass., July 10th to 25th; Parkland Camp, Pa., July 28th to August 3d; Sunapec Lake, N. H., Aug. 6th to 16th; Cassadaga Lake Camp, Aug. 18th to Sept. 6th.

Mrs. A. P. Brown of St. Johnsbury Centre, Vt., will

Lake, N. H., Aug. 6th to 15th; Cassadaga Lake Camp, Aug. 18th to Bept. 5th.

Mrs. A. P. Brown of St. Johnsbury Centre, Vt., will speak in West Hampden, Me., August 7th; she will be at Temple Heights Camp-Meeting during its session; also at Madison Campi-Meeting, Would like to make further engagements during the season. She can be addressed at either of the places named.

J. H. Harter spoke July 3d in Harford Mills, N. Y.; July 10th he will lecture in Moravia, N. Y., where he has spoken already for several Sundays.

Mrs. Dr. English will speak at the Parkland Camp-Meeting, near Philadelphia, July 16th, 21st and 23d. Address Vincland; N. J., for engagements.

Miss Jennie Rhind will be in Philadelphia for the first week in July; a fiter that at Lake Pleasant.

Mrs. J. K. D. Conant will be at Onset, Mass., July 9th, 10th and 11th.

Hun. Warren Chase wishes us to say to his friends and the acciteles in New England, that if they wish to engage him to lecture this fall or the coming winter it must be between August and February, as he intends to leave for the West, to be absent indefinitely, but at least for one year. December is engaged; September, October, November and January are open for engagements at this date. Address Onset, Mass., till July 30th; after that, see notice in Hammer.

Special Notice. The date of the expiration of every subscrip-

tion 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.

DEVELOPMENT of mediumship by J. W. FLETCHER, 6 Beacon street, Boston.

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 670 Tremont street, Boston, Mass.

For Sale at this Office:

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

HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.

BUCHANAN'S JOURNAL OF MAN. Monthly. Published at Boston. Single copies, 10 cents.

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

MISCELLANEOUS NOTES AND QUERIER, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents. THE OLIVE BRANCH: Utica, N.Y. A monthly. Price 10 cents.
RELIGIO-PHILOSOPHICAL JOURNAL, Published weekly at Chicago, Ill. Per year, \$2,50; six months, \$1,25. Single copy, 5 cents.
THE NEW THOUGHT. Published weekly in Des Moines,
Iowa. Per year, \$1,50. Single copy, 5 cents.
THE WATCHMAN, Published monthly at Chicago, Ill.
Eight pages, Per year, \$1.00. Single copies, 10 cents.
THE TRUTH-SEEKER, Published weekly in New York,
Single copy, \$cents.

Bingle copy, Scents.
THE MIND-GURE AND SCIENCE OF LIFE. Monthly.
Published at Chicago, Ill. Single copy, 10 cents.
THEHERALD OF HEALTHAND JOURNAL OF PHYSICAL
CULTURE. Published monthly in New York. Price18 Contained Holling in New York. Priosis cents.

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

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

THE EASTERN STAR. A Weekly Journal, devoted to the Exposition of the Spiritual Philosophy. Published at Glenburn, Mo. Per-year, \$1.50. Single copies 3 cents.

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

THE ESOTERIO. A Monthly Magazine of Advanced and Practical Esoteric Thought, Published in Boston. Single copy, 15 cents. MENTAL HEALING. A Monthly Magazine. Published in Boston, Mass. Bingle copies 10 cents.

Subscriptions Received at this Office

FACTS. A Monthly Magazine. Published in Boston. THE OLIVE BRANCH. Published monthly in Utics, N.Y. THEOLIVE BRANCH. Published monthly in Utica, N. Y. \$1,00 per annum.
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RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly at Chicago, ill. Per year, \$2,50; aix months, \$1,25.
LIGHT: A journal devoted to the Highest interests of Humanity, both Here and Hereafter. London, Eng. Price \$3,00 per year. \$3,00 per year.

THE MEDIUM AND DAYBEEAR: A Weekly Journal devoted to Spiritualism. London, Eng. Price \$2,00 per year, postage 50 cents.

THE THEOSOPHIST. A Monthly Journal, published in Iadla, and sent direct from India to subscribers. \$5,00 per year. annum.
THE GOLDEN GATE. Published weekly in San Francisco,
Cal. Per year, \$2.50.
THE PATH. A Monthly Magazine, devoted to Universal
Brotherhood, Theosophy in America, and Aryan Philosophy. 70,50 per annum.
THE EASTERN STAR, Published fortnightly at Glenburn, Me. Per year, \$1,00.
THE ESOTERIC. A Monthly Magazine of Advanced and Practical Esoteric Thought, Published in Boston, Per

RATES OF ADVERTISING.

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

Special Netices farty cents per line, Minion, each insertion.

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

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

Fayments in all cases is advance.

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

AF Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates. Electrotypes of pure type matter will not be accepted.

The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT cannot well undertake to vouch for the housety 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.
We request patrons to notify us premptly in case they discover in our columns discribements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Andrew Jackson Davis's Medical Office established at No. 63 Warren Avenue, Boston, Mass. Consultation and advice, \$2. Every Tuesday and Thursday from 9 to 12 A.M. Jy2u

Dr. F. L. H. Wills may be addressed until further notice, 123 Amity st., Brooklyn, N. Y. Jy2

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers scaled letters. Terms 33, and 10c. postage.

R. W. Flint, 133 West 36th street, New York, answers sealed letters. Terms, \$2,00.

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To Foreign Nubscribers the subscription

price of the Banner of Light is \$3,50 per year, er \$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 Bannes of Light and the publications of Colby & Rich during the absence of J. J. Morse.

ADVERTISEMENTS.

OPIRITUALISTS, The Eastern Star, a weekly Journal, published at Glenburn, Maine, for \$1,00 per annum, is the cheapest in price of any of its kind in America. It is devoted to Spiritualism in every line, being lively, sprightly, and wide-awake. Sond in your name and have it four weeks on trial FREE. Stops when four weeks expire. Address Eastern Star, Glenburn, Maine.

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more.

The our carnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

The letters of inquiry in regard to this department of the Banner must not be addressed to the medium in any LEWIS B. WILSON, Chairman.

The Free-Circle Meetings

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

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

Report of Public Séance held April 19th, 1867. Invocation.

We praise thee more and more, oh! our Father, for the glits thou hast bestowed on human life; we recog-nize thy bounty and we appreciate thy goodness. We know that although trials, sorrows and temptations sometimes fall, and difficulties and heavy crosses are sometimes fail, and difficulties and neavy crosses are laid upon the weary one, yet these are given only for the soul's advancement, for the development of mind and the strengthening of every power and possibility of the human nature; therefore can we rejoice and praise there for even such discipline as this, while the aunshine, the pleasures and all that make life beautiful and sweet more than compensate for the shadows and the pain.

and the pain.
We bless thee, ohl our Father, that we live in this We bless thee, ohl our Father, that we live in this day and generation. We gaze abroad and behold all the privileges that are ours. We realize that we can profit by the experiences of the past, by the discipline through which humanity has passed onward, knowing that the trials and vicissitudes of those who have gone before have only opened a broader way, a grander opportunity for gaining knowledge. While we recognize all that has gone before, we would gaze into the future, realizing its possibilities and promises, understanding that thou hast prepared a way for every soul to tread.

Questions and Answers.

CONTROLLING SPIRIT. - Your questions are CONTROLLING SPIRIT.—Your questions are now in order, Mr. Chairman, Ques.—[By C. E. A., St. Johns, Mich.] If we desire any of our spirit friends to manifest through your medium, does it influence or aid them in that direction?

Ans.—The strong desire of a mortal to hear from some beloved spirit-friend is as potent and real to that spiritual friend as though the request was uttered in verbal spacech perhaps

request was uttered in verbal speech, perhaps more so, for the friend who is in sympathy with your lives will be able to come to you from the spirit world, to enter your atmosphere, and read your thoughts; therefore, if within your soul there is an earnest desire to hear from some such friend, rest assured the spirit will undertake to respond. It may be that he will be unable to communicate with you through this particular medium, because, while there are many spirits who are enabled to make use of her organism, there are thousands of others who cannot, in any sense, make use of her me-diumship as their instrument of communication, although the same spirits might have no difficulty in manipulating some other medial instrument for their purpose. However, the strong desires sent forth to the spirit-world will assist your spirit friends in making an effort to respond to your desire; and to please you, they will endeavor to reach the medium, and make such use of her organism as they possibly can. It is not, however, wise for mortals to send any verbal or written request to the medium at this establishment, with the hope of hastening a message which may perhaps sometime come to them. It does not do so. Many times when perhaps a spirit might have the power to communicate a word to mortal friends, it is deterred by some unexpected influence or condition, although the same spirits might have no tion from accomplishing its dealer. If the written word or request is sent, it would be apt to exercise the mind of the medium—she, of course, wishing to have the message brought, and be complete in every detail, while if the mental power of the instrument is left undisturbed by any such proceeding, a spirit would be far more apt to communicate without difficulty. Send out your mental requests, friends, and give your spirit associates to understand that you love them, and would welcome them; and rest assured they will leave no effort unmade to gain your attention, and give you that information from their spiritual home which you crave.

O.-How many times a week should a developing circle hold its sessions, and what special rules should be observed?

A.—If it is discovered that there is any large amount of spiritual power present, then perhaps it might be well to give the spirit operators and attendants the privilege of meeting with you in the developing circle twice weekly; but if the manifestations come slow, and if the mortals present are not strong in vital power and magnetism, then it would be wise not to meet for the purpose of mediumistic development more than once weekly. But in convening your developing circles, or those of any other phase of mediumship, let it be understood that they are to meet at regular intervals and at a stated hour; let those who gather come in a spirit of harmony and tranquility; let no anxious thought disturb the mind during the hour of sitting; bring to this meeting the very best conditions, mentally and bodily, that you know how to provide. It is well not to partake of food for at least two hours before sitting; it is wise to have your apartment well ventilated, but comfortably warm; fresh flowers and fruits placed upon the table will be grateful to the spiritual attendants, as the income arising from them is very pleasing to im. conse arising from them is very pleasing to immortal souls; but flowers that have in any sense begun to dry or decay—and the same may be said of fruits—should be immediately removed from the seance-room. We need not add that under no condition should the sitters come under the influence of any narcotic or stimulant; this is to be deplored and by no means to be encouraged. In short, come in a means to be encouraged. In short, come in a state of purity of mind and body; earnestly desire the spirit-world to give you its influence, ask for the attendance of wise and good intelligences from the other life; ask to know something of their conditions; inquire mentally or verbally, as you please, of your loved spirit-friends who may be present if they have any message or counsel to give you. Wait patiently; persevere in your efforts; be not easily discouraged. Though you receive no demonstration by spirits at the first, tenth or even fitteenth sitting, continue, and eventually—it teenth sitting, continue, and eventually—it may be in one month or three—you will discovor whatever tendency there is to mediumistic development, and by and bye you will receive communications from the other life.

Q.—When one has been sitting in a develop-ing circle, is it any harm to sit alone at other ing circle, is it any narm to sit dione at other times for development?

A.—Not unless by so doing one finds his vital powers steadily decreasing. It sometimes happens that a person who sits in a developing circle exhausts all the surplus energy and magnetism he has to spare, it being used up by the spiritual operators in their work of development; and if such a person undertaket as it leave he

increases day after day. The cause is more dear to me now than ever; I can see how thoroughly it is needed in every quarter of the globe; and as I watch its progress I rejoice to believe that it is making its way in various cor-ners and places where its presence is as little understood as it is realized.

We Spiritualists are prone to look only upon the manifestations of Spiritualism in our own ranks, and to note the progress and count the results by what we find there, not fully realizing that in out-of the-way places, in the arena of public life, in every department of existence, the cause is making its way and using its influence. In the parson's study and the editor's sanctum this great and moving force is doing its work, and in the laboratory of the scientist, as well as in the author's cloister, it may still be felt in accomplishing its mission, even though it is not credited with that which it performs. I am glad to know this—for I do know it as a lam glad to know this—for I do know it as a fact; so in coming to my friends of earth I bring them encouragement.

To those who have labored long, who have

toiled over the highways and the rough places, feeling sometimes as though they must mint, with bleeding feet and weary hearts; to those friends—and there are such whom I know— whose hands are rough and horny, because of the manual labor they have done, but whose hearts are sweet and beautiful, I say that they have only reason to feel encouraged; the great light is spreading from shore to shore, it is penlight is spreading from shore to snore, it is penetrating into every darkened corner, sending its beams down into countless human hearts, calling up amid strife, amid discord and despair, the sweet little blossoms of the hope of immortality, the bright and beautiful blooms of human affection and sympathy.

I have felt for some time that I must speak

one more word to my friends, those who have toiled early and late for the dissemination of truth; those who desire to see right triumph over wrong, and justice as the one grand law; for I sometimes feel their influence coming out for I sometimes feel their influence coming out to me, and sense the thought of their souls when they question: "What of the old work-ers who have passed on? Why do they not come to us with acheering word? Why do they leave us to struggle on in darkness and doubt, and bring no higher thought from the world beyond?

Deyond?

It is not that we are indifferent or neglectful; although we may utter no words, our influence is felt, and sometimes our magnetism does its work, even though it be not expressed in outward speech. As every worker here does his duty faithfully and well, he counts one with a vast number on the other side who are trying to do their duty and to perform the labor of love and good advice which humanity needs. We are all one—those who are working on earth and those in the spirit-world—and are engaged in the same mission, because we feel that there is great need of such labor, for humanity is very dear to our souls.

manity is very dear to our souls.

My love and my friendship extend to all who care to receive them; but I especially speak to those I have known who in times past have given me the hand of affection, and in whose souls I know the memory of my life still lin-gers. Augusta Currier.

Mary Evans.

My name, Mr. Chairman, is Mary Evans, but I was not called Mary when here. My friends called me Minnie. I suppose a good many of my acquaintances thought my name was really Minnie. I mention this that I may be recognized—and I hope I will—for I have dear friends on earth, and I love them; I bring them many happy thoughts from the pursues world many happy thoughts from the unseen world, many pleasant remembrances and associations, which to me are like the flowers. I gather them up and twine them into wreaths for the hearts of my friends, and I know that these spiritual re-collections will be as fragrant as the flowers of earth.

I have dear friends with me on the other side. I have dear friends with me on the other side, and they have made my home very sweet. I was a stranger to these things when I went away; I did not understand them. I was young and somewhat gay. I cared more for the life on earth than anything else; its prospects were pleasant to me, and I had no wish to leave them; but I was taken ill, and for a little while suffered and then record to the little while suffered, and then passed to the

It was very strange to me, and although I had a spirit-brother who came to me, whom I recognized, and who told me of these things, yet I could not understand them. I wanted to be back with my friends on earth. I wondered why Frank could not come, too, it all seemed so real. After awhile I learned of them; I knew I never could come back in the old way, but I found I could come in another—could see my friends and watch their welfare, and know my friends and watch their welfare, and know something of what they were doing; so I tried to enter into their lives. I have been trying all this time to reach them, to have them know of these things and understand; but they do not; they do not realize I can come and talk, and I thought perhaps if I found the way, and they could hear of my coming, it would awaken a new thought in their hearts and give thema desire to investigate these things and learn something of immortal life for themselves. My friends live in Richmond, 1nd.

William and James Dorsey.

Two of us come, Mr. Chairman, and if you will kindly take what we have to say, it will do us a deal of good. We are brothers; I am William, and I speak for both, to tell our people that we are well situated on the other shore. We are not cruising around, but are quietly anchored, and making the best of the life we have found. Our little craft did not serve us here as well as we expected, and we found our-selves sent out into an unknown sea, but, after all, it was a favorable one, the shores were sunny, and we have been well cared for. I think that's a very good report to make, and so I send it back across the deep waters, hoping

so I send it back across the deep waters, hoping my people will know and comprehend.

We did not, either of us, stay here to be old, like some of our people. There are those whom we know, waiting here for the summons from the Great Captain. It seems long; their hairs are growing white, and their feet move slow, as they wait. But we had strength, it seemed to me, and could do much, though we were summoned on to the other world. I am not complaining, sir; on the contrary, I am very glad of it, for it seems to me to have been just right, and I am happy for one that these things have

My people know nothing of this great belief. I hardly know what to call it myself, as I knew nothing of it before I encountered it on the nothing of it before I encountered it on the spirit side, but I have been learning. Why, bless you, man! I have been going to school since that time, like a little bit of a chap; I have had to take up lessons that others a good deal younger seemed to comprehend, and go over them slowly, until I got them all into my thick head, and found out what they really mean; but it is a pretty good sort of a thing to do, and I am pretty well satisfied. I want to tell those that do n't have much chance here to learn that they'll get plenty over yonder, if they only try they 'll get plenty over yonder, if they only try to make the most of what they find.

I am William Dorsey. I would like to have you say it is from William and James Dorsey, and send it out to our people in Prince Edward

so I must show that power, and let my friends here know something of it; but although it was strong in one direction, and served me well on the spirit side, it did not make itself felt to those whom I wished to reach, and I have been trained to do see

those whom I wished to reach, and I have been trying to do so.

I send them my love, and others who are with me send theirs. Samuel Curtis wishes it to be known to his friends that he is not an old man, tired out with life, but strong, healthy and active in the spirit-world; that he has a little place of his own he is taking care of, and it gives him more pleasure than all the things he had or ever dreamed of when on earth. Other friends also unite in our affectionate regards, and I hope our friends will give us an opportunity of coming to them personally and speaking our messages concerning this and the other life.

Charlie Russell.

Charlie Russell.

I was a young man, Mr. Chairman, scarcely twenty years old, when I died. My friends have mourned me as dead, though now time has softened the sadness, and it does not arise as it once did. I am very glad of that, for it rather annoys me to have any one grieving about me. I feel as though I was well enough off, getting along comfortably well. I was just about to enter upon new plans, and it is true that the prospects opening before me were somewhat encouraging. I did not want to leave them; I would have preferred to stay here; but now I am entirely satisfied.

I desire to send my love to my friends, and to

I desire to send my love to my friends, and to tell them of this, and ask them if they do not wish to hear from me quietly at home, and, if so, will they not try to find me a way of getting to them.

I have one particular chum whom I would like to reach. He has thought of me a good many times, and felt somewhat mournful, that it was not right for me to be cut off as I was. Well, I don't think that is so. I want to tell him that there is a possibility of my coming to him and giving some very practical information, if he can find some such medium as this that I can use. I send him my greetings, as I

that I can use. I send him my greetings, as I send my regards to all friends.

It is not possible for me to express in language those thoughts that have come to me since passing to the spirit-world. I find life very different from what I did here; it has opened so much wider, it has seemed so vast and of so much importance to every individual, that I know, if I had the power of addressing my friends in their own places, I would be able to give them new ideas of life, both on this side and in the other world.

I do not know how I can get through a channel there, for it is at Akron, Ohio, that my friends live, and it is there that I wish to make myself most positively felt, because I desire to

friends live, and it is there that I wish to make myself most positively felt, because I desire to be recognized. So long a time has passed they will not dream of my coming, if they have ever heard of it, which I hardly suspect, because a knowledge of this spiritual truth has perhaps not reached them; it did not come to me, and I knew little of these things. I am Charlie Russell

George A. Sawyer.

Like so many others who approach you, I do so with a special errand. It is of importance to me, though perhaps not at all to you. It is with the hope of reaching my earthly friends, and conveying to them a knowledge of my immortal existence. I had affairs of the temporal body to exercise my mind when here. I had certain business interests, and at one time, shortly before my death, they were of a perplexing nature, they called out to its utmost the energy of my mind, and no doubt left a depressing effect upon the body.

For a time after my decease they had the same influence upon me; these matters attracted me and called me back; they held me to the old place, and really made me feel very uncomfortable because I had not the power of arranging them as I could wish. I have, however, arisen above this condition, and now they do Like so many others who approach you, I do

ranging them as I could wish. I have, however, arisen above this condition, and now they do not affect me. I see that they have been settled in a certain way, assuredly not as I would have arranged them, but under the circumstances as well, perhaps, as could have been done, and I am astisfied. I do not came to give material advice, for I think I am not capable of doing that. My friends will say: "You did not hesitate in giving your advice when here, and you did not think you were incapable of doing so." No: I gave counsel when I thought it was required, not always perhaps in the best way, but so far as I understood things. Now it is different, for although I can see, to an extent, the working of this material machinery, yet I feel it is best for my friends to go on and reap their own experiences, to use their own judgment, and, by exercising their own energy, both in thought and action, in physical ways to develop the very best and strongest points of their nathe very best and strongest points of their na-tures, therefore I do not undertake to give any advice, although I am glad to come to them, although I should be ready, at any time, to help them out of a difficulty, or to assist them in any pleasant and profitable work which they might undertake.

It is strange to me to come here and talk in this way; it is altogether different from anything I had dreamed of. Spiritualism was an unknown thing to me, as it has been to my friends. I think they need to be awakened, roused up to their surroundings, made to know there is something in life of vital importance which they have not yet seized hold of, so I come here, first, to rouse their attention, call-

ing out thought and investigation in this way.

I am not the only one who comes to them;
there are many others. They have laid away the bodies of dear friends, death has made it-self busy among them, and not many are left on earth of those I claim as kindred, yet those who are here ought to understand these things, and know something of the life to which they are going and the friends they are to meet by-My name is George A. Sawyer, and my friends and relatives, those I am_immediately

ost particular to reach, are at Grand Rapids, Winnie Graves.

Michigan.

I come to say a few words to my mamma, who is here. [*] This is her birthday, and the spirit-band said I could come. I want to say to you: Mamma, we are all here to-day, with our loving greetings and our flowery offerings.

I bring you the beautiful flowers from the spirit world that you love, the pure white lily, the fragrant carnation, the velvety pansy, the beautiful, sweet little violet, and some of those pretty garden pinks that you understand so

well.

Grandpa wishes me to say that he is trying to come to you with a new power, for he knows that in a little while he will be able to impress you more clearly than he has for some time concerning things that are to take place, and also about certain matters around yourself.

Others also join in much love; all are very tandar in the little was the place. tender in their greating to-day, for it is a beau-tiful anniversary to them which they celebrate in their spirit-home... We have arranged our home most beautifully this day, decking it with bright, fragrantiflowers, and placing your picture there, where all could see and gaze

will eventually share the fate of the Atlantis

continent?

Ans.—We have heard it stated by certain spirits of scientific minds and extensive investigations that it is their opinion that portions of the eastern part of this continent are slowly undergoing displacement; but that the change is so very gradual that no perceptible evidence of it will be indicated for many years to come. They inform us that this change or shifting process has been gradually taking place for a long series of years, but that the ultimate result will not be hastened until after many, many generations of human beings have passed away from the earth's surface. Q.—(By A. H. Nicholas.) Not long since it was stated by an honorable medium that "Spiritualists recognize the second advent of Christ in the manifestations of Modern Spiritualism";

itualists recognize the second advent of Christ in the manifestations of Modern Spiritualism"; that "the true Christ has come, i.e., man's recognition that he is the actual Son of God"; that "he (man) is the visible manifestation of God in the flesh"; that "the mortal body is not the individual, but simply the casket which holds the immortal spark, the soul, spirit, the 'l am,' the part and parcel of God incarnated in materiality." Are these propositions true?

A.—We take no exceptions to any of this series of propositions: indeed, we are prepared to accept them all. To our understanding the "Christ" signifies the principle of truth and righteousness, or right living. We look upon the meaning of the term Messiah as messagebearer. Spiritualism is simply and essentially a message bearer to humanity, the bearer of such good tidings of peace and love that it is destined to revolutionize the human conception of death and of immortal life. Spiritualism is a messenger of light to humanity; and what is more, it is the exponent of the principles of truth, of right living, and teaches mankind not only truth concerning life and the destiny of the soul, but how to adopt and to apply to his daily conduct those principles of right-eousness and right living which will induce him to dwell in unity with his neighbors, and to deal according to the exact rules of justice to all creatures, and to become really and truly one in brotherly love and sympathy with all mankind. Such is the mission of Spiritualism, and we might very properly look upon it as the "second coming of Christ," the message-bearin brotherly love and sympathy with all mankind. Such is the mission of Spiritualism, and we might very properly look upon it as the "second coming of Christ," the message-bearer, the exponent of all truth and right living. Spiritualism will teach—when it is properly understood—that the human body is merely the temple of the soul; that the life-principle, the mental and spiritual power which moves and animates, dwells in this outward form, and that without the life-principle, or soul-power, the mortal casket would be but senseless clay; hence, while we should attend to the outward form, provide it with the best conditions for its endurance and growth, we are not to pay full devotion to that temple, but rather give our attention fully to the life principle, the spiritual portion of our natures. We concede that Spiritualism teaches that God is manifested throughout the human creation; that his life, his power, his spirit, animates all living forms, and that he is, in reality, the principle, the soul part and portion which is everlasting of every human creature. It teaches that the divine principle of life, the overruling power of love and wisdom permeates and animates all forms, all marifested the get. and wisdom permeates and animates all forms, all manifestations of matter, and without this controlling force, this superior intellectual in-telligence, matter would be senseless and with

Hannah Miles.

out life.

My name, Mr. Chairman, is Hannah Miles. I come from Greenfield, Mass., for I have friends in that town. I bring them my love, and wish them to know I come back here. A few years have passed, and as I look back over my life it seems very different from the way I viewed it when I was on earth. Then it seemed narrow and contracted, and there were times when I was rebellious at my limited condition; but I now know that it was just what I needed and anything else might not have done me so much good or taught me so many lessons as I learned in my earth-life.

I went into the spirit-world unprepared for the change, because I did not understand it.

I went into the spirit-world unprepared for the change, because I did not understand it. For quite a while I was confused; I had rather-come back here again than to live there, be-cause it was all so very strange to me; I could not get used to it. But the time came when I settled down and tried to make the best of it, to let my old ideas go for what they were worth, and to study this new life which had come upon

me. I did not talk like this when I was here, because I saw things differently, but now I come back to speak to my friends, to give them my love, and to tell them that they have not come derstand it, and I am trying to make it plain to them. I wish very much to come and speak in private. There are some matters connected with my earthly life I would like to talk over; they do not concern the world, and it seems to me it would be best not to speak of them here; yet I am anxious to have them mentioned, because they have disturbed several minds and then me to much excited since passing or the kept me so much excited since passing out of

I feel that, in many ways, I am in advance of that life which I led on earth. I find things now that I wanted when here which were denied me for some reason; but on the spirit-side they have come to me, and I know how to enjoy them. I send my love to all friends and wish them well.

Annie Churchill.

From the golden shores of California there comes up to me in my spirit home something like a breath or a gale that tells me I am wanted here on earth; that a message or a word from me may be accepted if it can be given with the evidence that it really springs from my mind. I have felt this desire on the part of friends to hear from me, and yet they are not what are called Spiritualists, they are not bellevers, perhaps, in the power of spirits to really return and communicate; but they have a desire to know whether there is a truth in a desire to know whether there is a truth in this thing, and they have thought if it was possible for any spirit to come back I might be one of the first to do so. This is not my first attempt, but my first success, for I have never spoken before through mediumistic lips. I bring great love to my friends, and say to them: I have never for a moment in the years that have passed since I left you, forgotten you or the many pleasant aversel stime and source.

that have passed since I left you, forgotten you or the many pleasant associations and hours of peace I passed in your midst. I cherish every tender memory, think of all your kindness and friendly sympathy, which to me are more precious than jewels of great worth, and shine in my spirit home as the gems of carth, only more precious, and will live forever.

I am happy in my spirit home. I am with my mother, and with my sister and friends. I have no desire to take up the mortal life and return to it, although thave friends here who are near to me. I am able to study those musical measures which attracted me here, but which I could not follow as I desired; they appeal to my heart, and I spend many pleasant hours in their study. I am also able to travel to different points, as I wished to do when here, but could not.

pletare that a person who sits in a developing office change and it out to or people in Friends and it out to or people in Friends and it such a person undertakes to alt alone he may find himself becoming delilitated or and it such a person undertakes to alt alone he may find himself becoming delilitated or and it such a person undertakes to alt alone he may find himself becoming delilitated or and played and the such a person undertakes to alt alone he may find himself becoming delilitated or and played and the such a person undertakes to alt alone he may find himself becoming delilitated or and played and the such a person undertakes to alt alone he may find himself becoming delilitated or and played and the such a person undertakes to alt alone he case; it would be highly unvise and improper for the individual to sit alone, because the proves to be one of Archael and the such a person undertakes to alt alone he case; it would be highly unvise and improper for the individual to sit alone, because the prove to be one of Archael and the such as a straight of the such that a person was a straight of the such that the such as a straight of the such that the such as a straight of the such that the such as a straight of the such that the such as a straight of the such that the such as a straight of th

while, if possible, send a word, a thought, or even a breath of love, charged with the influence of spiritual peace which may perhaps shine into their hearts and bring them a sense of rest or a feeling of blessing, even though they do not understand fully its source and power. I am Annie Churchill, and speak to friends in Sagaranto.

SPIRIT MESSAGES

Sacramento.

TO BE PUBLISHED NEXT WEEK. April 22.—William Horton; Samuel Chase; Helen Gil-more; William Prichard; Elizabeth Owens. April 28.—Harriet Corson; Ruth Armand; Robert For-guson; George A. Cotton; Wealthy Andrews; Johnnie Bartley; Marie Depow; Catharine A. Rogers; John H. Bond; August Labouker.

THE MESSAGES GIVEN

THE MESSAGES GIVEN

As per dates will appear in due course.

June 24.—Eleanor Weaver: Goorgo Thompson; Mary
Ann Barker: Henry Parkhurst: Mical Tubbs; Light.
June 23.—John H. Hale; Betsey A. Wright; James
Beard: Simeon Fuller: Carrie Miller; Dr. John T. Gilman Pike; Thomas Roaf; Alile Hoyt; Lizzle Blake; Rebecca Marstoa; Henry Stirling; Charles Atkinson; Lydis
Hali; Josoph Strong.
July I.—John Roach; Mabel Bancroft; Nancy Longee;
Katie A. Kinsey; Controlling Spirit.

[From The Outing for June.] TWILIGHT.

BY WARREN SUMNER BARLOW, [Author of " The Voices," "Immortality Inherent in Nature," etc.]

The shadows are veiling the brow of the hills, And vapors are soothing the murmuring rills, While Twilight, the daughter of sunshine and shade, Is queen of the evening, in glory arrayed.

She gracefully mantles the waning of day, And welcomes the evening in golden array, Yet softens the glimmering curtain of light With shadows that melt on the bosom of night. Triumphant she rides on the billows of fire, With chaplet of lewels in queenly attira-

With chaplet of jewels in queenly attire; In gold tilted armor she flashes her blade, And marshals the stars in their nightly parade! With coursers unheeded, undaunted they run. Whose footsteps all follow the path of the sun : When softly unfolding her curtain of blue,

All spangled with silver, she waves her adieu. Thus onward forever with banners unfurled, Her halo of glory enraptures the world; While sentinel stars on the borders of night, Now herald the vast constellations of light.

In stience its millions of systems revolved; In stience its problems are ever unsolved; In stience we gazed on the boundless domains, Where infinite order and harmony reigns.

When, lo! from the verge of the measureless deep,
Where numberless ages all silently sleep,
Aurora emerges from cycles unborn,
With Twilight to hall the glad tidings of morn. United they mingle in loving embrace, Expanding their pintons new regions to grace; Dissolving the shadows with orient light, And melting the stars from the bosom of night;

While Earth, in response to the language of flowers, In rapture arouses from star-lighted bowers; Unveiling her features she wendeth her way To the radiant realms of the monarch of day.

The birds sweetly carol their matinal lays, And nature responds with her oborus of praise; While dewdrops that fell by invisible showers, Are jewels affame on the bosom of flowers.

Thus oft in our pathway from darkness forlorn.
The tear-drops of night are the jewels of morn.
And hopes that are buried and shrouded in gloom
Like seeds are well planted in fragrance to bloom Every sigh that is hushed on the bosom of night Is a song as it wakens, and welcomes the light; While hope, brightly dawning, illumines the way, From Twilight of Morning to Infinite Day.

The Reviewer.

LIFTING THE VEIL; or Interior Experiences and Manifestations. By Susan J. and Andrew A. Finck. 12mo, cloth, pp. 300. Boston: Colby & Rich, 9 Bosworth atreet. Early indoctrinated with Orthodox dogmas, Mrs.

Finck, coming to years of reflection, did not feel satished with the rigid teachings of that faith; its hard lessons Sabbath after Sabbath, with the promise of an unending Sabbath) occupied by similar exercises, as a reward, grew distasteful to her. "Well do I re-member," she says, "how I would try to look plous and creep about the house with bated breath and quiet step on that day, lest the solemn stiliness be disturbed. The long hours will never be forgotten, which were spent poring over the theories of the early fathers of Christianity, and puzzling the tender brain with theological problems that the brightest lights of the urch had falled to solve." Her father was a slave holder and planter in Louis-

iana, and she gives a vivid picture of the religious observances in the locality of her home. The "circultrider" came at stated 'times, there being no settled minister. We are told how on the Baturday previous to such a visitation, the negroes were called from the different fields and given a holiday, that they might prepare for the instruction they were expected to receive on the Sabbath. "The Quarter" of the negroes consisted of small cottages in which they dwelt, and the interior of these homes on such occasions bore the appearance of curiosity-shops. Fashions that were in and fashions that were out, cast-off garments from the wardrobes of more fortunate owners, were displayed, and each individual was fitted to what was thought most becoming, but to an outsider very incongruous. There was a skeptic among these servants who is styled a "rare curiosity," disbelievers being seldom found in negro communities. He vas an old rheumatic man, who did nothing but make baskets, but to him our author, in those days of her childhood, was strangely attracted, and often went to listen to his quaint expressions of wit and wisdom. with a preponderance of the latter. He had poor regard for the preachers, as may be inferred from his remark: "De preachers neber seen God nor hebin, nor likewise de debil, and dey knows nuthin' 'tali about any ob dem any mo'dan we duz; an' if ole massa done quit feedin' dem on ham an' eggs an' chickens dev wouldn't trouble dis place much. Dev neber goes roun' poo' white trash, an' dem is the main ones what needs dare sarvice. Dat's de Lord's troof, honey."

Mrs. P. was of an intuitional cast of mind; she often puzzled the preachers with her questions touching theological points, and held conversations with her father that greatly weakened his faith in the church, and eventually led him to a discussion with the clergy in his own house upon "the tangled doctrines of their creed," the result of which was that he became so "disgusted with their unjust and unreasonable ideas that he denounced the minister in charge as an unmitigated fraud, and ordered his name erased from their church book."

On one occasion, after a conversation with her father upon Saul and the medium of Endor, both remaining silent, abe felt; the presence of beings she could net see. Distinct among these was a beautiful Indian matten, with whom in dreams she had been very familiar. From this time her medial gifts became rapidly developed—though scarcely knowing an lots of their inestimable value but it, was not until many

much instruction.

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letter had been received a few hours previous from

From sittings with Dr. Slade, the spiritual impulses of Mrs. Finck and her sons received a new and power-

ful impetus. They served to fully emancipate them

from the thraildom of Doubt, and their course was henceforth undeviatingly forward. Mrs. Finck and

her two sons, Andrew A. and Felix M., entered a

field of labor in which they have faithfully worked from that day to this, accomplishing a vast amount of

good for those in mortal form and those in the immor-

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more.
Whisper us of spirit-life.
Waiting at the river. CHANTS. Come to me. How long. I have reared a castle often, Invocation chant.

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BOSTON, SATURDAY, JULY 9, 1887.

ALL SORTS OF PARAGRAPHS.

A FOURTH OF JULY RECORD. 1 was a wide-awake little boy Who rose at the break of day;

2 were the minutes he took to dress, Then he was off and away.

3 were his leaps when he cleared the stairs, Although they were steep and high;

4 was the number which caused his haste, Because it was Fourth of July!

5 Were his pennies which went to buy.
6 A package of crackers red;
6 And then—he was back in bed.

7 big plasters he had to wear To cure his fractures sore;

8 were the visits the doctor made Before he was whole once more.

9 were the dolorous days he spent in sorrow and pain; but then,

O are the seconds he'll stop to think
Hefore he does it again.
Lilian Dynetor Rice, in St. Nicholas for July.

The appointment of Lewis Morris to write the inaugural ode for the Imperial Institute practically deposes Alfred Tennyson as Poet Laureate of England.

The weak thing, weaker than a child, becomes strong one day if it be a true thing. - Carlyle,

The war cycle, a velocipede that carries ten soldiers, is considered so valuable in England that one is to be built for twenty-six men, thirteen to work the vehicle and thirteen to ride.

There are, in fact, all sorts of mistakes in all the trades and professions, and this recalls a venerable but appropriate joke which describes a word-battle between a lawyer and a doctor: "Your mistakes are fatal," said the doctor, "when your clients are found on the scaffold." "And yours," said the lawyer, when your patients are found in the graveyard."

As the milk gets poorer the milkman gets richer. It's true without being a paradox. — Philadelphia Call.

The Pennsylvania Legislature has passed a bill requiring that all judicial executions for capital crimes in that State shall be accomplished by means of elec-

In Ohio a woman can sell, mortgage or lease the house or land which she holds in her own name without consulting her husband.

At an American exhibition in London there is exhibited a fire-proof and water-proof villa composed entirely of straw compressed to form artificial wood.

A HINT FOR UNCLE SAM .- The Japanese have adopted a plan for providing the money necessary for coast defenses, which relieves the mass of the people of the charge and throws it upon the class chiefly concerned. With the permission of the Mikado, the good." wealthy classes of Japan are subscribing sums ranging all the way from \$1,000 to \$100,000 for this purpose.

No sum less than \$1,000 is accepted. Since Congress shows no desire to move, to any adequate extent, toward defending the sea-coast of the United States, suppose these law-makers amend the Constitution se that each State may be allowed to call upon its patriotic citizens to subscribe money for the defense of its own particular harbors.

A man's funny bone, we presume, enables him to "laugh in his sleeve." Yonkers Statesman.

A good story is told of a prominent business man, who is an Englishman by birth. When he first came here he ordered that his letters be directed to him at Albany. His names begins with H, and every day he would go to the post office and ask if there was any mail for him. He always got the same reply, until one day he shoved he head through the delivery window and yelled : " Man, what are you looking in the Hay box for? My name begins with Haitch!" He got his letters after that.

Miss," was the answer. "Sheolen?" repeated the teacher, somewhat surprised: "is n't that rather a queer name?" "Yes, Miss, but before the revised version came out it wasn't so queer." Then the teacher fell to thinking of spiritual matters.—Mer. chant Traveller.

Statistics from Vassar College report, among other Items, the consumption by the girls of that famous institution during the last academic year of thirty-two thousand clams and one hundred thousand buckwheat cakes; and still the world persists in calling females "the weaker sex!"

A TRUTHFUL CONDENSATION.—The trial of Prof. Bmyth and five other Professors of the Andover Theological Seminary, upon charge of heresy, has ended in a verdict of guilty, and the demand on the part of the Board for the removal of Prof. Smyth. The Trustees of the Seminary refuse to obey this order, and it seems probable that the matter will be carried to the civil courts. These Professors are found guilty of "holding opinions contrary to the creed upon which the Seminary was founded" (the Jonathan Educards, cast-tron, endiess hell creed), and the verdict is a credit and a high honor to these Professors.—The Randolph [Wis.] Radical.

Are not Pope's bulls a cow-ardly way of kicking a man who is determined to do his own thinking?

The Women Suffragists of New Hampshire held their annual meeting at Concord, June 30th, with Mrs. E. J. C. Gilbert as President, and a long list of Vice Presidents, one of whom was Senator Blair. Petitions for Municipal Woman Suffrage were before the Legislature signed by more than twenty. five hundred citizons of the State. Mrs. Julia Ward Howe, Lucy Stone, Adelaide A. Claffin, Henry B. Blackwell and Rev. Ada C. Bowles addressed the Convention. Before final ad-Journment, plans were adopted for a thorough and systematic canvass of the State in behalf of the move-

Mr. C. O. Poole, of New York City, a veteran Spiritualist, is spending a few weeks at Hull with his married daughters.

> A WARNING. Pull many a man, both young and old,
> Is sent to his sarcophagus,
> By pouring water toy cold
> Adown his warm resophagus.
> —[J. R., in St. Louis Medical Journal.

The Louisville Democrat wants to know "Which is the worst sinner, the man who can sing and won't, or

the man who can't and will?"

How to raise young lambs is a question for discussion at a farmers' meeting. Our way would be—ewes' milk.—Lowell Courier.

Those at all acquainted with the profundity which attends personal titles and post-office addresses in England, will not be surprised on learning that our transatiantic cousins have accorded to "Buffalo Bill" the extraordinary title of "Colonel the Honourable William Frederick Cody."

The survivors of the Greely expedition are now six in number. General Greely is Chief of the Signal Service; David L. Brainard is Second Lieutonant of Cavalry at Fort Walla Walla; Julius R. Frederick is sick and orippied at his home in Indianapolis; Henry Bioderbeck is a measureer in the Agricultural Bureau at Washington; Maurice Council is a private in the Signal Corps at Ban Francisco, and Brancis Lang is a sergeant in the Signal Corps at New York.

An average of one person in one thousand throughout the United States is a convicted criminal. The prisons of the country have a population of sixty

"Oh! my friends, there are some speciacies that a Serion never forgets," saide a lecturer, after giving a graphic description of a terrible, accident that he had witnessed. "I like to know where they sells em," remarked an old lady in the audience who is always missaying her glasses.—Exchange.

Still Traveling.

To the Editor of the Banner of Light:

Over a three thousand miles' waste of waters extend my hand, greeting you from Glasgow, Scotland, the land of my far-away-back ancestors. Sea voyaging is to me, as the columns of the BANNER testify, an old-time business, and upon the whole, with all its inconveniences, its perils and certain sea-sicknesses, I enjoy it. Americans are naturally nomadic. They believe that seeing is a help to knowledge, and so they breathe the good-bye and travel by land and by sea, that they may see and know. Unlike the French and more home-loving Latin races of Southern Europe, Anglo-Saxons are continually on the wing, or on the way investigating, studying, and planning for a better future. They constitute the stuff that crystallizes into colonies. Their homes whiten and enlighten nearly all the isles of the oceans. "I cannot rest from travel," wrote Tennyson; "I will drink life to its lees." And that very early traveler, Marco Polo, breathed the same burning thought when he exclaimed: "I've seen proud Cathay (China), and I will see more or all before I die." And since seeing, in connection with consciousness and the higher reason. is knowing, why not traverse all lands and cross all seas? Why not again and again circumnavigate the globe? Why not explore the depths of Africa, exhume Herculaneum, and unearth the fifty ancient half-buried cities of Yucatan? Why not pierce the mists that shade classic Hymettus, and lift the dusky veil from Isis? Why not lay Egypt's mysteries and India's occult treasures at the feet of the golden present? The past, the present, the future, the evermysterious trinity in unity!

LIFE ON THE STEAMER. Our wriggling, billow-defying ship seems like a little floating kingdom (the captain being the king), made up of Englishmen, Scotchmen, Canadians, Americans, Frenchmen and Scandinavians - of Episcopalians, Presbyterians, Methodists, Baptists, Roman Catholics, Spiritualists and a Shaker. Six of the passengers aboard are doctors, five are preachers, and all went on very amicably till Elder Frederic Evans, in a lecture in the ship-saloon lifted his double barreled Shaker shot gun, sending hot theological shot in every direction. He advocated "land limitation," "peace," " community of goods," "celibacy of the priesthood," spiritual manifestations and materialization." Some were killed instantly; some were A Modern Producal.—"Suppose I shall see you at your father's funeral to day?" said a friend to a young man of the period. "Naw—should like to be there, but I'll be busy in court, opening succession, and heading off mother in a will contest. See you later if I succeed."—Ex. Your lecture last night in the passenger-saloon is creating a good deal of excitement and adverse criticism." The Elder coolly replied:
"Let the pot boil; a little thinking will do them

GREENOCK AND GLASGOW REACHED. The rainy, rough passage of eleven days helped us to fully appreciate Scotia's solid soil and the green banks of the beautiful Clyde. Reaching Glasgow and looking for our luggage, we were met by Mr. Robertson, President of the Spiritualist Society, Mr. Duguid, the distinguished medium, and others, and whirled off in a carriage to the hospitable residence of Mr. Robertson, where were in waiting baths, a cozy fire and a well-loaded table, even to Graham bread. Such a hearty Scotch welcome was entirely and utterly unexpected. After tea the rooms soon filled up, when we were formally introduced by President Robertson, who, while speaking, pointed to the "Seers of the Ages," 'Travels Around the World," "Our Homes and our Employments Hereafter," and other books of mine lying upon the table. After the replies of Elder Evans and myself, several me-"What is your name, little girl?" asked the Sunday diums were entranced, or otherwise influenced, school teacher of a new scholar. "Sheelen Miller, keeping us from our hotel, weary as we were. keeping us from our hotel, weary as we were

One of the ardent admirers of the BANNER of Light, and a resident in America for a time, said to me yesterday, "Why did you not bring Colby along with you? I like that man, and the good BANNER. It is a Spiritualist newspaper in every sense of the word." You are certainly to be congratulated, Mr. Colby, in this, that during all your many editorial years you have had the common decency, not to mention courtesy and fraternity, to treat those who differed from you either with deserved silence, or with a most creditable kindness, charity and magnanimity.

DAVID DUGUID, THE MEDIUMISTIC ARTIST AND AUTHOR.

Nearly twenty years ago, while lecturing upon Spiritualism in Glasgow, and attending several of Mr. Duguid's séanch I saw for the first time this excellent medium produce beautiful pictures in oil, with the eyes tightly bandaged and blinded. It has been demonstrated thousands of times over that this gentleman paints equally as well in darkness as the light -and yet, it is not him at all, but invisible artists controlling him mediumistically. He also has direct spirit-painting. The materials are put before him, when some one grasps his hands, holding them firmly, and the painting is executed in an almost incredible quickness of time-this I know.

This Mr. Duguid, a modest, quiet, industrious man, was made a medium against his will. and for twenty-five years has held his weekly séances in Glasgow with some or all of the same parties present. Remembering his previous large volume. "Hafed, the Prince of Persia," you will be pleased to learn that he has another very large volume in the press, to be entitled, 'Sequel to Hafed, Prince of Persia." Tomorrow evening I am to attend Mr. Duguid's regular seance, and ask questions. Will re-

Invitations have already been extended to me from the Honorable Secretary of the Newcastle Society of Spiritualists and other Societies to lecture for them; but I utterly and positively refuse. I am out of that department of the lecture field. Elder F. W. Evans will secure halls, and get up mass meetings in furtherance of his mission, and in these gatherings I shall from time to time "bear my testimony," as Quakers say; but it will be an independent testimony, and for which I alone am to be held

responsible. This is the Queen's jubilee day-fifty years' reign-and all Glasgow is ablaze with bunting, banners, soldiery, music and honor to her Majesty. The remaining days of this week I spend in the hospitals and medical dispensaries. Glasgow, June 21st, 1887. J. M. PERBLES.

Before marriage the question a girl asks her lover most often is: "Do you really love me?" After mar-riage the query becomes: "Is my hat on straight?"— [Journal of Education,]; That is all right. The ques-tion of love has been settled by marriage. The ques-tion of hats will go on forever.

Lake Pleasant.

[From our Special Correspondent.]

Another week of quiet and repose among the pines has added another milestone to life's journey. With the development of the mental the distance expands;

has added another milestone to life's journey. With the development of the mental the distance expands; will we ever reach the goal?

As the time has not arrived for exercises at the speakers' stand, the hours are occupied in the discussion of matters pertaining to the scientific, philosophical and the occult, and many of these social circles are occasions of much interest. A Lake Pleasant reall with pleasure their experience with that remarkable medium, Mrs. M. B. Thayer. We have before us a newspaper account of a "Flower Mission" held at the dépot building in August, 1874. It was a wonderful and interesting exhibition of spirit power, the genuieness of which is attested to by sixteen parties present on the occasion, and many of whom we know personally. This lady is now known as Mrs. M. B. Thayer-Goodsell, having formed a marriage contract with Mr. Charles Goodsell, of Howard Lake (Wright Co.), Minn. Mr. Goodsell is the founder of the place, and a wealthy and much respected citzen. He is also a Spiritualist of twenty-five years' experience, and for nearly this length of time has been a patron of the BANNER OF LIGHT. Mrs. Goodsell will not reall it be present season, her many friends may expect to see her at the Camp-Meeting of 1888.

There are several veteran Spiritualists here for the summer, and reminiscences of the meetings and experiences of the early days of Lake Pleasant are of much interest.

Min. N. B. Henry, the Secretary of the Association, has arranged with the Central Traffic and Trunk Line Association—including the following roads—for an experience obtaining a proper certificate, and paying full fare to be batted. Lake Pleasant, will receive a return ticket for one-distribution fare, on the certificate plan, by which parties obtaining a proper certificate, and paying full fare to be batted at the batters at a respective of the summer, and reminiscences of the meeting and the condition of the superintendent.

Also Planta desirable in the sum of the meeting and the condition of the superintendent.

much interest.

Mr. N. B. Henry, the Secretary of the Association, has arranged with the Central Traffic and Trunk Line Association—including the following roads—for an excursion fare, on the certificate plan, by which parties obtaining a proper certificate, and paying full fare to Lake Pleasant, will receive a return ticket for one-third the highest regular limited fare:

Baltimora and Ohio (Fast of Parkersburg, Bellaire and

third the highest regular limited fare:

Baltimore and Ohio (East of Parkersburg, Bellaire and Wheeling), Baltimore and Potomac, Buffalo, New York and Philadelphia, Buffalo, Rochester and Pittsburgh, Camden and Atlantic, Delaware and Hudson Canal Company, Delaware, Lackawanna and Western, Flichburg, Grand Trunk, Lehigh Valley, New York Central and Hudson River, New York, Lake Friesnd Western, New York, Ontario and Western, Northorn Central, Pennsylvania (except locally between Philadelphia and Reading (except locally between Philadelphia and Reading (except locally between Philadelphia and New York), Philadelphia, Wilmington and Baltimore, Rome, Watertown and Ogdensburg, Shenandoah Valley, West Jersey, West Shore.

Blank certificates will be furnished upon application to Mr. Henry, by any parties who may wish to avail themselves of the privilege above named.

NOTES. Mrs. S. B. Nichols, of Brooklyn, is tenting in

Mrs. 8. B. Nicalois, of Brooklyn, is tenting an "Heavenly Court."
Mrs. Helen M. Flint, of Boston, is at her "Ingleside Home" on Montague street.
Though the mercury has been on the rampage for several days, the nights are most decidedly cool and charming for sleep.
Among the things to be: the School of Philosophy among the pines. among the pines.

The new survey of the grounds at the Highlands,

The new survey of the grounds at the Highlands, under the direction of Mr. Bartholomew, has been completed. A large number of valuable building lots have been rendered available for use.

The BANNER OF LIGHT has a large circulation in Camp. Mr. Colby, the editor-in-chief, should be making preparations for his annual visit to this encampanary.

ment.
J. J. Gurney of Harvard has arrived.
The band stand and the speakers' stand are being repainted under the direction of Prof. Shattuck.
Miss Sarah Greeley of Templeton is at her cottage on Montague street.

The new cottage of Miss Jennie Rhind of Boston is nearly completed. It should be appropriately dedicated.

cated.

The Lake Pleasant Hotel was opened June 30th. The house has been put in thorough order, and Landlord Barnard, as usual, will have a large patronage. John McDonald will be clerk and Miss Ada Horton

The steamer "Datsy" is being overhauled preparatory to making her trips around the lake.

The issue of the BANNER of 2d inst. was received here with much interest.

Excelsior Cottage on the Highlands should be open.

Where are those Trojans?

"Unanswerable Logic," Edwin Arnold's works and other excellent volumes are for sale at the bookstore at headquarters.

J. M. Y. at headquarters. Lake Pleasant, Mass., July 2d, 1887.

The Rustic Spiritual Camp-Meeting.

To the Editor of the Banner of Light: A meeting of Spiritualists was held at the Rustic, on the premises of James W. Waugh, near Montpelier, Blackford County, Ind., commencing June 15th, and the premises of James W. Waugh, near Montpeller, Blackford County, Ind., commencing June 15th, and continuing until Sunday, June 26th. The Rustic is one of the most beautiful localities to be found in Eastern Indiana for holding camp-meetings; a gem of artistic skill, constructed by the proprietor in years gone by.

We are glad to be able to say that an earnest and appreciative audience was in regular daily attendance. The morning meetings each day were of a conference character, in which experiences in the phenomenal phases of Spiritualism were related, interspersed with good music, vocal and instrumental. These short but earnest speeches have a telling effect on the minds of those who are hungering for facts demonstrative of the truth of immortality.

Afternoon meetings consisted of special lectures, most generally conducted by Prof. W. H. Blair, of Chicago, Ill., and Dr. J. H. Mendenhall, of Muncle, Ind.; and clairvoyant and psychometric readings from the platform by Prof. C. J. Barnes, of Grand Rapids, Mich. While it can be truly said of these inspirational speakers that the great question of immortality as demonstrated by Modern Spiritualism was treated, both in point of philosophy and ethics, in a clear, earnest and masterly manner, it is none the less true that Prof. Barnes did great credit to the cause in his descriptions of departed loved ones, and the reading of special and prominent events touching the life-history of many of the parties present.

Among prominent mediums present were Mrs. Bassett, of Hartford City, Ind. (chosen by the spirits to act as Chairmas during the meeting); Mrs. H. N. Read, of Chicago, Ill.; Dr. J. E. Mikeswell, the independent site writer, that we state that the best of satisfaction; as many as fitteen different realizing medium in the light, Muncle, Ind.

Some cases of healing by laying on of hands were performed during the meeting, continuing until Sunday, June 26th. The Rustic is one

Onset Bay.

All things look favorable for a grand season of success at this popular resort.

The grounds were crowded with visitors on the Fourth, who began arriving on the late train Saturday night and early Sunday morning.

night and early Sunday morning.

On Monday morning the 'train brought in new visitors, until a number of thousand people were assembled. At 9 A.M. a band concert was given by the Bourne Brass Band. This was followed by a procession of "antiques and horribles." At 11 o'clock an oration appropriate to the occasion was delivered by L. K. Washburn, of Revere.

Band concerts were then given by the Sagamore cornet and the Bourne bands. During the afternoon there was a military display and variety entertainment at the Temple, obstacle, greased pole, greased pig, and boat races for prizes; many entries being made.

pig, and boat races for prizes, many entries being made.

The evening celebration was also a great success. In addition to the display of fireworks, there was a representation of Buffale Bill's stage coach robbing scene on Onset Avenue. There was also an entertainment at the Temple, the drama of the "Octoroon" being presented by the Onset Dramatic Citib. Many of the houses and hotels were illuminated in the evening, especially the Hotel Onset.

A little boy of the Bourne family was drowned, June 20th, by falling—unnuticed by those on the shore—from a boat which he was managing alone. All efforts to find his body were at first fruitless, but finally one of the Indian squaws who are tenting at Onset came down to the shore, went into a trance and pointed out a place further down the stream where she said the body lay; subsequently the body was discovered just where sue had located it. "This instance," say the secular press reports, "has a rather peculiar effect, as it is a poser for the disbelievers in spiritual phenomens.", Thie squaw is cyldently a medium of marked power.

Mrs. Carrie Forster, widow of that spiritualistic vet.

power.

Airs, Carrie Forster, widow of that spiritualistic veteran, the late Thomas Gales Forster, will, with her
sister, device a considerable portion of the present
summer to rest and recuperation at Onset Bay.

J. W. FLETCHER diagnoses disease from look of hair. 6 Beacon street, Boston.

Parkland, Pa.

The Ninth Annual Camp Meeting of the First Association of Spiritualists of Philadelphia, Pa., will continue in session at Parkland till September 10th.

tinue in session at Parktand till September 10th.

The site for camping purposes embraces every speciality of home, and a desirable resort for pionic and excursion parties and transient visitors.

Speakers.—The following list will give some idea of the talent secured: July 9th, Eben Cobb (who also spoke on the 31, 5th and 7th); 16th, Dean Clarke; 22d, J. William Fletcher; 30th, Bishop A. Beals; Auxust 6th, Mrs. C. Fannie Allyn; 7th, J. Clegg Wright; 13th, Miss Jennie B. Hagan; 14th, Mrs. Emma L. Paul; 15th, Miss Jennie B. Hagan; 20th, Mrs. Emma L. Paul; 27th, Dr. H. P. Fairfield; September 3d, Charles Dawbarn; 4th, Mrs. H. S. Lake.

Platform Test Mediums: Edgar W. Emerson, July 28th, 29th, 30th, 31st, August 2d; J. William Fletcher, July 17th.

Lookout Mountain, Tenn.

The fourth annual session of the Lookout Mountain Camp Meeting Association of Spiritualists is now in progress at the grounds of the Association, at Natural Bridge Springs, on Lookout Mountain, near Chattanooga, Tenn., and will continue to August 1st, 1887. A bright array of talent has been engaged, comprising such names as W. J. Colville (trance), for the entire month; Mrs. Amelia Colvy-Luther (normal), for the first two weeks; George P. Colby (trance and tests), for the last two weeks; Mrs. S. A. H. Talbott (inspirational), for the entire month; Miss Zaida Brown (trance and tests), for the entire month; James Copeland (platform tests), for the entire month; Mrs. Isa Wilson Porter, fire-test and descriptive.

Many mediums are on the ground for test-séances and private sittings.

The Board of Directors is composed of P. R. Albert, Chattanooga, Tenn., President; A. C. Ladd, Atlanta, Ga., Vice President; J. Seeman, Chattanooga, Tenn., Becretary; J. M. Geupel, Evansville, Indiana, Trustee; Samuel Watson, Memphis, Tenn., Trustee; F. M. Brown, Union City, Tenn., Trustee; J. W. White, Chattanooga, Tenn., Trustee; G. A. Nuckols, Meridian, Mississippi, Trustee.

G. W. Kates, Secretary, Chattanooga, Tenn., will furnish all particulars if addressed for that purpose. progress at the grounds of the Association, at Natural

Cleveland (O.) Notes.

Just as we go to press we are in receipt of a letter from Bro. Lees, from which we make the subjoined extracts. The residue will appear next week:

extracts. The residue will appear next week:

The heated term is on; hall meetings are suspended in this city for the present, and both Lyceums have adjourned until September next.

The Union Lyceum Annual Picnic took place Sunday, June 26th, at Geauga Lake: Attendance fine, enjoyment finen, weather finest we ever had. Speaking by D. M. King of Mantua, C. G. Oyston and Mrs. Moss of Cleveland, and Mrs. Wagner (recently from Clyde, O.), now sojourning in this city. All returned home delighted.

Grove Meetings.—While Obioans do not enjoy the luxury of a camp-meeting of their own, they are not behind regarding grove meetings. At a two days' meeting at kent's Grove, Geaurea Lake, Saturday and Sunday, July 23d and 24th, Mrs. R. S. Lillie of Boston is to speak. Delightiul scenery, splendid music and ample hotel accommodations for all.

At Chagrin Falls Sunday, July 31st, J. Frank Baxter is to speak; and at Mantua Station a three-days' meeting is to be held Aug. 4th, 5th, 6th, when Mr. Baxter, D. M. King, and other speakers will participate. These three meetings are expected to whet the appetites of Spiritualists for a trip to the Cassadaga Camp Meeting, many here having already decided on going. To accommodate those who can only leave business a short time, a five-days' excursion will leave Cleveland via the N. Y. P. and O. R. R. about the third week in August; details will be given later. the third week in August; details will be given later.
Thos. Less.

Two Days' Grove Meeting at Geauga Lake, O.

The friends of Cleveland and surrounding country are respectfully informed that a two days' Grove Meeting will be held at Kent's Grove, Geauga Lake, Saturday and Sunday, July 23d and 24th. Mrs. R. Shepard Lillie of Boston, the eloquent inspirational speaker, and others will be present. Come, friends, and enjoy the meeting. Fine hotel accommodations. THOS. LEES, Chairman.

What is Going On.

STURGIS, MICH. - Thomas Harding writes that Mrs. Ada Foye is engaged by the Society to come to Sturgis in August to give tests and lecture from the platform of the Free Church. The exact date will be given in due time. Lyman C. Howe is engaged to lecture on the third and fourth Sundays in July.

FORT DODGE, IA.—The New Thought (Des Moines) records that—

"HENRY B. ALLEN, the wonderful musical and test "HENRY B. ALLEN, the wonderful musical and test medium, is creating a great excitement among the Fort Dodgepeople. His séances are popular and satisfactory. As a medium he has stood the test for years. He contemplates attending the Mt. Pleasant Park (Ia.) Camp-Meeting in August."

Park (Ia.) Camp-Meeting in August."

DOVER, N. H.—Lucy E. Pray writes that a Strawberry Festival was recently held in this place under the auspices of the Ladles' Aid Society. The literary portion of the entertainment consisted of readings, recitations and singing, in which Elsie Bradford, Minnie Goode, Fred O'Neil. Edith Blackburn, Alice Wilkinson, Louisa Stanfield, Florie Stanfield, Harry Hodgdon, Miss Laura E. Pray, and Mrs. James Rand participated. Singing by a quartette concluded this part of the exercises, after which the company repaired to the banquet which the company repaired to the banquet hall, where the partaking of a bountiful repast prepared by the ladies closed the public meet-ings and social gatherings of the society for the season.

EPPING, N. H.—John F. Geyer writes that on June 12th Miss Lizzie Ewer, of Portsmouth, on June 12th Miss Lizzle Ewer, of Portsmouth, N. H., (who stands high as a speaker and test medium) occupied the platform at this place, giving great satisfaction to all. She will be at Epping again in the autumn.—On the 19th Mrs. M. W. Leslie, of Boston, addressed the Spiritualists in G. A. R. Hall afternoon and evening—her tests being widely recognized. She will be heard from again in that place in October and November next.

WESTRORO', MASS.—The course of Spiritual.

WESTBORO', MASS .- The cause of Spiritualism is having an awakening in our little circle by a series of meetings conducted by that well-known medium, Dr. Julia A. Spaulding of Worcester. We look forward to the formation of a larger circle than has ever met in this place. It is probably the case in other towns as in this, that as soon as it was known that meetings were being held, quite a number remarked: "Why did you not let us know? We should like to join." Several have already come in as firm believers, having been led to do so by the most convincing tests through Dr. S. Her diagnoses of pattents have proved astonishingly correct. We have also received spiritual food that is known ism is having an awakening in our little cirhave also received spiritual food that is known only to those who have drank at "this fountain." May some of our brethren and sisters in other places obtain encouragement from this, and try and organize a circle in their immediate neighborhoods.

E. B. F.

MEDIUM powers described from lock of hair by J. W. FLETCHER, 6 Beacon street, Boston.

BT. LOUIS, MO.—The First Association of Spiritualists meets at 24 F.M. every Sunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth street. Friends of the cause invited to sitend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 620 South Broadway. Isaas B.Lee, Cor. Sec., No. 1422 North 12th street, St. Louis, Mo.

NEWARK, N. J.—The People's Spiritual Fraternity holds meetings every Sunday evening at 7% o'clock at Liberal League Hall, No. 177 Halsey street. Mrs. G. Dorn, President.

CHECAGO, ILL.—Avenue Hall, 150 224 street., Children's Lyceum, Sunday, at 15 . R. Spiritualist' and Medium' Meeting, 8 . R. Mediuma' Ractylions, first and third Tuesday venings. Society Sodiables, scond and fourth Tuesdays in each month.

Spiritualistic Meetings in Boston. College Hall, 24 Essex Street.—Sundays, at 1035.
A. M., 23/2 and 73/2 P. M. Eben Cobb, Conductor.
Engle Hall, 616 Washington Street, corner of Essex.—Sundays, at 23/2 and 73/2 P.M.; also Thursdays at 5 P.M., Able speakers and test medium. Excellent music.
Prescott Robinson, Chairman.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Tor-rey, Secretary.

Chelses.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday after-noon and evening. All are invited. Mrs. E. H. Pratt, President; hts. M. A. Dodge, Secretary.

Spiritualist Meetings in Brooklyn. Conservatory Hall, corner Fulton Street and Bedford Avenue.—Services every Sunday at 11 A.M.

and 7% P.M.

Fraternity Rooms, corner Bedford Avenue
and South Record Street.—Services every Sunday at
7% P.M. Children's Lyceum at 3 P.M. The Spiritual Literary Union meets the first and third Saturday of eachmonth at 8 P.M. Avon Hall, Bedford Avenue and Halsey Street.

-Air. John Slater holds meetings on Sundays at 8 P. M. and

Everett Hall, 895 Fulton Avenue.—Brooklyn Pro-rressive Spiritual Conference every Saturday evening, at 8

Spiritualist Meetings in New York. Spencer Hall, 114 West 14th Street.—The People's Spiritual Meeting every Sunday at 2½ P.M., and Thursday afternoon at 3 o'clock. Frank W. Jones, Conductor. Adelphi Hall, corner of 53d Street and 7th Avenue.—Services every Sunday at 11 A.M. and 7% P.M. Conference every Sunday at 2% P.M. Admission free to each meeting.

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