VOL. LXI.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, JULY 23, 1887.

\$8,00 Per Annum,

NO. 19.

TABLE OF CONTENTS. PAGE. - Our Agents. Spiritual Phenomena: Reminiscent Phenomena; Interesting Physical Mani-

festations. His Dream Fulfilled. Literary Department: An Artist's Story. BECOND PAGE. - Postry: Camp-Meeting Time. Passed On, The Reviewer: The Hidden Way Across the Threshold. Free Thought: Was it Mind-Reading? Prof. Kellar a Medium.

THIRD PAGE, - Postry: The Land Where Our Dreams Come True. Banner Correspondence: Letters from Colorado, Pennsylvania, New York, California, Oregon, Rhode Island, Maine, and Massachusetts. A Medium Addresses Boston Firemen. Mrs. Ada Foye, etc. FOURTH PAGE. -The Heavens Opened. "Spiritualism in

London," Spiritual Literature, Mrs. M. E. Williams A Worthy and Noble Work. Foreign Items, etc. FIFTH PAGE.—Spiritualist Camp-Meetings. All Sorts of Paragraphs. Movements of Mediums and Lecturers,

SIXTH PAGE.—Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer, etc.

SEVENTH PAGE,—Spiritual Rappings. July Magazines. Obituary Notices. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE. - Onset Bay Camp. Rindge (N. H.) Camp-Meeting. Lake Pleasant. Lookout Mountain. Park land, Pa. Wachusett Mountain, etc.

OUR AGENTS.

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

PHILADELPHIA BOOK DEPOT.

The Spiritual and Refermatory Works published by Colby & Rich, Bostou, Mass., are for sale by J. H. BHODES, M. D., at the Philadelphia Book Agency, 722 spring Garden street. Subscriptions received for the Esamer of Light at \$3.00 per year. The Banmer of Light can be found for sale at Academy Hall, No 810 Spring Garden street, and at all the Spiritual meetings; also at 503 North 8th street, and at news stand \$25 Market street.

CLEVELAND, O., BOOK DEPOT.
THOMAS LEES, 142 Ontario street (Room 2). All the spiritumi and Heformatory Works on hand published by Colby & Rich, Boston, Mass. Subscription Agency for the Hammer of Light and other spiritual papers and magazines, etc. Residence, 106 Oross street, Uleveland, O.

MASHINGTON AGENCY.

6. BALDWIN & CO., dealers in Standard and ScienBooks, Pamphiets and Periodicals, 207 4% street, near
sylvania Avenue, Washington, D.C., keep constantratio the Hanner of Light, and will supply the
fitual and Heformatory Works published by
& Rich.

BAN FRANCISCO, CAL., AGENCY.
K. CUUPER, 746 Market street, San Francisco, Cal., a constantly for sale the Banner of Light, and will orders for any of the Epiritual and Heformatory rks published and for sale by Colby & Rich Hoston,

CHICAGO, ILL., AGENCY.
CHAS, MACDUNALD & CO., Periodical dealers, No. 55
Washington street, Chicago, Ill., keep for sale the Hammer of Light, and will supply the Spiritual and Heformatory Works published by Colby & Hich, Boston, Mass,

NEW YORK HOOK DEPOT.

The Spiritual and Refermatory Works published by Colby & Rich, Boston, Mass., also the Hanner of Light, can be found at the office of The Truth-Bester, 33 Clinton Place, New York City.

PROVIDENCE, B. I., AGENCY.
WM. FOSTER, JR., 50 Battey street, Providence, R. I.,
will supply any of the Epiritual and Reformatory
Works published by Colby & Rich. He is also agent for
the Hanner of Light.

ut he a-ve to gh

to of

ar or

ip rn ill ve.

ζO,

ed re he he ly fil-so-leh ls ry ch-or-nd ea-

ga.

DAB

ke, B. nal

18. I.

n.

ńd "M.

nt ot ach

rk.

and Jon-

Tella M. Modit

AUGUSTUS DAY, 12 Park Pisce, Detroit, Mich., Spiritualistic take and Circulating Library. Agent for Baneer of Light, and all publications of Colby & Bich, Boston, Mass.

ROCHESTER, N. Y., BOOK DEPOT, WILLIAMSON & HIGBEE, Booksellers, 62 West Main WILLIAMSON & HIGBEE, Booksellers, 62 West Main Reformatory Works published at the Manner of Light Publishing House, Boston, Mass,

E. T. JETT. 802 Olive street, opposite Castom House, St. Louis, Mo., keeps constantly for sale the Hanner of Light, and a supply of the Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass.

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

RRATTLEHORO', VT., BOOK DEPOT.
E. J. OARPENTEIL, retail dealer in Newspapers, Periodicals, etc., etc., No. 2 Market Block, keeps for sale the Banner of Light, and will supply the Spiritual and Reformatory Works published by Colby & Rich.

TROY, M. Y. AGENCY.

Parties desiring any of the Spiritual and Reformatory Works published by Oolby & Rich, Boston, Mass., will be accommodated by W. H. VOSBURGH, 244 Ninth street, Troy, N. Y.

ROCHESTER. N. Y., ECON DEPOT.
JACKSON & BURLEIGH, Booksellers, Arcade Hall, ochester, N. Y., keep for sale the Spiritual and Representery Works published by Colby & Bich, Boston,

Parties desiring any of the Spiretural and Reforma-tery Works published by Colby & Blob, Boston, Mass., can procure them of J. H. HARTER, Auburn, M. Y.

WASHINGTON BOOK DEPOT.
The Roberts Bookstore D. MUNOEY, Proprietor, No. 1910 Seventh street, above New York Avenue, Washington D. C., keeps constantly for sie the Banner of Light, and a supply of Entritual and Reformatory Works published by Colby & Rich, Boston, Mass.

MILWAUNEE, WIS., BOOK DEPOT.
J. SPENCER, 470 East Water street, Milwaukee, Wis., keeps forsale the Spiritual and Reformatory Works published at the Ranmer of Light Publishing House, Boston, Mass.

JOHN LANG, Stationer and Bookseller, No. 221 Main street, Memphis, Tenn., keeps for sale the Hanner of Light, and will supply the Spiritual and Reformatory Works published and for sale by Colby & Rich.

MOTICE TO OUR ENGLISH PATRONS.

MR. H. A. KERSEY will sot as our agent and receive subscriptions for the Banmer of Lightst fifted billings per year. Parisa desiring to so subscribe can address Mr. H. A. Kersey, No. 1 Newgate street, Newcastle on-Tyne, England. Mr. Herrey also keeps for sale the spairfacan and Heformatory Works published by us.

COLDY & RICH.

EATLASAM BROTHERS, Booksellers, Popham's Broad-, way, Madras, have for sale and will receive orders for the Spiritual and Refformatory Works published by Ooby & Hich, Boston, Mass, They will also re cive subscriptions for the Hammer of Light at Rupees 11-12-0 per labelum; 1 (1992). The second of the second of

And Archy for the Hassner of Light. W. H. TERRY, No. 84 Russell street, Melbourne, Australia, has for sale the Empirical and Reformatory Warks published by Colby & Han, Botton, Mass.

THIS PAPER may be found of the at OEO, T. ROWBursell Mayer, a great of the advertising southeast may be made for it in New More.

June 1, 1997, April 1997, June 1997, April 1997, A

Spiritual Phenomena.

Reminiscent Phenomena.

To the Editor of the Banner of Light:

I feel it a duty to put on record an account of some manifestations which occurred under crucial test conditions in years past, and of which there is not a doubt as to their origin being with disembodied spirits. I will relate what I heard years ago, and which has been corroborated recently by the man who witnessed them. The medium was Capt. G. C. Ayling. The gentleman who witnessed the phenomena referred to has devoted some thirty years to teaching in Boston, and is often summoned to appear as an expert in writing, in courts where alleged forgery is claimed to exist, which shows that the man is good authority for what I am about to relate.

Capt. Ayling in the year 1857 discovered an mprovement in a quadrant, by which he obtained as good (or better) results in the cabin of a vessel by light from a lamp, as did Capt. Whitcomb and Lieut. Miller on the deck of the same vessel by the sunlight, they using the oldfashioned quadrant. Capt. Whitcomb, of the U. S. Revenue Cutter, tested the quadrant in Boston harbor, at the time mentioned, a report appearing in the Courier, during that year, with the results described above.

A trick was attempted upon Ayling to see if he could be deceived in the results of the workings of the quadrant, but the new invention was not to be so deceived.

Capt. Ayling passed on to higher life many years ago, and what promised to be a very valuable improvement for the use of mariners in cloudy weather has, up to this time, failed to take on practical shape. Without question, Capt. Ayling was assisted in discovering and developing the invention, as far as it went, by spirite gone before.

Capt. Ayling was a singular instrument for spirit-control. The writer has seen him held for hours by a power which he could not resist; he being like a child in the hands of a strong man. The gentleman previously mentioned had him visit his residence for the purpose of investigating the intelligence that worked by, in and through his organism. There was no one present save Capt. Ayling and his friend, and they would place paper and pencil in a tabledrawer, the gentleman sitting at the opening side of the drawer, and Capt. Ayling on the opposite side of the table; under which circumstances writing would be produced.

Another test was the placing of flour, with smoothed surface, upon a plate, when hands recognized as those of departed friends would as they could have done had they been present in the material form.

Another proof of an independent intelligence operating at the time was that of placing a blank card and pencil on a door some ten feet from where they were sitting, when there was found upon the card a rough sketch or likeness of Capt. Ayling holding his quadrant, with the words written below indicating what it was and the Captain's name also.

Let it be remembered that there was no one present at the séance save these two men : that the room was lighted sufficiently to see one another, and that they sat at the table opposite. holding one another's hands. These manifestations occurred in the winter months of 1857 and 1858. The gentleman who had the experience is still in active life, and doubtless will take pleasure in corroborating the above statement to any one interested who would rather have the information from an eye witness than from others. It is needless for me to add that this investigator was convinced that the manifestations were produced by spirit-power.

I have the permission of the gentleman to give his name and place of residence, in case any one is interested and desires to have the statements above made corroborated by an eye witness, hence I leave the information with the editor of the BANNER. A. S. HAYWARD. Boston, June 22d, 1887.

Interesting Physical Manifestations.

To the Editor of the Banner of Light: With your permission I will give your readers some account of the physical manifestations produced by Mr. Johnson, a medium who has been developed by George T. Albro, manager of the Berry Sisters' materializing scances. At these physical seances the room has to be darkened to totality, and until I attended one I did not suppose they would have very much interest for me, but I have found that—even as regards the identification of spirit friendsthey are quite as satisfactory as the materializing seances, inasmuch as at them you obtain letters from those friends, with exact personal descriptions of them while they stand about you, and can feel the hands of those who, at the materializing scances, are unable to take on visible form.

Although the room is totally darkened, there appears to be no chance for deception. The doors are locked, and any one is at liberty to search: the room. Mr. Albro, who also manages these seances, sits in the circle, as does the medium, each joining hands with those next to him on the right and left. Of course Mr. Albro remains standing until he has turned off the gas, but he then goes directly to the chair that has been left vacant for him—as far from the medium as it can be placed. The table is of heavy cak: one of the longest extension dining tables—a single leaf of it having no light weight. Upon it are misical instruments of various kinds: a guitar, tambourines, harpshohold, harmonica, etc.; also lead, penells, and blocks of paper. At intervals the gas is lighted, dow Life. Story of the place to be placed to bring her daughter to the placed to blocks of paper. At intervals the gas is lighted, dow Life. Story and its about the placed to be placed to be placed to be placed to bring her daughter to the placed to be placed to be placed to bring her daughter to the placed to be placed to bring her daughter to the placed to be placed to bring her daughter to the placed to be placed to bring her daughter to the placed to be placed to bring her daughter to the placed to be placed to bring her daughter to the placed to be placed to bring her daughter to the placed to be placed to be placed to be placed to bring her daughter to the placed to be placed to be placed to be placed. Longuette the placed to be pla chair that has been left vacant for him-as far Lon concelle, who e author " the Talmoye of infidelity. 9.

to give opportunity to read the notes that have been written, and to change the position of the medium, so that each in the circle may in turn sit next to him and hold his hand.

No sooner has the gas been turned off than the manifestations commence. Tambourines begin to jingle, are pushed about upon the table, then go dancing around the room, knocking against the side-walls, bounding up to the ceiling, and down and around again till you have had music enough of that kind. At the same time, some seemingly reckless spirit-hand twangs the guitar, and perhaps a little harpsichord will give forth a few plaintive notes. Sometimes a spirit-friend indicates his presence by patting you with a tambourine upon your head, and if you are holding the medium's hand he will tell you who he is.

It is while you hold the medium's hand that he describes the spirit-friends who are about fore Ragian Court, in the south of Wales. He perhaps a message for some one who is not and that indolent air which imparts such an me at three of the seances I have attended and of five at the other. Little hands have patted my face, and a woman's soft fingers have been drawn gently across my forehead, as is often done to relieve an aching head; while more masculine palms-those of my father and my son-have grasped my disengaged fingers in loving salutation, is their names were given to me by the medium

At times a white egg-shaped light, evidently electrical, is waved rapidly to and fro, at various heights, then darts up and down; and in the intervals of silence—which, however, are few and brief-the sapid movement of pencils may be heard, and the rending of the written pages as they are torn from the sheets beneath them. Once the spirit-son of a lady who was present, and who said he had been a musician, favored us with "Sweet Home" upon the harmonica, which was so soft and sweet as render-

monica, which was to soft and sweet as rendered by those spirit lips that it seemed more the music of heaven than earth, and, complying with our request he played it again.

One of the more jemarkable things I have there witnessed was the coming of a luminous spirit-form—the form of a woman—plainly seen by all, but restrict to be ethereal rather than material. It seemed to float in the air, just back of and the seemed to float in the air, just back of and the seemed to float in the promise that had been given to him. It came very list that had been given to him. It came very ise that had been given to him. It came very gradually, and remained visible two or three minutes when fully defined.

Other manifestations were so violent as almost to cause alarm, the table being wrenched till itseemedas if it would go down, or at least be | world. made loose in the joints; and when the gas has been lighted after one of these table-wrenchings some one of the circle has been found sit- | Sir Charles, who, accompanied by his young | in fact, all but that deliciously refreshing rest fullness of their strength, having placed him l there.

At one seance two men were thus transferred, one of whom was said to weigh more than two hundred and forty pounds. He had told a lady in the circle that no spirits could ever put him on the table, so she said, and when she saw him there her mirth knew no bounds.

The last manifestation at each of these se ances that I have attended was by no means the least-the taking out of every leaf in the table, while our joined hands were resting upon them, and piling them against the wall make it seem that several spirits were engaged in the work and enjoyed the fun.

Such are some of the manifestations I have witnessed at these "dark seances," as Mr. Albro calls them; but, interesting as they have been, the written communications I have received have had greatest value for me. In the first there were allusions that no one but my spirit-son could have made, and which assured me beyond all doubt that he still lives. Such letters do not come from mortal hands, nor are they dictated by mortal minds.

His Dream Fulfilled.

Warren Chipp, father of the late Lieutenant Charles W. Chipp, of the navy, [who was lost, with his boat's crew, during the retreat after the wreck,] died at Kingston, N. Y., recently. His death calls to mind a remarkable dream or His death calls to mind a remarkable dream or vision which he had, indicating to him the loss of the United States steamer. Jeannette, on which his son was one of the officers. The Jeannette started on the expedition for the polar seas in the summer of 1879. She became imbedded in the ice on September 4th of that year, off Siberia, and drifted with the ice-pack until June 18th, 1881, when she sank. No word had been received by Mr. Chipp from his son after the time the vessel entered the Polar season the night on which the final disaster ocafter the time the vessel entered the Polar sea.
On the night on which the final disaster occurred to the vessel, he was more restless than usual, and falling into a doze he saw vividly pictured the steamer in the ice, her appearance when the catastrophe came, the abandonment by the orew and the sinking and disappearance of the Jeannette from sight. Mr. Chipp told his dream the next day, giving the circumstances as they had appeared to him. No one thought much of it at the time, but when the news came months afterward and the details were read in the newspapers it came back to those who had heard the dream, and they were startled at the exactness of the picture as presented to Mr. Chipp in his simmber and the facts as they were reported from the actual occurrence.—Port Jewis Gazette.

MAGNETIC TREATMENT FOR ROY ALTY.-The German Empress Augusta has for many years been under "massage" treatment. It is given to her by an old woman of the Silesian peas-

rupti yet

Niterary Aquartment.

ARTIST'S STORY.

Written Expressly for the Banner of Light

BY JOHN WILLIAM FLETCHER.

CHAPTER I.

A Visit to the Country.

It was just at the close of a beautiful day in the latter part of July, 1880, when Cyril Manning stepped from a carriage as it drew up beyou, giving also their names and sometimes | had a fair, handsome face, tall, well-built figure, there. In my own! dase I have been given the indescribable charm to some people. He might names of six different persons who were about have been a man of fashion, for his clothes were more than well made; or a man of letters, for his face was most intelligent. He was, however, one of England's most distinguished portrait painters, who, now that the London season was over, had come down to Wales to paint the portrait of Sir Charles Fitzherbert. He had looked forward to this visit, not only because he was weary with the jargon of town life, but also because of the keen enjoyment which the delightfully picturesque country in and about Wales would give to his artistic temperament.

Forsaken as the country is for eight months in the year by the gentry, who spend in town the money so hardly earned at home, the hill and plain, lake and valley now put on their sweetest aspect, the flowers their brightest colors, and the trees seemed to reach out their branches like great loving arms to receive their children, while the winds, first with quivering softness, like a mother's voice in which lurks the suspicion of a tear, then with louder and sweeter intonation fairly shouted their warm

and earnest greetings. To handsome, indolent, artistic Cyril Manning the prospect of passing three months in this country home, which, like all English country houses, was a little world within itself, possessed a nameless charm : for an hour's employment is called work, and the remaining time is happily passed in hunting, fishing, or making one's self agreeable in the drawing-room or in that awest solitude where Nature from without and within the man forms a new alliance impossible to discover or to cement in the heartless, soulless tumult of the busy, money-getting

The drive from the station had been delight-I ful, and he alighted from the carriage to greet | placed where he could most easily touch it; and the drive to meet him.

good humor.

tions made by the respective generations occupying it, each seeming to have improved upon | slumber. its predecessor, as education, art and instinct behind us, with such noise and clatter as to must ever cultivate the broad and liberal-minded. Those who knew the race of Fltzherberts, the sturdy, honorable old grandsire and the winsome, gentle, petite wife, the merry, beautiful children, and nothing of the intervening generation with its mixed blood and deplorable estrangements, could easily fancy that each stone of the massive wall had a chivalric history, and each soft sunbeam flitting through the stained glass windows an imprisoned smile of the winsome lady, or the sweet, soft glances of her happy sons.

Entering the house, already crowded with visitors, Sir Charles escorted his guest up the long staircase into the east wing of the mansion, where, reaching an apartment most quaint in its furnishing, he threw open the door, and bade Cyril enter, saying, "This will be your room, my dear Manning, for a few days only. The house is so full we could not give the apartments that you will occupy a little later; but this is a quiet corner, and you will want a few days' rest before you begin work, also time to study just the style of portrait you will make of me. Your luggage will be here in a few moments, and we dine at eight." A moment later the door closed, and the artist of the east wing of the mansion. It looked very inviting. The high-posted bed, the deep crimson curtains, the large bouquet of flowers on the stand, and the warm air coming in through the half-open window, made the chamber very attractive. He moved toward one of the windows, which, strangely enough, was heavily latticed, and looked down, not upon a bright garden, but upon heavy rocks, for at this side of the house the landscape had almost a wild appearance. Then wandering about, he looked here and there, smoked a cigarette, hummed a tune, and shortly was interrupted by the arrival of the luggage. He dressed himself with great care, looked at the reflection of his well-built figure approvingly, fastened a flower in his buttonhole, and, as the dinner-bell sounded, went down prepared to meet the assembled company.

They always dine well in an English house, as dinner plays a very important part in an Englishman's worldly happiness, and he gives himself up to the enjoyment of red mullet and ortolan with an intensity which, in another no doubt of it. cause, would redeem the English character. For once in his life his stolidity failed him,

from the charge of stolldity. Around the table only pleasant things are heard, each guest feeling it incumbent upon himself to contribute something to the general amusement. Manning was of that type of stolid Englishmen who seem trebly blessed by inheriting from nature not only a calm, even and practical disposition. but a clever genius, and from relatives a large fortune. He had already made himself famous by painting a really wonderful portrait of the

great English Premier, and was consequently everywhere received with all the distinction accorded by well-bred society to rank and Mothers with marriageable daughters angled for him with undiminished courage, season after season, and ladies of uncertain age and

abundant vanity, aithough too discreet to openly admire him, made earnest inquiry after "his health, his happiness, and his ambitions," and with an intensity worthy of better purpose begged that "they might be like a mother to him should misfortune ever cross the now radiant lines of his life."

In fact, his coming down to paint the portrait of Sir Charles was a condescension, for which the sum of £5000 and an escape from the disagreeables in society might be regarded as a small return.

He was treated with unusual attention, and as the hours waned away toward midnight, and he had said good-night to his hostess and the ladies, Sir Charles extended his hand, saying:

"It's your first night here, dear old fellow, so do not forget what you dream. Are you the least superstitions?"

"I superstitious?" laughed the guest; "never a bit. I sleep like a top, and the ghost of Sybil herself could not arouse me;" and with a merry smile and another "good night," he bowed himself from the room, and sauntered away toward the quaint old chamber. Here he found everything arranged in that perfect order known only to well-trained servants.

The slippers on the polished fender, the snowy sheets turned down with inviting tastiness, and his own equally white night-linen ting in his chair upon it—the spirits, in the son and two beautiful stag-hounds, came down that slumber alone can bring, was offered him with lavish care. Lighting a cigar he sat by "Welcome, welcome, my dear sir, to Ragian | the window and viewed the beauties of the Court!" exclaimed the host, whose well-pre- | night; the moonlight lay like a mantle of glory served face was wreathed in smiles of genial over the bright green earth, and the high bowlders beneath his window seemed like so many The artist heartily grasped the extended grim sentinels keeping watch over the castle. hand, and then patting the soft cheek of the His cigar had long been out before he drew the boy, looked admiringly at the stately hounds curtain, threw aside his clothes and extinand the picture before him. A residence old in guished the candles; soon after this he was its architecture, yet modernized by the altera- sailing far away over that silver ocean which we must ever cross ere we enter the land of

It might have been an hour later when he was suddenly awakened by what seemed to be the presence of some one in his room. There was a long drawn sigh, which was followed by the rustle of a silk dress, as some one softly and leisurely moved across the floor.

At first he thought he was in the main building, and possibly in the crowded condition of the house some of the gentlemen were obliged to pass through his room in order to reach their own apartment. Strangely enough for one of his temperament, the words of his host rang in his ears: "Remember what you dream! Are you nervous, or superstitious?" and brave and careless as he was by day, he found himself trembling like a frightened child, and unable to awake from what he firmly assured himself was the effect of too hearty a supper. For a moment he held his breath, and then resolutely opened his eyes and looked toward the window. The moonlight was streaming through the half drawn curtain, giving strange shapes to distant objects in the room.

Then he thought the wind was moving the drapery and caused the rustle, but this idea was soon dissipated, and he distinctly beheld a dark shadow glide quickly about the room and stop at the window. It threw out a long, stood alone in the quaint old tapestried room | bony arm, half thrusting the curtain aside, and the moonlight fell full upon a woman's face. For an instant only did she stand thus, re-

vealing a terribly thin, haggard countenance; then turning around she looked intently toward

One gaunt arm and hand still held back the draperies, while the other was thrown forward as if for protection. Suddenly she raised both hands high in the air, and uttering a low, flendish laugh, disappeared-apparently through the window.

For a moment Manning was unnerved, and a cold sweat stood on his brow; then springing, out of bed, he rushed to the window. Leaning as far out as the lattice would allow, he intently scanned the rocks below, fully expecting to see the mangled corpse of the woman that had stood before him. The moon still shone peacefully; the night was tranquility itself, and the rocks as clean and unstained as before

he had gone to sleep. He rubbed his eyes and pinched his flesh to make certain he was quite awake. There was

in a state of the second

trembling like a child. Throwing a long dress- decidedly wide awake, and springing half up in ing-gown over his shoulders, he sat down to bed, he beheld the moonlight streaming on the wait for developments. If it was really a mystery, little use attempting to penetrate it alone and at such an hour; if an accident, the house would doubtless soon be astir.

Notwithstanding his excitement, he was tired after his journey and exhausted from the recent stirring events, and sleep soon overcame his resolve to watch until sunrise.

The breakfast bell being the next appeal to his consciousness, he hastily rang for his servant and his bath.

It seemed impossible to realize what had occurred, and had he not awoke to find himself | plete possession of his wits, and he saw at once sitting by the window in his dressing gown, he | the absurdity of thinking that a solid, material would have laughed heartily at his nightmare figure, could jump through the finely latticed vision; and he determined to beware of too iron work that very effectually prevented the much wine or an over-strong midnight cigar opening of the window.

with the morning sun shining full in one's face, He went to the window, stumbling on the way that he soon dismissed the subject from his over the chairs and tables he had placed to trip mind, but not until he had dressed himself and up another, and this was as he had left it. With resolved to visit and inspect the rocks below all his strength he pulled, and pounded, and his window. Hastily as he dressed, Sir Charles | twisted the iron work of the lattice, but it rewas already in the garden before him, accom- sisted all his efforts. panied by his magnificent hounds, who were not the least intelligent of the inhabitants of Raglan Court.

Ah, my dear Manning, good morning. How fresh you look," said the host; "you must have slept well, if your bright face is an indication of rest.

Good morning, Sir Charles; good morning, mine host; so you are going to walk with the beauties," replied Manning, evading a direct response; and he patted the beautiful staghound caressingly. "Shall I go along, too?"

"Certainly, certainly; but not for much of a walk, though; only just for a turn around the garden before the ladies come down."

Sir Charles eved his guest curiously, and there was the least twinge of nervousness in his manner as, after some idle conversation, he said: "Did you sleep well? Come, be communicative, and tell me what you dreamt."

Manuing half stopped and looked Sir Charles squarely in the face as he replied: "I dreamed nothing-at least nothing that I now recall."

Here the breakfast bell summoned them into the bright, pleasant room where the ladies in charming morning n(gllge) and with many smiles of welcome greeted them and began laying the plans of the day. There were drives to the old abbey, three miles distant, a sail on the lake, and a dozen other things to do ere the

Manning heartily joined in all their plans, yet more than once during the summer hours that followed he found himself reverting to the occurrences of the night and to his host's apparent interest in his dream. The hollow laugh of the strange apparition seemed at times repeating itself in the gay laughter of his companion, and, do what he could, the horrible impression of the night would not be shaken off. He made up his mind to invent some excuse, if necessary, and visit London the next day to see his doctor, for ghosts and a sound physical and mental condition were very antagonistic, as far as his experience and education had taught

He still felt the same earnest desire to visit the rocks beneath his window, and yet he found himself originating one excuse and another, and calling himself a fool for each, until about four o'clock in the afternoon, when, stepping out of the room, he determinedly went through the garden, around to the east wing in which his room was situated. It was some moments before he came out on the side of the grounds which presented a striking contrast to the spot he had just left. At the right was a thicket, with a walk in and through it, called "The Maze," while far above him was the narrow, latticed window of his chamber, At his feet were the huge, rough stones, covered with clinging vines. They looked less picturesque in the sunlight than they had the night before. Curiously he looked about, as if expecting to see the crushed remains of his ghostly visitor, but there was absolutely nothing to remind him of what had occurred, save unsilenced memory, which persistently haunted him; so, hurrying away, without even a backward glance, he entered the drawing-room just as the ladies were having their afternoon tea.

Although somewhat paler than before his visit to the mysterious spot, it had greatly relieved his mind, and soon, under the pleasant effect of the tea and the stimulus of a little good-natured chaff for being dull and absentminded, the general serenity of his nature asserted itself.

It seemed simply impossible that he, a man at peace with himself and the world, with no more vices than society votes agreeable, should, at his time of life, dread anything more than a slight attack of affection or indigestion.

Although an artist, and accustomed to mingle with people of vivid fancies, he was quite the reverse of imaginative or sentimental, and being an Englishman, prided himself upon being indifferent to all agitating subjects upon his physical bravery and mental self-control.

His theory was that every man ought to eat drink and sleep well, and that if he did not do so it was chiefly his own fault. As the rich can never fully understand the trials of poverty, neither can those who are strong and robust ever fully appreciate the great misfortune of physical weakness.

As evening approached he determined to pre pare for whatever real or imaginary horrors this second night at Raglan Court might bring.

He could not rid himself of the belief that the circumstances so clearly and forcibly presented to his mind had some foundation in reality, and were, therefore, as likely to take place in some form upon the coming night as upon the night before; so, the duties of the evening over, he retired to his room, carefully locked the door, closed the window and drew the curtains open. For an hour or more he searched every nook and corner, closet and panel; he explored behind paintings, for hidden springs and hollow walls and unexpected trapdoors, but all in vain; and having put the furniture about the room so that if any persons should by chance be walking in their sleep they would stumble against it, he undressed and composed himself for the night.

At first his slumber was disturbed, but later he sank into that heavy dreamless sleep seldom experienced by those of uneasy conscience or unclean mind.

How long he had been sleeping he could not tell, but when he awoke it was with a start, as he became conscious of a hand of icy coldness resting upon his forehead.

and his previously overwrought nerves left him he was in a half-comatose state, he was now same dark, sombre face, and the form of a woman, standing by the window. She was looking intently out of the window, probably on the rocks below. Controlling the weakness and tremor of his body, Manning was about making a spring to grasp the figure, when it turned, as on the night before, then raising its arms and clinching tight the uplifted hands, uttered the same terrible laugh, and disappeared, apparently, through the window.

This was too much for the stolid Englishman. Unlike the previous night, he now had com-

Sleep was now out of the question. He got It is so easy to forget the fancies of the night | up and tried the door; it was firmly locked.

He saw no sensible escape from the conclusion that some restless denizen of the world beyond had found her way back to earth again; for, like all others in a similar plight, he was firmly convinced of the evidence of his senses. Hastily donning his dressing-gown, he paced back and forth in his room until the grey light of the morning streamed in at the window, and the sound of an awakening household was heard.

Solitude and serious thoughts may have a good effect upon the mind, but they certainly have an opposite one upon the appetite, and with this matter no sensible man allows any interference; so, finishing his toilet, Manning hastened out into the fresh, clear morning air, to shake out, if possible, the tangled mystery of the night.

In the garden, sauntering as usual at this hour, he met Sir Charles. The latter observed at once the artist's pale and languid appear-

"My dear fellow," he exclaimed, with real earnestness, "what is the trouble with you? Surely, you could not have slept well."

"You are right. I have slept very little for the last two nights-very little indeed," replied Manning.

"That is a great shame; really a very great count-what reason assign for it? Why, I thought, old man, that the Seven Sleepers found

their most formidable rival in you." Seeing that Manning hesitated, he nervously kept on: "Not one of the ladies, eh? or any old affair of the heart, revived by their careless banter? Or, possibly, some lonely ghost wandering about the old east wing?"

As on the previous day, Manning turned squarely facing Sir Charles, and said: "I dreamed nothing, and I do not believe in ghosts."

At this moment they were joined by the baronet's young son with the stag-hounds, and the current of conversation changed to livelier subjects, as they passed slowly along the rose-tree walk to the morning-room.

During breakfast he made up his mind to fathom the mystery first and see his doctor afterward, and also to say nothing of his troubled visitor to any one. During the day he kept much by himself, and determined when he went to bed to put something under his pillow, which, should the figure reappear, would serve the purpose he had in view.

[Continued in our next.]

For the Banner of Light. CAMP-MEETING TIME.

My heart is a-thrill, and I long to sing With the birds in you green tree,

For the loy of the summer is here with me Like the summer birds, I, too, am free-Unfettered and free to take swift wing Where the white tents gleam and the waters glide, And all God's landscape smiles clear and wide. There to linger and write my rhyme.

Or weave new songs for camp meeting time. For of course I shall take my soul along-My tired soul, so glad to go Where green trees wave and the waters flow: So glad the peace of sweet hours to know, And the clasp of kindred hands and strong.

And oh! how my soul will listen and catch The sound of the angels uplifting the latch Of the door between us and Heaven's clime, All in the glad camp meeting time.

I'll meet my loved as I meet them not In this narrow groove of daily life, There where nature and love are rife. Far from all sordid care and strife; On holy ground in some sacred spot.

The spirit-prophets shall speak to me, And give me again my own to see Till I quaff to the utmost "love's full red wine," All in the glad camp meeting time. Oh! haste, then, summer, all daisy-dressed

And crown my joy, as you surely will, Till my soul, like a lyre no longer still, Swept by invisible hands, shall thrill With wonderful music well expressed. To join the chorus, inspired and sweet, Of hundreds of walting hearts who meet

On a plane of jubilee sublime All in the glad camp-meeting time. New York, June, 1887. AUGUSTA CHAMBERS.

Passed On.

Wm. F. Lyon, who has been well known for many years as a prominent Spiritualist, both in California and Michipassed to spirit-life from his home in Adrian, Michigan, Feb. 5th, 1887, aged 75 years and 8 months.

gan, Feb. 5th, 1887, aged 75 years and 8 months.

He was born at Chatham, N. Y., and at the age of 24 married Miss born at Chatham, N. Y., and at the age of 24 married Miss Catherine Pulver, who with him emigrated to Wisconian in 1836, where he passed a busy life, taking up land, building mills, and engaging in a mercantile venture, being at times prespectus and at other times meeting with reverses.

At one time he accepted a license as a Methodist preacher, not, however, feeling "strong in the faith"; but about 1830 he became interested in the phenomens of Modern Spiritualism. After a somewhat extensive investigation he became convinced of its naturalness and plausibility, and since that time has been an earnest advocate and worker in the promulgation of its teachings.

In 1852 his ploneer disposition led him to emigrate to California, where, during his residence in Macramento, he aided in founding and maintaining for years a Progressive Lyceum of free debate.

It was there he wrote a work entitled "The Hollow Globe," which he published in Chicago, also "The Gospel of Natura."

It was there he wrote a work entitled "The Hollow Globe," which he published in Chicago, also "The Gospel of Nature."

At one time he was I'resident of the State Spiritualist Association of Michigan, since when he has traveled extensively through Wisconsin, Michigan and Tennessee, locaturing on his favorite theme. While in later years falling health compelled him to remain at home, he was industriously employed in writing, endeavoring to explain and clucidate the principles and philosophy of Spiritualism. He wrote moetly by impression.

He was ever modest and unassuming, unwilling to claim any credit not justly hisdue. An affectionate husband and kind father, he provided with a liberal hand for his family, and was ever ready to give aid to the poor, even beyond his means. His charity extended to all makind, always finding some excuse for the erring ones in their organisation and education.

Years ago his wife became developed as a speaking medium, and it afforded him great pleasure to sit in the family circle with a few friends and hold sweet converse with departed ones. And now he comest to us through the same beloved organism and bids us mourn not, but patiently bide our time until we shall meet beyond the grave.

A cold breeze seemed sweeping about him, and a voice, in low, walling tones, said, "Perdition is mine! No rest for a sinful soul." Then followed the silence of death. If before this For sale by grocers.

The Favorite Washing Compound of the day is JAMES PYLE'S PEARLINE. It cleanses fabrics without injury and without the laborious sorubbing necessary with ordinary soap.

The Rebiewer.

THE HIDDER WAY ACROSS THE THRESHOLD; or, The Mystery Which Hath been Hidden for Ages and from Generations. An Explanation of the Concealed Forces in Every Man to Open the Temple of the Soul, and to Learn the Guidance of the Unseen Hand. Illustrated and Made Plain with as few Occult Phrases as Possible, by J. C. Street, A. B. N., Fellow of the Order S.S. and of the Brotherhood Z.Z. R.R. Z.Z. 8vo, cloth, pp. 587. Boston: Lee & Shepard. For sale by Colby & Rich, 9 Bosworth street.

The broad field of occult study entered upon in

The broad field of occult study entered upon in this book is sufficient to engage one an entire lifetime on earth, and even then the ground will not be covered, the task scarcely begun. The magnitude of the truths it embraces, their height, depth and profundity, at first sight overcomes the student with a doubt of his ability to comprehend them; he soon, however, learns that it is only by slow processes he can do so, and proceeds accordingly.

The work, which is a compilation rather than the product of any one mind, opens with the axiom frequently reflerated of late, that the two vital truths that should underlie all religions are the Fatherhood of God and the Brotherhood of Man. It looks upon the existence in all religious systems hitherto presented, of a misconception of God and misunderstanding of man, a belief in the divinity of one revelation, and the infallibility of the intelligence that inspired it, as vital errors, which the light of a new era of thought and inquiry is destined to destroy. It claims that the religion of the future will be practical love and good will. "It will be noble, broad, comprehensive, grounded in science, philosophy, the divine revelations of Nature and the teaching of exalted angels." And that religion has already commenced its reign. "The overture of the angels," we are told, "is heard afresh in new anthems, and the heavenly hosts are marshalled for a conquest which will be complete and for all time." They have issued their manifesto that man shall henceforth be free, mentally and spiritually, that creeds and dead forms shall no longer shackle him-" free, perfectly free to do right, to think right,

to live right, and be his own prophet, priest and king."
We are given a long chapter upon "God and the Divine Image," but though interesting, and possibly instructive, in so far as it presents in condensed form the views entertained by the philosophers of past ages, back to the most remote periods of human history, the reader at its close is forced to the conviction that all attempts to comprehend the Incomprehensible -for such "God" must be, else he would not be God are vain and futile.

Much has been written of late regarding the astral body, very little being generally known thereof, hence the chapter herein given relating to it will be perused with much interest and serve to enlighten many upon what is to them at present a very dark subject. The importance of acquiring such knowledge is evident if the claim be true, as made by Mr. Street and others, pity!" replied Sir Charles. "How can you act that this astral or star magno, known and used by count—what reason assign for it? Why. I mystics in all ages, is an important factor in all spirit phenomena that occur in our midst.

The astral body is said to be the body of the invisible soul, "the quintessence of matter, and the principle of organic life; the agent of all the sensations of the outer life." "The magnetic and astral body are the same, being the Dual Agasa or Life fluid, the astral being that life fluid which spirits use as their means of coming in contact with matter," and by which they manifest their power and make themselves visible.

fest their power and make themselves visible.

"Observation has shown us that the astral body at death disengages itself more or less slowly from the body. During the first few moments which follow dissolution, a Soul does not usually clearly understand its own situation. One does not thick himself dead, for he feels himself alive. He sees his body beside him, knows it is his, yet he does not understand that he is separated from it, and, according to the spiritual growth of the Soul, this state of indecision, or else a numb unconsciousness, continues so long as there remains the slightest connection between the body and the astral. We know that in proportion as the Soul progresses, the essence of its astral, which is of the finer nervous fiulds, becomes more and more ethercalized, whence it follows that the influence of matter diminishes in proportion to the advancement of the Soul; that is, the astral becomes less and less gross."—p. 108.

In the case of an amputation of a limb the disposal of the limb after separation from the body affects the

of the limb after separation from the body affects the patient agreeably or otherwise solely through the action of the astral. The experience is well known to surgeons, and several instances of the kind are related. It is stated that the astral body encloses the soul of each individual like an atmosphere, upon which is impressed a full record of his life, and not only that but the motive that impelled him in every act. Medi- Threshold." In "Translations of Thoughts from umistic persons have often been shocked by the disclosures thus made to them. An explanation of appearances occasionally seen over newly-made graves is suggested to our minds when we are told, on page 118, that the astral body has frequently been seen by attendants leaving the earthly body at the moment of dissolution, and that at times, when there has been a desire not to die, and the attractions of the individual to earth have been strong, the astral body, in the form of a column of thin, ethereal, violet-blue vapor, has been seen over and about the upper part of the corpse. there remaining until the form had entirely returned to dust. To this is attributed the high estimation in which the ancients held cremation. Said one whose name is enrolled among those of the philosophers of old: "I pray you, my friends, if you indeed love me, see to it that my body is burned into dust, that the vestal fire of the soul may pass on its way rejoicing."

The portion of this work that will greatly interest the majority of our readers is that which treats upon 'Adept, Seer and Mediumship":

"Adept, Seer and Mediumship":

"To lift the veil, the mist of obscurity which hides the secrets of nature and conceals the future from mankind, has been the desire of people in all ages, but reached only by the few sages and prophets in the world. With modern mediumship a knowledge of the possibility of communion with the departed, the so-called dead, burst forth like the first rising of the sun, before which all lesser lights grow pale. To become a medium is to learn to vibrate the astral body as a pendulum between spirit and mortal, and thus to reach the third state of being, a state between sleeping and waking—trance—a condition codqual with both."—p. 192.

The phenomena of Spiritualism are its indispensable basis. Without its vast array of phenomenal facts, Spiritualism would be no better than the speculative systems of philosophy and ethics that have preceded it. But the foundation is not the structure; and though phenomena may be the alpha of Spiritualism, they are not the omega. Hence there is not in all this volume a more truthful passage, or one that every individual convinced of the truth of spirit-communior should take to heart and be governed by, than the

following:

"Spirits are in our midst for something more than to prove their existence and present wonders to marvel-seekers. They mean serious and practical work for human enlightenment; and progress. They come to teach a truer and better philosophy of life than the world has had; to aid us in the solution of the great problems of our being; to inspire us with higher aims and nobler efforts for our own and others' good; they come to give us the benefit of their higher unfoldment and larger experience, that we may be incited to make the most and best of our earthly opportunities, and to do what they can to correct our errors and educate us for the practical duties of both the present and future life. In fact, their purposes for our good are manifold, beyond the demonstration of their presence; and those investigators who stop short with phenomenal manifestations, and do not make them stepping clones to the great temple of spiritual truth builded upon them, are but idle spectators of a 'dumb show' that may amaze and perhaps amuse them for a time, without adding anything to their mental or spiritual growth."—p.125.

The erroneous impression that mediumship is new

The erroneous impression that mediumship is new and rare is corrected by the remark that "it is neither"; that from the first birth into spirit-life of the first man on our planet, there was spirit-communion and mediumship, which is equivalent to saying that it has been coexistent with the human race; pos sibly eternal, for who shall say when the "first" was, or how that which has no ending could have had a

beginning.

Our author does not believe that mediumship is a special gift" bestowed upon a comparative few, but rather that it is a natural gift belonging to all. Hence he says: Cease your dependence upon others to de he says; Usase your dependence upon others to use monstrate the fact of spirit-life and to bring you in communion, with your departed loved ones; gather about your table in the house sanctuary, and the re-sults will be, sooner or later; all the most aspiring can

Of entrancement it is said there are three kinds: I. The psychological or overshadowing, during which the astral and soul of the medium are controlled

by a human being.

II. Sleeping, while the soul rests from the solar plexus, releasing the brain of the medium for other influences to use, during which the soul of the medium remains at home in its own body, while some intelligence, usually of a high degree, comes as a visitor and communes and takes charge of the organism by request of its owner.

III. The pilgrimage or voyage of the soul, while the entire body may rest or be used by another intelli-gence, the soul taking a flight to distant points, supported and overshadowed by a guiding spirit.

Against the treatment accorded to mediums, the following eloquent protest is made; at no time in all the history of Modern Spiritualism more emphatically called for than now:

"We do most solemaly protest against the merciless crusade and tyranny of test-conditions; against unfair treatment on the part of so-called scientific men, who claim attention from the world as honorable men, yet pander to popular prejudice and religious dishonesty and decelt in their investigations(?) of spiritual laws. Shall Negatives and Spiritual Mediums continue to sin and suffer and become victims of bilad forces which are continually operating upon them, infused into their souls by the very atmosphere brought about them by the people with whom they come in contact? Must they continue to suffer until death takes them to a more genial shore, on account of intolerance and ignorance? God never discloses himself directly, save through some medium. To the common mind mediumship may seem to be only as vulgar toys or conjuring tricks, suited only to the wonder of the mob; but to those who have ripened into an illumination of mentality, and been transformed by a renewal of their minds, mediumship gives ample proof of visiting strangers communicating from out the great crowd of the invisible majority on the other side of life, and also of the immortality of the soul."

—p. 207.

It is proved that what is needed to day is sool, calm. "We do most solemply protest against the merciless

It is urged that what is needed to-day is cool, calm. dispassionate investigation, and this must be a personat matter with each individual. "Psychical Research Societies cannot do our work for us. It is not for any to set up a body of men in a new chair of authority and bow to their dictum as though they were the special oracle of heaven." "Scientists," continues the writer, "can be and often are as tyrannical as priests and many materialists and agnostics are as bigoted and intolerant as the most arrogant and dogmatic churchman." The fact is, the individual's inherent nature and disposition govern his words and acts in whatever situation he may be placed, and be he the most devotional believer, or the most irreverent skeptic, it inevitably shows itself.

In regard to Adeptship, it is remarked that the Adept of India and the Seer of our Western hemisphere are the same, the only difference being in the mode of attaining the end. In India it is thought that climbing the paths of wisdom through reducing the animal nature and repressing all physical desires is the best course to pursue. In our land, the preferred method is to unite and centralize the dual forces of the individual, under control of the will, thereby converging to a pivotal point spirit with the astral and human forces the first is the Wisdom path, the other the path of Love. The end to be attained is the Illumination and ripening of the soul, or inner nature; and it is a matter of choice with each which path is followed.

In the chapter upon "The Cultivation of Spiritual Gifts," valuable advice is given, not only for the derelopment of medial powers, the germ of which exists In some degree of unfoldment in every individual, but to those who would witness the phenomena or avail themselves of the knowledge produced or revealed by the exercise of those powers. The directions for the formation of home circles and the course to pursue to attain the most satisfactory results, are minute in detail, yet clear, concise and comprehensive. Of mediums it is very truthfully said that they are often misunderstood by their most intimate friends; that their feelings should be respected when they manifest an aversion to sitting with any individual, in any particular place, or at any given time, because the reluctance they exhibit doubtless arises from an impression made by their spirit-guides for the purpose of protecting them from injurious consequences.

We have touched upon only a few leading points in this remarkable book, alluding briefly to subjects with which the generality of our readers are somewhat familiar; and unable to scarcely more than refer even to these. Its remaining themes are "Sacred Symbols," "Man, and the Opportunities of His Life," "Soul and Spirit Soul," "A World's Religion," "Spiritualization of Matter," "Metaphysics; the Prayer of Thought, or Expression of Infinite Mind," "Evolution and Involution," "The Great Mystery; or, The Hidden Way," "The Many Mansions," "The Temple Within," "Gathered Sheaves," and "Across the Other Tongues," are given pages from the "Secret Writings" of the Abbot La Cour, "The History of Spirit," after the text of the Abbé de Villars, includ-ing "The Prayer of Savitri," "Notes from the Divine Pymander of Hermes Trismegistus," "Fragments from the Hermetic Philosophers," "The Song of the Egyptian Harper," in the time of Rameses II., B. C. 1890, recently discovered at Karnak, Definitions of Cabalistic Names, "The Smaragdine Table of Hermes," said to have been found in the valley of Ebron after the flood, etc. A number of fine engravings are given in illustration, the frontispiece being one of the formation of a circle at Delphi in Ancient Greece, under the voice and direction of the Oracle of which the nation was more or less influenced and ruled for upward of a thousand years.

The following passages from the closing chapter, 'Across the Threshold," will illustrate the style of its composition, and serve as an appropriate ending

to this review:

"You feel no sense of weight nor bonds to earth, but float with wings on high, propelled by will or thought, and speed like light through space; or, like a bird, sail on the buoyant waves of ether. Then, pinioned by concentrated Will, you pass like lightning through the shoreless space, finding no boundaries, but myridads of countless worlds, stars that are numberiess, trackless regions limitless; while through and overall God's presence and tender love penetrate and overshadow like a great benediction:

all God's presence and tender love penetrate and overshadow like a great benediction:

Hearken! from far adown the grand corridors of space, comes floating upward a joyous song: 'Death is swallowed up in victory. Peace upon earth, goodwill toward men'; then, bursting out the antiphone, 'Death is swallowed in the Absolute Love.' Now, you awaken to the knowledge that must has speech, ideas and explanations, which, combined with Spirit, forms a language in which the highest heavenly glories of the universe can be revealed.

Some faithful angel guide, of whom you had at times caught glimpses only while on earth, comes in majestic presence, beautiful in noble form and loving countenance, and stands beside you, listening to the heavenly anthems. As the mother watches her firstborn, so he watches the surprises of your enraptured soul.

Lovingly ambracing you, he watches you have

born, so he watches the surprises of your enraptured soul.

Lovingly embracing you, he welcomes you home with gentle words: 'This is thy Soul's rest from its earthly pligrimage, the peace that passeth understanding. Now, faithful, weary Pilgrim, loose thy well-worn sandals and rest in peace; thou art at home.' Home, home! how young and bright are all the old loves and the dear friends to you now! The very air makes the pulses quicken and the heart to leap for gladness, too full for utterance. With tears of thankful love to the dear God, who has given you the victory, and with an overflowing heart, you nestle in grateful rapture in the bosom of your angel guide, making weak effort to express your murmured thanks, for his guiding hand, and faithful Spirit that has been the ladder on which your Soul has risen. You strive in weakness to return a little love for love as he tenderly leads you to rest amid, the cehoing anthems of an angel's song; home and peace at last forevermore. The vision of this one fair hour remains in memory through eternity."

From Colby & Rich, Boston, comes "Unanswerable Logic," which is a series of spiritual discourses given through the mediumship of Thomas Gales Forster. The book is made up of twenty-four of these discourses upon the various questions pertaining to "Spiritualism," first defining what is meant by the term, then taking up the "Spiritual Body," the "Analogy between the Facts of the Bible and the Facts of Spiritualism," the "Philosophy of Death," "What Lies Beyond the Vell," "Spiritualism of the Apostles," and many others of similar character, all questions of vital interest and slid discussed from a standpoint different from that occupied by the Orthodox churches of the day, It is interesting reading, whether according with the convictions of the reader or otherwise.

Toledo Blade. -Toledo Blade

Col. Ingersoll meets with a great deal of abside ; but the worst shot yet is from a correspondent of this Solton Gasette, who calls him ! the Tabings of inflictity."

free Thonght.

WAS IT MIND-READING?

To the Editor of the Banner of Light: While reading A. E. Porter's article in a recent BANNER, "A Few Suggestions upon Mind. Reading," I was forcibly reminded of the following facts in my own experience: I would like to state that I have read the BANNER not quite a year; that all the knowledge I have of Spiritualism, or any occult force or scienceoutside of my own experience—has been gained from that source. It has been less than three years since I became interested in this subject; previous to that time my ignorance was only equalled by my indifference, for I had an unexpressed feeling that I was superior to any and all superstition

When I was eighteen years of age-I am now fifty-a young man, who was studying in a university fifteen miles from my home, which was also his, called upon me one morning, expecting to give me a surprise; instead of that, I said:

"Why did you not come in last evening? I expeoted you."

"Why, how could you have heard that I was

coming?" he replied. "I did not hear that you were coming, but I did hear you singing the 'Mariner's Song,' and

I thought a lady was singing with you." 'I do believe you are a witch," he said, "for there was a lady in the coach and we sang a long time; and," he added, "I thought she did

not sing nearly as well as you." I have forgotten whether I was right about

the particular song mentioned. Hearing the rumble of the coach, as it passed over a piece of ledgy road some two miles away, brought my friend vividly to my mind, as that was the only means of public communication between the two towns. It was just at that point that I became conscious of his

approach. Although I had listened to the distant rumble of the coach many times before, and did so many times after, still that was the only time in which I ever recognized a passenger two

miles away. Our paths in life diverged. Two years later married and went to live in a small inland village, remote from large centers and railroads. I knew but very little of the questions that agitated the great world so far away from my small one. The young man married a year later and went West; where, I did not know, and I never heard from him in any way. Four or five years, more or less, passed away, when said to an older sister who was visiting me:

"May, I do not know what you can think of me, but I must tell somebody. T---[calling the young man by name] is dead, very sick, or coming home. His coming home is improbable, and I think we shall hear of his death. For the past two weeks he has been in my thought constantly, asleep and awake. I have tried hard to put it away, but I cannot. For the past two days it has seemed to me that by turning my head I could speak to him. To-day, I said, struggling hard to keep back the tears. I am almost beside myself, his presence is so real! he must be near me in some way.'

Two hours later my husband returned from a business trip. While relating the incidents of interest that had befallen him, he turned suddenly toward me and said :

-, who do you suppose I met on the train this afternoon?" Idid not have to "suppose," for I knew. With-

out waiting for an answer, he informed me that he had met T---, and that this person had made some inquiries concerning the family, etc. The question is with me, now as then, how did I know these facts concerning this one individual, and why should I not know about others

PROF. KELLAR A MEDIUM.

To the Editor of the Banner of Light:

As I read with considerable interest an article in this week's issue of the BANNER, entitled. 'Prof. Kellar and His Claims," I am induced to add a few words concerning my own observations in regard to the subject. I think that Prof. Cadwell is correct, but does not cover the ground. That Kellar is a conjurer, and does much of his stage performance by sleight-ofhand, is of course admitted. That he prefesses to "expose" Spiritualism is also well advertised, and although I have witnessed several of his entertainments I have failed to find that he ever made any exposure of the phenomena, or that any explanation of his methods was attempted on his part.

He tells his audience that "it is all done by tricks." In the absence of any proof to substantiate it, the assertion may be taken for what it is worth.

The claim made by Prof. Cadwell that the hands of the performer are not securely tied may be all true, but admitting that, any close observer must see that, with the hands free, it will not account for many of the manifestations from the cabinet.

There is apparently the same force in operation that is observed in genuine productions of physical manifestations of spirit-power. By what art or magic is it possible—under the ordinary test conditions, apparent to the senses of the audience, but more particularly to the committee called to examine—to make a simultaneous showing of more than one pair of hands or arms, with but one in the cabinet? and besides, it must be admitted that similar exhibitions occur after the occupant leaves the obligat and stands nearly.

exhibitions occur after the occupant leaves the cabinet and stands near it.

Neither would the theory of trickery account for some of the other phases, such as slatewriting, which has every apparent eyidence of being independent. A verse being selected at random from a book of poems by one of the audience, is reproduced on closed slates, previously clean, and held in sight by a third party. I am impelled to say that I regard Mr. Kellar as a medium, whatever motives he may have to discoun it publicly, to the contrary notwith standing. And he is not necessarily aided by the higher grade of spirits.

Other conjurers have had the gift of spirit control, and have combined the genuine manifestations with mechanical and sleight of hand feats. Prof. Robert Heller's performances bore,

ifestations with mechanical and sleight-of-hand feats. Prof. Robert Heller's performances bore, in some respects, similar characteristics—whether he ever admitted it or not in earth-life I am not able to say; but I may be permitted to refer to a communication received through the mediumship of a daughter of Prof. Henry Kiddle, purporting to come from him, claiming that he was a Spiritualist, and plainly intimating that in his mortal life he was subject to spirit-control, and so amused the people of th

one, I do If this conclusion is not a rational one, I do not know where it would be possible to draw the line between the genuine and the false, and I have witnessed and investigated carefully many section which have been reparted as most satisfactory.

This very matter his been a stumbling block it he way of many and it said of brought seders-can throw matter light on the subject it may aid us all.

Brooklyn N. Y. July 1st 1887.

B 10-

ould

not

76 of

bree

ect:

only

nex-

and

now

uni-

Was

eot-

t, I

ex-

Was

ut I and

for

did

out

ssed

illes

ind,

mu-

just

his

um-

d so

ime

two

ster

and

ads.

agi-

ear

0Ψ,

ben

k of

ing

, or

ob-

sth.

my

ave

For

by:

ars,

5 80

om

nts

ned

the

ith-

me

had

eto.

ıdi-

ced

'Va-

hat

the

008

-of-

898

er-

l of

hat

at-

by

for

the

led

080

st-

Вy

he ses the ul-of t? ar

teof at
he
tytyhe
to
h

rit

nd re, s—

of. m, nly

THE LAND WHERE OUR DREAMS COME TRUE.

Far over some mist-hidden river,
And under a wonderful sky,
Where the rain never blots out the sunshine,
And our loves never wary or die,
Where the flowers never fade, but in obanging
Their magical sweetness renew,
Lies a gloried realm of enchantment—
The land where our dreams come true!

By mystical symbols and tokens
We know of that beautiful land;
But, alas i on the threshold of manhood
The frail clue slipped out of our hand,
And the wild river wanders between us,
The white gates are hidden from view,
And only in sleep we remember
The land where our dreams come true!

We shall find the lost treasures we seek for We shall find the lost tressures we seek for Revealed in that wonderful sphere; All the aims and the dreams of the bygone, All the good that eluded us here; The innocent faiths of our childhood, The one flawless friendship we knew, Arrayed in our vanished illusions, In the land where our dreams come true!

We know in divinest fulfillment we know in divinest full liment
Our vain hopes are kathered at home;
The jewels we mourn here are hoarded
Where the moth and the rust cannot come;
And oft when the sunset is fairest,
We catch, through a rift in the blue,
A far away glimpse of the glories
Of the land where our dreams come true!

There are garnered the prayers of our mothers, And the soft cradle songs that they sing;
There they move in the midst with white garments
And faces immortally young;
And out of the mists of that river
Their sweet hands shall reach us the clue
That leads through the Valley of Shadow
To the land where our dreams come true!

So, weeping, we lay down our idols
And bury our loves out of sight,
Though we know, in our hearts, we shall find them
By-and-bye in the Mansions of Light;
And the salt tears that fall on their ashes,

And blossom in pansy and rue, Byen there shall be lilies immortal In the land where our dreams come true!

Banner Correspondence.

Colorado.

SILVER CLIFF .- G. C. Howard, Secretary, writes that nearly a year ago Mrs. Mary Jane Russell (formerly of Council Biuffs, Ia., more recently of Los Angeles, Cal.,) came to "this mining camp an entire stranger to us all, but full of zeal to live and promulgate the soul inspiring precepts of the Spiritual Philosophy. She is in the hands of spirit-controls of a high order, and possesses pronounced gifts in the way of clairvoyauce, inspirational speaking, psychometric reading, magnetic healing, etc. She has come to stay, and has bought a good home.

A few weeks since she opened her parlors to the friends and organized 'The Silver Cliff Philosophical Society of Spiritualists,' which already has a very encouraging number of subscribers to its declarations of principles. Herself and Mrs. Rose Gregory of this place, (a very successful healer,) have united their efforts, and now give us each Sabbath very interesting inspirational discourses. They have also organized a public developing circle, the entire proceeds of ich will be devoted to the purchase of spiritualistic books for a free circulating library. They have both performed some remarkable cures, balling the skill I Old School physicians. We are greatly pleased with their present and prospective success, and shall do all we can to appreciate and materially reciprocate their noble efforts in behalf of our cause."

DENVER .- A correspondent forwards us the following tribute to the ability of G. H. Brooks as a platform advocate of the spiritual dispensation: "We have formed an organization to be known as The First Spiritual Society of Denver,' which for several months past has been addressed by G. H. Brooks, under control of his guides—his discourses being mainly upon topics furnished by his audiences; his lectures have evinced scientific acumen, the intelligent application of the principles of logic, and a burning earnestness to advance a knowledge of the Spiritual Philosophy among men.

After the delivery of his remarks, generally three or four psychometric readings are given by Mr. Brooks the individuals favored therewith being united in praise of their correctness.

The subjoined resolutions, passed unanimously at the close of his last lecture here, demonstrate the standing of the man (and his controls) in this commu-

nity:

Resolved, That this Association appreciates the independent, outspoken course of Mr. Brooks at all times and places, stamping him as a man who does not cringe or deviate from his conceptions of right and truth.

Resolved, That we appreciate him as a gentleman and an ardent worker in the cause of Spiritualism.

Resolved, That during his abort stay amongst us, he has given us much food for future thought, and secured in our memories abiding feelings of gratitude and love.

Resolved, That our best wishes go with him to his home and family, hoping that his inclinations and interest may call him back to us in the near future."

Pennsylvania.

SCRANTON .- W. S. Haight writes: "On the 10th and 16th of June Mrs. Stoddard-Gray and son, of New York City, presided as mediums at two materializing circles at the residence of Mrs. Fanny W. Sanburn, in this city. About twenty persons were in attendance, some of whom were skeptical regarding the truth of spirit-return, while others were believers in the facts of spirit-communion and materialization.

The conditions of the circle were not favorable for the best results; however, the seances proved quite satisfactory to those whose experience enabled them to judge of their merits. More than twenty forms were visible to the different members of the circle during the seance, and they certainly had the appearance of being what are commonly accepted as materialized spirit-forms, but, as far as the writer was enabled to judge, were crude in comparison to what he has witnessed in presence of the same mediums at their home in New York City.

There were a variety of apparitions, some appearing as mere children, two being seen at the same time, while others represented persons of mature age and form. One of the mature forms referred to was said to be an ancient spirit. He came to where I was sitting in the circle, full fifteen feet from the cabinet, and called for pencil and paper, which being furnished he wrote a communication of seven lines in what appear to be Roman characters, while I held a pad on which the spirit laid the paper while it did the writing. On comparing this communication with one I received in September, 1880, through a trange-medium, I find the characters used in both messages iden tical, and I distinctly recollect that the trance medium wrote the characters very rapidly and from right to left, but cannot say that the materialized form did so write. Another form, said to be Fannie A. Conant, called me to the cabinet, and when I returned to my seat a form came out to where I was sitting, and, taking one of my hands in each of her own, returned to the cabinet and dematerialized. I retaining her hands until they apparently melted into air.

The above is as truthful an account of the two se ances as I can well make."

New York.

BROOKLYN.-F. W. Jones writes: "Those who assembled in Eyerett Hall, 898 Fulton Avenue, Brooklyn, on Baturday evening, 9th inst., to listen to Charles R. Miller, were not disappointed in hearing an excellent address. Mr. M. quoted extensively from Prof Wallace's address delivered in California, and also related recent experiences with independent writing on folded paper inside a box. The lecture was very interesting and gave entire satisfaction.

Mr. Miller has lost none of his interest in the cause of disseminating spiritual truth. His address was ably supplemented by Messrs. W. C. Bowen, Baslam,

after which the following: Recitations of three original humorous pieces by Mr. James Charters of Brooklyn ; song, "Star Spangled Banner," by Miss Ducholchois; instrumental music, "Musical Rockets," by Mrs. Washburn, and an address by Mr. Philbrook. Sunday afternoon, 10th inst., Mr. Philbrook again addressed us, or his guides through him, in a logical and

effective manner. Mr. Dawbarn gave us a grand and instructive address in the evening. Theme: "The Lesson of the Hour for Spiritualists." Miss Edith Mason, the musical prodigy, (so styled) gave a fine rendering of a song, and Prof. Keenan read "The Bells of Shandon," which closed the services of the day.

California.

BROOKS.-Ira Henry forwards a personal experience as follows : "Some months ago myself, my mother and sister were returning from Woodland to our home in Capay Valley; darkness overtook us when about five miles from home, and not quite to the site of a now extinct village. It was so dark that I could not see more than fifty feet before us to distinguish

The road had lately been worked, and, being some what rough, we were going rather slow, when my mother said: 'Ira, turn out; there's a team.' I turned to the right, giving about three-fourths of the grade, and the team (which seemed to be a one-horse buggy without top) turned out naturally, but when it was nearly up to my horses' heads it swayed back again and my near horse shied at first, but as soon as it was even with her paid no more attention to it. I could not make it out clearly, but could see it was no buggy after all, but had the appearance of a large man. It passed the horse's head, ran against her shoulder and seemed to steady itself an instant, then sank down to the ground. This all occurred in a very short space of time. When it ran against the horse (which never flinched) my impression was that it was some one in want of money or valuables, and I reached for the whip, but it then disappeared and I stopped as quickly as possible, for fear of running over some one. But we could see no more of our wayfarers. We made search around in the vicinity of his disappearance, but he wasn't there. We were positive, however, that it was not an optical illusion, and my mother and sister, both Orthodox. said if there ever was such a thing, it was surely a ghost.' Many were the ways by which it was sought to be explained to us by those to whom we told the experience. A minister said to me that'if we only knew, there would doubtless be a good, philosophical, scientific explanation,' 'Yes.' I replied, 'perhaps more scientific and philosophical than you are aware of.'

A short time ago I attended a private circle, and, my Indian guide controlling, I asked him during our conversation if he could explain this matter. After a moment's silence he said: 'Yes, I see 'em. He a little short man and ride a little horse. You did n't see 'em good. He used to live down there [pointing toward the extinct village] only a little way. He was shot down there long time ago, and he no feel right. I can't tell his name.

This is the most probable theory I have yet heard. The place referred to was noted as one of the bloodiest frontier towns in the State many years ago."

Oregon.

EAST PORTLAND .- M. F. Mooer writes, July 1st : 'I wish to state a fact in regard to Dr. D. J. Stansbury's slate-writing: On Sunday, June 26th, at New Rra Camp Meeting, my wife wrote a few questions on a slip of paper, folded it, put it in her purse, and crossed over to Dr. Stansbury's tent to have them answered by independent slate-writing. She placed the slip of paper, as she supposed, upon the slate, and turned another slate over it. Soon the writing commenced, then came the raps, signifying that the unseen ones had finished. The top slate was removed, and the slip of paper fell upon the table. She took the slate to read what was written, and to her surprise found the following:

'You cannot travel to heaven on this pass; neither can you reach there upon any merits of others, but by your own. Your spirit friends are preparing a beautiful home for you.

James.' My wife had a railway pass in her purse, and by

mistake put it between the slates, instead of the questions she had prepared !"

Rhode Island.

PROVIDENCE. - Wm. G. Wood writes that the materializing seances of Mrs. Alien, in this city, are successful and satisfactory. He adds: "I have veri-fied the truth of the BANNER message purporting to be from JOSEPHINE WOOD, once of Providence. She was no relative of mine here, and it was quite a long time before I could discover any one who knew about her; but the matter is correctly put." He also endorses, from practical experience, the magnetic powers of Dr. Caleb West, of Providence, also the test and other medial gifts of Mrs. Beckwith, of the same city.

Maine.

GARDINER.—A correspondent writes: "Spiritualism in Gardiner is alive; although we have no regular meetings, yet there are very many here who are greatly interested, and embrace every opportunity for investigation. We have enjoyed a rich treat for the past two or three weeks in the mediumship of Mrs. A. E. Cunningham, of Boston, a fine test medium, who has been visiting friends in this place. She has awak-ened an unusual interest in our midst, and we shall look forward with pleasant anticipations to her return to this city in the early fall."

Massachusetts.

LAKE PLEASANT .-- Dr. W. L. Jack writes : "The genial and gentlemanly representative of the BANNER OF LIGHT, J. Milton Young of Haverbill, Mass., is editor in-chief of the spley little paper of our camp, The Wildwood Messenger. Himself, and his most estimable wife-whose sweet singing has been heard by many of our campers-are pleasantly fixed at their Dalsy Dell cottage on the Highlands."

A Medium Addresses Boston Firemen. Among the pleasant memories of last "Decoration Day" may be recorded the service held at the lot in Forest Hills Cemetery, in respectful memory of Bos-

ton's deceased firemen The members of the Veteran Pire Association, the Charitable Association, the active members of the present Department, and many friends participated in the exercises with the deepest feeling.

The firemen's lot was transformed into a floral bower by the roses and other offerings of the various companies, organizations and individual friends pres-

The laudable undertaking was, in the main, arranged by Captains William H. Cunningham, John S. Damrell, William T. Cheswell, Samuel A. Abbott and others, and proved a credit to its managers and to all

The procession arrived at the lot shortly after 12 M., and, after a dirge by the band, appropriate vocal selections by the Temple Quartette, and prayer by Rev. William Ingraham Haven (who also delivered an original poem as the closing feature of the meeting), Capt. W. H. Cunningham made a brief address, setting forth the object of the large convocation, giving a brief history of how it came to pass that a firemen's lot had been secured in Forest Hills Cemetery, and honoring in eloquent and burning words the brave men therein interred, who had passed from earth-life while fighting, like soldiers in the field, "the

A vocal selection by the quartette introduced an oration by Capt. John S. Damrell, in which he spoke of the establishment of the Fireman's Charitable Association and the good work it had done, and praised

who had the honor of his acquaintance. As chief of Boston's fire department, he endeared himself to all classes of our citizens, and possessed the confidence of all who served under him. Though gone, his spirit lives, and his name is to-day a household word.") She was present by invitation of Capt. J. S. Damrell, Ex-Chief Engineer, and President of the Veteran Association, to perform a unique portion of the ceremony, . c., the reading of the names of the thirty-three deceased firemen and officers interred in the lot, together with eulogistic notes regarding their individual services. Her remarks were not, however, confined to the texts given her, but throughout this touching service original tributes of her own were ever and anon inspirationally added in memory of the brave.

As she read each name, a young lady dressed in white stepped forward and deposited upon the grave designated a splendid floral tribute. The names read and the words expressed regarding each would of course, if published, make too great demands upon our space, but we cannot refrain from quoting the tribute to the son of our old friend, Prince,

of East Boston : "In memory of John Prince, ir., who was cut down in the prime of blooming manhood at the fire in Hanover street, Feb. 27th, 1873. Gifted by nature with a warm and generous heart and endowed with undaunted courage, he proved to be the worthy son of a veteran sire. His manly qualities won the admiration of all, and his loss we deplore."

We spoke, at the time, of the tragic death of this

brave young man, and sent a special reporter to prepare a sketch of his funeral services at the " Church of Our Father," wherein the late Rev. Warren H. Cudworth delivered a funeral discourse filled with spirit-

ual light to a large assemblage.

The Boston papers of May 31st spoke of Miss Barnicoat's portion of the exercises as "by far the most interesting part of the programme, and there were many wet eyes in the crowd as the ceremony proceeded"-which facts we feel to largely ascribe to the earnest bearing and eloquent remarks of the gifted lady who presided over it.

Mrs. Ada Foye

Before the Young People's Progressive Society. To the Editor of the Banner of Light:

For many years Chicago societies have endeavored to advance and extend the cause of Spiritualism by the introduction of home talent. A few adherents have been procured by this method-many of them free thinkers, and those inclined toward what has been termed infidelity; but very few Christians have ever come forth and given their aid in behalf of our great cause-although it is understood that many are in truth Spritualists.

The Young People's Progressive Society is, perhaps, The Young People's Progressive Society is, perhaps, the first of late to break this long-standing rule and bring out speakers from abroad, and with the most surprising results. Mrs. Ada Foye, who has lectured and given tests before this Society for the past three Sunday evenings, has not only revealed to the community a host of truth-seekers outside of the ranks of Spiritualism, but has captivated many of them by her unity of Christianity and the teachings of the New Dispensation, and by so plainly dealing with the subject has won the admiration of many Christians and unbelievers.

"The Uses and Abuses of Spiritualism" was the subject for last Sunday evening. Over three hundred people were present, although it rained during the evening.

people were present, although it rained during the evening.

The scance which is given after the lecture is always characterized by the presentation of the most startling tests—names are given, and messages from departed friends make joyous the short hour which is devoted to these manifestations. Many are rendered happy by the sweet words of comfort and cheer, and many skeptics are baffied by the wonderful power of the spirit through the mediumship of Mrs. Foye.

A private reception was given in honor of the lady on Friday evening at the residence of Mrs. Perry, on Prairie Avenue. Nearly fifty invited guests were present, and many prominent Spiritualists of Chicago. Col. Bundy, of the Religio-Philosophical Journal, extended the sincere thanks of the Spiritualists of Chicago and of the Society to the lady; to which expression of friendliness Mrs. Foye made an eloquent reply. Several speeches and recitations followed, intermingled with sweet strains of music. One of the most pleasant evenings was enjoyed, and many were the compilers Progressive Society.

Many are the regrets here and elsewhere that her serious illness has obliged the return of Mrs. Foye to San Francisco.

Chicago, Ill., July Wh. Ban Francisco. Chicago, Ill., July 9th.

The Mississippi Valley Association of Spiritualidas

Commences its annual Camp-Meeting the first Sunday in August at Mount Pleasant Park, Clinton, Ia., and will continue through the month.

W. J. Colville, Dr. Samuel Watson, Prof. J. S. Loveland, Moses and Mattie Hull, J. W. Kenyon and J. H. Randail are the speakers. Other speakers and a number of prominent mediums for varied phases of the phenomena will be present.

Good ient, board and private house accommodations can be had at moderate expense.

Good music, vocal and instrumental, will enliven all the meetings and social gatherings, and every effort will be

meetings and social gatherings, and every effort will be made to insure the attendants a happy time. MRS. MATTIE HULL, Vies-President.

All correspondence should be addressed
J. H. RANDALL, Secretary,
Mt. P. P. Association, Olinton, Ia.

Just Received from England. Spirit Workers IN THE HOME CIRCLE.

AN AUTOBIOGRAPHIC NARRATIVE OF PSYCHIC PHE-NOMENA IN FAMILY DAILY LIPE EXTENDING OYER A PERIOD OF TWENTY YEARS.

BY MORELL THEOBALD. F.C.A.

BY MORELL THEOBALD, F. C. A.

Some of the most astonishing phenomena in the history of Modern Spiritualism are recorded in this volume, the descriptions of which are given with a marked degree of fidelity to detail and effort to corroborate their truth by unimposchable testimony. They include independent writing in various languages, on waits and cellings, in closed apartments and on note books in looked desks; lighting of lamps and fires; filling of kettles with water, and making preparations for breakinst, even to cooking food, making tes and "laying the table"; organ playing with no one visibly present; materialization and dematerialization of forms and fabrics, bringing of flowers, ringing of bells and movements of physical objects. Face-fimities are given of various writings, one of them in Greek, with a translation. The book covers a period of twenty years, and of each of the phenomena above specified, together with others, numerous instances are narrated.

The author says that the book has been written in the intervals of a busy professional life, which fact has proved of advantage; for, while secareful as possible not to be carried away by enthusiasum, or by imagination, in a region wherein there is much scope for their action, the disjointed method of working he was compelled to adopt operated as a protection against a surrender to mere fantasy.

Demy two, cloth, pp. 305. Price \$2.50; postage 15 cents.

For sale by COLBY & BIOH.

The Relations of Science TO THE

Phonomens of Life. BY PROF. MICHAEL FARADAY. Late Electrician and Chemist, of England.

Paper, price 10 cents. For sale by OULBY & RICH.

Paper, price 10 cents.
For sale by COLBY & BICH.

WITCHORAFT OF NEW ENGLAND EXV. PLAINED BY MODERN BPIRITUALISM. By
ALLEN PUTNAM, E8G., authorof. Bible Marvel Workers." Natty. a Spirit." Meameriam, Spiritualism, "ietc.
OONTENTS: PREVACE. References. Explanatory
Nete-Definitions, Mathers and Caler. Cotton Mather. Robbert Caler. Tiomas Hutchinson's Account of Ann.
Hutchinson's Account. Hutchinson's Account of Ann.
etc. Ann Colk. Hutchinson's Account, etc. Elizabeth Knapp. A Case of Spiritualism, etc. Morse Familly. Physical Manifestations, etc. Goodwin Family.
Hutchinson's Account, etc. Balsm Witchichaft. Occurred at Danvers, etc. Tithea. Examination of her,
etc. Harah Good, Her Examination, etc. Dorgan Good,
Blues with Spirit-Teeth, etc. Balsm Witchichaft. The Control of Colora Good,
Giles Corbet. His Heroism, etc. Rescoa Nuess. Was seen
spectrally, etc. Martha Corbet. Her Character, etc.
Giles Corbet. His Heroism, etc. Rescoa Nuess. Was seen
socitally, etc. Martha Corbet. Her Character, etc.
Martha Carbiers. Examination, etc. Googge BurBoughes, His Susceptibilities and Character, etc. SumMartha Carbiers. Examination, etc. Googge BurBoughes, His Susceptibilities and Character, etc. SumMartha Carbiers. Examination, etc. Gronge BurBoughes, His Susceptibilities and Character, etc. SumMartha Carbiers. Examination, etc. Her Examination,
etc. Bursannam's Confession, The Prosscutous, Witchichaft. The Confraston, etc. SumMartha Carbiers. Marthods of Providence.
APPENDIX. CHRISTARDON's Witchedraft. The Mottye. LoCAL And Personal. Methods of Providence.
APPENDIX. CHRISTARDON's Witchedraft. The Mottye. LoCAL And Personal. Methods of Providence.
APPENDIX. CHRISTARDON's Witchedraft. The Mottye. LoCAL AND Personal. Methods of Providence.
APENDIX. CHRISTARDON's Witchedraft. The Mottye. LoCAL AND Personal. Methods of Providence.
APPENDIX. CHRISTARDON's Witchedraft. The Mottye. LoCHRIST AND Witchedraft. The Worse-Agassis.
Maryal And Bright and Here's Residence.
CHRIST AND THE RESURRECTION.

Miscellaneous.

The Esoteric,

Single Copies 15 Cents.

THE EBOTERIC MAGAZINE is devoted to such sul Liects of thought as will in our judgment be best calculated to promote the highest mental and interior unfoldered to promote the highest mental and interior unfoldered to the purpose of Creation and Man's mission and possible attainments on earth. Special attention will be given to the new views of Life and Religion. Bent on trial three months for 25 cents.

ESOTERIC PUBLISHING CO.,

Jois tf 478 Shawmut Avenue, Boston, Mass. New Thought,

A VIGOROUS, Eight-Page Weekly Journal devoted to Political Reform.

Published every Saturday by MOSES HULL & CO., at Des Moines, lows.

at Des Moines, Iowa.

The Organ of the Mississippi Valley Association of Spiritualists.

NEW THOUGHT is a quarto filled with interesting matter, WHITTEN EXPIRESELY for its columns, on the various phases of Spiritualism and General Reform, and nicely printed on heavy paper.

Terms of Subscription: One year, \$1,50; six months, 75 cents; three months, 40 cents; single number, 5 cents.

NEW THOUGHT will be sent to new subscribers three months on trial for twenty-five cents—a sum which barely covers the price of blank paper and press-work. Sample copies free.

A NTI-MATERIALISTISCHE MONATSSCHRIFT A für die wissenschaftliche Untersuchung der " mystischen" und " magischen" Thatsachen, mit Beiträgen von Carl Ju Prei, Alf. Russ. Wallace, der Professoren Barrett und Coues, mehrerer Brahminen u. s. w., herausgegeben von Dr. Hübbe-Schleiden.

Subscription: 81,75 for six months, \$3,50 per annum.

Messra. COLBY & RICH, 9 Bosworth street, Boston, Mass, will receive subscriptions and forward the same to the publisher.

Au21

La Lumiere.

A JOURNAL devoted to the interests of Spiritualism in A. all itsespects. MADAME LUCIE GRANGE, Editor. The ablest writers contribute to its page. Terms of Subscription, in advance, per year, \$1,20. In remitting by mail, a Post-office order on Paris, France, to the order of MADAME LUCIE GRANGE, 75, Boule-yard Montmorency, Auteuil.

PROPHETES ET PROPHETIES, by Hab. A BOOK of universal interest and influence. It contains an Histerical Relation of Prophecies in Modern Times and Propheticspirit Communications. Paper, 12mo, pp. 240 Price 60 cents, postage free. For sale by LA LUMIERE, Paris, France.

Aug. 9.

THE CARRIER DOVE,

An Illustrated Monthly Magazine, DEVOTED to Spiritualism and Reform. Edited by MRS.
J. SCHLESINGER. DR. L. SCHLESINGER and
MRS. J. SCHLESINGER, Publishers. Each number will
contain the Portraits and Biographical Sketches of some of
the Prominent Modlums and Spiritual Workers. Also
Spirit Pictures by our Artist Modlums. Lectures, Essays,
Foems, Spirit Messages, Editorials, etc.
Terms: \$2,50 per year; single copies, 25 cents.
Address all communications to THE GARRIER DOVE,
32 Ellis street, Ban Francisco, Cal.

Light on the Way.

GEO. A. FULLER, Editor. MRS. G. DAVENPORT STEVENS, Am't Editor. A N EIGHT-PAGE MONTHLY, devoted to the dis-semination of Spiritual Knowledge. Terms, 80 cents per year. Specimen copies free. Address, GEO. A. PUL-LEB, Editor and Publisher, Dover, Mass. My7

The Boston Investigator,

THE oldsstraform fourness in publication.

Price, 53,00 a year.

\$1,50 for six months,
\$1,50 for six months,
\$6 cents per single copy.

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

J. P. MERN DUM,

Investigator Office,

Faine Memorial,

April 2,

Beston, Mass.

SPIRITUAL DISCOURSES,

GIVEN THROUGH THE MEDIUMSHIP OF

THOMAS GALES FORSTER.

These lectures, in a remarkably clear and comprehensive manner, give a very complete presentation of the phenomena and teachings of Modern Spiritualism, comparing them with those of the past in respect to life here and hereafter, and showing most conclusively that they are identical with the foundation facts and principles of primitive Christianity.

the foundation facts and principles of primitive Christianity.

The arguments in support of a natural religion are strong and impregnable to all assaults that may be leveled against them, and commend themselves, by their reasonableness, to the common-sense understanding of every honest-minded person. The views presented of a future life—the undeniable proofs given of the reality, naturalness and immortality of that life—will be consolatory to those who mourn the seeming loss of friends, and inspire them with courage to meet the trials and duties that attend their present form of existence.

The thousands who have listened to the eloquent discourages of Thomas Gales Forster, when in the prime of earth-life, and wished that the truths he uttered, and so ably enforced under the inspiration of his exaited spirit-guides, might be put in a form available for the enlightenment of the world of mankind now and in future years, will welcome this volume with heartfelt grattude.

The book as a whole is true to its name, and many who might be disposed to combat the author's positions will find that he has fortified them with "Unanswerable Logic."

LECTURE I.—What is Spiritualism?
LECTURE II.—The Spiritual Body.
LECTURE III.—The Analogy Existing between the Facts of the Bible and the Facts of Spiritualism.
LECTURE IV.—Philosophy of Death.
LECTURE VI.—What Lies Beyond the Veil.
LECTURE VI.—For Resurrection.
LECTURE VII.—For Resurrection.
LECTURE VII.—Joan of Arc.
LECTURE VII.—Joan of Arc.
LECTURE XI.—Heaven.
LECTURE XI.—Heaven.
LECTURE XI.—Heaven.
LECTURE XII.—Hell.
LECTURE XII.—Hell.
LECTURE XII.—Holl.
LECTURE XII.—Objection Believe.
LECTURE XVI.—Olairvoyance and Clairaudience.
LECTURE XVII.—Spiritualist Relieve.
LECTURE XVII.—Spiritualist Relieve.
LECTURE XXII.—Hell.
LECTURE XXII.—Spiritualist Relieve.
LECTURE XXII.—Spiritualist Relieve.
LECTURE XXII.—Spiritualist and Mediums.
LECTURE XXII.—Spiritualist and Mediums.
LECTURE XXII.—Ye have Bodies, but ye are Spirits.
LECTURE XXII.—Ye have Bodies, but ye are Spirits.
LECTURE XXII.—Ye have Bodies, but ye are Spirits. CONTENTS.

Cloth, large 12mo, beveled boards, Price \$1,50. For sale by COLBY & RICH. THE

Mystery of the Ages CONTAINED IN THE

Secret Doctrine of all Religious. By MARIE, COUNTESS OF CAITHNESS. CONTENTS.

Introductory: The Theory and Practice of Theosophy; The Secret of Mythology; Egyptian and Christian Gnosticism; The Theosophy of the Brahmins, Magi and Druids; Buddhist Theosophy; Esoteric Buddhism; Chinese Theosophy; Theosophy; Theosophy; Theosophy; Theosophy; The Butts and Mohammedan Theosophy; Christian Theosophy; The Butts and Mohammedan Theosophy; Christian Theosophy; The Bible; Conclusion; Soul, Infinity, The Path, Nirvana, The End.

Cloth, beveled edges, pp. 541. Price \$3,50. For sale by COLBY & RICH.

SPIRIT TEACHINGS.

By M. A. (OXON).

Sociation and the good work it had done, and praised the noble schievements of the fire department as sometises by Mrs. Lewis."

NEW YORK CITY. A correspondent writes that on Sunday, July, 2d, the afternoon exercises at the People's Spiritual Meeting consisted of a poem, by the Characa M. Rebiards; plano music by Mrs. B. R. W. Jones; two Spiritual Meeting of the Declaration of Independence of the Characa M. Rebiards; plano music by Mrs. B. R. W. Jones; short and spirit Control: Spiritual Meeting of the Declaration of Independence of the Characa M. Rebiards; plano music by Mrs. B. R. W. Jones; short and spirit Control: Spiritual is m. W. Jones; short and spirit Control: Spiritual is m. W. Jones; short and spirit Control: Spiritual is m. Spir

| FREE!----PREMIUNS!---- FREE

UNTIL FURTHER NOTICE,

Persons sending DIRECT TO THE "BARREN OF LIGHT, Bosworth Street, Besten, Mass.," \$2.00 for a year's subscription to the "BANNER OF LIGHT," will be entitled to a choice of the following Premiums, of his or her own selection:

All New Subscribers, or Old Patrons, on Renewing their Subscriptions TO THE

BANNER OF LIGHT.

MAY OBTAIN FOR THEMSELVES AND FRIENDS THE FOLLOWING PREMIUMS BY COMPLYING WITH THETERMS ABOVE MENTIONED.

A choice of TWO of either of the following

CABINET PHOTOGRAPHS

will be given for one year's subscription, or one of them for a six months' subscription:

MR. LUTHER COLBY, Editor of the Banner of Light; MR. ISAAC B. RICH, Business Manager, or MISS M. T. SHELHAMER, Medium for the Banner of Light Public Free Circles.

These Photographs are all from recent sittings, and are finely executed by one of the best photographers in this city, Price for additional Photographs, if desired, 35 cents each.

Or one copy of the Book,

Visions of the Beyond, by a Seer of To-Day; or, Symbolic Teachings from the Higher Life.

Edited by Herman Snow. This work is of exceeding in-terest and value, the Seer being a person of elevated spirit-ual aspirations, and of great clearness of perception, but hither ounknown to the public. The special value of this work consists in a very graphic presentation of the truths of Spiritualism in their higher forms of action, illustrating particularly the intimate nearnessof the spirit-world and the vital relations between the present and future as affect-ing human character and destiny in the hereafter. Bound in cloth, pp. 186.

Or choice of ONE of the below-described beau

ENGRAVINGS.

"MY PETS."

A bouncing girl, healthy and happy, sits among her Angola cats and kittens, on the siers of a French cottage, around which grape vines gracefully climb. She fondly embraces one of her pets, and her countenance in aweet eloquence bespeaks a heart brimful of the dawning of maternal love. Painted by L. Perrault. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 luckes.

"AN ARMFUL."

This charming picture represents a little girl in a barn of rustle architecture, where the cool shadows contrast pleasantly with the hot sunshine in the background around the farmhouse and yard. The heroic child is trying to carry off more of the old cat's young than she can well manage, while the other kittens froile in hay and apples as her feet. The mother, in cloquently pleading attitude, is putting in a decided but dignified protest against the abduction. It is a very animated and pleasing gen of art, finely engraved on steel by F. T. Stuart, from a painting by V. L. Knous, an eminent German artist. Size of sheet, 21x23 inches.

"NEARER, MY GOD, TO THEE," Painted by Joseph John, and engraved on steel by J. R. tice. Bize of sheet, 22x28 inches; engraved surface, 16x2i

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

"THE ORPHANS' RESCUE." Engraved on steel by J. A. J. Wilcox, from the origina painting by Joseph John. Bise of sheet, 22x28 inches; en-graved surface, 15x20 inches.

"HOMEWARD," Designed and painted by Joseph John, Bize of sheet, 2222.

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

"THE DAWNING LIGHT." From the original painting by Joseph John. Engraved on teel by J. W. Watts. Bize of sheet, 20x24 inches. For each additional Engraving 50 cents extra

Any person sending \$3,59 for one year's subscription to the BANNER OF LIGHT will be entitled to Hollyer's Line and Stipple Steel Plate Engraving of the late

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

The plate is 24.22 inches. The central figure is that of the GHRAT PORT. He is seated on the right of a circular table, which is sirewn with his books and writing materials. The surroundings are harmonious and symmetrical.

This beautiful historic work of art is a lasting sourchir and croament for siting-room, parlot, library or omice of any American home. We will mail the engraving free to any one sending as \$5.50 for a year's subscription for the BANNER OF LIGHT, or we will send the engraving along for \$1.00. The publisher's trade price for the engraving is \$7.50.

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

the BANNEH OF LIGHT will be entitled to ONR of the fellowing Pamphlets:

AN EPITOME OF SPIRITUALISM AND SPIRIT MAGNETISM. The above is the title of a pamphlet of over one hundred pages. We know of no one book that gives to the enquirer so good an understanding of the teachings of Spiritualism as this. A better understanding of the value of the work can be formed, perhaps, from the titles of several of its chapters, which are given: "Human Life and its Origin; Reincarnation; Authority; Biodern Interpretation of the Bible; Mediumship, its Laws, and the Reinability of Spirit Communications; Prophecy; Psychological Power; Spirit Healing the Highest Mode of Treatment; Sunday—1s It Sacred; Influence and Disease imparted to Children; Religion; Spirit Materialization; Capital Punishment; The Ultimate Results of Spirit Teachings." It is designed to convey facts to Spiritualists, also to do a missionary work with skeptics and church members. Two copies for one year's subscription, one for six months'.

SUMMARY OF BUBBTANTALISM; OR, PHILOSO-PHYOF KNOWLEGGE, By JeanStory. 12mo, paper, small pica, 113 pages.

DEATH, IN THE LIGHT OF THE HARMONIAL PHILOSOPHY. By Mary F. Davis. Paper.

AGASSIZ AND SPIRITUALISM; Involving the Investigation of Harvard College Professor in 1857. By Allen Putnam. This storling work combines in itself the characteristics of memoir, essay and review. The matter considered is of vital interest to the cause of Spiritualism, and readers canot fail of being pleased with the treatment which the suther seconds to it.

DANGER SIGNALS; AN ADDRESS ON THE USES AND ABUSES OF MODERN SPIRITUALISM. By Tellowing Pamphlets:

which the author secords to it.

DANGER SIGNALS: AN ADDRESS ON THE USES
AND ABUSES OF MODERN SPIRITUALISM. By
Mary F. Davis. Paper.

TALES OF THE BUN-RAYS. What Hans Christian
Anderson tells adear child about the Sun-Rays, Dedicated
to the Dear Child Sands, by the Spirit Hans Christian Anderson. Written down through the mediumahip of Adelma, Baroness Von Vay, of Gonobits (in Styris), Austria,
and translated by Dr. G. Bloede, of Brocklyn, N.Y. Paper,
THE LIFE. The main object of this little volume is to
give to suggestive teaching a recognition and a force (in the
Comain of religion and morals) greater than dictation has,
Paper.

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

compiler, Thomas R. Hazard.

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

ANSWER TO CHARGES OF BELIEF IN MODERN REVELATIONS, ETC. Given before the Edwards Congregational Church, Boston, by Mr. and Mrs. A. E. New-RELIGION OF SPIRITUALISM. By Eugene Crow-

REVIEW of a Lecture by Jas. Freeman Clarks. pan.

BOLAR AND SPIRITUAL LIGHT, AND OTHER LECTURES, delivered by Cors L. V. Tappan.

SKETCH OF THE LIFE OF EDWARDS, WHEEL-EB; the Distinguished Improvisatorand Lecturer, By Geo.

A. Bacon. SYMBOL SERIES of Three Lectures, by Cora L. V. Tap-

A. BECON.
INNER MYSTERY. An Inspirational Foem, idelivered
by Miss Lissie Doten, at a Festival Commemoralive of the
Twentieth Anniversary of the Advent of Modern Spiritualism, hield in Music Hall, Boston, March Rist, 1868. Paper.

TERMS OF SUBSCRIPTION, IN ADVANCE

TO BOOK PURCHASERS

TO ROOK PUBCHASERS.

Colby & Bick, Publishers and Booksellers, 9 Bosworth street (formerly Montgomery Place), corner of Province street, Boston, Mass., keep for sale a complete assortment of SPIRITUAL, PROGRESSIVE, REFORMATORY AND MISSELLANEOUS BOOKS, of Wholesais and Retail.

Terms Cash. Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid C. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they car tamilt us the fersetional nart of a deliar in roofby Malt, must invariant be accommanded to a mount of each order. We would remind our patrons that they can tamit us the fractional part of a dellar in postage stamps—ones and twos preferred. Postage stamps in quantities of MORE than one dellar will not be accepted. All business separations looking to the sale of licoks on commission respectfully declined. Any Brock published in England or America (not out of print) will be sent by mail of express.

or express.

AT Cainlogues of Books Published and for Sale by Colby & Rich sent free.

SPECIAL NOTICES.

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

Need on or read anonymous letters and communicative mane and address of the writer are in all cases sensable as a guaranty of good faith. We cannot unset to return or preserve manuscripts that are not When newspapers are forwarded which contain materials. The sender will confer a favor by used. When newspapers are forwarded whetever the for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desired specially to recommend for perusal.

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

Banner of Fight.

BOSTON, SATURDAY, JULY 28, 1887.

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

WHOLESALE AND BETAIL 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.

18AAC B. RICH......BUSINESS MANAGER LUTHER COLBY...... EDITOR.
JOHN W. DAY..... ASSISTANT EDITOR.

Business Letters must be addressed to ISAAC Bucil, Banner of Light Publishing House, Boston, Mas All other letters and communications must be forward to LUTIER COLBY. Private letters should invariably marked "Personal" on the envelope.

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

The Heavens Opened.

As we have repeatedly asserted that the accepted truths of Spiritualism are working their silent way into the churches, and imperceptibly changing the rigid and repulsive doctrines held by them in their creeds, it is of general interest from time to time to illustrate and confirm the statement by actual examples. And none certainly can be more convincing than those taken from the pulpit itself. Not dying, with duns for debts he could not pay; for the first time, however, do we cite the conspicuous illustration of the welcome fact given and while the world faded heaven dawned, and by the preaching of Rev. Dr. Talmage. He the deepening twilight of earth's night was clearly believes in many of the vital truths of only the opening twilight of heaven's morn." Spiritualism without being willing to confess it, and his purpose evidently is to utilize them in his preaching at any rate. He too well knows their irresistible power to refuse to make them a constituent part of his discourse.

Dr. Talmage very recently preached a sermon from his Brooklyn pulpit whose text was the recital in the Acts of the stoning of the martyr Stephen, canonized by the Church as St. Stephen. Naturally, his amplification of the moving story was both Talmagian and effective. He then proceeded to paint a group of five pictures illustrative of the scene : Stephen gazing into heaven-Stephen looking at Christ-Ste- and that is the way that has been opened to all phen stoned—Stephen in his dying prayer—and Stephen asleep. "Do you wonder"-he asked people often stand like Stepher looking into heaven? We have a great many friends there. There is not a man in this house to-day so isolated in life but there is some one in heaven with whom he once shook hands. As a man gets older, the number of his celestial acquaintance very rapidly multiplies. We have not had one glimpse of them since the night we kissed them good-bye and they went away, but still we stand gazing into heaven. As when seme of our friends go across the sea, we stand on the dock, or on the steam-tug, and watch them, and after a while the hulk of the vessel disappears; then there is only a patch of sail on the sky, and soon that is gone, and they are all out of sight, and yet we stand looking in the same direction; so when our friends go away from us into the future world, we keep looking down through the Narrows, and gazing and gazing as though we expected that they would come out and stand on some evening cloud, and give us one glimpse of their blissful and transfigured faces.

"While you long to join their companionship. and the years and the days go with such tedium that they break your heart, and the viper of pain and sorrow and bereavement keeps gnawing at your vitals, you will stand like Stephen

domain of individual rights. Well might it be called a phenomenon, were it not just as true to-day as it has been in past conturies that the some future time, when a skeptical public are

trol, the worst of all control known to human history, until it is absolutely compelled to do so by the overpowering work of another force, and that is the force of numbers. On that changing base at last rest these ecclesiastical assumptions.

Sketching the picture of Stephen in his dving prayer, Dr. Talmage said that the first thought of this proto-martyr was not how the stones hurt his head, nor what would become of his body, but it was about his spirit. His prayer was—"Lord Jesus, receive my spirit." And he went on to remark: "The murderer standing on the trap door, the black cap being drawn over his head before the execution, may grimace about the future, but you and I have no shame in confessing some auxiety about where we are going to come out. You are not all body. There is within you a soul. I see it gleam from your eyes to-day, and see it irradiating your countenance. Sometimes I am abashed before an audience, not because I come under your physical eyesight, but because I realize the truth that I stand before so many immortal spirits. The probability is that your body will at last find a sepulture in some of the cemeteries that surround this sity. There is no doubt that your obseques will be decent and respectful, and you will be able to pillow your head under the maple, or the Norway spruce, or the oppress, or the blossoming fire but this spirit about which Stephen prayed, what direction will that take? What guide will escott to the prayed, what direction will that take? What guide will escott to the prayed, what direction will that take? What guide will escott to the prayed, what direction will that take? What guide will escott to the prayed, what direction will that take? What guide will escott the what allowed and receive our grateful thanks; but there are doing so at the will the active our grateful thanks; but there are doing so at the present time, for which they are entitled to and receive our grateful thanks; but there are different parts and respectful, and you will be able to pillow your head under the maple, or the Norway spruce, or the oppress, or the blossoming fire the companies of the cemeteries that surround this sity. There is no doubt that your obseques will be decent and respectful, and you will be able to pillow your head under the maple, or the Norway spruce, or th prayer. Dr. Talmage said that the first thought of this proto-martyr was not how the stones it? What cloud will be cleft for its pathway?

"After it has got beyond the light of our sun, will there be torches lighted for the rest of the way? Will the soul have to travel through long deserts before it reaches the good land? If we should lose our pathway, will there be a latter we earnestly appeal to support all the castle at whose gate we may ask the way to the city? Oh, this mysterious spirit within us! It has two wings, but it is in a cage now. It is locked fast to keep it; but let the door of this the publishers, but add to their own members cage open the least, and that soul is off. Eagle's wing could not catch it. When the soul leaves forts in this direction should be made than the body, it takes fifty worlds at a bound. And have I no anxiety about it? I do not care what you do with my body when my soul is gone, or whether you believe in cremation or inhumation.'

Stephen asleep was the last of the five plotures sketched by Dr. Talmage. "I have seen." said he, "the sea driven with the hurricane until the tangled foam caught in the rigging, and wave rising above wave seemed as if about to storm the heavens; and then I have seen the tempest drop, and the waves crouch, and everything become smooth and burnished as though a camping place for the glories of been tossed and driven coming down at last to an infinite calm in which there was the hush of heaven's lullaby. Stephen asleep! I saw such an one. He fought all his days against poverty and against abuse. They traduced his name. They rattled at the doorknob while he was yet the peace of God brooded over his pillow.

Enough from a single modern pulpit to illustrate the fact that the living principle of our consoling, elevating and inspiring faith, resting on actual knowledge, is permeating the body of the churches and finding a voice in its many pulpits. It is inevitable that it should be so, if it be indeed a living and not a dead faith. And this constant working of its influence only serves to confirm its true character. The modern preacher is fast finding out that if he would hold the hearts, and with them the consciences of his congregation, he must treat the spirit and the spirit-world according to a new way. men's sight by Modern Spiritualism.

"Spiritualism in London."

On perusal of last Sunday's Boston Herald we observed in glaring capitals the heading we have quoted above. On examination of what followed we found it to be a letter from that paper's foreign correspondent, dated London, July 2d, 1887. We had supposed on reading the caption that we were to be treated to-as is usual in that paper—the ebullitions of some bigot against Spiritualism and its believers: but we were for once agreeably disappointed. as Spiritualism was only incidentally alluded to, and that in a becoming manner. The correspondent, Louise Chandler Moulton, it seems, came in contact with several parties of high respectability who are interested in Spiritualism-" I mean," the writer says, "as inquirers, not believers, and I saw a table move round briskly under the pretty fingers of Mrs. Hunt and a young lady cousin of hers." This was at a dinner party given by the Holman Hunts on July 1st. And then the writer goes on to discuss our personal friend, Rev. W. Stainton-Moses (M. A. Oxon), one of the editors of London Light, a paper devoted to the cause of Modern Spiritualism, with whom she had had

pain and sorrow and bereavement keeps gnawing at your vitals, you will stand like Stephen gazing into heaven. You wonder if they have changed since you saw them last. You wonder if they would recognize your face now, so changed has it been with trouble. You wonder if, amid the myrhd delights they have, they care as much for you as they used to when they gave you a helping hand and put their shoulder under your burdens. You wonder if they look any older; and sometime, in the evening tide, when the house is all quiet, you wonder, if you should call them by their first name, if they would not answer. And perhaps sometimes you do make the experiment, and when no one but God and yourself are there you distinctly call their name, and listen, and wait, and sit gazing into heaven."

What is this but open, direct, undenlable spirit-communion? And this, too, is the very belief, abundantly attested for two soore years, that is made the special theme of malignant assault by the clergy, and of cheapest ridicule and the most pitiful sneering by the secondary papers that grovel at their feet. And it is not this belief merely that is the object of their combined feeble hostility, but it is more especially those who dare to hold it and to proclaim it. For this they are practically ostra-cised from society, cornered and orippled in business undertakings, and in a general but most contemptuous way sent to the bad, where they are superciliously told they belong. All this, too, in the country of countries on the face of the earth that countitutionally provides of religious faith and speculation, and explicitly forbide societasticism to encroach on the face of the earth that constitutionally provides of religious faith and speculation, and explicitly forbide societasticism to encroach on the called a phenomenon, were it not just as true. a personal interview. She says: I don't know how many scores I am not reading

We have had similar tests to that experienced by Mr. Moses-many of them-which at authority which once gets control of the hu- less bigoted than at present, we may give to man conscience will never surrender that con. I the world in print.

Spiritual Literature.

The many good things which constantly appear in the BANNER from our able correspondents in different parts of the country, to say | tion from the Spirit Chairman of our Circle. nothing of the other interesting departments of our paper, should entitle it to a large circulation-a great deal larger than it at present | tion in the city of Cincinnati, O., which the enjoys; and this desirable object might be spirit came to commend: brought about if our friends everywhere would | JOHN PIERPONT, TO MRS. H. D. MACKENZIE.

present time, for which they are entitled to and receive our grateful thanks; but there are many others who are cognizant of the great truths inculcated by Modern Spiritualism that are lukewarm in so far as the circulation of our spiritual literature is concerned. To the periodicals devoted to the Cause. Especially should spiritual societies bear this fact in mind, as, by doing so, it will not only strengthen as well. The time has come when stronger efever before.

Mrs. M. E. Williams,

Of New York City, the excellent materializing medium, has been confined to her house the past five weeks by severe illness, but it gives us great pleasure to be able to inform our readers that she is now convalescent. The principal cause of her illness, we learn, is attributed to a too constant devotion to her mediumistic work the past season, she having given, besides three public séances each week, two private sittings also. We have cautioned the mediums for materialization time and again not to sit heaven. So I have seen a man whose life has for manifestations too often; but they have very seldom heeded our advice, consequently the result has been physical prostration. We especially cautioned Mrs. Pickering and Mrs. Fay in this respect, but they paid no attention whatever to our admonitions, and the consequence was that they became invalids. Now Mrs. Williams must be included in the list. These mediums have said in their own behalf that they would not have held seances so often had they not been importuned to do so by overanxious people that desired to commune with their spirit-friends. Besides, the spirits are just as anxious to manifest as mortals are to have them come. We remember many years ago of having a sitting in this city with Mr. Redman -one of the finest and most satisfactory mediums we ever met—at which time he informed us that the spirits would manifest through his instrumentality all the time, day and night, if he would allow them to do so. He, also, sat too often, which so impaired his health that he prematurely passed to spirit-life, there to continue his divine gift of mediumship.

According to a note from a New York correspondent. Mrs. Williams has very wisely determined not to resume her seances again until Fall, and will give this and the month of August to the recuperation of her health; she therefore declines the many invitations which she has of late received to visit the Spiritualist Camp-Meetings that are being held in various parts of the country at the present time. We are also informed that the publication of her paper, the Beacon 'Light, will be resumed at some time during the coming Fall, and that in size and folding it will be similar to Harper's Weekly.

"An Artist's Story."

We give on the first page, the present week, the opening chapter of an original story titled as above, and written expressly for our columns by J. Wm. Fletcher-which every one into whose hands this number of the BANNER may fall should make it a point to read, and then they will be sure to peruse the subsequent chapters.

THE SPIRIT MESSAGE DEPARTMENT OPENS with an Invocation seeking for aid in the great work of "sending the glad gospel of good tidings from shore to shore, from heart to heart, and from home to home"; Questions are answered by the Controlling Intelligence concerning the visibility of the "astral spirit," and its possibility, the necessarily arbitrary divisions of time when spoken of, the condition of the insane in the spirit-world, "obsession," medial development, etc.; Emma Crosby wishes to communicate with friends in Lynn, Mass.; George L. Thayer is anxious to meet those who knew him in Salt Lake City; Samuel Brooks brings greetings to friends in "old Plymouth"; Ellen Mackay would like to come into recognized communion with her mother, who lives in Boston; Susie Reynolds gives cheering advice to relatives in Denyer, Col.; Henry Jacob speaks to friends in New Jersey and New York; Sebastian Streeter (who will be readily recognized as an old veteran in the Universalist Church in New England when on earth,) contributes a message which all should read; Benjamin White claims a home and a recognition at Hanson. Mass.; Maria Fisher desires to reach parties in Des Moines, Ia.; John Stratton speaks to friends in Woburn; and Alice Briggs hopes for a recognition on the part of dear ones in Chelses.

We would like to ask the Seybert Commission whether a "Preliminary Report" of its proceedings is the proper place for the expression of an opinion regarding the truth of a subject under investigation? Is it not a little too previous? What would be thought of a jury that, after a preliminary hearing, should render a verdict of guilty? Would it not appear that the desire to convict was uppermost in the mind, and that its verdict was given at that stage for fear something might arise to justify a different combinsion? It looks something like hanging a man and trying him af-The property of the contraction of the contraction

A Worthy and Noble Work.

In the Message Department of our issue of June 4th appeared the following communica-We reprint it, that our readers may have a distinct idea of that noble charity now in opera-

outlook is promising.

I wish to say that the good friends who are interested in the welfare and care of the little children—the walfs of the streets, the outcasts from society—who, it leit to themselves and their own unlovely surroundings, will become a curse to mankind and of no service to themselves or to the world, but if gathered in and cared for in loving ways may be taught wholesome influences and assisted to form such correct habits as will make them industrial, honest and pureminded members of society. Therefore I bespeak sympathy and something more practical from those who love humanity and desire to see it advanced to the highest possibility of unfoldment.

The time is not far distant when, in private ways, such advice and suggestions will be given to the lady I refer to—Mrs. H. D. Mackenzle—as will guide her steps and movements and give her practical support. It seems to me that if she can, after securing the home—which appears not only a possibility but a certainty—interest a number of good men and women who will be willing to invest twenty-five dollars each in the operation, it will be a grand and lasting satisfaction for them to know that by investing these few dollars they are really providing some child of God with a home. This is a work, we trust, that we shall see accomplished. When I say we, I mean a band of spirits who intend to work until step typated. We learn that Mrs. Mackenzle is a lady of

We learn that Mrs. Mackenzie is a lady of most exemplary character; one earnest in purpose, sincere in method, and a devoted Spirit ualist. She is at present located at 114 Broadway, Cincinnati, O., where, in addition to caring for several little waifs whom she has rescued from a life in the streets, she has taken charge of a first class lodging-house, from the income of which she gains the means for caring for her little wards.

Mrs. Mackenzie has property of her own which she intends to devote to her benevolent work just as soon as she can dispose of it to the best advantage. Her plan is to purchase a farm, upon which she may establish a home for as many little waifs as she can properly attend to. It is a grand idea.

The lady has made no appeal to the public for pecuniary aid; but hers is a work that should receive noble responses from the benevolently inclined, without solicitation; and we have reason to know that any contribution however small it may be, will be thankfully accepted for the object mentioned.

We will gladly receive and acknowledge in these columns any donation for this laudable object that our friends wish to bestow. At present the list of contributions stands as fol-

lows:

* DEAR BRO. COLBY:-The "Home for Waifs in Cincinnati'' comes right to my heart. I had a brother leave for spirit-life quite recently, and for many acts of kindness to me I wish to make a little memorial for him. So please not acknowledge as from me, but simply MEMORIAL July 16th, 1887.

Spiritualism at the Church Congress.

Understanding from correspondence of last year that the probability was permission would be granted to have a paper on Spiritualism read at the next American Church Congress, Mr. Thomas Lees of Cleveland, O., recently wrote to the proper persons making inquiries in regard to the matter. In reply Mr. Lees was informed that no Congress will be held until May of next year. To this information from the President and Secretary, the latter, William Wilberforce Newton, adds: "In the meantime I have made your application the text of a study in Modern Spiritualism, and the paper will probably soon appear in the North American Review."

If some of the penny-a-liners of the daily press, who were swift to inform the public that the Seybert Commission report was "a crushing blow to Spiritualism," would but take the trouble to visit Onset Bay, Lake Pleasant and other of our summer camp-meetings, they would not think for a single moment that any harm had been done by the said Commission.

We regret to learn that Mr. George Hosmer, one of the officers of the Onset Bay Grove Association, had a fall last week from a tree he was pruning, but we are gratified to learn that he is rapidly improving under the curative powers of Dr. A. H. Hayward.

Dr. Henry Rogers is not at Onset, Mass. He left there some time ago for Wisconsin. The mother of the Doctor occupies a cottage at Onset for the season-not the son-as was erroneously published in the BANNER some time sinc e.

Mrs. A. M. Cowan, we understand, will continue holding scances for form manifestation during the summer, at her residence, 612 Trement street, this city. Special efforts are made for the comfort of investigators and others. See advertisement.

As will be seen by her card in another column, Mrs. Augusta Dwinels, the well-known excellent trance test medium, can be consulted at 20 Common street, this city.

25 A gentleman who was present at a seance given by Mrs. E. Gertrude Berry at Onset last week, said it was the most convincing one he ever attended.

Back numbers of the BANNER for no special date will be supplied at four cents per copy: But parties ordering papers for any special date will be charged the usual price sight cents per copy.

Read the card of Prot. A. B. Coverante. Do you wish to the one. Healey? Consult fifth page. 103, 1970 633 'out tout as the card of Person street Boston as

Foreign Items.

A correspondent writes us from London [Nunhead Grove]: "It appears to me that the revelations that ne to this mundane existence through your media in America are far in advance of anything we experience in this country; and I regret that circumstances prevent me from obtaining more of the 'white light of spiritual thought and truth, which emanates from the American press. We have a nice hall in Peckham. Winchester Hall—and about one hundred members : great good is being done, and we are attracting many from other sects, who are investigating Spiritualism. Circles are carried on every night except Wednesday, which is for debates. The circles are frequently opened by W. C. Stokes with choice specimens of the spiritual food supplied by the BANNER."

The writer of "Notes and Comments," in The Medium and Daybreak, says that ten years ago he saw a transparent form of a female rise behind a table in a gaslit room, at a sitting with Dr. Slade, then in London. The wall paper was seen through it.

Corroborative of the truth of the statement made by a spirit in "Interesting Psychographical Phenomena" on the third page of last week's BANNER, that the name of the spirit artist who produced the por-trait therein described was Gooper, is the following, published in the Medium of July 8th:

"Some forty years ago, a very talented portrait painter, named Cooper, had a studio in King William street, London Bridge. I well remember frequently stopping to admire the life-like portraits of well-known personages of the time, which he usually exhibited along with others in the shop window.—W. J. West, Pengs, June 27th, 1887."

A public debate was held in Melbourne, Australia. on the evenings of the 25th and 27th of last Mayon Spiritualism, Mrs. Ballou appearing as its champion and Mr. Joseph Symes in opposition. In the course of her remarks Mrs. Ballou related the following:

of her remarks Mrs. Ballou related the following:

"A professor whom I knew began to investigate
the phenomens, and attended scances, where a little
girl was the medium. Being unable to attend one
night, he called the next day on the mother of the
girl, to ask what success they had had; the mother
said the child had written a lot of stuff they could not
make out, and the spirit had told them particularly to
give it to him. She was lot to comply, as she thought
there was nothing in it, but when the professor examined it he found it to be an excellent essay in Greek."

A meeting of the members and friends of the London Spiritualist Alliance was held on the evening of

don Spiritualist Alliance was held on the evening of June 30th. An address was delivered by Chas. R. Cassal, in the course of which he said, referring to scientists and other presumably learned men who, in the face of the overwhelming amount of evidence existing in support of the truths of Modern Spiritualism: persistently deny its claims :

persistently deny its claims:

"I congratulate them on assuming the attitude that has always been assumed by official learning toward everything new or strange. They are the true descendants of those who styled Galvani the dancingmaster of the frogs; of those who denied the rotation of the earth, the circulation of the blood, and the undulation of light; who raised a shout of laughter at the discovery of steamboat navigation, and who demonstrated first that the locomotive could not exist, and then if it did it could not travel more than twelve miles an hour."

Newspaporial.

We are in receipt of the first number of a new fourpage paper entitled "The True Messenger," to be issued every Saturday by a company of the same name, from No. 12 Pearl street, Boston, Prescott Robinson, manager. It announces in its introductory that, "sincerely and firmly believing the time has arrived when Spiritualists and all other liberal thinkers require and are prepared to patronize a larger number of publica-tions devoted to the promulgation and advocacy of advanced and progressive Spiritualism, we have decided to enter upon the publication of the True Messenger, in which we hope to be a humble instrument in the hands of a higher and an all-wise and propelling power whereby earth's children may become more enlightened upon those matters which concern their happiness and well-being, both now and in the great hereafter." It has a Spirit Message Department, also Progressive Lyceum Department.

Spiritualist Camp-Meetings.

The season of out-of-door gatherings on the part of the believers in the New Dispensation has come again; and the reader will find, by reference to the subjoined, an extended list setting forth the localities and the time of session where such convocations are either in progress or in immediate prospect.

ONSET BAY, MASS.—The eleventh Camp-Meeting at this place will close Aug, 28th. During the season trains will leave Boston for Onset from the Old Colony Railroad Station at 8:15 A. M., 9 A.M., 1 P. M., 3 3:30 P. M., 4:05 P. M., 4:15 P. M.; on Bundays only at 7:30 A.M. The 4:05 train stops at Onset, and not at East Warcham; the 4:15 train steps at East Warcham, and not at Onset.

THE NEW ENGLAND SPIRITUALISTS OAM-METTING ASSOCIATION will hold its fourteenth annual convocation at Lake Pleasant, Montague, Mass., July 30th to Aug. 29th. The train leaving Boston at 11:85 A. M. will stop at the Lake provided there are passengers to leave or take. THE CAPE COD CAMP-MEETING will convene at Ocean Grove, Harwich, Mass., from July 17th to 21st inclusive.

BINDGE, N. H.—The Camp-Meeting at this place closes Aug. 18th. Aug. 18th.

LOOKOUT MOUNTAIN, TENN.—The fourth annual meeting is now in session on Lookout Mountain, near Chattanoogs, Tenn., continuing to Aug. 1st.

BUNAPEE LAKE, N. H.—Sessions for the tenth Annual Meeting commence Sunday, July Sist, and close Aug. Sist.

MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION.— The fifth annual Camp-Meeting of this Association will be held at Mount Pleasant Park, Clinton, Ia., commencing Aug. 7th and continuing through the month. 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 annual session will close Sept. 10th. THE NIANTIO (CONN.) SPIRITUALIST CAMP-MRETING closes Sept. 8th.

THE QUEEN CITY PARK CAMP-MEETING, Vt., com-mences Aug. 17th and closes Sept. 12th. OASSADAGA LAKE, N.Y.—Begins Saturday, July 20th, and closes Monday, Sept. 4th.
TEMPLE HEIGHTS, NORTHPORT, ME.—Camp-Meeting commences Aug. 18th; closes Aug. 21st.

VERONA PARE, ME.—The Camp will-continue during ETMA CAMP, ME.—Commences Aug. 28th and continues ten days.

MADISON LAKE CAMP.—Near Skowhegan, Me., will commence its sessions shortly after the close of the meeting at Etna.

at Etna.

MANTUA STATION, O.—A three-days' meeting will be held at this place Aug. 4th, 5th and 6th,

GRAUGA LAKE, O.—A two days' Grove Meeting will be held at Kent's Grove July 23d and 24th. HASLETT PARK, MICH.—A Camp-Meeting will be convened here from Aug. 3d to Sept. 5th.

Walter Howell,

Who arrived in New York, July 8th, and has since lectured with great success at Onset Bay. writes the BANNER a pleasant letter, which will appear next week. He gives an interesting retrospect of his latter days in England, and announces that he is ready to accept calls to lecture in America during the coming fall and winter, for which purpose he can be addressed at 1742 North 22d street, Philadelphia, Pa.

A Full File

Of the BANNER OF LIGHT is wanted by a gentleman in Philadelphia, Pa. As several of our files were consumed in the great Boston fire of 72, we are unable to furnish them. If any one has a full FILE to dispose of, dating from 1857 to the present time, such person will please write to us, naming price, etc.

RF Col. D. M. Fox is about to assume the editorship of the Home Journal, a new temperance paper, which is to be brought out at Des Moines, ia., in August next, it is said,

We have on hand and shall print soon a two-part essay by Joseph Wood, Esq., of Philadelphia, entitled "Man's Responsibilities." Mrs. M. B. Thayer Goodsell will falfill

her engagement with the Clinton, Ia., Camp-Meeting. an along the same best for on all

Head the announcement regarding Ho-

Nunhead tions that our media re experimstances le light of from the eckham_ nembers ; ing many ritualism. dnesday,

requently imens of The Me. o he saw table in d in Lon. made by

henome VER, that the porollowing, portrait William equently il-known mibited J. West,

Lustralia

Mayon hampion 16 course ving: restigate e a little end one er of the mother ould not ularly to thought or exam-Greek." the Lonening of Chas. R. erring to

n who, in

ence ex-

itualism:

ude that

g toward true de-dancing-rotation he undu-r at the demon-tist, and ive miles new fourbe issued me, from ion, man at, "sinred when nuire and

publicaocacy of have de TUE MES strument ropelling more en ern their the great ient, also on the ngation find, by

ded list 0 of sesr in prong at this rains will ad Station 4:15 P.M.; at Onset, a East

at Ocean clusive. ual meetı Annual Lug. 31st. ATION.— ation will amencing on meet-ace-near

re held at Its ninth MEETING Vt., com-July 20th, -Meeting te during continues Me., will e meeting g will be

ig will be

1 be con-

and has iet Bay. ich will presting nd, and calls to fall and dressed a. y a genl of our

n fire of any one om 1857 please 4t me the temperbat Des t soon a

f Phila-TITES." il falfill Camp-37.26.14 ing Hoes till i

Consult

ALL SORTS OF PARAGRAPHS.

TO THE GIRL GRADUATE. Bweet girl, may fortune's kindest touch
Rest lovingly on you,
And some day may you know as much
As now you think you do.

—Washington Critic.

Vermont editors had a gay time at Nantucket last week. Some of them, it is said, saw a mammoth seaserpent ! Alfred Krupp, the great cannon maker of Germany,

deceased July 14th, at his villa near Essen, Rhenish The man who "shook off duli sloth" by getting

drunk was sent to the Island for six months. He will come out as bright as a seventy-eight cent silver July 15th a terrible accident occurred on a railroad

crossing at St. Thomas, Ont., a passenger train having run into a car loaded with oil, scattering it in all directions and setting it on fire. Many lives were lost.

We have heard of worse things than a charitable New York woman collecting among her fashionable friends in four days the sum of \$1200, which is to be used in sending ladles in reduced circumstances to quiet places of resort this summer.—Ex.

The Boston Post-office pours into Uncle Bam's treasury \$1,000,000 each year !

The current method of a customer "tipping" a restaurant waiter before he can procure what he calls for is a shocking bad feature, and should be vetoed by all hotel keepers.

Queen Kapiolani will put an extinguisher on the Honolulu rumpus. Just wait till she gets home, and there will be a revolution worth talking about -Ex.

Our people take to the water in latge numbers during the present heated term. It is said that seventy thousand traveled on Boston harbor last week!

A town in Indiana was recently visited, it is said, by a cloud of insects resembling millers, and so dense were they that they covered everything. They even made the place so dark that lamps had to be lighted. Where they came from no one knew.

> HIS AMBITION. When Sol rains down,
> On city and town,
> His flery beams,
> And nature steams,
> And weary man doth fret and sigh,
> The time is nigh,
> When the festive fly,
> Delights to die. When the acceptance of a blueberry ple.
>
> To be served in the heart of a blueberry ple.
>
> —Boston Courier.

Jacob Sharp of New York, the king of boodlers, has been sentenced to the Etate prison for four years and ordered to pay a fine of \$5000.

A manuscript in two different styles of chirography reaches this office-being signed, whether officially or not, we do not know, and therefore do not presume to say-by "J. D. Roberts, spiritual medium, 88 South Ann street, Baltimore, Md." The main contents of the MS. consist of certain stanzas which the sender avers were "written through a controle," by the said Roberts. Now, when one reflects that the verses sent were a literal copy — with some additions of the "machine" order—of Miss Nancy A. W. Priest's renowned "Over the River," which has been reprinted in almost every language on earth-it will be seen that no great amount of control was necessary for its preparation by the scribe who sent it hither. This Baltimore bard offers to send us a poem every two weeks-no, thank you !

A recent railroad collision in Nebraska has cost the corporation \$200,000. No lives lost.

The public press announces the engagement of Miss Mollie Garfield—daughter of the martyr President—to her father's whilom Private Secretary, Mr. J. Stanley Brown, who is many years her senior.

Mrs. G. Dorn, a prominent Spiritualist of Newark, N. J., and one closely identified with the local lecturing work, writes, asking us to warn the public against a peripatetic humbug who claims to be a materializing medium, and is tramping through the country making a living for himself, wife and three children from such Spiritualists as he can impose upon. He promised the Newark people a grand scance, and then ran away just before it was to be held.

J. G. C. Kennedy of Washington, the aged scholar and friend of Sumner and other great statesmen, was brutally murdered at the capital by a laborer, July isth : the act caused the greatest excitement there since Garfield was shot.

By a gunpowder magazine explosion at Massowah, July 12th, seven soldiers were killed and many others more or less injured.

Goy. Hill of New York has signed the bill for the better protection of trains on bridges, and to prohibit the use of stoves on passenger cars after May1st, 1888.

A Hungarian town-Nagy Karolyl-was destroyed by a hurricane and waterspout on the night of the 6th inst, and the site converted into a lake. Many persons were drowned.

FIRES.-July 16th the Senter House at Centre Harbor on Lake Winnepesaukee, N. H., was consumed. It was one of the most popular summer hotels in the lake region, accommodating two hundred people. Mr. John G. Whittler was one of the guests at the time of the conflagration. The Moulton House was also somewhat damaged by the fire.—A big storage warehouse in New York City was also destroyed on the 16th. Damage, \$500,000. Several firemen were badly hurt; individual losses, \$1,000,000. - Bame date, Springfield, Mass., was visited by the fire-fiend. Loss, \$25, 000.—Same date, Saco, Me., had the largest fire that has occurred there within the past eighteen years. Loss, \$28,000.- A sugar refinery was burned in Montreal). July 15th, at which it is said several lives were

Winchow river in China has overflowed, causing terrible disaster. One thousand persons are believed to have perished by the inundation.

We really believe, if it were the fashion, women would wear stove-pipes on their heads. Their "hats" remind us of the visit to Boston of the Indian chief Blackhawk and a select party of his braves, many years ago. Their top-hamper, mixed with red ochre, resembled very much the head gear of Boston's feminines at the present time.

There are a great many men in this country who do n't know enough to hold their tongues, and no one else can do it for them.—Pittsburgh Dispatch.

That's a fact. A delegation of the Ancient and Honorable Artil lery Co., of Boston, recently had a gay time in London, Rng. The Ancients visited Paris, France, last

Bunday, to remain until the following Thursday. Boston Common has been the scene of a murderous

stabbling affair.

Very few black men go to the White Mountains. The Concord Philosophy School is now grinding out its Whys and its Wherefores and its Whences and its Whens; and, when it gots through, the public won't

know any more than they did before. To the Editor of the N. T. World: Brave, untutored negro sailor, I hall you as a true type of humanity! Through the New York World: I enclose you 45 for heroically saving many lives in Jamaica Hay last Sunday. Truly, sir, J. B. HURTINGTON.

The French philosopher, M. Rime Marie Curo, whose death at Paris is announced by cable, was born at Politicis March 4th, 1826. He was a member of various learned societies. He was chosen a member of the French Academy in place of Louis Vilet, and admitted to that body March 11th, 1876. He had been sent in 1856 by the Minister of public instruction; Fortoni, to set forth before the Literary Bociety of Anyers the "Spiritualist doctrines as held by the University of France," and gained the Gross of the Legion of Honor. He was a contributor to the Revue Contemporatnee Francoles and Des Done Mendes, was author of an

anonymous "Life of Plus IX.," of "St. Dominic and the Dominicans" (1850), "An Essay on the Mysticism of the Righteenth Century" (1851), "The Idea of God and Its Latest Criticisms" (1864), "The Philosophy of Goethe" (1866), and other works, beside several short memoirs, most of which were "crowned" by the in-

"Yes, children," said Mr. DeBsggs, addressing a Chicago Sunday school, "Yes, children, wrong doing is always punished, either in this world or in the next. Retribution may be long in coming, but it is sure to come at last. You yourselves, when you grow older in years and experience, will learn how true the lines of Shakspeare are:

The mills of the gods grind slowly, But they get there just the same,' -Journal of Education.

The publication of The American Non-Conformist has been suspended.

The greatest, the worst, and the most outrageous nulsance in this city at the present time is the herdic humbug. It makes night hideous with its rumbling noise over the pavements: its drivers are bolsterous in their utterances while at their appointed stands waiting for customers; their principal ones on Saturday nights and early Sunday mornings being merry Harvard College students. If the reader does not credit this statement, he has only to pace Scollay Square between the hours of eleven o'clock on any Saturday night until three or four o'clock on Sunday morning. Ask the police on that beat, and they will tell you all about it. And yet those high in authority allow the nulsance to continue, notwithstanding the numerous complaints of respectable citizens who reelde in that violnity.

Manchester-by-the-Sea has a theatrical colonec!

Ario Bates, whose bright Boston letters to the Providence Sunday Journal are always watched for by the exchange editor, says: "Christian Science has passed into the Columbus Avenue stage. In Boston these fads start obscurely in some parlor of the West End, attain their highest development on Back Bay, decline to the unaristocratic precincts of Columbus and Shawmut Avenues, and fade obscurely away into the back streets of the South End, to be lost to sight until the lapse of years brings the old fashions again to the surface."

Nine persons were killed by lightning under one tree at Mt. Pleasant, Tenn., July 12th.

A curious dream is reported from England among the jubiles curiosities. The Eton boys at their celebration wound up with a Latin ode, both words and music of which were dreamed by Dr. Warre, the 'Head," and though that gentleman is said to have no scientific knowledge of music, musical experts declare that the tune is an excellent piece of recitative

American men-of-war, with sealed instructions, are on their way to Hawaii.

The Ovid (N.Y.) Independent, published by one of the Banner's whilom family, Oliver C. Cooper, Esq. is still brought out in a highly creditable manner-an illuminated calendar just received from that office, as a specimen of its handiwork, being evidence clearly in proof of our statement.

The torrid wave, just passed, has touched nearly all parts of this country, causing numerous fatal sun. strokes, details of which fill the daily prints, and the accounts are heartrending. There has been frightful mortality among the children of the poor in Chicago.

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

Monday's mail to insure insertion the same week,] Mrs. Clara A. Field will lecture at the Niantic (Ot.) Camp-Meeting on Sunday, 24th inst.; August 7th and 12th she will speak at Sunapec Lake Camp in New Hampahire.

Horace M. Richards of New York City-formerly of Philadelphia—is solourning for a time at the Lyman House, Saratoga Springs, hoping to regain physical health.

health.

G. H. Brooks at last accounts was at Le Roy, Minn.; he speaks the second Sunday in August at Pine Lake Camp, and will remain there several days. Permanent address 124 Charter street, Madison, Wis.

Mrs. Jennie K. D. Conant will be at Harwich Port, July 16th to 20th; Onset Bay, 23d to 25th; will be absent from Boston through August; at Lake Pleasant, Aug. 8th to 18th; Sunapee Lake, Aug. 18th to 22d; Queen City Park, 23d to 51st. Would like to make engagements for the winter.

Mrs. Mrs. Legia will wielt Count. Bay Comp. Meat.

Mrs. M. W. Leslie will visit Onset Bay Camp-Meeting, Lake Sunapee, Niantic, and possibly Queen City

Mrs. H. S. Lake spoke before the Hanson Society of Spiritualists last Sunday, July 17th. She speaks at Onset July 23d and 24th. Permanent address, 123 West Concord street, Boston, Mass.

Mrs. Carrie C. Van Duzee will be in Elmira, N. Y., through the month of August, and will receive calls to lecture in that place or surrounding country. Address her at Elmira.

Dr. F. H. Boscoe and wife, of Providence, R. I., will not, in all probability, visit Onset, owing to his very poor health. He will, however, be pleased to receive lecture engagements for the fall and winter. He speaks in the month of September in Portland, Me., and in October at Newburyport, Mass. Should he sufficiently improve in health, he may visit Lake Pleasant Camp, Mass.

Mass.

Helen Stuart-Richings is at Onset Bay; from thence she goes to Lake Pleasant and Cassadaga Camps; speaks in Marengo and Chillicothe, Chio, during September, and the five Sindays of October in Pittsburgh, Pa. Societies wishing to make engagements can address her, Roston, Mass. (General Delivery).

J. Clegg Wright, having finished his engagement with the Union Spiritualists of Cincinnati, has returned to his home in New Jersey, from which he has been absent since last October. After speaking at some of the camps, he will recommence his Autumn work at Cincinnati, Sunday, Sept. 4th, at G. A. R. Hall.

Mrs. Cors L. V. Richmond was to speak in the Free

Mrs. Cora L. V. Richmond was to speak in the Free Church at Columbus, Warren County, Penn., on Sun-

Church at Columbus, Warren County, Penn., on Sunday, July 17th.

Dr. J. K. Balley spoke at Santa Ang. Cal., June 26th, and has visited Oakland Camp-Meeting. He has also visited several other localities in California, Oregon and Washington Territory. His present address in that region is Walla Walls, Washington Territory. Home address, Box 123, Scranton, Pa., where he will be pleased to receive calls for the coming fall and winter campaign, in New England or the West.

Dr. H. P., Fairfield will speak at the Spiritualist Camp-Meeting, Parktand, Philadelphia, Sunday, Aug. 21st, Tuesday, 23d, Thursday, 25th, and Saturday, 27th. The doctor would like to make other engagements for the coming fall and winter wherever his services are required. Address him at Rockland, Me., Box 347. required. Address him at Rockland, Me., Box 347.

J. Frank Baxter on Bunday P. M., July 24th, Thursday, P. M., 28th, will lecture at Ocean Grove Camp, for the Spiritualists and Liberalists of Cape Cod. On Monday evening, the 25th, he will take part in the lilumination concert to be given there. On Sunday, July 31st, and either Monday or Tuesday evening following, he will lecture in the Opera House at Chaprin Falls; O. Turning, eastward again he will fill engagements through August for Mantua, O., Convention, Cassadaga, Niantic and Lake Pleasant Camp-Meetings.

Spiritualistic Meetings in Boston. College Hall, 24 Essex Street.—Sundays, at 10); A. M., 13; and 73; P. M. Eben Cobb, Conductor. Esgle. Hall, 610 Washington Street, corner of Seex.—Sundays, at 15; and 74; P. M.; also Thursdays at Seex.—Sundays, at 15; and 74; P. M.; also Thursdays at Seex.—Sundays at 15; and 74; P. M.; also Thursdays at Prescott Robinson, Chairman.

**The First Spiritualist 1031 Washington Street.—The First Spiritualist Ladies' Ald Society meets every Friday. Mrs. H. O. Tor-

The elsea.—The Ladies' Social Aid Society meets in Mrs. Buffum's pariors, 186 Chestant street, every Friday after-poon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Birthday Party.-One of the most enjoyable occasions of the season was the Surprise Party tendered to Mr. W. A. Dunklee at his residence, 426 Tremon

AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 52 WEST 15TH STREET, NEW YORK CITY, ON THE SECOND AND FOURTH WEDNES-DAYS OF EACH MONTH AT P.M.

All Spiritualists are cordially invited to become connected with THE ALLIANCE-cither as resident or non resident members—and to take an active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the re-called dead," and all such are invited to become members. "NELSON CHOSE, President, J. F. JEANERET, Secretary, 44 Maiden Lane, New York.

American Spiritualist Alliance.

American Spiritualist Alliance.

Notwithstanding the torrid heat prevailing, The Alliance held a well attended and successful meeting last Wednesday evening, 13th inst. Twenty-four new members were elected, a most flattering and encouraging proof of the interest awakened among the people for our Organization, in its efforts to promote and disseminate the truths of Spiritualism and holding forth a promise that large numbers will yet enroll themselves under our banner, animated and inspired by the free, non-sectarian and non-creedal spirit which binds our Society and fraternizes labor in our ranks for the general good of the cause and the unfoldment of the spirituality of its members.

Let Spiritualists in every town and city come together, a dozen or more join The Alliance as non-resident members, and at the same time lay the foundation of a Branch Alliance, which could be organized under our constitution; and although remaining an independent organization, or society, could be affiliated with our own, as many societies have already been. The Corresponding Secretary will gladly furnish all documents and explanations needed to forward this movement, which we are glad to report has already begun.

documents and explanations needed to forward this movement, which we are glad to report has already begun.

We also are glad to mention that two deserving and efficient veteran workers in Spiritualism having applied for membership, The Alliance in recognition of their valuable services and noble efforts in the cause of truth, has extended to them an honorary membership. Also that Horatio Page, Esq., a member of our Directory, finding himself obliged, to our regret, to resign his office, the Directory elected Mr. Henry Kiddle to fill the vacant position. We warmly welcome Brother Kiddle in the Directory of the Society. We also report that The Alliance has found it advisable to review and answer the Report of the Seybert Commission, and that an able committee from its membership has been intrusted with the work.

J. F. Jeanerer, Sec'y.

J. F. JEANERET, Sec'y.

44 Maiden Lane, New York City.

N. B. The next meeting will be held on the

27th inst. Be ready to join by that time.

The widow of Thomas Gales Forster and her sister, Miss Grimes, of Baltimore, Md., are the guests of Mr. and Mrs. Townsend Wood. Mrs. Forster has been instrumental in placing before the public a book of rare merit, entitled "Unanswerable Facts." The book contains the spiritual discourses delivered by her husband while he was entranced.—Onset Bay Dot.

Woman Buffrage is coming—has come, in a limited measure—as a number of our ladies voted at the school meeting last week. This time the women voted in a hat, but we can assure them that the time is coming, and not far distant, when their ballots will be deposited in a ballot-box, and will have a wider significance and influence and effect than the ballots of a school meeting.—The Randolph (Wis.) Radical, July 12th, 1887.

Horsford's Acid Phosphate in Weak Stomach and Dyspepsia. Dr. J. C. Winans, Madison, O., says: "I have used it in atony of the stomach, dyspepsia, and vomiting in pregnancy, and found it an admirable remediate also in stonic conditions where phosphares." dy; also in atonic conditions where phosphorus is required."

DEVELOP your Spiritual Powers by consulting J. W. FLETCHER, 6 Beacon street. Boston.

ALLEM PUTMAM, Rsq., will answer calls to lecture or to attend funerals. Address him No. 670 Tremont street, Boston. Mass.

Do you wish to become a Speaking Medium Consult J. W. FLETCHER, 6 Beacon st., Boston.

Subscriptions Received at this Office TOR FACTS. A Monthly Magazine. Published in Boston.
Per year, \$1.00.
BUCHANAN'S JOURNAL OF MAN. Monthly. Published at Boston. \$1.00 per year.
HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. \$1.00

per year.
THE BETTER WAY. Devoted to Spiritualism and other Topics. Published weekly in Cincinnati, Ohio., Price per year, \$2,00. THEOLIVE BRANCH. Published monthly in Utics, N.Y.

THEOLIVE BRANCH. Published monthly in Utics, N.Y. 11,00 per annum.
THE CARRIER DOVE. An Illustrated Monthly Magazine, containing Fortraits and Biographical Heatches of Mediums and Spiritual Workers. Published in Oakland, Cal. 22, 80 per year.
Religio-Philosophical Journal. Published weekly at Chicago, Ill. Per year, \$2,50; six months, \$1,25.
Light: A journaldevoted to the Highest interests of Humanity, both Here and Hereafter, London, Eng. Price \$3,00 per year.
THE MEDIUM AND DAYBERAK: A Weekly Journaldevoted to Spiritualism. London, Eng. Price \$2,00 per year, postage \$0 conts.
THE THEOSOPHIST. A Monthly Journal, published in Itadia, and sent direct from India to subscribers. \$5,00 per annum.
THE GOLDEN GATE. Published weekly in San Francisco,

anuin, and some uncounter num indust to subscribers. \$5,00 per annum.

The Goldbar Gath. Published weekly in San Francisco.
Cal. Per year, \$2.50.
The PATH. A Monthly Magazine, devoted to Universal Brotherheed, Theosophy in America, and Aryan Philosophy. \$2.50 per annum.
The Eastern Star. Published fortnightly at Glenburn, the. Per year, \$1.00.
The ESCTENIO. A Monthly Magazine of Advanced and Practical Esoteric! Thought. Published in Boston. Per year, \$1,60.

RATES OF ADVERTISING.

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

Special Notices forty cents per line, Minion, each insertion. ach insertion. Business Cards thirty cents per line, Agaic, Regions in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

AP Advertisements to be renewed at continued rates must be left at our Office before IS M. on Saturday, a week in advance of the date where-en they are to appear.

Ar Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that perifers of the advertisement occupied by the cut will be one-half price in excess of the regular rates. Electretypes of pure type matter will not be accepted. The publishers reserve the right to reject any and all electretypes.

The BANKER OF LIGHT cannot well undertake to vouch for the honesty 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 olumns, they are as one interdicted. We request pairons to notify us prematly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL, NOTICES.

Andrew Jackson Davis's Medical Office established at No. 68 Warren Avenue, Boston, Mass. Consultation and advice, \$2. Every Tuesday and Thursday from 9 to 12 A.M. Jy210

ADVERTISEMENTS

The Cassadagan,

A DAILY paper, published on the Cassadaga Lake CampMeeting ground, in the interest and for the information and benefit of the members of the Association, its
patrons and the public, during the meeting of 1897.
It will contain a brief synopsis of the leading discourses,
a careful report of its intoresting conferences, in which all
are invited to take a part, a record of the public wasts given,
importantarrivals, notices of mediums and audit ofter matter as may be found interesting. The whole comprising a
graphic record of the asyings and doings at the Camp. The
meeting will cover a period of thirty-seven days, and the
paper will be sold on the grounds at five cents a copy, or
furnished to cottagers, delivered, at twenty-five cents a
week; but in consideration of the advantage of knowing
just what to depend upon, and how many to provide for, it
will be furnished to advance-paying subscribers, by mail or
on the grounds, at one dollar for the entire series.

PROGRAMME FOR THE SEASON OF 1887. The Spiritualists of Western New York, Northern Pennsylvania and Eastern Chio, will hold their Eighth Annual Camp-Meeting on their camp grounds at Cassadaga Lake, Chautauqua Co., N.Y., beginning Saturday, July 30th, and closing Monday, Sept. 4th.

LIST OF SPEAKERS ENGAGED.

EMST OF SPEAKERS ENGAGED.

Saturday, July 31st, Jennie B. Hagan, Mass.
Bunday, July 31st, Jennie B. Hagan, Mass., and Lyman
O. Howe, Fredonia. N. J.
Monday, Aug. 1st, Conference,
Tuesday, Aug. 2d, Jennie B. Hagan,
Wednesday, Aug. 3d, Lyman O. Howe,
Thurday, Aug. 3d, Lyman O. Howe,
Friday, Aug. 3d, Lyman O. Howe,
Friday, Aug. 3dh, W. J. Colville, Boston.
Friday, Aug. 3dh, W. J. Colville,
Bunday, Aug. 3th, W. J. Colville,
Bunday, Aug. 3th, W. J. Colville,
Bunday, Aug. 3th, W. J. Colville,
Monday, Aug. 3th, Cora L. V. Richmond.
Wednesday, Aug. 1th, W. J. Colville,
Thursday, Aug. 1th, J. Frank Baxter, Chelsea, Mass.
Friday, Aug. 1th, J. Frank Baxter, Chelsea, Mass.
Friday, Aug. 1th, J. Frank Baxter,
Bunday, Aug. 1th, J. Frank Baxter,
Bunday, Aug. 1th, Mirs. Cora L. V. Richmond and J.
Frank Haxter.
Monday, Aug. 18th, Valter Howell,
Friday, Aug. 18th, Walter Howell,
Friday, Aug. 19th, Mirs. H. S. Lake, of Wisconsin.
Thursday, Aug. 2th, Walter Howell,
Bunday, Aug. 2th, Mirs. H. S. Lake,
Wednesday, Aug. 2th, Walter Howell,
Bunday, Aug. 2th, Walter Howell,
Thursday, Aug. 2th, Walter Howell,
Th n, Pa. Bunday, Aug. 28th, Mrs. R. S. Lillie and A. B. French.

Monday, Aug. 22th, Conference.
Tuesday, Aug. 22th, Conference.
Tuesday, Aug. 30th, Dr. J. C. Street.
Woolnesday, Aug. 31st, to be announced hereafter.
Thursday, Sept. 2d. to be announced hereafter.
Saturday, Sept. 2d. Mrs. R. S. Lillie.
Sunday, Sept. 4th, Mrs. R. S. Lillie.
Sunday, Sept. 4th, Mrs. R. S. Lillie. For Circulars, address MRS. M. J. RAMSDE L.L. Cassa. daga Lake, N.Y. 183W

HASLETT PARK Camp-Meeting of the Pipth annual Camp-Heeting

Michigan Spiritualists WILL be held at Haslett Park, commencing Aug. 3d, and closing Sept. 5th, 1887, including five Sunuays. Haslett Park was formerly called Nemoka.

LIST OF SUNDAY SPEAKERS. Bunday, Aug. 7—10:30 A.M., Bishop A. Reals, New York, inspirational speech and song: subject by the audience, 20 clock P.M., Hon. Giles B. Stebbins, of Detroits subject, "What is Spiritualism Y. 7:30 P.M., Mrs. S. G. Wagner, of Ohio, inspirational speech, with poem and character delineations." ter delineations.

Sunday, Aug. 14—10:30 A.M., G. H. Brooks, Wia., modium speech and psychometric readings. 2 P. M., Mrs. R. S. Lillis, Philadelphia. 7:30 P. M., platform tests and character delineations, mediums and speakers to becalied by

actor delineations, mediums and speakers to be called by the audience.

Bunday, Aug. 21—10:30 A.M., Mrs. L. A. Penrial, Mich. 2P.M., Mrs. Juliett H. Severance, M. D., Milwaukee. 7:30, conference.

Bunday, Aug. 23—10:30 A.M., W. H. Hiair. Chicago, Ili, 2P.M., speaker selected by the manager. 7:30 P.M., speaker selected by the audience.

Bunday, Bept. 4—All prominent speakers in attendance will be invited to make short speeches.

Interesting exercises will also be held on week days.

Jy23

THE FINEST SUMMER RESORT IN AMERICA.

HOTEL ONSET ONSET BAY, MASS.

THE HOTEL ONBET is one of the largest and best appointed thetels on the coast of Massachusetts, perfect in its location and surroundings. It has been enlarged to three times its former capacity, and newly and finely furnished throughout at a cost of \$20,000. It has supplied with ample water facilities, perfect sanitary arrangements, and all modern improvements.

It will be conducted in a constitute of the conducted in the condu

all modern improvements.
It will be conducted in a strictly first-class manner—in fact, it is our determination to spare no effort to make the cutsins and sorvice equal to the best.
TENSS, \$2.00 per day and upward. HERSCHMANN & COLLINS.

Jy22 onset. ELEVENTH ANNUAL

Camp-Meeting. FIOR Circulars of Information, address E. Y. JOHN-BON, Unset, Mass. The meeting is held from July 10th to Aug. 28th. All facilities for Camping, Stores, etc.

Besure to buy your Excursion Tickets for Onset, and do not get off at any other station than Onset. 188w Jyle onset.

TREET RAILWAY CARS now running from Onset Station to the centre of the grounds.

Free Transfer from the centre to any cottage or hotel, Quick Transit, free from dust.

Ample accommodations. All Baggage and Freight transferred from Onset Dépôt to any point on the grounds.

Jy16 isdw

"In Union there is strength."

VORID-WIDE developing and healing Triangles (CirvV cles) for spirits and mortals. Only those strongly impressed send stamp for further particulars. We invite none, and retain the right to reject inharmantous applications. Address SAMUEL BARKER PRATT, Representative Manager, Box 708, Boston, Mass, Residence & Yarmouth street, Boston.

Consult Prof. A. B. Severance. If you are in trouble; if you are diseased; if you wish to marry; if you are living in unhappy married relations; if you wish to censult your spirit-friends upon any subject pertaining to practical life. Bend lock of hair or handwriting and one dollar, Address 198 Fourth street, Milwankee, Wis.

1923

GIVES Psychometric Readings from Letters, Locks of Hair, and other articles, Terms \$1,00. Address Drawer 522, Boston, Mass.

MRS. C. A. BUTTERMAN HOLDS select Developing Circles Tuesday and Friday evenings at 8 o'clock, at her residence, to East 7th street, Bouth Boston. 1w° Jy23

AUGUSTA DWINELS. SEERESS; also Trance and Prophetic Medium. Term Jy23 Voltaic Mineral Rods.

THPORTANT to Miners and Tressure-Seekers. Send stamp for Circular to E. A. COFFIN, No. 47 Bristo street, Hoston, Mass. 4w Jy22 TEST and Business Medium, 35 Common street, Boston
1 Wass. Jy22

DR. J. O. STREET. Montgomery street, Hoston, Mass., near cor-B ner of Canton at, Athome from 10 A.M. to 2 P.M. 1912

1000 STATEMENTS of Reliable Phenomena wanted for pub-lication in FACTS. Drawer 522, Boston. tf Jy2 A STROLOGY.—Would you know the future?

A Accurate descriptions, important change, horoscope and advice free. Bend date, and hour of bitth with stamp.

No callers. P. TOMLINSON, its Washington st., Boston.

Jyzz

DR. F. M. COBURN treats nervous diseases of all kinds: Insanity. Nervous Prostration, etc., etc. Letter address, 9 Bosworth street, Boston, Mass. (a.yzz. FRYOHOMETRY — Analytic, Medical and Tropbetto-by MRS. (C. H. BUCHANAN, 6 James greet, Boston, Mass. Terms for written opinious, 13,661 for yerbal, 43,09011 3 37 1011 1011

Now on Sale. The Grandest Spiritual Work Ever Published.

Voices from Many Hill-Tops-

-Echoes from Many Valleys;

Experiences of the Spirits Eon and Eona, In Earth-Life and Spirit-Spheres; n Ages Past; In the Long, Long Ago; and their Many In-senations in Earth-Life and on Other Worlds.

A Spiritual Legacy for Earth's Children. This book of many lives is the legacy of spirit Eoná to the wide, wide world.

A book from the land of souls, such as never before published. No book like unto this has ever found its way to earth-land shores, as there has never been a demand for such a publication.

The book has been given by spirit Eona through the "Sun Angel Order of Light," to her soul-mate Eon, and through him to the world.

It has 650 large-sized pages, is elegantly bound in fine finglish cloth, has bevoled beards and glit top.
Will be sont by mail on receipt of \$3.00.
Bond amount in Money Order or Registered Letter.

Catalogues, giving contents of the Book, mailed free to Please send your name and address. Address all letters

JOHN B. FAYETTE, Oswego, N. Y. Hex 1862. 1813W* DROF. BEARSE, Astrologer, 259 Meridian st.,
East Boston, Mass. Your whole life written, horoscope
thereof free of charge. Reliable on Business, Marriage,
Disease, and all Financial and Social Affairs. Bend age,
stamp, and hour of birth if possible. 1w° Jy21

LIFTING THE VEIL:

Interior Experiences

Manifestations. BY SUSAN J. AND ANDREW A. FINCK.

"Between the Here and the Hereafter, Heaven's repose and earthly atric, Hangs a mystle ecreen, dividing Souls from sods, and life from life. Soft as dew falls on the waters, Or the mist o'er hill and dale; Seundless as a bud's unfolding, Is the lifting of the vol.,"

An interesting and instructive narrative of the experience of one who from early childhood was subject to the visits and recognizable guidance of spiritual intelligences. The opening chapter gives a graphic pen-picture of Southern plantation life when the "peculiar institution" of that section of our country was in its prime. The periodical visits of the circuit preacher, the preparations in the "big house," and the "quarters" of the negroes for the event, are finely described. As the narrative proceeds the development of mediumship gradually unfolds faculities previously istent, and tokens of the presence of spirits become more and more frequent. Accounts of clairwayant, clairated into the experiences follow—all remarkable—including independent siate-writing, the sudden production of flowers, etc. In the latter part a thrilling account is given of the wonderful mediumship of a slave woman who startled an entire community with the eloquence of her discourses, prophetic visions, and powerful denunciations of wrong.

The book from beginning to end is one of intense interest; there is not adult page; and treating as it does of the inception and growth of bpiritualism at the Bouth, of which but little has been known to the public, it will command, as it should, a wide sale and do a good work.

CHAPTER

I.—Early Recollection of One of the Authors;

Sketch of Plantation Life in Blave Days;
The Negro Skeptic; Visit to the Quarter; Catechised by the Minister; The Crecial School and its Effects; Conviction and Conversion; Dawning Light,
II.—Early Recollections continued; Seeking for Truth; An Indied's Experience; The Spirit of an Indian Maid; The Spirit Mother.

III.—Joining Another Church; Leaving this Church; The Spirit Rap; The Little Philosopher; A Plea for Lyceums.

IV.—A Spirit Message; A Béance with Dr. Blads.

V.—Forming a Circle; A Spirit Messenger: CONTENTS.

blade.

V.—Forming a Circle: A Spirit Messenger;
Colestial Music; Messages from the Upper World.

VI.—Hemarks on Orthodox Jews and Orthodox Christians; Spirit Messages.

VII.—A Millionaire's Home; His Message;
Séance with a Gentleman; The Spiritual
Aura; Experience from 'Ghoat Land'
of Chevallerde B.; Visionof A. J. Davis.

IX.—Free Agency; Controversy Between Two Christians; Developing Paper; Magnetized Paper for the Bick.

X.—Testing the Spirit Indian; The Esquimaux Spirit; A Strange Experience; Letter from a Medium; Interesting 86-ances; A Season of Doubt.

XI.—A Letter Causing Pain; Manifestations Through a Negro Slave; An Amusing Séance with a Negro.

XII.—The Need of the Age; A Fairy Story; Mediums and Messages; SomeThoughts on Mediums and Development.

XIII.—Thoughts on Dreams; Somnambuilstic Experiences.

XIV.—A Dream, and What Followed; The Vision of a Friend; A Strange Experience; A Singular Phenomenon; An Exposé of Spiritualism; A Warning and Sad Accident; Alessage from the Spirit of a Negro.

XVII.—A Singular Phenomenon; An Exposé of Spiritualism; A Warning and Sad Accident; Shessage from the Spirit of a Negro.

XVII.—A spirit a Presence and Revealments.

XIX.—How the Sea Captain Informed his Family of his Death; A Séance at Sea; The Doctor and Spirit.

XXI.—Message from Gen. Sam Houston.

XXII.—A Spirit Message and Narrative; A Poem.

XXIII.—A Spirit Message and Narrative; A XXIII.—A Spirit Message and Narrative; A

XXVI.—A Sudden Journey and its Results; Let-ters from Friends; Healing; Independ-ent Blate-Writing.

Cloth. large 12mo, beveled boards. Price \$2,00; For sale by COLBY & RICH. Just Published.

The book contains finely executed portraits of the two authors, Mrs. Busan J. and Andrew A. Finck; also Felix M. Finck, and two clairvoyant scenes in spirit-life.

THE Hidden Way

THE MYSTERY WHICH HATH BEEN HIDDEN

The Guidance of the Unseen Hand.

lilustrated and made plain with as few Occult phrases as BY J. C. STREET, A. B. N. Fellow of the Order S. S. S. and of the Brother-hood Z.Z. R.R. Z.Z.

The Oracle of Delphi: God, the Eternal Feuntain of All Life, the Great Infinite and Eternal Energy, from which All Things Proceed; The Cross of Antiquity and Other Sacred Symbols; The Wingod Globe and Other Guestic Symbols; The Great Mystery of God in Man—the Interleced Triangle; Illumination of Mentality; Monogram of the Three Mysteries and Other Symbols; The Gnestic Amuletthe Delphic Sacred Mysteries—The Hidden Things; The Many Mansions or bipheres and Firmanments.

From Night to Light; God and the Divine Image; Bacred Symbols; Man and the Opportunities of His Life; Soul and Spirit Soul; The Astral Body; A World's Religion; Adey, Seer and Mediumship; Cultivation of Spiritual Gifts, or the Guidance of the Unseen Hand; Spiritualization of Matter; Metaphysics, the Prayer of Thought; or Expression of Infinite Mind; Evolution and Involution; The Great Mystery, or the Hidden Way; The Many Mansions; Transactions or Thoughts from Other Tongues; The Temple Withing Gathered Bheaves; Across the Threshold.

VIII. Transition of a Babe; A Clairwoyant Beene; Thoughts on Reformers. IX. Free Agency; Controversy Between Two Christiana; Developing Paper; Mag-netized Paper for the Bick.

XXIII.—A Minister and his Spirit Brother; A Spirit's Strange Mistake.

XXIV.—Magnetic Healing; A Spirit Message.

XXV.—How Spirits Have Aided Us; Spiritual Magnetic Magnetic

Across the Threshold;

FOR AGES AND FROM GENERATIONS. An Explanation of the Concessed Forces in Every Man to Open the Temple of the Soul and to Learn

ILLUBTRATIONS.

CONTENTS.

The book is full octave size, and contains 587 pages, illusted. Price 52.58; postage 36 cents.
or sale by OOLBY & HIGH.

Message Department.

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

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

— Letters of inquiry in regard to this department of the Banner must not be addressed to the medium in any LEWIS II. 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 29th, 1887. Invocation.

Angels of purity and of peace, oh! ye bright spirits of goodnes and truth, who from supernal spheres watch the progress of earth's tolling mortals, we cry to you from our earthly places and reach out our hands for your assistance; we ask that we may receive your sympathy and leadership; that we may be guided on to pleasant and beautiful places, where our souls will expand in the goodness of truth. We would follow in your track and receive your inspirations and bright influences at this hour. We desire to become pure in thought, earnest in effort, ready to do and to be something for the truth's sake. We would coöperate in all good works, and assist in sending the glad gospel of good tidings from shore to shore, from heart to heart, and from home to home. Amen. and from home to home. Amen.

Questions and Answers.

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

QUES.—Is it possible for spirits to clothe the astral spirit of a person living in mortal life so as to make it visible to friends in circles where

full forms appear?

ANS.—The term "astral spirit" is not generally understood, even by investigators into Spiritualism—Modern Spiritualism hardly recognizing that term, which belongs rather to theosophical ideas and to ancient India than to the Spiritualism of to day. We recognize man as a dual being. On earth this being possesses a mortal form, the physical organism which you see, and which moves around among inanimate objects; but, controlling and attached full forms appear? you see, and which moves around among inanimate objects; but, controlling and attached
to that corporeal frame, there is another form,
we might say its counterpart, this form being
of a spiritual nature and containing within it
the life-essence or principle, the spirit iself,
which controls and animates both the spiritual
and physical forms. It is possible, under certain conditions, for the spirit of a mortal, together with his spiritual form, to became somewhat detached from the physical body, and at
such seasons it may have the power of travelsuch seasons it may have the power of traveling to distant points on the earth, or even of visiting localities and conditions in the spirit-world. It is possible for a mortal to be thrown into a partially conscious state, or perhaps into a condition of natural slumber, at which time his spirit may become detached, as we have said, and if the law of attraction operates in such a direction, that spirit may travel to the scance-room of some medium, and come in contact with the spirit operators of the place. It is also possible for that spirit to become clothed by materials drawn from the elements of the atmosphere, and, to an extent and for a brief period of time, he may become visible to those mortals who cluster around him. We do not say that this has been the case, or that we have received such experiences, but we do affirm that it is possible for a spirit yet dwelling in the flesh to become detached from the outer covering, and, visiting some scance-room, make himself known by visible means to those of his friends who are gathered there.

Q.—[By N. W. Small, M. D.] If all that exists is a present existence, how can we with proprieséance-room of some medium, and come in con-

is a present existence, how can we with propriety say future life, future existence, etc.? or is there now existing a future state, and can we claim that the past now exists?

A.—We consider existence to be one con-

tinued round—there being no beginning we look for no ending. We speak of that which is gone as the past, so do we speak of that which is to come as the future; not that either the past or the future existence can be detached and separated from the present, but merely to distinguish portions or periods of time. That which lies behind us is the past, which we may speak of as our past existence, because it is that which we have experienced. That which ent; not that it is separated from the past or from the future, but in order to distinguish it from that which has been and that which is to come. The future existence, then, is that life, that experience, that discipline which we are to undergo in the time to come and which is ahead of us—that which we have not already experienced or understood. These technical points which sometimes arise in the critical mind, certainly do not have any especial bear-ing upon the great problem of existence; and wise men—those who would be teachers, those who desire to simplify the terms and meanings who desire to simply the terms and meanings of language—make use of those words and those terms that can be most easily understood by the simple, common, yet growing mind. Thus we believe that the terms past, present and future existence are made use of not to convey to the mind an idea of any separate exist-ence, any detached periods of time or of disci-pline, but merely to define to the common pline, but merely to define to the common mind of man those periods of time and disci-pline all joined together, making up a complete whole and yet relating to any special experi-ence, any special moment which applies or appeals to the common understanding.

Emma Crosby.

I would like to come, Mr. Chairman, if I don't intrude. My friends live in Lynn, Mass., don't intrude. My friends live in Lynn, Mass, and I have an attachment for that city. Some time has passed since I walked through its streets, but I have not forgotten the surroundings of my old life, nor have I been unconscious of all that has been taking place with my friends since I left them for the other world. I bring them my love. I wish them to understand, if they can, what life really means—what spirit-life is to those who encounter it. I found so many things that were strange to me: what spirit-life is to those who encounter it. I found so many things that were strange to me; I did not understand the spiritual life, nor know to what a world I was going. When I arrived there I recognized friends whom I had mourned as lost. When they told me I had a home brighter than that which I had left, finished according to my ideas which I never could work out or fulfill on earth, I was much supprised; but I have been growing and learn-

ished scoording to my ideas which I never could work out or fulfill on earth, I was much surprised; but I have been growing and learning, and now it seems to me that nothing can surprise me that I shall find in advance of what I have had.

I think it is time for my friends to learn of Spiritualism, and the fact that those they love can return from beyond the grave and manifest intelligence to them. I have many things I would like to speak of, and some of them concern my past life. There was among my effects a certain large white box, containing a garment which I would like to speak of to my nearest friends, but I do not wish to talk it over in public. If they will find me a place where I can come, I will tell them what I want to say in regard to this garment of which I speak. Some of my friends thought it had better be put on my form before its burial, and others did not wish it done. I have reasons for desiring to speak of it, and that is one reason why I come here; and then I have other things to mention, which I think will be useful to them and me. I am anxious to open a way to those friends, and I come here seeking the opportunity.

place I am very anxious to meet. I hardly know how I shall do so, because I have to come to this distant point to make myself understood, and they cannot meet me here; but I trust it and they cannot meet me here; but I trust it, will be the means of opening some avenue for me nearer the locality where my friends reside.

I am George L. Thayer. I was a man possessed of some push when here—that is, my energies would make themselves felt, and I never could keep very quiet; I had to be constantly doing something, and trying to enlarge my field of operations. This brought me in contact with guite a number of people and with some of

doing something, and trying to enlarge my field of operations. This brought me in contact with quite a number of people, and with some of them I formed close associations.

Well, sir, I feel the memory of those associations and experiences welling up within me in my spirit-home; they call me back here and prompt me to seek an interview with former friends, those I have known and rejoiced to meet. I could tell them strange stories of what I have seen since I passed from earth, but I hardly think they are prepared to understand them. My friends do not know of Spiritualism and its vast possibilities, nor do they understand what it has to offer man on earth. I would like to enlighten them on this subject, and I am seeking ways and means of doing so.

I found in the locality where I dwelt, when a mortal, many facilities for putting forth the powers of mind, and I could see a broad field for a man to make an effort in being of use, both in financial and in mental circles. As I look over this field from the spiritual side, I find many spots needing cultivation that I did not understand when here. It seems to me there is room for a teacher and for study alike, and I hope those I have known will undertake to study and to learn all that they can, for cerhope those I have known will undertake to study and to learn all that they can, for cer-tainly there are others around them much more in need of enlightenment, and somehow I have the hope that certain of my friends who are in their natures studious will undertake to learn of these spiritual truths, that they may impart them to their more unfortunate and needy neighbors.

I do not express myself very clearly. I have

never undertaken the management of such a machine as this before. It is strange; you will pardon me if I am bungling in my efforts. If some friend of mine should learn of my return and be glad, it will, I am sure, make me happy, and I may study closely to find a way to get nearer their social lives in order to give them promptings from the spiritual side, personally, and in their own homes.

Samuel Brooks.

I am very glad to meet you, Mr. Chairman, although you are a stranger to me. I feel like an old man in coming back, for so I was when I drifted out of the temporal body; but really in my spiritual surroundings I am not aged, nor do I feel cramped and bowed down by the weight of years. I know there is a law that spirits in coming back for the first time are apt to feel somewhat as they did before they met with the change, so I am ready to put up with it, and I want my friends all to know I am not

an old man now.

I was listening to what the good spirit had to ay about existence being one continual chain without an end. I suppose it is, for all life starts from the fountain head, the Father of all, and it must flow onward and onward, until it gets back to that great fountain source; but it now seems to me that I have a different existence from what I had before. I did not understand these things. I just ground along trying to get these things. I just groped along trying to get the truth as best I could. Sometimes it seemed plain to me, and sometimes very far off. I ex-pect that's the way with a good many human souls; they grasp at what they can get, and all the while they are trying to find a little more light, and I would like to help some of them if

Well, sir, the past is behind me, that's a great fact. When I look back over my long life on earth, I see it was cramped and narrowed by opinions and ideas that didn't have all the gospel of truth in them. I wonder how I ever could get along with them. And then I found what was to me the future life—another existence. Of course I was the same man, and held on to the same ideas until I got above and outon to the same ideas until I got above and outgrew them, so to speak, put them away for something better; but 't was a new life, a grander one, it gave me a higher conception of things and of the infinite. So I do n't know but what people are all right in thinking of the future existence and getting ready for it; it do n't make any difference whether they call it the present or the future life, if they only get ready to meet it in a proper manner.

present or the future life, if they only get ready to meet it in a proper manner.

I want to bring my greetings to all old friends, and tell 'em I think I've grown a bit since I went out of the body—grown in spirit and understanding, I mean—and I just want to see that they have grown, too. I think they have; the whole world has been getting liberal the last few years, and those who have not had much opportunity for scientific study or booklearning can't help getting liberal, too, if they learning can't help getting liberal, too, if they drink it in with the sunshine and the good air, because I think this earth is growing mellower, brighter and sweeter, and human beings feel their spirits brightening up. If my friends and those who have known me have grown, during the years past, as I hope they have, I shall be very glad to know it, and if there's anything in the world I can do to help them up a bit, I will be most happy to do it. My name, sir, is Samuel Brooks. I come from old Plymouth, Brooks. I come from old Plymouth.

Ellen Makay.

[To the Chairman:] Do you think you can help me to find my mother, sir? I don't mean to say that I am really lost from her or she from me, but she thinks I am lost, and I can't get very close to her. My poor mother has many burdens to bear; she has a hard life, and it is necessary for her to work early and late in order to care for the two little care. in order to care for the two little ones at home as well as to provide for her own necessities. She felt so stricken when I was taken from her! I was the oldest, and had come to be of a little assistance to her. I tried to help mother little assistance to her. I tried to help mother along, and perhaps I worked harder than my strength would bear. I did not think I should break down, and so I worked morning and night, until I grew so weak and tired I had to give up. Poor mother felt as though her last hope was taken away from her, and I have seen that feeling clinging to her ever since; it has followed me to the spirit-world and made me feel so anxious to come and give her a little cheerful hope, something that will inspire her heart.

I do not know how I can make material things brighter, but once or twice I have been able to bring new conditions into her life; that is, for a little while to have her feel there was sunshine and pleasure in life yet; but I think I can bring her spiritual blessings, if she can only feel that not only I am with her, but other dear friends whom she has mourned as lost. We are not lost, we are alive and active, and in homes in the spirit-world, and we are preparations of the spirit-world, and we are preparations of the spirit-world, and we are preparations. ing one for her, because she is constantly giv-ing forth from her life such material as we can use; her efforts are for others, not for self; but I do not want to see her life burdened by so many gloomy doubts and so much despair.

many gloomy doubts and so much despair.

That is why loome here, saking and praying for an opportunity of saying a few words, because I do so long to comfort my mother and to tell her that I am not far away, but am close by her side. I do not care for the joys of heaven when she is so sad and when life to her is so hard. If I can only help her bear its burdens and make her pathway a little more easy I shall find my best happiness. Thus I come, seeking to cheer her heart and trying to bring her light and peaceful influences from the spirit-world.

need of some message from the spirit-world. They do not know that spirits can come back, though they hope it is true.

My relatives are now in Denver, Col. They have taken up their abode in that place, feeling it best to start out into some new condition, and I think so, too. I am glad that they are trying to make the best of life, and I come to them in their own homes, though I am not able to make myself known. I think the life that my friends have opened during the last few years in this new locality, presents elements of freedom and liberty such as they did not find in the old atmosphere. Certainly, since they have made these changes, their minds have broadened out to a grander reception of truth; they have grown above some of their old ideas. In the past they only clung to those opinions which they had cherished from childhood, and could not accept anything new in the way of religious revealment. Now I find they have been growing out of that state; they are not only ready to look for something new, but willing to accept it when it comes.

I should like very much to open a circle and communicate there, in that spot, because I believe it would do a great deal of good, not only to my friends but to people I have seen around that place, who have been strangers to me, who are interested and anxious to know something of the beyond, something of the spiritual part of mankind; and I, as one of many spirits, hope for the day when this truth will be given in their own homes. I should like my friends to investigate it, and seek more thoroughly to understand it. I believe mediumship is in their own home, and that they can develop this power, and receive communications direct from the unseen world. I ask them to do this, and I will be very glad to bring my influence and try to help them in their researches after the truth in any way possible. I am Susie Reynolds. My relatives are now in Denver, Col. They have taken up their abode in that place, feeling

Reynolds.

Henry Jacobs.

I should like to put my name down as Henry Jacobs. I have with me in the spirit-world—and I may say he is here to-day—my brother George. We have a brother Frank, on this mundane side, and we are anxious to reach him and other relatives; we want to bring to them some word from the spirit-side of life. My father, who passed away late in life, still continues somewhat in that line of business which interested him here and called out his keenest faculties, and he is a searching, farsighted spirit. While he is not here with me to-day, he is yet eager to reach his friends on earth, and I can assure them that he would be one of the first to give them knowledge of the unseen world were they as anxious to receive news as we are to give.

news as we are they as anxious to receive news as we are to give.

Perhaps these things have not interested our relatives sufficiently for them to undertake this investigation, but it seems to me if they can know that former members of their family wait just outside the veil, so to speak, to gain a hearing, to make themselves known and to give substantial evidence of their immortality, it would arouse them to make the effort for such communication. I am here to call their attention to this thing, and to bring our greetings to Frank and to other friends; while I may not name them over, yet we do not forget any one of them, and we have the utmost sympathy and affection for those dear souls who are still faltering along over the road of mortal life, seeking that which they do not find, yet uncon-scious of the great light and power which is around them.

I was a business man when here—perhaps I may say a self-educated one, so far as my education went. When I think of what life is to unfold for every human soul, and what a brief span the longest existence on earth is, compared to the great whole, I may properly say that any education we receive is limited, compared to that which we are yet to find. But what I want to convey is, the idea that such knowledge as I possessed, such a comprehension of life and its great problems, I gathered from observation and from experience. I had sion of life and its great problems, I gathered from observation and from experience. I had little time to study books, and few opportunities in early life to attend upon the school-master, so what I gained came through effort, and I want my friends to know that I am still endeavoring to learn something, to grow by experience, and to gain knowledge, and while not pretending to have the faculties of a school master, yet I would like very much to make the attempt to teach my earthly friends some of the grand lessons I have been studying on the spiritual side. tual side.

Itual side.

I come to them asking a reception, seeking their hearts and homes, and with the desire to bring something of blessing from the spiritual side of life. Such as I had here, such as I gained through business and other ways, financially and materially speaking, I have laid down for others to take up and make use of. I have no part in these things now, though, of course. I maintain an interest in what was once mine, so far as I hope it will be used wisely by those who have its distribution.

by those who have its distribution.

Before I came in here, sir, it seemed to me there were many things to be said, much to talk over, not only for the identification of myself individually, but for the information of earthly friends, yet it alips away from me, and I find I am handling an unaccustomed implement that I must become familiar with before I know how to turn out a perfect piece of work, but what I have said may perhaps attract attention; if so, I shall be more than repaid for coming; if not, I shall bide my time, repaid for coming; it not, I shall bide my time, until I can again make the effort to reach the friends whom I love, and whom I hope to attract toward an understanding of the spiritual world. I have relatives and friends in Jersey City. I have relatives also in Trenton, and I have friends in Troy, N. Y.

Report of Public Seance held May 3d, 1887.

Questions and Answers. QUES.—Does an insane person (one who is much demented here) retain his former facul-ties on entering the spirit-world?

Ans.—It depends very much upon the condi-tion of the spirit itself. If the dementia is tion of the spirit itself. If the dementia is caused through obstructions in the physical organism, then the spirit, on lessening its hold of that temporal structure, will find himself renewed in mental vigor and activity, and all traces of his insanity will have disappeared upon his entrance to another and a higher life; but if the spirit is mentally disturbed, independent of any condition of the material body, it does not follow that he will regain his mental vigor upon entering the apirit-world. If the vigor upon entering the spirit world. If the cause of his distress still lingers with him—if he continues anxious over any event in life, over any circumstance that has happened to himjust so long as that anxiety remains may he remain also unbalanced in mind, because the mind, brooding upon one subject, continually remains in an abnormal condition, and must be equalized before it can regain a condition of health. Such a spirit, if it still continues in a disturbed and anxious frame of mind, will no doubt be taken in charge by wise and advanced spirits who desire to assist the unfortunate. It will be taken to one of the sanitariums in the spiritual life, and there be surrounded by cir-cumstances and conditions calculated to assist in lifting its mind above that brooding state which it has formerly experienced, thus provid-

ing proper ways and means for regaining a well-balanced condition of mind.
Q.—[By Nancy Ross.] If one of our friends is obsessed, how can we get rid of the obsessing spirit?

which I would like to speak of to my nearest friends, but I do not wish to take it vert in public. If they will find me a piace where I can come, I will feel them what I want to say in regard to this garment of which I speak. Some of my friends thought it had better be put on my form before its burial, and others, too. I wish mine to give not my form before its burial, and others, too me here in a then I have other things to mention, which I think will be useful to them and all the riends I have the riends, and I come here seeking the opportunity.

I am Emma Croapy.

I am a straiger to you, Mr. Chairman. I hard freed the country we have an a straiger to you, Mr. Chairman. I hardly feel that I have a right to come, in my part of the community was a straiger to you, Mr. Chairman. I hardly feel that I have a right to come, in my part of the community with them.

Sense The straiger to you, Mr. Chairman. I hardly feel that I have a right to come, in my part of the community with them.

Sense The straiger to you, Mr. Chairman. I hardly feel that I have a right to come, in my part of the community with th

they will have but little trouble in treating those affilcled in this manner.
Q.—[By S. R. S.] Does it make any difference how old one is when he seeks development as a

Q.—(By S. R. S.) Does it make any difference how old one is when he seeks development as a medium?

A.—Not necessarily. It sometimes happens that a very good medium—one exhibiting powers of rare mediumship—finds his qualities in this respect unfolded and brought into prominence late in life. Undoubtedly, these powers have always been with him innate in his constitution, but lacked development. Later in life, when he has had good experience—and we trust prefited by it—he may be able to exercise those gifts and make good use of them. It is true that mediumship, developed early in life, may prove to be of utility, not only to the person possessing it, but to the world at large. There is sometimes danger in seeking to develop mediumship in the very young, because if one is brought into the sensitive condition before his character has become rounded out by coping with external circumstances, before he has gained strength and breadth of mind by conflict with the world, he may be brought into such a state as to be receptive and negative to all sorts of contending influences and elements, and from this life may prove a burden, while he may also prove a care to his friends. If one is developed in strength of character, if self-reliance is brought to the surface through experience, and mediumship is then brought out, the medium will prove to be a useful instrument in the world, and find in his gifts a source of happiness, of inspiration.

Sebastian Streeter.

The progressive march of life bears not only humanity along with it, but also the entire scheme of planetary law, and the earnest stu-dent comes to find that not only does mankind advance in knowledge and in attainment, but that the entire system of worlds is developing, year after year and age after age, giving forth higher conditions for growth and for existence upon its bosom. It well becomes an earnest soul to seek for an understanding of life and its duties; and there are countiess spirits divested of the mortal flesh who are earnestly seeking this knowledge, who are trying to gain a fuller comprehension of life, not only of its duties and its meaning, but what relates to others and to

the vast universe.

A long time has elapsed, Mr. Chairman, since I stood upon your platform and voiced my sentiments through your medium, yet I have maintained a strong interest in this circle, and maintained a strong interest in this circle, and also in the grand and broad work of Spiritualism everywhere. This is a circle intended to benefit spirits and mortals alike; mortals, by learning of the spiritual world, by coming into communication with their departed friends and gaining an idea of what the future state means for every human being; spirits, by not only bringing them into communication with their loved ones on earth, but more vitally, I think, by teaching them, from observation and experience, something of the laws of self-hood, something of the laws innate within the human mind, which govern and control the universe. Now if a spirit learns that through a subtle law it can bring its mind into such close contact with another mind, one that is incarnated on earth, and through the operations of this law it can make that other mind voice its thoughts, then it learns something of the grand psychological law which determines the governorship of mind over matter, as well as the close relationship of mind to mind, and in this can little simple expenses of sections of the law in the constraints. as the close relationship of mind to mind, and in this one little simple experience of seeking to control a mortal medium and speak a few words, the intelligent, inquiring spirit finds he is set upon the road of progress, is initiated into a wide school of learning where he has many lessons to study. lessons to study.

Wherever a few convene together and hold a circle for spiritual communion; wherever a mortal sits down, whether alone or in company, to enter into communication with the invisible

to enter into communication with the invisible world, a school of learning is established, where both the mortal and the immortal may learn something of the lessons of life, gain a comprehension of the laws of the universe, and recognize the established fact that there is —running through all life—a grand and eternal law which links mind to mind, and which indeed governs the entire race.

I have felt for a long time that it would be a pleasure and a privilege to speak once more from your platform, and give greeting to friends in all places. Though my voice is slient. I may say that my influence is still exercised for the good of humanity. Not that I feel I can accomplish much, but where every zealous soul unites with all others in trying to be of use, certainly some influence must go forth which will in time be felt as utilitarian.

As I compare the present advancements with

permeates each place and corner, and finds its way into every heart; even the most stern and uncompromising theologian cannot resist its sway, and unconsciously utters liberal thoughts, ideas, or some pleasant words which show to the world that they are not so stern, so bigoted as they believe. Even the most pronounced church-member, who asserts and who thinks that what he believes is the foundation scheme of life, based upon not only the atonement as it has been preached in his day and generation, but also upon the established conceptions of heaven and of hell, who yows to himself that he could not be happy in another life unless he knew positively the wicked were being consumed in everlasting fire—even this mind must take up something of liberalism, of toleration, something of the broad truth which shines with the glory of the sunlight upon and throughout the world, because he must breathe it in with the

atmosphere.
It is an age of progress, not only in physical pursuits, in inventive genius, but in spiritual advancement, and all men and women must feel its influence and be benefited thereby. I thank heaven this is so.

When I consider the life of children who are

privileged to be born in these times, breathe in this atmosphere, and are not kept in bondprivileged to be own in these times, breathe in this atmosphere, and are not kept in bondage by the narrow fetters of the past, I am again thankful, and feel that the future will bring forward a race of men and women reared in tolerance, in the atmosphere of sympathetic thought, of liberality, having been raised in the very best times which have fallen upon earth, who will be a credit to the race, and prove not only that the world itself is growing, but that humanity has broadened out more sweetly, more deeply and truly than its very best friends in the past could have predicted.

Pardon me, my friend, if I speak on these points, for they touch me deeply, and I felt a desire to utter them, feebly though I may have done so. I am indeed happy to be with you and to stand by the side of your brave spiritual workers, who delight to send forth their influence and inspiration to a weary world. The world grows weary in its struggles, but all the while it is advancing, and that is one thought to encourage the race.

to encourage the race.

To all friends I bring my greeting and my love. Sebastian Streeter.

Benjamin White.

[To the Chairman:] Good afternoon, my friend. You are very good to give me welcome, and I am very happy to be here. Something of this light streamed in upon me before I left the body; it was warming to my soul; it brought me strength and made life seem more beautiful:

and to tell them that it is well with me, and that "Father White" is satisfied with the spirit-world. I have many, many things to learn. I am like a child when I think of all there is for me to pick up by way of knowledge; but then after all it is pleasant and so homelike that I cannot feel discontented.

like that I cannot feel discontented.

I suppose you would call me an old man. When a man lives to be over sixty, on earth, he is looked upon, especially by the growing generation, as an old man, as one who cannot take hold of the vitalities of life and make much of them. Now I don't feel old in coming here. I feel strong and young and active, though, to be sure, I am not so old in the spiritlife; but I am growing all the time, and I feel that I have very much to learn.

My name is Benjamin White. I olaim a home and friends at Hanson, this State.

Maria Fisher.

I come, Mr. Chairman, with an errand. I feel that it is an important one, though it is only to reach my friends and relatives, those whom I knew and loved before I passed from earth. I have friends who are very near to me, and when I think of their former kindness, and remember how their love and tender thoughts went after me as I passed from earth, it seems as though I could not wait for them to join me in the spirit-world, but I must find a way of reaching them, and telling them of my love and remembrance, and how happy I would be to have a talk with them. My friends are not Spiritualists and hardly know the meaning of the term—that is, the full meaning of it—but they have heard of and read a little about it; and it seems to them unreal, as though such a thing could not be that those who die have the power of reaching their earthly friends again, and so they do not try to learn, and it has made me sad. I come, Mr. Chairman, with an errand. I feel

me sad.
I come from Des Moines, Iowa. I suppose I come from Des Moines, Iowa. I suppose there are not many ways there of reaching mortals and giving them communications; at least, I have not found them. There is one young lady there by the name of Frances, who is a very sensitive person, who can be made a medium, I think, having been near her more than once. I knew her before I passed away, and I think she cared for me a little, so I have tried to make use of her, but without success, although I think the time will come when she can be made to speak and write for the unseen spirits. spirits.

spirits.

I am trying to help in this work, but hardly know how to go on. I was told that if I came here I should gain experience, and that some one, spirit or mortal, would tell me how to do it, and perhaps it would help me. That is why I came, in addition to sending my love to my friends, and telling them I am happy in the spirit-world. I do not wish to come back here to live, because I had some trials which were very hard to me. I suppose they helped to wear out my body, for they preyed upon my mind. I would like my friends to know that these trials have all passed away, and the sun seems to shine brighter because of them; they do not disturb me now, and I am ready to let them go. My name is Maria Fisher.

John Stratton.

Good afternoon, Mr. Chairman. I had a thought that if I would try to come here I might possibly reach my friends; they live in Woburn, and to me it seems but a stone's throw. I find that here I can make myself known, at least to you, and there I cannot even make a sound nor have any friend know that I am with him. This disturbs me, for I do not like to be thus unnoticed. Not that I am of great consequence, but when a man stands in great consequence, but when a man stands in the midst of his friends he does not want to seem like a mere cipher and be taken no no-tice of whatever. That's the way I have come

tice of whatever. That's the way I have come to feel lately.

I have friends on the spirit-side who have been very gentle and good in teaching me many things that I ought to have known when on this side, but which I did not. I find that my education was very defective in that respect, and now that I have opportunities for repairing it on the other side I am trying to be a student. I have friends who are no better off than I was, who are lacking in those essential points, and they will be no more ready to understand the spirit-life when they get to it than I was. I would like, if possible, to touch them upon these questions, give them some ideas of our spiritual life, and call their attention to the avenues of communication all over the land, which may be open to them if they only seek for this knowledge of it.

I have no lesson or information to give on

I have no lesson or information to give on material matters. There were financial and other material subjects that interested my mind before I went from the body; it was a problem with me, as it is with all other people, how to live and make the most of what I found. I suppose even the millionairs has to deal with uppose even the millionaire has to deal with this problem, and I am sure the common people of the middle class find it exercising their minds constantly. It took more of my attention than it ought to have done. I am not going to take it up again when I come back. If I can help my friends to become a little more prosperous and happy, I will be glad to do so, but I am not

and nappy, I will be glad to do so, but I am not going to talk over finances and material things that affected me before I parted with this life.

I would like to have an opportunity of conversing with my friends. It seems to me some one whom I have known ought to be at least curious enough to learn something of Spiritualism and the other life to hunt me mading. curious enough to learn something or spiritualism and the other life to hunt up a medium,
even if they have to come to Boston to do it.
I as one of their friends stand ready to give
what I can. I can tell them there are many
others on the other side who are also willing.
I am John Stratton. There is one by the
same name, called William, who comes with
me who sends his love and is anytour to reach me, who sends his love, and is anxious to reach his friends. Eleanor also sends her affectionate regards, and would like to have her friends know that she lives and is comfortable in a

brighter world. Alice Briggs.

I come from Chelses, and though quite a little while has passed since I lived there, yet I am sure I have friends, dear ones, who, I think, will not deny my coming, and who will perhaps give me welcome. I wish they knew all about these things, but they do not, and so I must be contented with what knowledge is theirs until they can gain more. I have tried to reach them in their own homes, to give them some light from the spirit-world, and I am still trying. I shall not cease my efforts, because I feel that if I can only show one human heart the way of life after death, it will be a good the way of life after death, it will be a good

My name is Alice Briggs. I feel a little dis-My name is Alice Briggs. I feel a little distressed in coming. I was troubled for quite a little while before I died. Sometimes there was disturbance around the heart, which made me feel very uneasy, physically, as well as mentally, but I did not speak of it for some time; I did not wish to alarm my friends. If grew upon me, and I suppose was really the first cause of that disease which carried me, from the body. At first I might have said, Let me go back, let me live the old life, it is enough for me; but I have long since parted with such a thought. I have no desire to take back the old life and its conditions, nor to come to earth, only in such ways as I can tell my friends. only in such ways as I can tell my friends I love them, and wish to do them, good; If I could speak in private I would like to mention certain things that were mine, as well as of my

arth, wing nnot nake ning tive, irit-feel

ome

feel only hom rth. and l rekhts ems y of love l be not g of bit; ha the ain, ade

ose ing at one who le a ore ay, ave se, she

Robert Burgess; Ruth Parker; Mattle E. Smith; Georgie McLellan. May 10.—George Denney; Mary Ann Lyman; Lucy Wheeler; John Harding; Betsey Wilder; J. Emery Wil-

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

Spiritual Rappings.

Rushton Hall, near Kettering in Northamptonshire, was long the residence of the ancient and distinguished family of Treshams. In the reign of Queen Elizabeth, the mansion was occupied by Sir Thomas Tresham, who was a pedant and a fanatic; but who was an important character in his time by reason of his great wealth and powerful connections. There is a lodge at Rushton, situate about half a mile from the old hall, now in ruins, but covered all over, within and without, with emblems of the Trinity. This lodge is known to have been built by Sir Thomas Tresham; but his precise motive for selecting this mode of illustrating his favorite doctrine was unknown until it appeared from a letter written by himself about peared from a letter written by himself about the year 1584, and discovered in a bundle of books and papers inclosed, since 1605, in a wall in the old mansion, and brought to light some years ago. The following relation of a "rap-ping" or "knocking" is extracted from this letter:

"If it be demanded why I labor so much in the Triulty and Passion of Christ to depaint in this chamber, this is the principal instance thereof: That at my last being hither committed, and I usually having my servants here allowed me, to read nightly an hour to me after supper, it fortuned that Fulcis, my then servant, reading in the Christian Resolution, in the treatise of Proof that there is a God, etc., there was upon a wainsoot table at that instant three loud knocks (as if it had been with an iron hammer) given; to the great amazing of me and my two servants, Fulcis and Milkton."

In Chanvill's Rion at Modern Sadductum, in

In Glanvill's Blow at Modern Sadducism, in his account of the "Dæmon of Tedworth," who was supposed to haunt the house of Mr. Mompesson, and who was the original of Addison's "drummer," it is stated that on the 5th November, 1662, "in the sight and presence of the company, the chairs walked about the

room," p. 124.

Defoe in his veracious History of Mr. Duncan Campbell (2d ed., p. 107), quotes a story of spirit-knocking from "the renowned and famous" r. Baxter's History of Apparitions, prefacing

"What in nature can be more trivial than for a spirit to employ himself in knocking on a morning at the wainscot by the bed's head of a man who got drunk over night, according to the way that such things are ordinarily explained? And yet I shall give you such a relation of this, that not even the most devout and precise Presbyterian will offer to call in question."

He then gives the following extract from The Certainty of the Worlds of Spirits fully evinced by the Unquestionable Histories of Apparitions, etc., by Richard Baxter, London, 1691:

etc., by Richard Baxter, London, 1691:

Mr. Baxter in his Historical Discourse of Apparations, writes thus: "There is now in London an understanding, sober, plous man, oft one of my hearers, who has an elder brother, a gentleman of considerable rank, who having formerly seemed plous, of late years does often fall into the sin of drunkenness; he often lodges long together here in his brother's house, and whensoever he is drunk and has slept himself sober, something knocks at his bed's head, as if one knocked on a wainscot. When they remove his bed it follows him. Besides other loud noises on other parts where he is, that all the house hears, they have often watched him, and kept his hands lest he should do it himself. His brother has often told it me, and brought his wife, a discreet woman, to attest it, who avers moreover, that as she watched him, she has seen his shoes under the bed taken up, and nothing visible to touch them. They brought the man himself to me, and when we asked him how he dare sin again after such a warning, he had no excuse. But being persons of quality, for some special reason of worldly interest I must not name him."—Defoe's Life of Duncan Campbell, 2d ed. p. 107.

"Milledulcia," p. 363.

-" Milledulcia," p. 363. *This refers to his commitments for recusancy, which had been frequent.

July Magazines.

THE PHRENOLOGICAL JOURNAL contains a portrait and biographical sketch of John G. Saxe, "A Summer on Puget Sound," "The 'Croaker' Sisters," Notes on Science and Industrial Pursuits, etc. New York : Fowler & Wells Co.

THE INDEPENDENT PULPIT editorially reviews the prohibition campaign in Texas. Remarking upon the Seybert Commission and its recent publication, Mr. Shawsays: "The amount of truth there is in this report would be as hard to determine as the truth of Spiritualism. We had as soon investigate one as the other; in fact we are a little skeptical in regard to both." Waco, Texas: J. D. Shaw.

THE BIZARBE.-NOTES AND QUERIES.-The July Among the many interesting items it is stated that the custom of closing the eyes in prayer undoubtedly comes from primeval times, when the sun-worshipers turned their faces to the east to catch the sun's first approach, and hence the necessity on account of its dazzling rays. A paper read before the Rosicrucian Society of Boston, last June, entitled "The Staff of Adam, and The Shem-Hammephorash," by S. C. Gould, is given in full. Manchester, N. H.: S. C. and

THE AUDUBON MAGAZINE.—This monthly is doing good service in its efforts for the protection of birds, and argues strongly against the cruel and senseless practice of their wanton destruction for the sake of employing their plumage for ornament. Of the contants of this number are "Song Birds in Europe and America," and "Fifty Common Birds and How to Know Them." New York: 40 Park Row. HORTICULTURAL ART JOURNAL .- Apples and

Grapes are the subjects of several fine lithograph prints. Rochester, N.Y.: Stecher Lith. Co. RECEIVED: MENTAL SCIENCE MAGAZINE. — A. J. Swarts, Editor and Publisher, Ohicago, Ill.
THE PATH. —Theosophy, Occult Science and Aryan Literature.
New York: W. Q. Judge.

THE ESCTERIC. — Advanced and Practical Escteric Thought, Escteric Pub. Co., Boston. MENTAL HEALING.—Mental Healing Pub. Co., L. M. Marston, M. D., President, Boston. THE SANITARY ERA. Sanitary Progress and Reform. (Semi-Monthly.) New York: W. C. Conant.

A clump of wheat grown in the garden of Sam Barnes, Woodland, Cal., is a curiosity, because of the fact that one hundred and sixty-one stalks have spread

Passed to Spirit-Life

From hishome at East Weymouth, Mass., June 21st, 1887,

From his home at East Weymouth, Mass., June 21st, 1887, Mr. Edwin Studley, aged 52 years.

He was born at Scituate, Mass., having always lived there until the past year. Mr. Studley was a man much beleved for his honesty and genial manners, and had hosts of friends. Jan. 25th, 1857, he married Priscills C. Bryant, daughter of Gridley and Maris Bryant, of Boston; in 1853 he emisted in Company "C," 4th Mass. Vols., and served in the company until the close of the war, being stationed at Washington in defense of the city.

Mr. S. was a furn believer in Spiritualism, and had been an expect worker in the Lyceum at North Scituate. Although a great sufferer, he did not give up hope of relief until about two mouths before he was called to his spirit-home. His wife, a son and daughter survive him, also one brother and several sisters. The loving wife has the comfort in her spiritual belief that sustains her in her hours of ioneliness. May the beautiful teachings of spirit communion comfort and strengthen them all, and may the son and daughter be blessed by the spirit presence of a much loved father.

The funeral took place from the headquarters of Post 31, G. A. R., of Scituate, of which he was a member—services conducted by the writer, in conjunction with the Post.

BARAH A. BYRNES.

From Amesbury, Mass., July 10th, Mrs. Mary Langley, formerly of Exeter, N. H., aged 81 years, College Bro

From Boranton, Pa., June 19th, William Atkinson, aged

LORINGER Rolling not generalize transpling problems or supported by the problems of the pull by the party of the world like pull by the party of the world like beauting.

Adbertisements.

Lactated Food, JAMES R. COCKE,

The Mother's Favorite.

Send for our Circular entitled "LETTERS FROM MOTHERS,"

which contains a large number of letters, many of which say the life of their baby was saved by the use of LACTATED FOOD. Read these letters, and, if you wish, write to the mothers and get their opinion—every one will gladly answer.

If your Baby is not Hearty and Robust, Try It. LACTATED FOOD

Is also a Perfect Nutrient for Invalids, in either chronic or acute cases. Weak stomachs always retain and relish it. Thousands of Physicians recommend it as the best of all prepared foods. Unequalled in DYSPEPSIA.

150 MEALS for an INFANT for \$1,00. EASILY PREPARED. At Druggists'-250,500, \$1. WELLS, RICHARDSON & Co., Burlington, Vt.

1887-BABIES-1887 To the mother of any baby born this year we will send, on application, a Cabinet Photo. of the "Sweetest, fattest, healthlest baby in the country." It is a beautiful picture, and will do any mother's heart good, it shows the good effects of using Lactated Food as a substitute for mothers' milk. Much valuable information for the mother given. Give date of birth.

F. L. H. Willis

May be Addressed until further notice. Clenora, Yates Co., N. Y.

Wells, Richardson & Co., Burlington, Vt.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychemetric power.

Dr. Willis claims especial skill in treating all diseases of the bloed and nervous system. Cancers, Scrothis in all its forms. Epilepsy, Parsiyus, and all the most delicate and complicated diseases of both seres.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Oirculars, with References and Terms.

Jy2

DR. J. R. NEWTON STILL heals the sick! MRS. NEWTON, controlled by DR. NEWTON, cures Disease by Magnetized Letters, Send for circular and testimonials. Address: MRS. J. R. D DR. NEW ZOO, Bend for circular and testimonials. Address: w. R.D. NEWTON, Bates House, Baratoga Springs, N. Y. 13w*

SOUL READING.

Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Character.

M. 10 the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mentalsakpation of those intending marriage; and hints to the inharmoniously married, Full delineation, \$1.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps.

Oentre street, between Church and Frairie streets, Ap2 6m. White Water, Walworth Co., Wis.



FOR MEN AND BOYS.

These goods are perfect fitting and unexcelled for beauty of finish and elegance of style. Unrivalled for cheapness, as the reversible principle makes one collar equal to two. Both standing and turn-down collars in all desirable sizes and styles.

Bample collar and pair of cuffs sent on receipt of six cents. (Name size.) Illustrated catalogue free, Ten Collars, or see pair of Cuffs, sold at stores for 25

REVERSIBLE COLLAR CO., 37 Kilby Street, Boston, Mass.

My21 AMEK ORGAN & PIANO CO

BOSTON, MASS.

Established 85 years. Everywhere recognized as standard instruments. New and Elegant Designs. Fully Warrant-ed. Catalogues Free. FACTORY AND WAREROOMS, Tremont Street, opp. Waltham Street, BOSTON. 1yeow

Science of Solar Biology. DNOLOSE to cents, with Date of Birth, for Delineation Li of Character, Mental, Physical and Business Qualifications, Conjugai Adaptability, etc., etc. Address ESC-TERRO PUB. CO., 478 Shawmut Avenue, Beston. Jy2

TRY WRAY'S LIFE DISCS FOR your Liver, Stomach, or Nervous Troubles. Won-derful success of this Spiritual prescription. No fail-ures reported. One month's supply, sufficient to cure most

mailed for \$1,00. ress **DE. FRANKLIN WEAY**, Burlington, Iowa. ASTONISHING OFFER.

END three2-centstamps, lock of hair, age, sex, onelead-ing symptom, and your disease will be diagnosed free by spirit power. DB. A. B. DOBON, Maquoketa, Iowa. Jyl6

The Writing Planchette.

SCIENCE is unable to explain the mysterieus performances of this wonderful little instrument, which writes intelligent answers to questions asked either about or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no demestic direle should be without one. All investigators who desire practice in writing mediumably sheuld arall themselves of these. "Planchettes," which may be consulted on all questions, as also fer communications from deceased relatives to triends.

DIRECTIONS.—Place Planchette, on a piece of paper printing or writing will answer), then place the hand ightly on the board; in a few minutes it begins to move, and is ready to snawer mental or speken questions. Though it cannot be guaranteed that every individual who follows these directions will succeed in othering the desired result, or cause the instrument to move, independent of any muscular effect of his or her own, 7st it has been proved beyond question that where a party of three or more come together, it is almost impossible that one cannot operate it., If one be not successful, let two try it together. If nothing happens the first day, try it the noxt, and even if half an hour a day for several days are given to it, the results will amply remunerate you fer the time and patience bestowed upon it.

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

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

NOTICE TO RESIDENTS OF CANADA AND THE
PROVINCES, Under existing postal arrangements between the United States and Causas, PLANGHETTES
cannot be sent through the mails, but must be forwarded by

expressionly at the unrobaser/servense.

gypress only, at the purchaser's expense, For sale by COLEY & BIOH. NEW INSPIRATIONAL SONGS. BY C. P. LONGLEY.

Mediums in Boston.

Developing and Business Medium,

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

Private Developing Sittings. SIX PRIVATE SITTINGS FOR \$1,00 IN ADVANCE.

CIRCLES.

Sunday, at 11 A.M., for Development and Tests. At 8 P.M., for Psychometry, Tests and Inspirational Music. Thursday evening, at 7:30, for Development.

Medical and Magnetic Treatment By the month at special rates,

W. FLETCHER,

MEDICAL AND BUSINESS MEDIUM. 6 Beacon Street, Boston.

All Diseases treated successfully, and MAGNETISM and ELECTRICITY scientifically applied. .

Development in Healing, Public Speak-ing and Writing a Specialty. DIAGNOSIS of Disease, and General Advice, from lock of bair, in writing, \$2,00.

ASURE CURE for Rheumatism furnished. Price \$2,00.

HAS REMOVED.

BOSTON, corner of West Brookline street, where he will receive patients and orders for his celebrated remedies.

Jy2

18. H. B. STORER has removed residence and office from 20 Indiana Place to 468 SHAWMUT AVENUE, BOSTON, corner of West Brookline street, where he will receive patients and orders for his celebrated remedies.

Jy2

DR. MARTHA LYON,

MEDICAL PSYCHOMETRIST. Diagnosis of Disease and Magnetic Treatments specialties. Refers to Dr. J. R. Cocke, under whose care she was developed. Office hours 0 to 12, 2 to 4, 7 to 9 F.M. 616 Trement street, Boston. Jy16 Mrs. Abbie M. H. Tyler,

Mental and Magnetic Healer.

Mental and Magnetic Healer.

Of DOVER ST., BOSTON. Spiritual and Mactrial Remchoila. Obesity. Liver and Kidney Complaints; also strengthens and restores Falling Sight. Treats at a distance.

Auf

AMANDA M. COWAN, 612 TREMONT ST., Boston, would be pleased to meet at 2:30; Thursday, Saturday and Sunday evenings at 8. O. D. COWAN, Manager.

MISS A. PEABODY, DUSINESS, Test, Clairvoyant Medium. Sittings daily, Circles Monday and Thursday evenings, Tuesday afternoon at 3. 1 Bennet st., corner Washington st., Boston. Jy22

MRS. W. A. RICH,
Thance, Business and Writing Medium, 614 Tremont
street, Hoston, Mass. Office hours from 10 A.M. to 6
P.M., except Baturday. Test Séance Bunday evenings at
80'clock. Terms \$1,00.

MISS HELEN A. SLOAN, MAGNETIC Physician, Vapor and Medicated Baths, Ociobrated "Acid Cure." Office hours from 9 A.M. 0 3 P.M. 171 Tremont street, corner Mason st., Boston, 1y22

MRS. JENNIE K. D. CONANT, of Scotland,
Trance, Test, and Psychometric Business Medium.
Bittings daily from 10 A. M. to 4 P. M. Circles every Thursday evening at7:30; also Friday afternoonst2:80. 20 Benedictives, of Washington street, Beston. 1n Boston Tuesdays, Wednesdays, Thursdays and Fridays only. 1w° J729

MRS. O. H. LOOMIS-HALL, Trance, Test,
Psychometric, Business and Medical Medium. Sittings daily from 10 A.M. to 6 P.M. Bix questions on business by mail, 30 cents. Diagnosis free, Medicine sent by express. 122 West Brookline street, Suite 2, Boston. Will be in Quincy every Wednesday.

MRS. ALDEN,

TRANCE MEDIUM. Medical Examinations and Magnetic treatment. 43 Winterstreet, Boston. MRS. H. D. CHAPMAN,

MEDICAL Clairvoyant. Magnetic and Massage Treatments, 147 Tremont street, Room 8, Boston. MASSAGE AND MAGNETISM.

MRS. DR. E. M. FAXON, 19 Temple Place, Boston. Consultation free: Also instruction given. 10w*

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Medical Medium, returned to 87 Kendall Street. Six questions by mail, 50 cents and stamp. Whole Life Reading, \$1,00 and two stamps. Disease a specialty. S. HAYWARD, Magnetic Physician.

A. Letter address for personal treatment or his powerful Spirit Magnetised Paper, during the summer months, 9 Bosworth street, Boston. Two packages by mail, \$1,00.972 MRS. S. M. GORDON,

MEDICAL, Business and Test Medium, 148 Court st. Rooms, Boston. 2teow. Jy23 MRS. FANNIE A. DODD

MAGNETIC PHYSICIAN and Test Medium, 48 Win ter street, Hoom 11. 1w* Jy23 MRS. DEMOND,

TEST and Business Medium; Psychometric Readings. 22 Winter street, Room 16, Hoston. 4w Jy2

JOSEPH L. NEWMAN, Magnetic Healer, No. 8% Bosworth street (formerly Montgomery Place), Room 4, Bosten, Mass. Once hours, from 1 to 4 F. M. Jya 6 Worcester Square, Boston.

Dr. H. G. Petersen. MRS. A. T. PROUTOR, Magnetic Healer. All Chronic Diseases successfully treated. Lung Diseases a specialty. 223 Shawmut Avenue, Boston. 2w Jy16 MRS. K. E. FISHER, 147 Tremont street, Room 6, Boston. Magnetic and Massage Treatment. Patients visited. Medicated Vapor Baths. 2w Jy16

MRS. J. C. EWELL, Inspirational, also Physician, 172 West Springfield st., Boston. Hours 9 to 4. My14 Myla

MRS. J. FOLLANSBEE GOULD, Massage
and Magnetic Treatments. 6 Dartmouth st., Boston.

1w²

J. A. SHELHAMER, MAGNETIC HEALER.

Office 51 Bosworth Street (Room 5), Boston, Mass. Omes \$\frac{1}{2}} Hosworth Street (Hoom 5), Boston, Mass.,

Will treat patients at his omes or at their homes, as
desired. Dr. \$\frac{1}{2}}, prescribes for and treats all kinds of
diseases. \$\frac{1}{2}\$ specialities: Bheamatism, Neuralgia, Lung, Liver and Kidney complaints, and all Nervous Disorders. Consultation, prescription and advice, \$\frac{1}{2}\$,00. Moderate rates
for. Medicines, when furnished. Magnetized Paper \$1,00
per package. Healing by rubbing and laying on or hands.
Parties wishing consultation by letter must be particular to
state age, sox, and leading symptoms. Liver, Anti-Dyspeptic, Liver and Kidney, or Strengthening and Boothing
Pilis, 25 cents per box, or five boxes for \$1,00.
Omee hours from 10 A. M. to \$ F. M.—except on Tuesdays
and Fridays, when heattends out-of-town patients. Letter
address care of BARMER OF LIGHT. 18w. Ap2

"Glad Tidings of Immortality."

Finely executed lithographs bearing the above title have been received by us. The size is 22/x28/s. The principal figure is a female, cyclently designed to represent a materialized spirit, crowned with a wreath of flowers, and bearing a long band of them in her left hand, while in her right is a scroll inscribed with the words "Message of Love." Over her head are three stars. The drapery on each side appears to be the curtains of a cabinet, between which she stands in an exceedingly graceful position, suggestive of the line, "A thing of beauty is a joy forever," From above a ray of light radiates over the enfire form: Vignette like-nesses of firs, Britten, and Reserra, Howells and Colville, are given, and excellent ones they are. The artists is Mr. Hooe, who, we are informed, has executed many beautiful drawings illustrative of the Spiritual Philosophy.

Frice 50 cents.

From as by COLBY & RICH. (1997). [19]

For sale by COLBY, & RICH.

To sale by COLBY, & RICH.

L. DIAGNOS IS FREE 1.1.

L. DIAGNOS IS FREE 1.1.

L. Sales, curable by the nee of DE 2.1. Extremely Service. Devision D

Miscellaneous.

MOTHER HAWKINS

Co-operative Medicine Company,

ESTABLISHED AT BIRMINGHAM, CONN., For the Preparation and Sale of Remedies

to Prevent and Cure

LAZY LIVERS,

INACTIVE KIDNEYS, PURIFY THE BLOOD,

And to assuage the many ills that men and women are suffering from by the torpid action of the delicate membranes and tissues of the body; to help the Bight and Hearing, and other functions of the Body needing the renewed visitiy that is stirred by the use of her Wonderful Stimulant.

Medicated Cologne Bath.

Full information can be had and the Remedies obtained

JOHN J. EWELL, Birmingham, Conn.,
JENNIE C. JACKSON, Lake Side Building, Chicago,
H. H. JACKSON, 330 Race street, Cincinnati, Ohio,
ANNIE C. RALL, 512 West Liberty st., Cincinnati, O.,
OLIVER R. CARR, Des Molues, Iowa,
MARY A. HULL, Boston, Mass.,
And from good Druggists generally throughout the country.
D4

DR. JAMES A. BLISS'S New Spiritualists' Home, Sanitarium and Developing Institute, WATROUSVILLE, MICH.

"A Heaven on Earth," Rooms and Board \$1,00 per day, or \$5,00 per week. MAGNETIC Treatments, and Sittings for the Development of Mediumship, \$1,00 each, or six for \$5,00. Full particulars by mail. Address JAMES A. BLESS.

Jy9
Watrousville, Bitch.

STELLAR SCIENCE.

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

I will write Blographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at office, 200 Trement structs.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD, Box 1684, Boston, Mass.

CHEAPEST IN PRICE!

OPIRITUALISTS, The Eastern Miar, 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, aprightly, and wide-awake. Send in your name and have it four weeks on trial FREE. Stops when four weeks expire. Address Eastern Niar, Glenburn, Maine.

Jy9

Wickett's Island Home. A ND SCHOOL FOR PHYSICAL AND SPIRITUAL DEVELOPMENT, opens July 1st. Lectures will be given, and Séances held daily for communicating with spirit friends and receiving instructions from them. The sick or distressed in body or mind, as well as those seeking pleasure, will find this one of the most healthy and beautiful home-like places on this continent. For terms, etc., address DR. ABBIE E. CUTTER, Onset, Mass.

Jy16

FOR BOYS A Special Physiology,
BY MIRS, E. R. SHEPHERD.
Postpaid, \$2,00.
Welcomed by White Cross Workers.
Circulars free.
Best terms to AGENTS. for their sons.
SANITARY PUB. CO., 150 Les Saile St., Chicago.
7w

Sealed Letters Answered.

MRS. DR. ELEANOR MARTIN, 73 West Lane Avenue, Columbus, Onio. \$1 and 8 cents. 5w° Jy2 MRS. R. T. CLANEY, DUSINESS AND TEST MEDIUM, No. 302 West 9th D street, Chattanooga, Tenn.

MRS. JAMES A. BLISS. Address Onset, Mass., from June 1st to Oct. 1st.

Received from England.

RAPHAEL'S ALMANAC: PROPHETIC MESSENGER

Weather Guide. FOR 1887: Comprising a Variety of Useful Matter and Tables, Predictions of the Events, and the Weather, That will Occur in Each Month During the Year, War and Accidents! Sedition and Riot!

Heat and Thunder! A Large Hieroglyphic, BY RAPHAEL, The Astrologer of the Nineteenth Century,

CONTENTS. GONTENTS

Bixty-Seventh Annual Address.

Monthly Calendar and Weather Guide.

The Voice of the Heavens.
Raphael's Every-day Guide.

The Farmer's Breeding-Table.

Astro-Meteorologic Table.

Table of the Moon's Signs in 1887.

Bymbols, Planets, Moons, Signs, etc.

Useful Tables, Weights and Measures,

Royal Tables, etc.

Covent Garden Measures; Flah Table,

Ready Reckoner and Wages Tables.

Building and Income Tables.

Manure and Weather Tables.

A Calendar for 200 years.

Title Table for the Uninel Ports

Manure and Weather Tables.

A Calendar for 200 years.
A Calendar for 200 years.
Tide Table for the Principal Ports.
Stamps, Taxes, and Licenees.
Postal Information.
Pawnbrokers' Regulations, Marriages, Annuities, etc.
Eclipses during 1887.
Best Periods during 1887 for observing the Planets.
General Predictions.
Periods in 1887 for gathering Medicinal Herbs.
A Short Medical Directory for Different Diseases.
Birthday Information; also the fate of any Child born
during 1887.
Useful Notes.
The Crowned Heads of Europe.
Explanation of the Hieroglyphic for 1888.
Fulfilled Predictions in 1886.
Hints to Gardeners.
Hints to Gardeners.
Horticultural, Botanical, and Herbal Guide,
Useful Notes.
Useful Receipts.
Posttions of the Planets in the Nativities of the Rulers in

soful Receipts. ositions of the Planets in the Nativities of the Rulers i

Europe. Raphael's Publications, etc. Raphael's Book of Dreams. Raphael's Book of Fate. Price 25 cents, postage free, Fermic by COLBY & RICH.

SENT FREE. RULES SPIRITUAL CIRCLES

BY EMMA HARDINGE BRITTEN. Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Books published and for sale by OLBY & RICH.

Bent free on application to COLBY & BICH.

The Elixir of Life. FROM A CHELA'S DIARY. BY G. M., F. T. S.

Paper. Price 25 cents. For sale by COLBY & RICH.

NEW GOSPEL OF HEALTH. ONTAINING seven sections on Vital Magnetism and illustrated manipulations, by DR. Brown. For sale at this office. Price \$1.25 cloth-bound copies, \$2,50.

at tais office. Price 1.25 cloth-bound copies, \$2.50,

DIAKKAISM; or Clairvoyant Travels in Hades, Hy A. GARDNER, London, Edg. This little book is allogether novel and curjous, being akeches of clairvoyant experiences among the inhabitants of Hades, which is en the earth, under the earth, in the sea, and, indeed, everywhere about the earth, including a great portion of the atmosphere, Here myrised of human beings, who had a physical existence on earth, continue to live, some in thios, some in heuses, many in the woods, and myrises in the sign. These persons and their surroundings are described, and conversation with them reported.

Paber, 19 centa, postage free.

The POLITICAL ECONOMY OF DEMOCATE HACY. By JOHN LORD PEOK. With a statement of the Law of Justice between Capital and Labor.

Prile Scents.

Price W contain the Contain the For sale by COLBY & RICH.

New York Advertisements.

DUMONT C. DAKE, M.D.,

17 WEST 26th street, New York City, "cures Incura-bles." Twenty years experience in the Healing Art. Thousands of Testimonials. Send for Circular.

Art. Thousands of Testimonials. Send for Circular.

A LIFE SAVED-STILL ANOTHER VOLUNTARY TRIBUTE TO THE DOCTOR'S SKILL.

Mr. Chas. N. White, Paymaster Eric Railroad, residence Nyack. N. Y.. writes under date April 30th, 1837; "Dr. Dake saved my son's life when given up to die by attending physician. Violent Spasms, Uraemic Convulsions, Hemorrhage of the Kidneys, ctc.," Iw" Jy23

FOR THE THE PRICK'S PATENT IMPROVED CUSHIONED EAR DRUMS of the natural drum. Invisible, confortable and always in position, All conversation and even whispers heard distinctly. Sond for tilustrated book with testimonials PREE. Address or call on F. HISCOX, 853 Broadway, New York. Mention this paper.

Mrs. Stoddard-Gray and Son Dowlitt

Mrs. Stoddard-Gray and Son, DeWitt C. Hough, LOLD Materializing Scances every Sunday, Wednesday and Friday evening, So'clock, Tuesday and Saturday, 20'clock, at 322 West 34th street, New York. Dally sittings for Communications and Business. Will be at Lake Picasant during August. Sw* Jy2

Mrs. F. Morris Clarke,

152 WEST 49th street, New York City, Magnetism and Clairvoyance. Best of references. Terms resonable. Magnetic Plasters, \$1,00, 1w Jy23 MRS. L. HIGGINS, Business, Trance and Test Medium. Sittings daily 10 to 3, Wednesdays excepted. 89 E. 10th st., formerly 259 E. 27th st., New York, From July 15th, 23 Phila street, Baratoga Springs.

MRS. S. G. BONHAM, 143 West 41st street, New York, Psychometrist, Prophetic and Business Examinations by letter from handwriting. Terms \$2.00, Porsonal Sittings, \$1,00.

MADAM E. H. BENNETT, Scientific Astrologist and Hedium. Sond for Prospectus. 234 West 13th street, New York City.

MARY C. MORRELL, Business, Prophetic and Developing Medium, 155 West 25th street, New York City.

My21

RUPTURE8

CURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS, Send Stamp for Circular. Address CAPT. W. A. COLLINGS, minitabile, Jefferson Co., N.Y. [Mention this paper.] Jy10

A LIBERAL OFFER, Y A BELIABLE CLAIRVOYANT AND MAGNETIC HEALER. SEND 42-ct. stamps, lock of hair, name, age and sox, we will diagnose your case Pikk by independent spiritwriting. Address DR, J. S. LOUCKE, Canton, N.Y. My?

Clairvoyant Examinations Free. ENCLOSE lock of hair, with leading symptoms. We will give you a correct diagnosts of your case. Address E. F. HUTTERFIELD. M. D., corner. Warren and Fayetto streets, Syracuse, New York. 25w Ja29

The Weekly Discourse;

Containing the Spiritual Sermons by the guides of MRS. COBA L. V. RICHMOND.

Containing the Spiritual Sermons by the guides of MHAR. COBA L. V. RICHMOND.

No. 1.—GENERATION AND REGENERATION.
No. 2.—THE LESSON OF THE HOUR.
No. 3.—THE BURITUAL BASIS OF LIFE.
No. 4.—MY RELIGION, by Spirit Thomas Paine.
No. 5.—THE DEATH OF MOLOCH AND THE DAWN
OF FEACE.
No. 6.—RELIGION, MORALS AND LAW—WHICH
SHALL PREVAIL!
No. 7.—THE KINGDOM OF HEAVEN OF ALL NATIONS IN THE LIGHT OF SPIRITUALISM.
No. 8.—THE ORIGINAL MEANING OF EASTER.
No. 9.—SPIRITUALISM AS A PREVENTIVE OF
CRIME.
No. 10.—THE ANGEL OF THE NEW DISPENSATION.
No. 11.—CAIN. WHERE IS THY BROTHER?
No. 12.—THE SPIRITUAL NEMESIS.
No. 12.—THE SPIRITUAL NEMESIS.
No. 13.—THE KING OF LIFE AND THE KING OF
DEATH—WHERE DO THEY REIGHT
NO. 15.—THE TEMPLE OF HUMAN CHARITY.
No. 15.—THE TEMPLE OF HUMAN CHARITY.
No. 16.—MR. GLADSTONE AND HOME RULE.
NO. 7.—SOME OF THE MODERN ORACLES AND
NO. 17.—SOME OF THE MODERN ORACLES AND
NO. 18.—HE OF THE SPIRITUAL REPUBLIC.
No. 20.—HEAVEN IS MY HOME.
No. 21.—WHAT IS THE ETHICS OF SPIRITUALISM.
No. 22.—WHAT AS IT HE WEING OF SPIRITUAL TRUTH.
No. 23.—THE ADVENT OF SPIRITUAL TRUTH.
No. 24.—THE ADVENT OF SPIRITUAL TRUTH.
No. 25.—THE BILLE AS A FACTOR IN CIVILIZATION: PRESENT AND FUTURE.
No. 26.—THE BILLE AS A FACTOR IN CIVILIZATION: PRESENT AND FUTURE.
No. 27.—THE SPIRITUAL WORK, AND WHAT IT
NOW PROMISES.
No. 29.—SPIRITUAL HEALING; OR, THE GIFT OF

ROMISES. AL HEALING; OR, THE GIFT OF No. 20.—THE GIFT OF HEALING (continued).
No. 31.—THE GIFT OF HEALING (concluded).

No. 20.—THE GIFT OF HEALING (continued).
No. 31.—THE GIFT OF HEALING (concluded).
No. 32.—SPIRITUAL GIFTS; EBFECIALLY THE
GIFT OF PROPHECY.
No. 32.—THE HANDWRITING ON THE WALL.
No. 33.—THE THREE SPIRITUAL GRACES.
No. 35.—THE SERINITUAL INTERPRETATION OF
THE SERIMON ON THE MOUNT.
No. 35.—THE BOOK OF REVELATION.
No. 36.—THE BOOK OF REVELATION.
No. 37.—THE BOOK OF REVELATION.
No. 38.—THE COMING CHRIST.
No. 40.—THE SPIRITUAL MEANING OF SALVATHE TWO SYNONYMOUSY
NO. 40.—THE SPIRITUAL MEANING OF SALVANO. 41.—A PLAIN TALK WITH THE CLERGY.
No. 42.—THE BAPTISM OF WATER, THE BAPTISM OF FIRE AND THE BAPTISM OF THE NO. 43.—THE OLD AND NEW DISPENSATIONS
CONTRASTED AND COMPARED.
No. 43.—THE OLD AND NEW DISPENSATIONS
NO. 44.—THE NEW YEAR OF SPIRITUAL TRUTH
No. 45.—THE PATHWAY OF FAITH AND THE
PATHWAY OF REASON.
No. 44.—ARE WE JOURNEYING TOWARD THE
POLAR STAR OF TRUTH?
No. 47.—HOW TO MAKE SPIRITUALISM USEFUL.
No. 49.—DOES SPIRITUALISM USEFUL.
No. 49.—DOES SPIRITUALISM DENY GOOL, CHRIST,
THE BIBLE, SATAN, AND HELL?
No. 50.—THE NEW RELIGIOUS, SOCIAL AND POETICAL LECTURES.
No. 51.—THE STUPIDITY OF IGNORANCE,
No. 52.—SPIRITUAL ATTITUDES.
No. 53.—STIRTUAL ATTITUDES.
No. 54.—THE STUPIDITY OF IGNORANCE,
No. 52.—SPIRITUAL ATTITUDES.
No. 53.—THE STUPIDITY OF IGNORANCE,
No. 52.—SPIRITUAL ATTITUDES.

VOLUME II. No. 1.—THE UNKNOWN AND SACRED NAME OF JEHOVAH.
No. 2.—IS THERE A GOD IN ISRAED?
No. 2.—"THE SHADOW OF A GREAT ROCK IN A WEADY LAND." No. 1.—THE UNKNOWN AND SACRED NAME OF
No. 2.—ISTHERE A GOD IN ISRAEL?
No. 2.—"THE SHADOW OF A GREAT ROCK IN A
WEARY LAND."
No. 4.—THE LIVING ISSUES OF THE DAY.
No. 5.—THE RECOIL OF THE PERHHELION: OR,
THE INFLUENCES OF THE PLANETS.
No. 6.—THE LESSON OF SORROW.
No. 7.—THE SPIRITUAL AND MATERIAL CONDITIONS OF THE PLANETS OF THE SOLAR
No. 8.—THE SPIRITUAL AND MATERIAL CONDITIONS OF THE PLANETS OF THE SOLAR
No. 9.—SOME SMALL THINGS WORTH REMEMBERNO. 10.—THE TEMPEST THAT PRECEDES THE
STORM.
No. 11.—SPIRITUALISM: HAS IT ANY RELATION
TO METAPHYSICS, CHRISTIAN SCIENCE,
MIND-OURE AND KINDED SUBJECTS?
NO. 12.—PREJUDICE VERSUN INTELLIGENCE, AS
APPLIED TO THE POPULAR CONCEPTION OF SPIRITUALISM.
NO. 13.—THE INTERSTELLAR SPACES; HAVE
THEY ANY RELATION TO THE SPIRITNO. 14.—DESTINY: THE INFLUENCE OF INDIVIDMAN DESTINI'S THE INFLUENCE OF HOLVIDMAN DESTINY: THE INFLUENCE OF HOLVIDUALS, SPIRITS AND ANGELS, OVER HUMAN DESTINI'S AND ANGELS, OVER HUMAN DESTINIES OLIMAX OF HUMAN
NO. 17.—SPIRITUAL DUTIES AND RESPONSIBILITIES; HOW THEY ARE KNOWN AND ATTAINED.
NO. 18.—THE DAY OF GRACE,
Price 5 centroscn.

Price 5 cents each.
For sale by COLBY & RICH.

NEW EDITION, REVISED AND ENLARGED. Men, Women and Gods. BY HELEN H. GARDENER.

INTRODUCTION BY ROBERT G. INCERSOLL. Helen H. Gardener was first introduced to the public by Col. ingersoil, since when she has won a place in the hearts of all Freethinkers by her ability, and by the brilliancy of her lectures. The contents of this volume are: Men, Women and Gods; Vicarious Atonement; Historical Facts and Theological Fictions. Gloth, 81,00; peper, 60 cents.

For sale by COLBY & RICH.

For sale by COLEY & RICH.

SUMMARY OF SUBSTANTIALISM; OF,
Philosophy of Knowledge. By JEAN STORY.

The author claims to show conclusively the mythologic origin of the Christian system of worship—the worship of the Lamb; thence makes a most urgent appeal for a higher appreciation and cultivation of the GOOD in humanity; thence urges the utter repudiation of the soul-degrading practice of idol-worship, whether the idols be ideal-gods, or sun-gods, or men-gods, or leading-men, or animals, or inanimate things. The subjects treated of are chaptered as follows:

inanimate things. The subjects treated to are competed follows:

Knowledge Man's Sayior. The Heavenly Hosts. Egyptian Mysteries. Obristian Idolatry. Nature's Genetic Principles. Genesis of the Human Organism. All Mutriment Metaphysical. All Organization Essential. Repetition of Inherited Qualities, Hepetition, Evolution, Immortality. Sex. Soul. Spirit. Life. The Mind's Conceptive Creations Necessarily Industry. The Physical and Metaphysical Necessarily Immortal.

The book is 12mo, paper, small pics, 113 pages. Price 18-eants.

For sale by COLBY & BIOH.

Banner of Wight.

BOSTON, SATURDAY, JULY 23, 1887.

Onset Bay Camp.

To the Editor of the Banner of Light:

One week of camp meeting gone, and the influx of Visitors last night says plainly that the outside world is waking up to the fact that something is going on at Onset. The barges have been kept very busy convey-Onset. The barges have been kept very only conveying passengers to their various destinations, and from the amount of baggage one would say that the great majority of the visitors intended to remain for some time at least. With the exception of Wednesday, the weather has been very cool and comfortable; but Wednesday appears to have been an exceptional day

everywhere.
One feature peculiar to Onset has often struck me: One feature peculiar to Onset has often struck me; the earnest thoughtfulness and truth-seeking spirit of the visitors here. In passing little groups seated through the grove, or standing in knots about the streets, one does not hear murmurs of light, foolish nothings, or the more pernicious gossip indigenous to most summer resorts where the people gather for rest and recreation, but catches vague hints of such topics as "refnoarnation," "mental healing," "human progress," "origin of man," "destiny of spirit," and other themes of kindred nature. I doubt if, in the gatherings of any other society, outside of the "Concord Summer School of Philosophy," is so much time and thought given to the consideration of abstract problems.

and thought given to the consideration of abstract problems.

During the week past thinkers and controversialists have been given plenty of food for thought, both by speakers and mediums. Many new ideas have been advanced, many old truths arrayed in new and attractive garments, and many curious and wonderful facts relating to the spiritual phenomena vouched for by persons of unquestionable soundness of judgment and impartiality.

Monday morning the first conference meeting was held, Col. Crockett in the chair. To demonstrate that it was a very interesting meeting it needs only to be known that Mrs. Carrie R. S. Twing, Mrs. Pennell, Dr. A. H. Richardson, David Brown, Warren Chase, Mrs. Kimball, Mrs. J. K. D. Conant and Mrs. Saunders of Minneapolis took part.

Tuesday, Waiter Howell gave us a new light on "The Rationality of Healing," Every one who had heard

Tuesday, Walter Howell gave us a new light on "The Rationality of Healing." Every one who had heard Mr. Howell on Sunday, and every one who had heard anybody who had heard Mr. Howell on that day, at tended this lecture. It goes without saying, that the subject was handled sloquently, scientifically and conclusively. Mr. Howell was followed by Edgar W. Emerson with his rapid and wonderful tests. Wednesday, Thursday and Friday were devoted to Fact meetings, Mr. L. L. Whitlock presiding. To attempt to give even a sycopsis of the curious and wonderful cocurrences related in these meetings would carry this article far beyond any space that could possibly be assigned to it in the BANKER. Those interested in such matters may easily and cheaply procure the

sibly be assigned to it in the BANNER. Those interested in such matters may easily and cheaply procure the most important of them, arranged and classified, by sending one dollar to the Facts Publishing Co. I wish to notice, however, one test medium, new to Onset, I think, who has made a most favorable impression at these meetings. I refer to Mr. Edwin Powell, of England, a gentleman of winning manners and exceptional directness and clearness in his descriptions. He is already very popular.

directness and clearness in his descriptions. He is already very popular.

8 sturday morning Miss M. T. Shelhamer spoke on "The Power of True Love." It is a treat to watch the face of this little lady while speaking, such inspiration and spirituality shine forth from those "windows of the soul."

Saturday afternoon, at the conference meeting, Onsel's adopted daughter, Miss Jennie B. Havan, delivered a most beautiful inspirational poem on "Flowers"—a handsome bouquet having just been presented to her by Mrs. Pennell. Afterward Miss Hagan took a number of subjects from the audience, her controls handling them in their own perfect and graceful fashion. Miss Hagan has no peer in her own peculiar line. This morning Miss Hagan gave one of her very best lectures, and her hearers, with hardly an exception, followed her attentively to its close. Following her lecture she took subjects for inspirational poems from the audience.

In the afternoon, Miss M. T. Shelhamer gave us another excellent, practical lecture on: "Rules for the Davidson of the last that the last that the last that the last that had the last the last that the last that had the last that the last that had the last that had the last that had the last that he atternoon of the last that had the last that had the last that he water and the last that he atternoon of the last that he atternoon is the last that he atternoon of the last that he atternoon is the last that he had the last thad the last that he had the last that he had the last that he had

In the afternoon, Miss M. T. Shelhamer gave us another excellent, practical lecture on: "Rules for the Development of Mediumship." She had the largest audience of the season thus far, and her well-chosen and beautifully-expressed thoughts carried their own conviction with them.

Of Edgar W. Emerson, who gave two platform séances, it is bard to say anything special, when his circles are so uniformly good: but they were never excelled by him, and no medium gives greater or more universal satisfaction. He has no superior among the platform mediums of to-day.

The Lyceum, conducted by Mr. D. N. Ford, is one of the most interesting features of the spiritual work here at Onset, and the Temple is usually well-filled with the children and friends of the children visiting the place. The young folks, as a whole, are remarkably bright, while not a few among them possess undoubted talent. There is also an effort to have something instructive as well as entertaining each Sunday; and Mr. Union's plan of giving each week a subject for the children to think over and express their opinions upon, will be a good mental and moral training for them. Mr. Ford was tendered a benefit last Wednesday night, which was well attended and a success in every way. The facilities for reaching the camp ground are beter this year than ever before. All who come direct to excelled by him, and no medium gives greater or more universal satisfaction. He has no superior among the platform mediums of to-day.

The Lyceum, conducted by Mr. D. N. Ford, is one of the most interesting features of the spiritual work here at Onset, and the Temple is usually well-filled with the children and friends of the children visiting the place. The young folks, as a whole, are remarkably bright, while not a few among them possess undoubted talent. There is also an effort to have something instructive as well as entertaining each Bunday; and Mr. Union's plan of giving each week a subject for the children to think over and express their opinions upon, will be a good mental and moral training for them. Mr. Ford was tendered a benefit last Wednesday night, while he seed to desiring the camp ground are better this year than ever before. Ali who come direct to Onset, via O. B. R. R., find a free transfer awaiting them, and they are carried to any part of the grounds. Those desiring to stop at Rast Wareliam will find barges in readiness at the station. The fare from both the East Warebam and Onset Station to the camp ground is only ten casts, the distance is the reading to not be the cast warebam and Onset Station to the camp ground is only ten casts, the distance is never the reading to consider the followed the career of the two many part of the grounds.

These desiring to stop at Rast Wareliam will find barges in readiness at the station. The fare from both the East Warebam and Onset Station to the camp ground is only ten casts, the distance is the reading the number of the supplicant for fare damped and an unfortunate foliageness of rare value. The supplicant for a repaired him an tron erg, with the assurance that it con erg, with the assurance and inton erg, with the assurance and intended him an tron erg, with the assurance and intended him an tron erg, with the assurance and intended him an tron erg, with the assurance and is lained in the tissue of the satistance, indignant that his petition in the s barges in readiness at the station. The fare from both the East Wareham and Onset Station to the camp-ground isonly ten cents, the distance the same, about one mile; but in my opinion the cars running from Onset Station are a great improvement over the barges, these hot and dusty days. Let it be understood that the 4:05 P. M. train from Boston stops at Onset, and not at East Wareham, while the 4:15 train does stop at East Wareham, and not at Onset. There will be, in addition to the Sunday trains from Boston, excursion trains from New Bedford and Fall River for the next few weeks, or until the close of the meetings.

meetings.

Among the busy workers here at the camp is Mrs.

Carrie E. S. Twing, and there is great satisfaction expressed by all who have had a sitting with that lady.

Mrs. Twing's heart and energies are devoted to the

Mrs. Twing's heart and energies are devoted to the work she has so warmly espoused.

Mr. C. M. Brown, editor of Eastern Star, is sojourning with us for a time. Brother Brown is a young man, with a young man's push and energy, and is bound to come to the front. Like the paper he represents. Mr. Brown impresses one with his truth, candor and earnestness of purpose in seeking out the right. Stetson's "Hidden Hand Combination" will present Mrs. Southworth's play, "The Hidden Hand," at the Temple, Friday evening, July 29th, with Miss Marguerette Bragdon as Capitola, with character songs, etc.

etc.
The Banner can be obtained at Holmes's periodi-

The BANNER can be obtained at Holmes's periodical store, Onset Avenue; at Dakin's Drug Store; and at the Association Headquarters.

Dr. A. S. Hayward, of Hoston, is with us, of course. I believe the doctor divides his time impartially between Onset Bay and Lake Pleasant.

Mr. J. V. Mansheld is giving sittings in Dr. Pratt's cottage on Pleasant Avenue.

Col. F. J. Lippitt, of Washington, D. C., who reports wearly is here.

W. Hopkins, of Boston, has a cottage on Union street, and is doing a good business. Dr. H. is well known, and thoroughly conversant with the work he has undertaken.

he has undertaken.
Mrs. Bertha Fay is on the grounds.
Mrs. Hattle Demond can be found Saturdays and
Sundays at Union Villa.
Mrs. Dr. Hervey, of Brockton, is bustling about,

Mrs. Dr. Hervey, of Brockton, is bustling about, busy and genial as ever.
Dr. J. M. Weeks, of Onset, can be found at his home at Wabun Cottage.
Dr. George Musso is looking hale and hearty, and it is the same old story with him: plenty to do. He is quite as much a disciple of Isaac Walton as ever.
Dr. B. Bixby, of Columbus Avenue, Boston, stops at the Plummer Cottage.
Dr. D. T. Brigham of Boston looks to be the happiest man in the camp; ask the Doctor what he thinks of Onset.

est man in the camp; ask the Doctor what he thinks of Onset.

"Here comes Representative Lang," says one friend to another. Yes, truly, Charles H. Lang of Reading, not only well represents at the State House his constituents, but just as grandly represents the better class of Spiritualists. May his days be long.

Mrs. H. V. Ross will hold scances at her cottage on South Boulerard, on and after to-day.

Mrs. W. S. Butler, family and friends arrived Saturday atternoon, and none can possibly receive a more heartfelt welcome than "Maggie." The friend of mediums and the general cause of Spiritualism, and an indefatigable worker, her good service is appreciated by her many friends.

Acorn Cottage is occupied by Thomas F. Dean and family:

Acorn Cottage is occupied by family:
family:
Onset Cottage by Mr. J. Dwelley and family of South Hanover, Mrs. E. J. Pratt, Mrs. S. S. Martin, Miss J. M. Grant, the two latter being business and test-mediums from Boston:
Happy Home Cottage by Dr. Ira Chandler and family of south Juxbury:

Happy Home Cottage by Dr. Ira Chandler and family of South Duxbury:

Twin Cottage by B. H. Bourne, wife and family: Mr. B. has been the agent for the Association since the first beginning, and had the hoaor of felling the first tree when clearing for camp purposes.

The Mediums' Home is to be occupied this season by the members of the Ladles' Ald Bociety of Boston, to whom Major Griffith has kindly given the use—Miss Mattle A. Chamberlin having charge of same.

Globe Cottage is occupied by Miss B. B. Parcher, Mrs. E. M. McIntyre, Mrs. S. E. Gale, Miss Susie Gale, Mrs. Huntoon and daughter, of New York, Mrs. H. B. Myers, Boston, Mrs. Adams, Boston.

Dr. J. L. Wyman and wite, of Somerville, are tenting on Pasri Avenue; both the Doctor and his wife are excellent healers; and have quite an extensive practice.

Lalls Rookh Cottage is occupied by Wr. Sprinkl'H.

practice.

Lalla Rookh Gottage is occupied by Mr. Saintel H. Crowell and family, Mrs. Obed Baker and daughter, Miss Lens Baker.

Bell Rook Oottage is occupied by Mr. Juran F. Bigslow, wife and family, also the camp-meeting veterans,

George W. Vaughn and wife. Mrs. Vaughn says she has always taken the Bannen since its very first The business at the hotels has been very fair during the past week. Among those registered are the fol-

The business at the hotels has been very fair during the past week. Among those registered are the following:

HOTEL ONSET.—Mr. and Mrs. A. Thompson, Miss M. Lillian Thompson, Mrs. M. L. Kingsley, Mr. N. B. shaw and wife, F. W. C. Buckley, F. C. Parker, F. Thompson, Brockton; U. S. Gotham and wife, Manchester, N. H.; L. D. Tousley, M. D., Philadelphia, Pa.; B. F. Donier. Concord, N. H.; G. W. Stetson, R. S. Randall, M. F. Dwyer. Medford: A. R. Daugheity, A. C. Harvey, Mrs. C. N. Mellen, Walter C. Taft, A. W. Teele, D. Koppman, C. B. Brainard, J. T. Stetson, H. H. Kinball, F. W. Cole. Boston; J. D. Foster and wife, W. E. Boyden, Sandwich; Chas. H. Howland, Plymouth; Simeon Butterfield, Chelsea; S. H. Austin and wife, Syracuse, N. Y.; G. H. Blair, Pittsburgh, Pa.; Dr. Julia A. Spaulding, Worcester; Mrs. Geo. W. Morrill, and son, Mr. F. F. Morrill, Amesbury; John Hibbard, Media, Pa.; John H. McElory, Pittsburgh, Pa.; C. L. Stoner, Allegheny City, Pa.; J. B. Clark, N. Y.; May H. Howard, N. C. Edgecombe, F. Gertrude Thwing, Hattle L. Chase, Bartlett M. Shaw, Jas. L. Ripley, M. L. Goodwin, Watertown, Mass.; George W. Wiggin, Franklin; Mrs. C. H. Dunham, Brockton.

HOTEL BROCKTON,—D. A. Sargent, Westboro'; S.

George W. Wiggin, Franklin; Mrs. O. H. Dunnam, Brockton.

Hotel Brockton.—D. A. Bargent, Westboro'; S. B. Ripley, North Easton; Charles L. Bates, Carver; N. T. Wilde, J. A. Parsons, Mrs. G. Coughlan, Wm. F. Russell, Wm. P. Spaulding, Boston; R. B. Blake, Wm. H. Douglass, Fall River; Wm. Eades, Plymouth; M. Blair, Wm. O. Carver, E. W. North, Brockton; H. L. Wilson, Watertown; R. F. Gardner, Nantucket, Glen Cove House.—S. P. Channell, Minneapolls, Minn.; C. A. Rice, Bedford, P. Q.; John W. Harris and wife, G. W. Show, Cambridgeport; E. Terry and wife, Los Angeles, Cal.; May H. Dadman, Mrs. A. M. White, George F. Richards, Wm. Noble and wife, Mrs. W. S. Butler, Miss. A. Folsom Butler, Miss. Rya M. Butler, Charles W. Adams, Boston; Miss Lizzle Butler, Marion, N. Y.; A. Troncoso, New York City; Shepard Kimberley, H. T. Davis, Marion, Mass.; George L. Cook, jr. Providence, R. I.

on, N. Y.; A. Troncoso New York City; Shepard Kimberley, H. T. Davis, Marion, Mass.; George L. Cook, ir. Providence, R. I.

WASHBURN HOUSE — William Gooch, Boston; Hon. Sidney Dean. Warren, R. I.; Hattie M. Judson, Annie R. Kirwin Mrs. S. S. Brown, Athol, Mass.; Mrs. R. W. Francis, Mrs. W. A. Emerson, W. Raymond Emerson, Reading; Miss E. F. Burdett, Arlington: Ida W. Cutler, Lexington; Miss H. T. Nye, Boston; H. R. Mason, Brockton; George Atwood and wife, Isaac H. Meserve, wife and child, Cyrus W. Ribley, Kingston, Mass.; Wm. A. Spurr and wife, Brockton; W. W. Gleason, M. D. Provincetown, Mass.; Col. F. J. Lippitt, Washington, D. C.; E. S. Wells and wife, Chelses; John Low. Chelses; J. M. Counell, E. B. Packard, Boston; il. W. Pools, Henry Shorey and wife, Taunton, Association Headquarters,—Mrs. R. L. Chase, M. W. Whittler, Mrs. F. Campbell, Mr. F. A. Gurney, wife and daughter, Mr. A. B. Blanchard and wife, Ethel Saunders, Helen Saunders, Mrs. A. L. Eldridge, Dr. and Mrs. Charles D. Ring, Edgar W. Emerson. Walter Howell, Mrs. S. S. Martin, Mrs. J. M. Grant, Alien W. Lewis, Wm. L. Law, wife and son, C. M. Brown, J. H. Stetson, Mrs. J. L. Barlow, Mr. E.V. Horton and wife, Mrs. Ms. H. Bennett, John R. Morse and wife, Mrs. B. H. Gifford, Mrs. E. A. Thompson, Wm. H. Wallis, Chas. H. Marble, Rev. R. H. Gardner, W. S. Sweet.

Ex-Mayor George Robbins and wife, of Fitchburg, are at the Robbins' New Cottage, also Dr. J. C. Bator, Mrs. E. J. Lazelle, Mrs. Haskell, Mrs. Carrie E. S. Twing.

Greenleaf Cottage, Mrs. A. A. Budington and wife, Mrs. E. J. Lazelle, Mrs. B. E. King, Clarence S.

Twing.
Greenleaf Cottage, Mrs. 8. E. King, Clarence 8. King, A. 8. Hayward, Wm. D. Crockett.
Harmony Lodge Cottage, Sisson and Mossier, healers, Mrs. Danforth, Philad lpbia; Mrs. Blanchard, Nepouset; Mrs. Mary A. Cox, Malden.
Central Cottage, Mrs. Woods and daughter, Mr. D. W. Eldridge and wife, Mr. John Logan and son.
South Cottage, Mrs. Lizzle A. Smith, Mrs. T. Howes, Mary A. Keyes.
Hallett Cottage, Capt. Benj. Hallett and wife, Mrs. Hannah 8. Crowley, Miss Clara J. Hallett, Miss Hattle Frost.

Habban S. Utowicy, ships comments.

Frost.

The Berry Cottage, Park street, Mrs. E. Gertrude
Berry, Mr. E. T. Johnson, Miss V. E. Emery, Miss
Aunic E. McAuley, George T. Albro.

Mrs. S. L. Crocker and son occupy their cottage on
Park street.

Sunday, July 17th, 1887. Sunday, July 17th, 1887.

THE POWER OF LOVE.

At Onset Saturday morning, July 16th, Miss M. T. Shelhamer addressed an attentive andlence upon the above subject. The speaker opened her discourse by reciting the story of a Russian nobleman, who, wishing to help an unfortunate fellow creature, of fered him an iron evg. with the assurance that it con-

places it in his bosom.

The speaker then followed the career of the two men, and depicted in foreible terms the experiences which each encountered. The arrogant, self-seeking man, undaunted by defeat and failure, undismayed by the obstacles that beset him, undeterred by the groans and cries of those he crowded from his path in his search for wealth, at length found himself upon the summit of that height he had set out to gain; but in the midst of his popularity and magnificence the angel of death came to smite him with its unrelenting hand. Then the world rolled away from him, the plaudits of those who had fawned upon him died upon his ear; he was alone, and in a barren country. the plaudits of those who had fawned upon him died upon his ear; he was alone, and in a barren country. The possessions he had owned were stripped from him, only a thin, scant covering remained, and faint, and feeble, and shivering with cold, the spirit stood aghast at its own poverty and woe.

Soon after this, the gentle brother who had accepted the angel's gift of love, and who, wearing that beautiful heart in his breast, had felt its power radiating out in blessing to his own life, as well as giving rest and peace to others was also called to enter the eternal

ful heart in his breast, had felt its power radiating out in blessing to his own life, as well as giving rest and peace to others, was also called to enter the eternal world. His had been a life of disappointment, of pain and sorrow, but in spite of blighted hopes and misapplied plans his spirit had known the peace of a tender, laithful, self sacrificing life that crowded no man, but that had only benefited and chered all who came within his reach. Drifting out into the spiritual country, the man found only sunshine and genial warmth, sweet, musical sounds, and signs of welcome. Delighted with his reception, the arisen soul started to explore the new country, and in doing so he approached one with bowed head and covered face, who mourned his miserable fate. Filled with compassion the gentle traveler touched the stranger, and bade him be of good cheer and to look upward for the light. Unveiling his face the mourner disclosed that of an erring brother, to the astonished eyes bent upon him, and sin that moment the bright angel who had bestowed the heart of love in earlier years, again stood before them. The lesson of life repeated to the brothers by that ministering spirit, proved at last that he who accepts the gift of love, dispensing of its beauty and bounty to the heart hungry and sad, lays up for himself treasures that are incorruptible and enduring. Sunday, July 17th, at 2:30 p M... Miss Shelhamer's guides delivered a lecture upon the subject." How to Develop Mediumship." Nothing short of an extended report could do justice to this discourse, which held the close attention of the large assembly from its opening to its close. The address abounded in practical advice and useful suggestions to those who desired to cultivate their medial powers, and at the tical advice and useful suggestions to those who desired to cultivate their medial powers, and at the same time appealed to the highest sense of honor and purity, in the discharge of their duty, of those who are already at work in the broad and open field of mediumable.

mediumship.
At the close of each of the above lectures, Edgar W. Emerson, the well knownmedium, gave a number of recognized tests, and Miss Jennie B. Hagan improvised several graceful poems upon subjects presented by the audience during the exercises of Sunday after-

The many friends of B. H. Bourne, Resident Agent at Onset Bay, will feel grateful for the information that the young man "Bourne" whose drowning was reported last week was not the son of this gentlemanly and faithful official.

OPENING WEEK AT ONSET.

To the Editor of the Banner of Light: One hot day and six cool ones soon passed away from the campers. People were coming and going every day, and the cars were well patronized and the the barges also that ran over the sand to South Wareham station. The bay is dotted all over with sail and row boats and occasionally a steam pipe projects. The sail boats were well patrouized three days in a week by the large audiences attending the Fact Meetings, at the close adjourning for an hour's sail or a tencent ride on the bay.

ings, at the close adjourning for an hour's sail or a tencent ride on the bay.

Each day has its pleasures here, and those, who know nothing about Ouset as a summer resort for Spiritualists need not try to guess, for no Yankee can hit it by a guess. Come and see and feel the cool breezes in a heated day.

Oharlis Sullivan sags every day Régar W. Emertion at d others report for secres of invisible friends a each Fact Meeting and Sunday lecturey both worlds meet here, and one seems about as real as the etter to those of us who know what we know a few in the country of the secretary of the country of the secretary of the secretary of the secretary of the country of the secretary o

Tor and by COLID & HICH.

ful in several of our large cities, and especially at the late convention in Cincinnati.

Saturday evening Mr. Wood gave the largest crowd I have yet seen here an exhibition of his Edison Fire Extinguisher, by suddenly extinguishing the fire when in full blaze in a small building erected for the purpose, and it was a complete success.

Sunday, the 17th, was a grand day, with double the audience of the week before; Jennie B. Hagan gave a grand discourse, also poems that need no comment.

Saturday forenoon and Sunday afternoon the delicate eloquence of Miss Shelhamer reached the hearts of many listeners.

WARREN CHASE.

FACTS MEETINGS.

The Facts Meetings commenced at Onset Wednesday afternoon, July 18th, under the direction of Mr. L. L. Whitlock, editor of Facts Magazine. These well-attended meetings are held every Wednesday, Thursday and Friday, at 2:30 F. M.

The Facts Convention will take place on the 27th and 28th of July, at which time pictures of the audience will be taken. It is especially requested that every medium and public worker should be present on that occasion.

Wednesday evening will be devoted to physical and test mediumship upon the platform in the light, interspersed with music.

Thursday evening a musical and literary entertainment, with test mediumship and a social promenade concert.

Rindge, N. H., Camp-Meeting. The woods and fields of Rindge were beautiful in verdure and blossom, this morning when Old Sol

broke the spell of slumber, ushering in a Sabbath fair to look upon, and laden with tidings of peace and

broke the spell of slumber, ushering in a Sabbath fair to look upon, and laden with tidings of peace and promise to the denizens of the camp. Nobly has Nature done her work here, and delightful the healing and rest to be found under the fragrant boughs of these grand old plues and lovely skies.

The conference meeting held this morning at 10:30 was highly enjoyable and well attended. Owing to the absence of President George A. Fuller, who has been speaking this afternoon at Harwich Camp Meeting, Mr. S. S. Goodwin consented to act as chairman, and ably presided. Mrs. L. W. Litch, of Boston, gave an invocation full of uplitting power, and later on gave some excellent fests, which were satisfactory in every sense. Miss Knox of Boston, another well-known medium, spoke sympathetically to those seeking the spiritual development of life and its grand possibilities. Mr. Goodwin gave some convincing and personal experiences concerning phenomena of Spiritualism. This gentleman has been generous and devoted to the interests of Spiritualism, and always speaks with honesty and earnesiness. Dr. C. T. Buffum sang with true inspiration and expression, and Mrs. Jeannette W. Crawford, of Boston, the well-known organist, contributed a voluntary of wonderful beauty, with artistic skill and feeling.

In the afternoon, owing to a heavy shower the services were held in "The Temple." Mrs. Abble N. Burnham, a favorite in this locality, was the speaker of the afternoon. This lady has spoken for us many times, and her return is always pleasantly anticipated. The necessity, certainty and progression of Spiritualism was dwelt upon by the speaker with eloquence and power, and the elevation of human standard, thought and action through its revelations of Divinity within. Mrs. Burnham reviewed the religious records of the past with those of the present, showing clearly the march of liberal thought and growing acceptance

within. Mrs. Burnham reviewed the religious records of the past with those of the present, showing clearly the march of liberal thought and growing acceptance of spirit-communion and counsel among the thinking and intelligent men and women of to-day. After a song by Dr. Buffum, Mrs. Burnham gave a brief test scance of an exceedingly satisfactory character. Many of those present received direct communication from departed friends and kin for the first time in their lives through the lips of a medium, and judging from their expressions of wonder and pleased surprise, seemed anxious for further revelations. The audiences to-day were very attentive, and evidently prepared to investigate, in a spirit of fairness, the truths and claims of Spiritualism.

investigate, in a spirit of fairness, the truths and claims of Spiritualism.

A pleasant surprise was held in store for those who lingered after the services closed. Dr. S. H. Frentiss, of Worcester, was taken possession of by a spirit, and an impromptu circle was at once formed. A beautiful and symbolical poem was given, an invocation of remarkable spiritual eloquence, and numerous tests correctly communicated. Dr. P. is generous with his mediumistic gifts, and has won esteem and kindly words from all here. While under control he gave some of the stockholders of the Rindge Association a prophetic reading of the future of this camp. He said the day was coming when the celebration of the founding of the camp would be marked with the triumph and seal of established success and prosperity. As the dootor's controls have always proved themselves honest and reliable in communication and advice, his words of encouragement have given fresh zest to the faithful hands having the interests of this spot to cherish and develop.

hungry mouths and weary eyes. No fault to be und This season. Mrs. S. S. Goodwin is a lady we all esteem and like Mrs. 6. 5. Government to keep with us.

Mrs. Howland has a large, well-furnished house, and welcomes her guests with a kindness of manner agreeable to the stranger. Mr. Howland intends to remain through the summer, which fact will please

his many friends here.

Mr. Clifton Fuller, of Dover, Mass., brother of Geo.

A. Fuller, comes this week for a short stay.

Mrs. Litch held a circle this afternoon at Howland

House.
A large party of Boston people is expected Saturday night.
Entertainments are being arranged and promise to

Entertainments are being arranged and promise to be original in style and attractive in talent.

Mrs. Abbie Ripley, a lady of generous heart and unselfish effort, is making her beautiful cottage more inviting than ever this season. "Dot," a wonderful pug dog, is making his first visit to his owner's country home and is a prime favorite. Mrs. Ripley has worked with unfaitering zeal for the success of the camp, and deserves all the good wishes so freely given her.

given her.

Next Sunday Mr. Geo. A. Fuller lectures.
Dr. Buffum is making a host of friends here. Mrs.

Abbie N. Burnham has been engaged for the 14th of August here, and will visit Peterboro to lecture and hold circles. She has sown the seeds of a good harvest in this part of the world.

GEORGIA DAVENFORT STEVENS. July 17th, 1887.

Lake Pleasant. [From Our Special Correspondent.]

The past week has been somewhat uneventful, all patiently waiting for "the good time coming" when the regular season shall commence—the first of August. The camp is growing quite rapidly, each incoming train bringing some one. The various committees are completing the arrangements for the session, and the grove as a whole is in the condition. In the early days of the movement there was quite and usually to large audiences. There is quite a grow-log sentiment here that a portion of the addresses should include philosophical, scientific and reform topics. If the platform is to be enlarged we trust it will be done judiciously and with a view to improve-ment.

The number of platform discriptions or tests that have been given here during the past years are computed by the thousand, and the demand for this phenomenal expression is just as great as ever. With a vast number who come here, no matter how fine the theory or how eloquent the language, it is the practical demonstration that counts. MOTES.

Mr. C. O. Poole, of New York City, was in town during the week. Mr. Poole is a veteran in the ranks, With his wite, Mrs. Hester M. Poole, he will visit Mrs. Brigham of Coleraine.

The Chenery Cottage, on Broadway, has been purchased and litted up for a Post office and telegraph office, and is now used for that purpose. This is a decided improvement upon previous localities.

Dr. C. L. George, of Auburn, N. Y., is stopping on the grounds at Palace Cottage. Dr. George was connected with the army during the late rebellion.

The seats at the auditorium have been newly painted. "Sunshine's Wigwam;" on Montague street, will have a Swiss front.

The front of Headquarters is now adorned with vines and flowers, the work of Mr. Novens, fiorist. Several of our citizens have been visiting at Onset Camp during the week.

Mrs. M. E. White, of Chicopee, is having her cottage remodeled and much improved.

The datholog Pavillon is being put in order for business.

A delegation from this camp recently visited the

ness.
A delegation from this camp recently visited the meeting at Harwich, "down on the Cape."
Mrs. Mi M. Durling is lat Dr. Jack's loottage. Mrs. Dwilag is a clair royant of remarkable perception.
Mrs. Georgie Kodrant and Master Raymond; for Boffalo, N. M. have arrived at Mr. White's bottage. "Warwick Dottage, or Broadway, is now open; June The many friends of Mr. A. W. Mason will be many friends of Mr. A. W. Mason will be

pleased to learn that he has considerably improved in health since he came to the camp. Conferences are now a prominent feature of the

Bluff.

Excelsior Cottage is now open, Mr. and Mrs. George
W. Seaman of Troy arriving on the 15th inst. Their
daughter, Mrs. Davis, is with them. These Trojans
are veteran campers at Lake Pleasant.
Mrs. Whitney, of Boston, is a recent arrival.
Mr. Avery Clapp and family have opened their

"Except Home."

"Forest Home."

Mrs. M. V. Llucoin, of Boston, arrived on Friday.

Mrs. Lincoin was one of the pioneers of Lake Pleasant.

Miss Jennie Rhind, of Boston, was in camp on Friday.

This gifted secress from "Bonnie Beotland"

day. This gitted secress from Bound Street, in will return soon.
"Summer Home," the fine Swiss cottage of Mr.
John W. Wheeler of Orange, on Montague street, is

John W. Wheeler of Claus, of the property of the invitation to come to Lake Pleasant is broad and liberal; don't forget that. The railroad fare is quite low, the hotel fare is abundant and nice.

Excursions to Mount Tobey will soon be in order. The Reception Committee is quite large. They are on duty at each incoming train.

Mr. Fales, the furniture man, has a large stock of potted plants and flowers frem which to select.

Dr. W. B. Mills of Baratoga will visit our camp.

Lake Pleasant, Mass., July 16th, 1887. J. M. Y.

Lookout Mountain.

Rev. Dr. Watson and George P. Colby arrived on Wednesday, the 6th inst., and the presence of the former was the signal for an event of much interest which was reported in the Chattanouga Daily Times of the 7th as follows:

mer was the signal for an event of much interest, which was reported in the Chattanouga Daily Times of the 7th as follows:

Yesterday George W. Kates, the Secretary of the Association, and Miss Zalda Brown, a prominent medium, were married by Rev. Dr. Watson, the President of the Southern Association of Spiritualists. The auditorium in which the ceremony was performed was beautifully decorated with evergreens and flowers, and Mendelssohn's Wedding March was rendered by Prof. Cassidy and Mrs. Cross.

The ceremony was exceedingly simple and unostentations. The bride was dressed in plain white mulle, with natural flowers, consisting of Marchails were conspicuous by their absence. The bride came in leaning on the arm of P. R. Albert, while Mr. Kates was accompanied by his old-time friend, A. O. Ladd.
Rev. Dr. Watson performed the ceremony, which was exceedingly brief. He said that they had assembled on an occasion the most important which can occur in the life of any one, for the purpose of solemnizing the marriage ceremony which shall join together these two persons, who had already been joined together in affection. He then repeated the formula: "Will you, George, take this woman to be your wedded wife, to love, honor and cherish her until death do you part?" The same question was then put to the bride, and, on receiving an affirmative answer, pronounced them, in the name of the universal spirit and the spirit-world, man and wife, and the ceremony was complete. Nothing could have been more simple. Dr. Watson declared his earnest conviction that those who are harmoniously mated in the marriage relation here continue such existence in the world of spirits.

Short addresses were made by Mrs. S. A. H. Talbot, W. J. Colville, P. R. Albert and A. C. Ladd. A reception was afterward held, at which many congratulations and presents were received.

Mr. and Mrs. Kates, at the termination of the campmeeting, will travel in the interest of the Spiritual Philosophy, holding meetings throughout the country. On Wednesday, the 7t

reviled him.
At the conclusion of Dr. Watson's address George

sion a prophetic reading of the future of this camp. He said the day was coming when the celebration of the founding of the camp would be marked with the triumph and seal of established success and prosperity. As the doctor's controls have always proved themselves honest and reliable in communication and advice, his words of encouragement have given fresh zest to the falthful bands having the interests of this spot to cherish and develop.

We are giad to see the mediums enter Rindge Camp with cheerful faces and a desire to keep the wheel turning.

Mr. George A. Fuller will arrive tomorrow night and do all in his power to promote the interests of the meetings. He is determined to make Rindge Camp and platform a spiritual success, feeling that the intelligent and progressive spirit influences assisting in the enterprise will float the group camp on the high tide of prosperity.

Mrs. Litch. Miss Knox, Dr. Prentist, Mrs. Goodnough, Mrs. Burnham and others are at the Howland House. Mr. and Mrs. 8. S. Goodwin, Mrs. Jeannette W. Crawford, Dr. O. T. Biffum and Mr. George A. Fuller stop at Ripley Cottage.

Genial Captain Nelson Woodbury is always sure of a cord-al greeting. He brings his charming wile and pretty children to his trim little cottage here soon for a two weeks' stay.

Mrs. Prentiss, an intelligent and agreeable lady, is expected here with her son Irving, and will stop at Howland House, where her husband has engaged to lound ring table moments of satisfaction and pleasure to hungry mouths and weary eyes. No fault to be found trins easien.

Mrs. S. S. Goodwin is a lady we all esteem and like two heavy with new to be a side of the plate of the plenomenta of table of the properior of the mention of the presence and nearness of the split friends of some of the presence and nearness of the split friends of some of the presence and nearness of the split friends of some of the presence and nearness of the split friends of some of the presence and nearness of the split friends of some of the presence and nearness of

Wachusett Mountain.

To the Editor of the Banner of Light: One of the most picturesque and attractive spots in Massachusetts is Wachusett Park, on the bank of the Lake and at the foot of the mountain, each bearing the same name. Here, annually, the Spiritualists of northern Worcester County convene, inviting the public generally, gratis, to unite with them in listening to some exponent of the Spiritual Philosophy, and witnessing some phase of its phenomena. Mr. John H. Stuart, of Rast Princeton, is the leading spirit of the enterprise.

enterprise.

J. Frank Baxter, as last year, was the speaker, and notwithstanding several local papers unaccountably announced the meeting to have occurred on the Sunday before, and although the set day was exceedingly dublous, yet when Mr. Baxter took the platform at 11 o'clock, last Sunday forencon, the 17th inst., every provided seat was filled and large numbers were standing. Mr. Baxter was accorded joyous welcome and without doubt made to feel at home, for he gave some of his best songs, a capital poem, and a replete, practical and thoughtful lecture—the right thing, too, in the right place. The subject was "What is Virtue? or Character vs. Reputation."

During the forencon the assembly had increased by hundreds, and at the beginning of the afternoon session every available spot of the auditorium, platform, and much of the ground for rods about the same, were secured. Mr. Baxter's lecture was short, pointed and masterly, on "Spiritualism, the Leader, as Opposed to Spiritualists who Would Lead." Never was Mr. Baxter ker known by any ef his auditors to have been more enthusiastic or to have so electrified his audience. In the midst of his remarks the expected rain came, and (from this point even to time of this writing) it fell coplously and incessantly. Still the people crowded or more stood without for over an hour under raised umbrelias, while many, of course, fled for shelter to neighboring buildings. Mr. Baxter's long and remarkable séance was the magnet. Spirit after spirit was not only aunounced, but detail of action, description and delineation constantly presented points of significance—indicative proof that spirits do exist because they do mailiest.

The exercises were all through at four o'clock, yet enterprise.
J. Frank Baxter, as last year, was the speaker, and

cause they do manifest.

The exercises were all through at four o'clock, yet for an hour after a great many remained spending the time in social converse and discussing the exercises of the day. WACHUSETT,

Queen City Park, Vt. To the Editor of the Banner of Light:

I wish to announce through the columns of your eye friendly journal that I shall be at Onset Bay the last week in July with the same style of ticket for sale that thave had for the last three years, viz., from Onset via Lake Pleasant to Queen City Park, Burlington, and return, for \$5.00; and that I shall also have two cheap excursions from Lake Pleasant to Burlington Camp-Meeting—one on the 8th of August and the other on the 29th—at the very low price of \$3.00 for the round trin. good for one week.

trip, good for one week.

These cheap excursions put it in the power of almost These cheap excursions put it in the power of almost any one to take the very delightful trip from Lake Pleasant to Queen Oity Park and return for an almost nominal som, and I hope the friends and lovers of our cause will take advantage of this arrangement, to come in large numbers to visit our beautiful Park—as these very reasonable tickets enable them to visit three camps for almost the usual cost of attending one.

We have made many improvements at Queen City Park since last year, and visitors will find excellent accommodation at the new hotel and in cottages for all who desire to come.

E. A. BRITH, M. D.,

Pres. Queen City Park Spiritualist Association.

Brandon, Fr., July 16th; 1887.

Haslott Park, Mich.

By reference to the official notice on our six page.

It will be seen that the forthcoming camp mouths to be held at this "popular restrict him as he sopt site will present eloquent speakers" for the Sinday services, which popular to be varied that full of interest, are the will be presented to be varied to be a supplementable to be a suppl



SKIN TORTURES OF A LIFETIME INSTANTLY relieved by a warm bath with Cutrcura SOAP, a real skin Beautifier, and a single application of Cutrcura, the

This repeated daily, with two or three doses of CUTICURA RESOLVENT, the New Blood Purifier, to keep the bloed cool, the perspiration pure and unirritating, the bowels open, the liver and kidneys active, will speedily cure. Eczema, tetter, ringworm, psoriasis, lichen, pruritus, scald head, dandruff, and every species of torturing, disfiguring, itching, scaly and pimply diseases of the skin and scalp, with loss of hair, when physicians and all known remedies fall.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c., RESOLVENT, \$1. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

8and for "How to Cure Skin Diseases."

PIMPLES, blackheads, chapped and oily skin prevented by Cuticusa Medicated Soap.

Parkland, Pa.

J. W. Fletcher delivered an address before the Parkland Camp on Sunday, July 17th. The following is a report from the Philadelphia Record, a paper never-to any extent-favorable to the cause:

SPIRITUALISM DEFENDED. A Criticism from Parkland on the Seybert Commis-

A Criticism from Parkland on the Seybert Commission's Report.

Ten thousand people, Spiritualists and curious visitors at Parkland yesterday afternoon, sweltered in the big hall in which the Parkland Summer Colony holds its meetings, while J. W. Fletcher, the Boston medium, talked about the report of the Seybert Commission to the University of Pennsylvania on Spiritualism. Mr. Fletcher began by announcing that he did not purpose to be at all personal in his talk, but proposed to say something of the proper manner in which the subject of Spiritualism should be investigated. He said:

In religion, Spiritualism is another and a new step in the direction to which all religion tends. Scientifically it presents a new phenomenon to be investigated. It is the greatest reformer of all reformers, and is neither wholly religious nor wholly scientific. All Christian religions are based upon faith: the belief in things not seen and not fully understood. The preachers and the priests ask that certain undefined and unfathomable things shall be accepted. Without faith all religion fails. So, then, in the investigation of Spiritualism, those things which are matters of experience, matters of act, but not always clear to the human understanding, should be accepted on My should the Seybert Commission make a test for

the numan understanding, and the support of faith.

Why should the Seybert Commission make a test for Spiritualism which they will not insist upon in Methodism or Presbyterianism or Catholicism?

As well insist upon a mathematical demonstration of the doctrine of transubstantiation, as to demand such for the individually experienced phenomena of Spiritualism.

of the doctrine of transubstantiation, as to demand such for the individually experienced phenomena of Spiritualism.

Mr. Seybert left his money to establish a chair where the principles of Spiritualism should be understandingly investigated, but no such use has been made of his money. Instead they have appointed a commission composed of men who don't believe in Spiritualism and who know nothing about it.

Why not appoint a commission of men who know nothing about chemistry to investigate the subject of chemistry, who could witness ail sorts of wonderful experiments, and who, when they had concluded their work, would be more puzzled than when they started? No doctor or minister could ever give an unprejudiced opinion of Spiritualism, for to pronounce in its favor would be to knock down all their own theories and abolish their trades. There would be no hell to scare the people, and health would come to all.

The Commission, Mr. Fletcher said, should have been composed of at least half Spiritualists. He did not question the honesty of the Commission, but he knew that it was a prejudiced body. The investigation should not have sought to find out how the phenomena of Spiritualism could have been brought about, but should rather have sought to discover, if possible, how they were brought about.

Pittsburgh, Pa.

To the Editor of the Banner of Light : Mrs. R. Shepard Lillie favored us with a flying visit this week, giving a parlor lecture at the residence of one of our earnest workers on subjects furnished by the audience, which, in the present case, were "Spiritualism; What has it Done?" "After Death, What?" and "Re-incarnation." These subjects were skillfully handled by her guides as usual, and highly pleased handled by her guides as usual, and highly pleased her auditors. The subject for an improvised poem was, "Our Loved Ones Gon e Before." The improvisation was truly wonderful, and elicited unqualified approval from those present. Mrs. Lillie left here July 14th for Titusville, where she remains a short time; from thence she goes to Cleveland, O.

The Pittsburgh Society of Spiritualists has made arrangements with several prominent speakers for the fall months, and every indication points to a successful assessment with a reason with high reason.

dessful season; as there are many wishing to enroll their names when the meetings commence in Septem

Materializing and test mediums would find profitable employment here in the future. O. P. M. July 14th, 1887.

Harwich Port Camp.

The twenty-first annual camp-meeting of the Cape Cod Spiritualists and Liberalists organized on the morning of July 17th, at ten o'clock, at Ocean Grove, Harwich Port. The officers chosen for the ensuing year are: President, Dr. H. B. Storer, of Boston; Score-

year are: President, Dr. H. B. Storer, of Boston; Secretary, Mrs. Bangs-Nickerson; Treasurer, Mrs. L. C. Howes.
Dr. Storer occupied the platform in the forencon, giving great satisfaction. His remarks were followed by reading by Mrs. Jennie K. D. Conant, of Boston.
The meeting at two o'clock was addressed by Geo. A. Fuller, of Dover, Mass., who gave a practical discourse on the subject, "Fulfilling of the Law." Mrs. Bruce, of Boston, followed with tests from the platform.

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.

Attleboro, Mass .- A correspondent writes July 16th: "At a regular meeting of the First Spiritualist Society of Attleboro, the following officers were elected for the present term: President, Benj, F. Boomer; Vice-President, James H. Handy; Secretary and Treasurer, Abble F. Thompson."

Newburyport, Mass .- Capt. Churchill, of the tug Henry Chapel, expects to leave for Sunapee Lake about the first of August, to remain with his family during the camp-meeting season. The captain is well known among the spiritual campers.

EXAMINATIONS for Disease, or General Advice given in writing, by J.W. FLETCHER, 6Beacon street. Boston.

Spiritualist Meetings in Brooklyn. Conservatory Hall, corner Fulton Street and Bedford Avenue.—Services every Sunday at 11 A.M. and 78 P.M.

Fraternity Hooms, corner Hedford Avance and South Second Street, Services war, Sunday at 7% P.M. Ohldren's Lyceum at 8 P.M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 P.M.

month at 6 P.M.

Avon Hail, Bedford Avonue and Hailey Street.

—Mr. John Slater holds meetings on Sundays at 5 P.M. and 8 P.M. sharp.

Spiritualist Meetings in New York. Spencer Hall, 114 West 14th Street.—The Foo-ple's: Spiritual, Meeting every Sunday at 34 F. M. and Thursday afternoon at 8 o'clock. Frank W. Jones, Uonducter.

Adelphi Hall, corner of 52d Street and 7th.

Avenue Sarvice very Sunday at 11 A.M. and 7th.

Conforme every Sunday at 21, F.M. Admission free to each
meeting.

meeting.

ST. LOUISE, M.O. The First Association of Spiritualists meets at 34 f. act every Sunday in Brandt's Hall, south-west cornar of Franklin Avenue and Mints street. Friends of the cause invited to attend; and correspondence solicited from a meetic and improper H. W. Fay, Preddent, No. 700 Secution Broadway. Indeed, Low, Cor, there, No. 162 Morth like street, H. Loois, this.

The trace of the Corner of the Corner of the Morth like street, H. Loois, this.

The trace of the Corner of the Corner of the Morth like street, H. Loois, this waster a venue and and street, the Corner of t