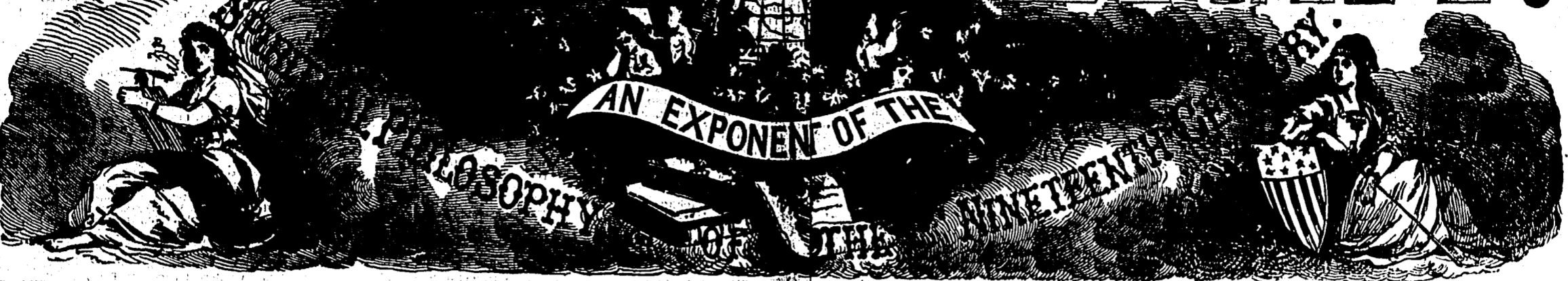


BANNER OF LIGHT.



VOL. LXI.

GOLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, JULY 30, 1887.

\$3.00 Per Annum,
Postage Free.

NO. 20.

TABLE OF CONTENTS.

FIRST PAGE.—Original Essay: Man's Responsibilities. Turn the Tables. Dr. Joshee of India. Literary Department: An Artist's Story.

SECOND PAGE.—Southern Michigan, Spiritual Phenomena: Remarkable Spiritual Manifestations. A Pleasant Letter from a Ready Writer. Poetry: Re-Union on Earth. Letter from Walter Howell. Summer Camp-Meeting: Hasket Park, Mich. J. J. Morse on the Pacific Coast.

THIRD PAGE.—Poetry: Ruth. Banner Correspondence: Letters from New York, Massachusetts, Connecticut, California, Oregon, and Pennsylvania. Dr. T. A. Bland at Onset, etc.

FOURTH PAGE.—A Hebrew View of Christ. No Sunday Laws. Decree of Jennie Collins. Spirit-Telegraphy, etc.

FIFTH PAGE.—The Cincinnati War Fund. Spiritualist Camp-Meeting. All Sorts of Pamphlets. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—Misses Department: Investigation Questions and Answers: Spirit Messages given through the Mediumship of Miss M. T. Shephard. England in India.

SEVENTH PAGE.—From Western Pennsylvania. July Magazines. Obituary Notices. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Onset Bay Camp. Lake Pleasant. Look-out Mountain, etc.

Original Essay.

MAN'S RESPONSIBILITIES.

BY JOSEPH WOOD.

PART I.

All human beings have imposed upon them certain responsibilities, which embrace duties to themselves, to their fellows, and we may add, even to the animal creation.

We leave out the idea of any responsibility to a Supreme or Divine Power, for of that each heart must be its own dictator and mover; for true veneration and proper adoration are not the product and result of conscientious duty so much as the outflow and outcropping of a sentiment of just obligation and the grateful tribute of responsive worship from the lower to the higher.

It is not supposed or determined that a human being has responsibilities which it must meet during infancy; and the exemption may even run through the years of youth. It may be a fair assumption that they begin when the mind goes out beyond itself in intellectual intercourse with others, and is capable of reasoning from cause to effect; when the exercise of thought, which is the active principle of mental life and the procuring agent of words and deeds, produces or causes the consciousness of a natural existence and of moral relations and responsibilities. Yet there is a responsibility in the young which must be recognized in filial obedience and fraternal love, and this, we may say, is the germ that in the deep affections of the soul exhibits its fruit in time in the different relations of life. This is the talent not buried in the earth nor hidden in a napkin, which if devoted to its legitimate use increases in manifold interest and enlarges its intrinsic worth.

Just here we may anticipate what we may hereafter dilate more fully upon, and say that, as to the periods of infancy and youth, a heavy responsibility rests upon parents and guardians in reference to the discipline and culture of the young mind in view of the not far distant assumption of its own responsibility.

If we settle the point that man has great responsibilities, which he is bound to respect, then are we to find out and determine what they are, what they effect, and how they affect his life relatively to himself and his fellow-men. Nor do we stop here, for we cannot ignore the fact that, as we are immortal beings, our responsibilities are deeply interwoven into our spiritual life here, and reach out into the life continued. To determine the number and the character of our responsibilities, the first effort must be, on our part, to know ourselves, and this, the beginning of wisdom, is a labor of rigid inquiry and investigation, not as to how we have been made, but what we are when made.

That is the question, that is the subject of deep and vital concern. Taking it for granted that man's dual nature, material and immaterial, physical and spiritual, mortal and immortal, is a settled sentiment—a foregone conclusion with the majority of mankind—we are to inquire what these characteristics are, as to each condition, and what they are relatively to the one to the other. The human or physical entity is well known, for science has disclosed its parts, their uses, influences, and effects. Mental science, or metaphysics, and moral science have also had their exemplification in the discovery of the intellectual faculties or attributes, and the sentiments or emotions which influence or actuate man's words, acts or conduct.

If, then, man is conscious of a material or physical existence and a moral nature; how can he escape the conviction of a spiritual one? For while he has evidence of personal identity or individuality in whatever he manifests in his physical action, and which may be attributed simply and solely to sense, he is still forced to look interiorly to something that has the power and capacity of thought, which is the action of the mind or the force and motion of the spiritual entity. Has the science of metaphysics or psychology, or any physiological examination or test, shown us what this interior nature is, and what responsibilities we shall find in its development or non-development, and equally so in the wrong development of our internal natural faculties and their functions? There is an outside, and an inside; there is growth and outgrowth, and we are not allowed to assume any exemption from responsibility.

of internal action, and of external effects and their consequences.

Then, where shall we expect to find the basis of man's responsibilities? Are they in the physical manifestations of his genius, his skill, power and talents of various kinds? In the machinery of his organism, which exerts itself in his human activities? Or are they not, then, first of all, in the sources and fountains of his internal nature, discoverable in the propelling or impelling laws of his being? Has it not been demonstrated long ago that the human system is endowed, moved, controlled and governed by numerous duplicate faculties? and so we are compelled to examine this question of responsibility by the sciences which have disclosed the fact.

Man may justly be called a creature of circumstances, a creature of conditions, and these are internal as well as external; and the question of his responsibility is one to be considered in the light of strict justice to him, as a free and responsible agent in the exercise of his powers of thought and action. That he is controlled by innate forces and influences no one will deny, and as they are a part of his nature and impose upon him certain activities, experienced in his affectional or emotional attributes, and developed in his outward life, it is a nice point to determine how far he is liable for his words and actions, and as to the line or limit of his responsibilities.

It is held that reason, a faculty of intellectual power, supplies the place of the instinct in other forms of animal life, or is its equivalent, as an existence, but superior in demonstrative ability, in that it determines the character of thought or the mind, and decides as to the proper action of the moral nature in relation to the uses and abuses of everything connected with human life. But may not reason err from weakness or wrong direction? May not her power be limited to the degrees of intellectual knowledge or her perceptive acquisitions? May she not greatly err if affected by some abnormal condition? We know such cases to have been. We shall doubtless have occasion to speak of reason and her relationship to consciousness, and will now proceed in the investigation of our subject upon the conceded fact that the seat and source of all intellectual or intelligent capacity, all mental activity, all moral incentives and executives, natural propensities and predispositions, have their magnetic power, force and motion, in the organic structure of the brain.

Then, first of all, has not every human being a love of life? It is not so much the dread of death or fear of annihilation that makes man cling to life. There are unquestionably different degrees of tenacity in different individuals with which they desire to live and hold on to life. There is something more in it than the bare privilege of existence. It is Nature's great prerogative, giving man an identity, a personality, with hopes realized in enjoyment, and the presentation of immortality. We are under obligations to value life and its privileges highly, not only for its uses here on earth, but as a boon that extends in its realities to all eternity. Then our responsibilities are equal to its beneficent designs, and we should not only love life, but adorn it and make the best use of it. It is ours to cultivate, improve, and to enjoy in all its surroundings, and in no wise to mar or destroy; to do which would violate a trust imposed upon us by the Great Supreme, and destroy, for a time at least, the harmony of Nature's beautifully divine economy.

Is there not, then, a great responsibility, and hence a duty to cherish his innate love of life, and in the light of spiritual illumination and the force of spiritual truth for man to make himself, in word and deed, worthy of the life here and capable of its full and more perfect enjoyment in its continuity? This is man's duty by the imposition of his responsibilities.

The innate love of life may be considered a very selfish propensity, but it is nature's law of wisdom, and not to be denounced. Still more of that apparent selfishness is indicated in the fact that the physical organism is so constructed that, for the purpose of continued existence, we must provide subsistence for it, and here comes in the natural requisition for food. The duty is therefore imposed upon us to seek and secure the aliment necessary and proper for the animal life, and not to shirk the responsibility of self-preservation. Though the preservation of life is a paramount duty, there is no toleration or justification for stealing, or committing wrongs against man to that end. We are to be honest in the matter of acquisition for the preservation of life.

While we have these selfish propensities looking simply to existence, we have others that are contributory to life in various modes and degrees of sensibility. There are those that tend to frugality, prudence, cautiousness, lofty aspiration, love of fame, self-respect, sense of honor, decision, truth, and indeed to every virtuous sentiment, and honest and just impulse. All these are to be cherished and cultivated, to their highest power of activity. But still we have other propensities, for in the social relations of life we exhibit a proneness to fierce competition—violent temper; we are disposed to do battle with men and measures, to delight in opposition, and we have also that which, when provoked, is vindictive, malignant, revengeful, and even murderous. These organic dispositions and tendencies should be discovered early in life and subjected to the severest discipline; for, like weeds, they may require to be cut away altogether, or by pruning and proper culture rendered subservient to the best results.

Perhaps the strongest and most conspicuous of these active faculties are yet to be displayed

to view. The love of life, prolong it to ourselves, is not any stronger in its power nor more determined in its ability than that which may be denominated love-nature, or the propensity for a union of the sexes. This is nature's law. This passion developed early in life, and perhaps it involves more and greater responsibility than the outgrowth or outcropping of any other propensity. Its responsibility is of more than ordinary weight and measure when we realize that, while it exerts itself in the legitimate channels of duty, there are important good results impending, but much more resultant in evil if the desire is perverted. Properly restrained, properly directed and carried to its ultimate it scotches other strong inclinations, desires and emotions, which find their fruition in the conjugal relation—loves for children, loves for home, loves for friends. We have a right to say that the laws of proper generation are, in their nature and results, of immense importance not only to individuals, but to society, or to mankind en masse. Then, in view of a significant and self-evident fact, how necessary it is that a knowledge of ourselves should be attained in early life, and the responsibilities incident to this feature of our nature fully realized. The laws of health impose upon us an accountability and duty to ourselves in this view of our subject, and may even go out and into our social relations, for the penalties of impurity may be inflicted beyond our own personality.

Turn the Tables.

How would it do, now, to have a change of programme, and place some of the D. D.s and ministers without the big D.s on the stand to be questioned and outlived? Let the catechists be outlived. It is time to be laughably noticeable that those who have taken upon themselves to forbid men and women to carry the gospel to the heathen and who are trying to remove the Andover professors on account of their second probation views, keep perfectly silent about their own. To be sure, the preacher in the D.D. meeting last fall said before a large audience that he believed that immense numbers of the Indians would be saved; but he gave no reason for his belief. It would be a good thing if the home secretary of the American Board of Missions would announce about the best of the best of the heathen in the next world. Of course he must know exactly all that is going on for he seems to think that the Andover professors are not at all.

What would be the result, if, on a certain Sunday, the churches should request their pastors to stand up boldly and tell their people what becomes of the one hundred thousand souls who are being lost by the heathen without a knowledge of Christ? Let them frankly and truly give the reasons they entertain and sometimes whisper to each other. By the way, some of these whispered confessions leak out occasionally, and there are some ministers to-day who speak one thing and believe another. It is not improbable that the home secretary himself might have to forego the privilege of taking the gospel to the heathen, if he would be consistent with his judgment of others, for he also hopes that multitudes of those who have never heard the gospel will be saved, although he has no reason to give for his hope. The Andover professors, and many of those who have offered themselves to the A. B. C. F. M., and been refused, believe that immense numbers of the heathen will be saved, and give as a reason for their belief the hope of future probation. Others of the old school believe the same, and when they give reasons for their action, and we merely say that upon his return to India he should lose his partner.

The Philadelphia Ledger thus records the sorrowful event:

"Less than a year from the day when the first Hindu woman awarded a degree in medicine received her diploma at the Women's Medical College in Philadelphia, the announcement comes of her death in Poona, India, on February 28th. Her disease was phthisis, developed on the voyage from New York to India. Dr. Joshee had been appointed Resident Physician of the great Albert Edward Hospital of Bombay, in Bombay, and at the time of her death was on her way thither, accompanied by her husband. She was not yet twenty-three years old, born near Bombay, March 31st, 1863, and married more than ten years ago. She was a distinguished student, mastering with ease the instruction in a foreign tongue, and when she graduated on March 11th, of last year, it was generally recognized that her return to her native land was the opening of a great and new era for women in India. By observing the peculiar ceremonial of her religion in diet, etc., she had not lost caste during her residence in this country, and was, therefore, able to return to India, to maintain relations with the high in rank, as well as in prejudice, among Hindu ladies. Although her professional career has been cut off at the beginning of its usefulness, the influence of her example, the enterprise that led that tiny creature to seek a medical education so many thousands of miles away from her home, the success and dignities won, will not be lost upon the women of India. Lady Dufferin, whose energies have been directed, as the wife of the English Viceroy, to obtain women physicians for India, will not suffer the memory of Dr. Joshee to pass unnoticed."—The Freeman.

It is said that an ingenious German has discovered that one can talk more easily through a telephone, and even converse in whispers, by making a funnel of thick manilla paper about sixteen inches long and from his left nostril, wide in the mouth, and placing the smaller end over the opening of the receiver.

Dr. Joshee, of India.

Our members will well remember our Vice-President, Gopal Vinyas Joshee, of India, who spent some months with us in Philadelphia, and who, at our meetings and spoke acceptably for peace.

We write in tender sympathy for him in the loss he has sustained, in the death of his accomplished and agreeable wife.

He impressed us with his advanced views of true religion and his thorough peace convictions, and we sorely regret that upon his return to India he should lose his partner.

The Philadelphia Ledger thus records the sorrowful event:

"Less than a year from the day when the first Hindu woman awarded a degree in medicine received her diploma at the Women's Medical College in Philadelphia, the announcement comes of her death in Poona, India, on February 28th. Her disease was phthisis, developed on the voyage from New York to India. Dr. Joshee had been appointed Resident Physician of the great Albert Edward Hospital of Bombay, in Bombay, and at the time of her death was on her way thither, accompanied by her husband. She was not yet twenty-three years old, born near Bombay, March 31st, 1863, and married more than ten years ago. She was a distinguished student, mastering with ease the instruction in a foreign tongue, and when she graduated on March 11th, of last year, it was generally recognized that her return to her native land was the opening of a great and new era for women in India. By observing the peculiar ceremonial of her religion in diet, etc., she had not lost caste during her residence in this country, and was, therefore, able to return to India, to maintain relations with the high in rank, as well as in prejudice, among Hindu ladies. Although her professional career has been cut off at the beginning of its usefulness, the influence of her example, the enterprise that led that tiny creature to seek a medical education so many thousands of miles away from her home, the success and dignities won, will not be lost upon the women of India. Lady Dufferin, whose energies have been directed, as the wife of the English Viceroy, to obtain women physicians for India, will not suffer the memory of Dr. Joshee to pass unnoticed."—The Freeman.

It is said that an ingenious German has discovered that one can talk more easily through a telephone, and even converse in whispers, by making a funnel of thick manilla paper about sixteen inches long and from his left nostril, wide in the mouth, and placing the smaller end over the opening of the receiver.

Literary Department.

AN ARTIST'S STORY.

Written Expressly for the Banner of Light

BY

JOHN WILLIAM FLETCHER.

CHAPTER II.

It Was Not a Dream.

Thus fortified he laid himself down to sleep, and a smile of satisfaction lingered around his handsome mouth.

He had a very positive impression that his unearthly visitor would appear as before, and as no harm had as yet resulted from her previous appearances, but the uncanny feeling which still lingered, he felt he had little to fear.

The haggard features of the phantom were so firmly stamped on his mind that he would recognize it, or the slightest changes in it, anywhere.

He began to have a strange fascination for the whole affair, a feeling quite at variance with all his preconceived ideas of ghosts and midnight appearances, and he resolved not to be disconcerted by anything that should occur.

Being rather in need of sleep from his loss of it during the two previous nights, he soon forgot everything, and slept soundly.

It might have been two hours later, when a sudden chill passed over him, as cold fingers touched his forehead.

Instantly he was awake, but by a tremendous effort of will he lay perfectly still, and slowly opened his eyes; the light had been then removed from his brow, and he saw the tall woman glide toward the window. Necessarily the artist drew forth the package from under the pillow, and seizing a crayon, took one long look at the face and figure, then set to work with all the rapidity and accuracy of which he was so great a master. The moon had just passed from under a cloud, and its clear light flooded that portion of the room. She stood as on previous nights, holding the curtain aside, and the light shone on her face, and distinctly visible the same sinister expression, in which the figure was clad. Every line of the haggard face, every movement of the thin gaunt body, was as plainly seen as if by day. She appeared more intensely engrossed than usual with the rocks below, and the seconds flew into minutes, and the ominous stillness of the quaint old chamber, broken only by the delicate touches of the flying crayon, made it seem like the tomb of some departed spirit into which the recording angel had descended. And truly enough the artist was a recording angel. His hand was steady, his touch firm, delicate and rapid, his eyes gleamed with a fire that would have surprised his most ardent admirers. The painting of Prometheus could scarcely have been more exciting than was the sketching of this full-length portrait.

He was just congratulating himself upon having completed the outlines, so that he could easily fill it in from memory, when she turned toward the bed, with a look of abject terror upon her ashen face, and, raising both arms high in the air, vanished; not up, nor yet out of the window, but with a forward motion, as if about to fall flat upon her face, faded into space. A cool breeze passed over the artist, as if the door of the tomb had been suddenly opened, and a terror stole into his veins that seemed to chill him through and through. He sat staring at the window with a fixed gaze, as if expecting the return of his visitor; nor did he sleep again, but remained where he was, thinking wonderingly upon all that had been seen and said, until the night faded into the gray light of the morning, and another day was born. He slowly dragged himself from the bed like one suddenly grown old. He started at his own image reflected in the mirror, and sat down determined to finish from memory the sketch of the night. He worked steadily, unmindful of the tinkling breakfast bell and a light rap upon his door.

It might have been eleven o'clock, when, with a louder and more determined rap, a servant came to inquire if he was ill, and was much surprised to see the artist sitting en dishabille, busily at work.

"Sir Charles presents his compliments," said the man, "and wishes to ask if Mr. Manning is ill, or if he will drive to the Abbey."

The artist started like one awakened from a dream.

"Oh! I say, tell Sir Charles I'll be down in half-an-hour. I quite forgot myself. Bring my tea and toast here, and I'll take my bath and dress while you are getting them."

The servant departed. Putting a few finishing touches to his work, the artist took a final glance at it. It was to his satisfaction, and, carefully rolling it up, he put it in his coat-pocket. Shortly after this he took his place in the drag, and did his best in making himself agreeable to the fair visitors. But there was a forced gaiety in all that he said and did; and when for a moment his face was in repose, and could plainly see that there was something weighing heavily upon his mind—something beyond bodily weariness. It was so hard to reconcile the events of the day with the countenances of the night, and it was not strange that, in the full sunlight and jolly human company, he found himself disbelieving his own senses; half convinced that he was the subject of some strange delusion. At one moment he would resolve to go to town and see his doctor; at the next, he

thought of quitting Raglan Court altogether and going to Switzerland, where already some members of his family were sojourning at Lausanne; but each thought was rejected by the strange fascination of that fatality which often weaves a web for our own destruction. It was not until after luncheon, and he had gone with Sir Charles to the stables to admire his recent purchase of an American trotter, that he thought himself that the proper person to relate his strange experiences to was Sir Charles himself. But just how to do it he could not decide. To say to a man: "You live in a haunted house"; or, "At night, when I'm sleeping, the ghost of a woman stands at my window, laughing and shrieking at me," was running the risk of being laughed at and condemned as insane—an odium which few Englishmen care to encounter. He might, it is true, ask for another apartment; for, judging from Sir Charles's words and manner when speaking of the room, he could accuse him of putting him in a place known to be haunted; but, again, he knew that the house was already over-crowded, and that such an accusation could only tend to reveal his own weakness. He had thrown out a few hints to the other guests, but they had failed to receive any response; and each had, in turn, expressed himself as never having enjoyed the days better, nor rested more peacefully at night. He, seemingly, was the only one who had been singled out for this special visitation.

Sir Charles was expatiating upon the beauty of his purchase. There was that look of complete satisfaction on his face which rich men are wont to wear when they feel that their money has secured for them the best the earth affords, thus raising them above their fellow-men.

"It's a great country, don't you know; really remarkable in some of its products. They raise a great deal of grain, cattle, and that sort of thing. I don't imagine they have much social life there, for the women always dress so decently loud, and talk about their opinions. And the men! Well, I never found one yet who knew anything but business." And he patted his American horse in a patronizing sort of way, as if the beast ought to have been grateful to him for having reclaimed her from such common associations.

To all this, Manning was answering in a very absent manner. His eyes were wandering from the horse to its owner, and then afar out toward the distant mountains, over which the deep blue summer heat seemed to hang like a misty veil. Now and again he would nervously put his hand in the pocket where he reposed the portrait of the night, for his eyes saw not the things he looked upon, but rather the gaunt old woman, with her sunken eyes, dishevelled hair and still, flowing robe.

"By the way, Sir Charles," he said, taking a long breath and tugging away at his blonde moustache, "are there any haunted ruins around here? Any spot we might visit at midnight when graveyards yawn, and all that kind of thing? I am mighty anxious to try a hand at something of the kind, and see some ancient splinter return from the 'vasty deep' if the rest of the party would," and he laughed in a forced way. Sir Charles started, visibly affected by the question, and moved hastily toward the trees at the edge of the park, as if fearful that some of the men about should hear the reply, as they had doubtless heard the question. Even upon reaching this shaded spot he stopped, as if thinking intently, and then asked quizzically, "Why, you don't believe in that sort of thing, do you? Those are old women's stories, well enough to tell the children and to frighten the servants with."

"I believe nothing save what I see, and that I know to be true," replied Manning decidedly. "If they be the tales of old women, I have none the less curiosity to stand in some spot where something of this kind may be seen. Is there such a spot that you know of?"

"My dear Manning, you look pale. You are tired. I beg you let us disambig this subject altogether," said Sir Charles, somewhat more sternly than was required.

Manning held the portrait in his hand, and apparently without noticing his host's manner opened it leisurely. Then, as twice before, looking Sir Charles squarely in the face, placed it in his hand, saying:

"Could you tell me whose face this is?" "Been making a sketch?" queried Sir Charles, as he fitted his eyeglasses carefully to his nose. "Is it the picture of—of—My God! Where did you get this?" and his own face turned white.

"I repeat my question"—his perfectly calm tones belying the excitement within—"do you know her?"

"Do I know that face? Why do you ask me? How should I?"

"It is not a very pretty face," admitted the artist, with a weak attempt at a laugh; "do you think it is?"

There was a silence of perhaps a minute. Sir Charles made no reply. He seemed like a man

mons on June 19th, 1883, in Defense of Compulsory Vaccination. By WM. WHITE, Esq.
Paper. Price 50 cents.
For sale by COLBY & RICH.

TO BOOK PURCHASERS.
Colby & Rich, Publishers and Bookellers, 9 Bowdoin street, Boston, Mass., keep for sale a complete assortment of SPIRITUAL, PROGRESSIVE, INFORMATIONAL AND MISCELLANEOUS BOOKS, at Wholesale 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 by 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 can submit as the fractional part of a dollar in postage stamps—ones and twos preferred. Postage stamps in quantities of more than one dollar will not be accepted. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.
Catalogue 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 important personal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.
We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable and communications must be forwarded to the publisher or to the editor. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires 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 BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, JULY 30, 1887.

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

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

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

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER.
LUTHER COLBY, EDITOR.
JOHN W. DAY, ASSISTANT EDITOR.

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

Before the dawning light of Truth, Creeds tremble, ignorance dies, Error decays, and Humanity rises to its proper sphere of knowledge.—Spirit-John Pierpont.

A Hebrew View of Christ.

Rev. Dr. Mendes, a distinguished Hebrew Rabbi of New York, recently preached in one of the synagogues of that city on the subject of "Christ before Pilate," the same which is now strikingly illustrated before the public by the great picture of Munkacsy, the famous Hungarian painter. Transporting his hearers to those days, he referred to the Hebrews groaning under Roman oppression, the masses ripe for revolt, and all longing for Messiah to rescue them. Dividing in their religion, austere Essenes confronting careless Sadducees, hypocritical Pharisees and nobly earnest Pharisees side by side, in the midst of this political, religious and social disquiet appeared the Nazarene. In relation to the term Pharisee the preacher remarked that it is untruthful and scandalous to use it in only a bad sense. Must a man, he inquired, be sly, grasping and mean because he is a Jesuit? Or a sensualist because he is a Mahometan? The Rabbits of the Jews themselves have those who, in those very days, were no more Pharisees than those other people were Christians who burned each other not so long ago, or those who to day hate where their religion says love, and who watch one another with the watchfulness of the lynx.

The better to show the true character of some of the Pharisees of old, Dr. Mendes quoted from the sayings of one of their number, Hillel, whose life ended a few years after that of the Nazarene began. Hillel preached "Be a lover of peace, a pursuer of peace, a lover of mankind, one who brings man under religious influence. Do not to another that which thou wouldst not have him do to you. He who misuses the law deserves death." His colleague, Shammai, taught "Say little and do much." Rabbi Simon, afterward head of the Pharisees, preached "Not the study of the law is the principle, but the practice." The predecessor of Hillel, Abtalion, preached "Ye engage, be cautious of your words." Shemanz taught "Love labor and hate grandeur."

When the Nazarene came, his sympathy for the poor gained him friends and followers. So did his preaching. Among the thinkers he made friends by his attacks on irreligion, but he made enemies by his pretension to magic, said to have been acquired in Egypt. He made enemies among the patriots writhing under taxation, which they objected to on religious grounds, by advising them to render unto Caesar what was Caesar's; and among the religious by his claim of divinity; and among the wealthy by his preaching of idleness—"Take no thought for the morrow," and so forth. But most of all he made enemies among the Romans. Unhappily for him the procurator was Pontius Pilate, a man of no heart, who threatened death to the people whose religious scruples he wantonly outraged, who one year afterward massacred them because they opposed his robbery of the sacred temple, who mingled Galilean blood with the sacrifices, and so on.

Roman law it was, not Hebrew, that ordained flagellation before execution. The Roman soldiers did not so much mock the condemned Nazarene as the Jewish hopes of restored independence, by hailing him as "King of the Jews." He was crucified by Roman law, crucifixion never having been a Jewish punishment. The Hebrews, in fact, had not the power of inflicting death. To Rome the news was carried that Jesus was executed for political reasons. Roman cities Tacitus to prove it. His followers nearly all dispersed. He made no public appearance before Pilate, or Calphas, or in the market place or public synagogue, to show he was immortal. What is to-day called Christianity, said Dr. Mendes, is not his religion, for he kept the seventh day Sabbath, and all Jewish law, and denounced any alteration of the law of Moses. Christianity was developed in an age when there were still afloat myths of gods of Olympus becoming incarnate, of their marrying human beings, of trinities of Egypt and India, of transmigration of the spirit, of the worship of goddesses and a mother of the gods, of paganism in its death throes, but dying hard and its champions defending it with desperate strength.

Thoughts bring thoughts, said he; and the picture sets them in motion, not only for its masterly execution and its faithful reproduction of Oriental types; but only for its perpetuation of errors which delineate wickedness on

Pharisee faces and depict the Nazarene with his head uncovered; not only by its change of his figure from the severe countenance, long hair, and thick beard, as the fathers of the church recognized him; but because he represents, not the Nazarene before Pilate, but the Jew before the world. It is the centuries figure of history, the Jew; with its intellectual brow and eyes, through which gleams the indomitable courage of profound convictions. Behind him and around him shouts the rabble, with teasing and pointing arms. They shout, "Kill him"; as the rabble has shouted in the fields of France, the plains of England, the towns of Germany, the valleys of Spain, the slopes of Italy, and where not beside?

The priest who accuses him is not a Calphas, but a Torquemada, personifying persecution. The judge listening is not a Pilate, but a Ferdinand, and the female figure is only an Isabella. Those so-called Pharisees are statesmen and priests, plotting his ruin. And the careless figure against the wall is the type of the careless citizen who cared nothing for what might happen to the Jew. The faces which crowd the canvas are the faces which crowd the canvas of history, as it portrays around the Jew in his world-march—faces mocking, faces hating, faces incredulous, faces plotting, faces diabolically cruel.

"Oh," exclaimed Dr. Mendes, in making his eloquent and impressive peroration, "if he in whose name the hatred and the mocking, the plotting and the cruelty were set in motion, could have made his voice heard, how little of them would have been heard, how little of them would be filled with forms grouped around the central figure, eager to do justice to the Jew and repair the wrongs of ages, with types of chivalric manhood, regret for the past in their faces, personifications of love, justice, mercy, righteousness, peace and good will. Yet shall be drawn this picture. Yet the Jew shall stand the central figure of an assembled world—not for the unworthy pleasure of receiving commendation, but happy in the fulfillment of his mission, that all his brothers are brought at last in brotherhood and peace universal; wars ended, love reigning, right triumphant, justice supreme, earth filled with true religion as the waters cover the sea; this is the fulfillment of the Hebrew's mission; it is why we sons of Jacob have not been consumed."

No Sunday Laws.

The colored pastor of the Bethesda Baptist Church in Chicago, Rev. Bird Wilkins, before beginning upon his morning sermon to his congregation a few Sundays ago, took occasion to express himself on the subject of Sunday laws in the plainest and most emphatic manner. He said it was no advantage to the religion of Christ or the church that laws were being enacted at the State House to enforce the observance of Sunday. He considered it rather a reflection on the church. He thought the church ought to oppose these laws with the same power that she would an attempt to have all people baptized. Whenever and wherever, said he, the church has entered the halls of legislation, seeking the recognition of men, she has lost their respect. On entering the political arena she lays aside the holy robes of charity, and thus loses her influence over men. She may have a majority, and thus carry her point, but she will live to regret it. The political award does not belong to the Christian church. If we continue, she forces men to observe her holy days by law, she becomes an intolerant factor, a persecutor, and a robber of men's consciences, and treads her foot on the poison serpent's tail instead of his head.

"I tell you," said this independent colored preacher, "the States will lose much when they undertake to make men good by law any day in the week. It is not the business of the State to make men keep holy days. It is wrong. When we put religious injunctions into our law books, and put Jesus for Blackstone, then Christ becomes a politician. Then will come to pass the attempt to force men to bear the mark of the beast." There could not be uttered a more forcible or timely rebuke for the combination of church rulers and their political allies, who are trying every means in their power to put God as a civil ruler into our Constitution and so into the legislation of all the States. The day will be the unhappiest one ever seen in our history as a people, that sees the final accomplishment of so misguided a purpose.

Our colored Chicago preacher said he was not ready to see the church scrambling amid the political corruptions of the day to save her own holy days from desecration. "Whenever," he bravely declared, "I come to the conclusion that the religion of love taught by Christ needs the arm of the State to support it, I will renounce it." He considered it a declaration of weakness on the part of the church to ask such legislation. Just imagine Jesus, said he, asking Pilate to compel the people to follow him! Or St. Paul and the apostles asking Domitian to see that the first day of the week be observed as a holy day! Imagine St. John coming from the Isle of Patmos to see Domitian about it! He pronounced it suicidal. It is religious intolerance, in a mild yet detestable form.

Coming right down to the bare, hard fact of the case, he felt obliged to admit that to endorse or approve these Sunday laws as a church is to endorse one of the festivals of the ancient Sun-god and an edict of a heathen pope. He wondered how such Protestant and Baptist "divines," like Dr. Fulton of Brooklyn and Dr. Henson of Chicago, can defend or press a claim that attempts to consecrate a day made holy by the decree of a heathen idolater. He said he did not understand it, and they could not explain it. Nevertheless, he was not opposed to these Sunday laws because of the origin of Sunday, but because he did not want to see the church creeds put into our law books. He did not want to see a single line or word of any creed there. And he was fully convinced that the larger number of candid minded people in this country, on sober second thought, should such Sunday laws be once enacted, would repeal them. Of course they would.

A First-Class Entertainment at Onset.

By reference to our Onset correspondence it will be seen that the remarkably fine entertainment given in Berkeley Hall last May, under the supervision of Mrs. W. S. Butler, a repetition of which at that time was loudly called for, will be given at Onset on the evening of Friday, August 5th, the receipts then, as previously, to be donated for the benefit of the Children's Progressive Lyceum. Let all who can attend do so; they will not only experience a very enjoyable time, but render aid to a cause which every Spiritualist should do something to support. God bless our Maggie.

Death of Jennie Collins.

The workingwoman of Boston has lost the visible presence of helping hand of one of their best friends at protectors in the demise of Miss Jennie Collins, whose promotion to higher fields of labor occurred on Wednesday of last week, July 20th at Brookline, consumption having sundered relations to earth held by her fifty-nine years.

Miss Collins was of New England parentage, and from her fourteenth year was forced to labor for her own maintenance, first engaging in a mill, subsequently in a clothing establishment in this city, and through this experience became acquainted with the wants of working-girls. The outbreak of the war found her the leader of the loyal and enthusiastic women in her workshop, who devoted all their spare time working for the soldiers. Throughout the great conflict Miss Collins and her equally enthusiastic co-workers supplied many a poor soldier's knapsack with articles of comfort and convenience.

She also enlisted the sympathy of many for and led a movement in aid of the sick and wounded in hospitals. The insight she acquired into business affairs and her knowledge of the world gave her a prominence among her working companions, and in a series of public debates in 1863, on social questions, she presented the grievances of the workingwoman, advocating the political and social rights of women in a manner which did her great credit. In 1869 she addressed a workmen's convention. In 1871 she was invited to take part in a debate on woman suffrage, in place of Mrs. Livermore, who had been taken ill. She went, not knowing who her opponent was to be. One was a lawyer and the other an author. She opened the debate, was replied to by each, replied to each in turn, and triumphed over both.

In 1870 she occupied Rev. Mr. Morgan's pulpit, and in the fall of that year Rev. Mr. Underwood's church in East Boston. Early in that year she started a series of meetings on the Common, advocating the providing of cheap and rational amusements for the workingmen of Boston. This led to the formation of that grand institution started by Miss Collins in July, 1870, and known as Boffin's Bower. What the Bower has done for workingwomen in this city, through Miss Collins, has become a part of history. She gave her whole heart and time to the work, and labored indefatigably to improve the condition of our young women in a practical way. Miss Collins continued in her philanthropy until the last, and, after closing seventeen years of incessant labor in behalf of workingwomen and girls, as one of the grandest champions of her sex in Boston has gone to her reward.

Our personal knowledge of Miss Collins and her work dates back to 1872, at which time she called at our office and introduced herself for the purpose of saying that a sum of money had been bequeathed to her for the furtherance of her self-imposed mission, and a like sum to us with which to render assistance to the worthy destitute who might apply to us for aid. Miss Collins said she was unquestionably a spiritual medium, and was "told by the angels" to enter upon the special mission in which she was engaged; but she did not wish her relations to Spiritualism made known to the world at large, as the fact might, owing to the prejudice of bigotry, retard her in carrying on her work. Her recognition of the spiritual nature of the world in her philanthropic labors was, however, known to her most intimate friends. The wisdom of this course at the time was quite apparent, the sequel confirming the correctness of her position.

The obsequies of Miss Collins were held at the Church of the Messiah on Saturday, July 23d. At the hour of noon the casket was borne up the main aisle, laden with beautiful floral designs, prominent among them bright scarlet geraniums, her favorite flowers. There was no music but that of the organ; no words of eulogy were pronounced; her life had for over a score of years voiced her eulogy. The whole service in its simplicity and brevity was in keeping with the spirit that had so recently vacated its earthly tenement. At its close the casket was borne to the vestibule of the church, where the lid was lifted, and all had an opportunity of looking upon her face for the last time. The scenes were full of pathos at times, when some poor girls whom she had befriended burst into uncontrollable expressions of grief. The interment was at Walnut Hill Cemetery, Brookline.

Culture and Life.

At the recent—ninth—annual commencement of Wellesley College, Rev. Dr. Murray delivered an address on Culture and Life as related to each other. He rightly asserted that culture is becoming more and more the possession of the many and not the few, and that the germs of true culture are being planted more firmly every year. In its broader and higher relations, culture opens our eyes to the signs of life. It gives us more than the power of vision, for it brings to the mind the divine conceptions which are above all wrangling and gossip over common things. And more than this, there goes forth an influence from these educated people which is a benefit to all. The best service rendered by life to culture is its corrective qualities. Life comes in to test the work of education. We are strongly to be thankful that modern life has broken up all monastic theories of education and brought culture so far under the testing demands of life—of life in its larger, deeper, richer meanings—that the nobler manhood and truer womanhood is reached through entrance upon her fair domains.

Spiritualism vs. Business.

Commenting on an impression which prevails among anti-Spiritualists—but not to the extent it once did—that the business faculty of a man is impaired as soon as he becomes a Spiritualist, the Onset Dot newspaper says: "There is a business man of immense wealth on the Pacific Coast who is an avowed Spiritualist and is doing great good. Mr. Terry, now staying at the Glen Cove House, Onset, is a wealthy and successful business man, and is a large stockholder in the Lake Pleasant Camp-Meeting syndicate. Mr. George Homer, Vice President of Onset Bay Association, stands at the head of one of the largest jobbing-houses in boots and shoes in Boston. He is considered one of the best financiers in the country, his firm having for the past twenty-five years sold from some seven hundred thousand to seven hundred thousand dollars' worth of goods yearly. Mr. Eliza Morse of Minneapolis, Minn., and John Low, both now at Onset, Mr. Wade of Cleveland, and a host of others, could be added to show the absurdity of the false impression which prejudiced persons have against those embracing Spiritualistic views."

Spirit-Telegraphy.

It affords us much pleasure to place before our readers the following statement of the causes that led to, and the progressive stages of, the development of Mr. W. S. ROWLEY as a medium for a new and remarkable phenomenon known as "Spirit Telegraphy," some particulars of which have heretofore appeared in these columns and those of the secular press. As the account is furnished us by himself, it may be depended upon as authentic in all its details, and will serve to correct any misconceptions that may prevail regarding his mediumship and its operation. Mr. Rowley has our thanks, as he doubtless will have those of our readers, for his interesting narrative.—Ed.]

To the Editor of the Banner of Light:

I should have written you a statement long ago of the development of my spirit-telegraphy but for the fact that up to within six months I avoided notoriety of every kind. I only used my instrument for the diversion and instruction of a few of my friends and relatives, and as I never considered myself a public medium, did not think it incumbent upon me to make a statement either to the spiritual or secular press. I never made any charges for my services; I was a member of a church and engaged in mercantile pursuits, therefore it was not thought best by my friends, spiritual or physical, to make my medial powers public. When, however, about six months ago, at the request of a physician in this city, I went into his office to diagnose and prescribe for diseases, and the secular press of this city and others came to me for information, I could not well refuse, especially when it related to medical subjects. In fact, after one paper had stolen a march on us, and published a mixed-up and unprofessional account of the manifestations, we invited the investigation of the press, of this city especially, not fearing in the least the strictest scrutiny in broad daylight. I speak of these things because I saw in your paper some time ago an article in which I seemed to be censured for giving articles to the secular press before I did to the spiritual journals.

My early training had been such that it took me a long time to be convinced of the fact of spirit return, notwithstanding the demonstrations came through my own organism. I pondered long and earnestly whether or not it was possible for my own mind or spirit to get outside my body and manifest itself through matter; but when I found that many things came from this mysterious force that I did not then and never had known, I made up my mind that it was what it represented itself to be—an intelligent force from the unseen world. As this manner of spiritual communication is somewhat unusual, it may interest some of your readers to know how it came about.

Permit me to say by way of introductory that my family consists of myself and wife only in this life, and an infant daughter, Maudie, who has passed over to the life beyond. One evening wife and I (both of us, by the way, most bitterly opposed to Spiritualism and Spiritualists in general, considering them all cranks, frauds and charlatans), were sitting chatting on miscellaneous subjects with a neighbor, when by chance the subject of Spiritualism was brought up. This neighbor had, a short time previous, been spending the evening with Capt. William Wilson, of this city—of whom you gave notice in a recent issue of your paper, where he had witnessed some spiritual manifestations, such as tipping the table, raps, etc. He (the neighbor) jestingly suggested that we sit at the table and see what we could get—"just for fun," as he remarked. We then sat down to a small stand, and had no sooner found ourselves seated when distinct telegraphic raps were heard, first upon my cuffs and next upon my collar. We listened in amazement as the telegraphic symbols came in showers, conveying intelligent and correct answers to all questions. As soon as I noticed that it was really telegraphing the Morse alphabet, I asked, "Who is this?" The answer came immediately, "John Rife." "Where did you work?" "Ans: 'Forest, Ohio.'" Many questions followed this, all of which were answered correctly. This Mr. John Rife was the gentleman that I learned telegraphy from, merely for pastime. Many personal tests followed in succession, both to ourselves and others, Capt. Wilson receiving at one time the pass-words in Masonry up to the thirty-second degree—and as I am not a Mason this was certainly a good test. I was also taken control of completely afterward, and gave the various grips up to the same degree. I will say in this connection that I owe much to Capt. Wilson and Mrs. Springsteen—afterward his wife—Benjamin Springsteen and others, for the interest they took in my development; also Dr. A. G. Springsteen and Dr. J. T. Lillibridge, both in spirit-life, all of whom did what they could for my advancement.

Shortly after this came to me, it attracted the notice of Mr. J. H. Wade, one of Cleveland's most prominent, wealthy and honorable men, formerly President of the Western Union Telegraph and a prominent official at present of the same company, and they came together at my house to investigate the phenomenon. Two common school slates were procured from a neighboring grocery, and almost as soon as my hands were placed upon them raps were heard and messages received, first from Rife and afterward from Mr. Wade's son in spirit-life. It might be well to state that every telegrapher has his own peculiar way of writing on a telegraphic key, and both Mr. Wade and the official declared they recognized the peculiar writing of Mr. Wade's son, who was a fine telegrapher while in the body. There being no "back stroke" when rappings came upon the slates, cuffs, collar, etc., these two gentlemen asked Mr. Wade's son (R. P. Wade) if they could not construct an instrument so that a telegraphic key and sounder could be used. He immediately answered "Yes; we have that all arranged," and at once proceeded to give minute instructions how to construct such an instrument. These instructions were carried out in detail by them, and an instrument made. As soon as they brought it to my house I put my hands on it and it responded perfectly, and I have used it ever since. The instrument consists of merely a key, sounder and battery. The key is enclosed in a box, with slate top and bottom. The sounder sits on the table beside it, say probably one foot away, and the battery on the floor by the table. All three are connected by wires in the usual manner, and it is merely what all operators know as a short local circuit, only that the key is placed in a box out from all physical contact. This box, sounder and battery are exposed to full view of every one. The messages come equally as well in full daylight as in darkness, and it can be moved from one room to another, or from house to house, and no interference is experienced. I have taken it to a number of people's houses, and found it all the same as to

results. Have had dozens and dozens of telegraph operators try to manipulate it, but none thus far have succeeded, though all can read the messages as readily (or more so) as I can, it happening many times that messages are ticked off to a first-class operator while I cannot get a word myself, as it comes too fast and I am only a very indifferent reader of the Morse telegraphy, having only learned it as a pastime.

Well, it of course became pretty well noised around, and I hardly had time to transact my business or eat my meals. This went on for some time, until I engaged in the capacity of merchant traveler for a leading New York house, and had but little opportunity to use the instrument for nearly two years, but would get the messages on cuffs, collars, bedstead, and in fact, any hard substance. This continued until about the first of the present year, when I met Dr. S., of this city, and at his earnest solicitation went into his office. At this stage our spirit, Dr. Wells, and his six associates came to us, and it is truly wonderful how they diagnose and prescribe for diseases, when I know nothing of anatomy, physiology or therapeutics. Every doctor who hears them, will testify that they go deeper into all of these than any earthly physician possibly can, and when their instructions are followed it is wonderful how many cases are cured, many of which have been pronounced incurable. I wish to say, also, that I owe a great deal to my wife, who was tireless in aiding my development, and my particular friends, Mr. and Mrs. Strong, of Arlington street, this city, as well as others. I should also mention Mr. H.—, of Euclid Avenue, who has been one of my most earnest supporters. To all these I offer my most sincere thanks.

Owing to a combination of circumstances, it was thought advisable by all concerned to make a change in my business relations, and therefore I have severed all connection with Dr. S., and associated myself with G. F. Whitney, M.D., of this city, a prominent physician, and one who is in full sympathy with the work, at 513 Prospect street, and it is my wish to do all the good to humanity I can. I did not go into this to make money, for I left a lucrative position that paid pecuniarily more than this does; but at the earnest solicitation of friends on both sides, I cast my bark adrift on the tide, willing to risk all for the sake of truth and what may come of it. Thus far I am more than satisfied with their wonderful ability to heal the infirmities of mankind, and will persevere to the end. It seems to make little difference to them whether the patient is near or far away, the diagnosis and prescription seem fully as correct. They only ask, to save time, that the patient give his or her exact address, and what special part of the body, if any, he or she wishes examined. Very respectfully,
W. S. ROWLEY.

513 Prospect street, Cleveland, O., July 16th.

The Better Way.

Published in Cincinnati, O., comes to our table brighter and brighter with every number issued. Its editorial in No. 3, "Can We Please Everybody?" is a capital article, showing most conclusively that a skillful hand wields the editorial pen. As a specimen we give the following choice paragraph:

"It is the ardent desire of the managers of this publication to make a newspaper which will please and edify their readers, and make them wiser and better men and women; and if this result is accomplished they will regard it as a duty well performed. There are more ways than one by which future happiness may be gained, and if our neighbor's course toward this goal is different from ours, we propose to wish him God-speed in it, and do our best to remove impediments from his pathway. He may call himself what he pleases, and believe as he likes; he shall have our love all the same, and all the same he will have the love of every true-hearted Spiritualist."

OUR SPIRIT MESSAGE DEPARTMENT the present week opens with a lucid answer to a question by A. H. Nicholas in regard to how many known phases of mediumship there are, and a request that the Intelligence manifesting at our circle-room name and define them. Also another question is ably answered in regard to the hypothesis that Spiritualism is a philosophical and scientific religion. The individual messages in this department of THE BANNER are especially interesting to those for whom they are given, as many individuals who have recognized their spirit-friends inform us from time to time. George B. Brown reports from Baltimore, Md. Charles Banks hails from Milwaukee; he says he has been attracted many times to a man in the furniture business, and explains why. Sarah Wood, who has sisters living in Pittsburgh, Penn., sends a friendly message to them. Robert Burgess, late of Chicago, says he comes back to post up his friends in regard to immortality—of the life beyond the grave, etc. Mrs. Ruth Parker, of Portsmouth, N. H., has a special word for her daughter Sophia. Mattie E. Smith says she lived in Hartford, Ct.; she sends love to her earthly friends. George McLellan reports himself to a party present in the circle-room. Other Questions and Answers of a later date are given: One subject hinges on reimbursement, which has been so often discussed pro and con, of late years in the spiritual press; important points in this regard are briefly but pointedly discussed, etc. The second question relates to marriage in spirit-life. George Denny says he used to work in a foundry; he informs us that he lived in Cambridge, Mass. Mary Ann Lyman sends word to Julia Lyman; the spirit said she came from St. John, N. B. Lucy Wheeler is anxious to let her people on earth know that she still lives; she hails from St. Joseph, Mo.

We learn from a Washington correspondent, under date of July 18th, that Mrs. M. O. Levy, the noted medium of Washington, will be at 84 Main street, Portland, Oregon, during the present summer. It is also said that Spirit Prof. Leopold De Meyer, Mrs. L.'s principal control and the ablest of her many talented spirit-friends, not only converses through her organism in several foreign languages, and proves himself an adept as a pianist, but gives very satisfactory tests and discourses on scientific subjects clearly and fluently.

We had on Monday last a pleasant interview with Mr. O. M. Brown, editor and proprietor of The Eastern Star, published at Glenburn, Me.; who had just returned from the Camp Meeting at Onset Bay, of which he gives a good account in his issue of July 23d. He returns well satisfied with his brief visit to Massachusetts, and judges from the tenor of his conversation that he will be a frequent visitor.

See advertisement of the New England Spiritualists' Camp Meeting Association on our fifth page.

Thursday, Aug. 12th, J. Frank Baxter.
 Saturday, Aug. 14th, Mrs. Cora L. V. Richmond and J.
 L. K. Lusk.
 Sunday, Aug. 15th, Conference.
 Tuesday, Aug. 16th, Walter Howell, of England.
 Saturday, Aug. 17th, Mrs. H. S. Lake, of Wisconsin.
 Sunday, Aug. 18th, Walter Howell.
 Sunday, Aug. 19th, Mrs. H. S. Lake.
 Sunday, Aug. 20th, Walter Howell.
 Sunday, Aug. 21st, A. B. French, of Clyde, O., and Mrs.
 S. Lake.
 Sunday, Aug. 22d, Conference.
 Sunday, Aug. 23d, Mrs. H. S. Lake.
 Sunday, Aug. 24th, J. W. Howell.
 Sunday, Aug. 25th, Mrs. B. S. Little, of Boston, Mass.
 Sunday, Aug. 26th, Dr. J. C. Street, of Boston, Mass.
 Sunday, Aug. 27th, Judge H. S. McCormick, of Frank-
 ford, Pa.
 Sunday, Aug. 28th, Mrs. B. S. Little and A. B. French.
 Sunday, Aug. 29th, Dr. J. C. Street.
 Wednesday, Aug. 31st, to be announced hereafter.
 Thursday, Sept. 1st, to be announced hereafter.
 Friday, Sept. 2d, to be announced hereafter.
 Saturday, Sept. 3d, Mrs. B. S. Little.
 Sunday, Sept. 4th, to be announced hereafter.
 Circulars, address MHS, M. J. RAMSDELL, Cana-
 Lake, N. Y. 183W 316

RS. L. L. WHITLOCK

VES Psychometric Readings from Letters, Locks
 and Fingers, at Home, Terms \$1.00, Address Drawer
 Boston, Mass. J72

DR. J. O. STREET.

Montgomery street, Boston, Mass., near cor-
 ner of Canton st. At home from 10 A.M. to 12 P.M.
 183W

HOW TO BECOME A SPIRIT-MEDIUM

BY R. F. M. COBURN. Fully illustrated
 and bound, enclosing 15 cents in stamps, JAMES A. HILL, 28
 South State St., Boston, Mass. J930

R. F. M. COBURN treats nervous diseases of

all kinds: Insanity, Nervous Prostration, etc. etc.
 at his residence, 8 Bowditch street, Boston, Mass. 183W

AIRY C. MORRELL, Business, Prophetic

and Developing Medium, 230 West 36th street, New
 York City. J930

SYMBOMETRY—Analytic, Medical and

Prophetic—by MRS. C. H. BUCHANAN, 6 James
 Street, N. Y. City. Terms for written opinions \$2.00
 and \$1.00. 183W J72

BATHERING CRUMBS, A Lecture by SA- RAH J. PENOYER, of Saginaw, Mich.

The author of "The Truth about God's truth, we
 endeavor to unfurl the banner freedom to the world,
 rolled on this banner is the word Love. Whenever a
 man or woman, be it man or woman, has a heart to
 swaddling clothes, lest it should be seen as it comes
 from the womb of Nature, that they sail destroy life
 and health, and that they are not to be taken into
 of "respectability." Then, when its form is multi-
 plied, it comes forth an ill-shapen and ill-gotten thing,
 it is soon noticed and is soon rejected."
 Sale by COLBY & RICH.

THEIR-WORLD ORDER: Suggestions and

Conclusions Therefrom, by WM. WHITE, Esq.
 Printed and Sold by Colby & Rich, 183W
 Sale by COLBY & RICH.

Message Department.

The Messages published under the above heading indicate the spiritual character of the messages of the spirit world, and are not to be taken as a statement of the state of affairs in the spirit world. We ask the reader to receive no doctrine put forth by spirits in these columns that does not conform to the teachings of the Bible, and to be guided by the light of their own reason.

It is our earnest desire that those who may recognize the messages of the spirit world will verify them by informing us of the fact for publication.

Letters of inquiry in regard to this department of the BANNER must be addressed to the medium in any case.

Lewis B. Wilson, Chairman.

The Free-Circle Meetings

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

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF
Miss M. T. Shelburne.

Report of Public Séance held May 6th, 1887.

Invocation.

Our Father, we lift up to thee our hearts in adoring gratitude at this hour. We feel the responsibility of life, we acknowledge its discipline, and we would bow before its law. Thou art indeed the ruler, the omnipotent power of the universe, and yet we can claim thee as the tender Father, too kind to be unjust to thy children, too wise to err in any respect, so we may rely upon thy will and upon thy purpose, understanding as best we can that even through the shadows thou art leading the human race onward and upward, to grander experiences and higher spheres of unfoldment. We would, Father, learn of thee and thy angel ones; we would gain instruction and influences of peace from thy blessed ones who come down from heavenly worlds to minister unto mortal needs. May every heart present become inspired by the very best which angelic life has to afford; may every life, either of spirit or mortal, become purified and uplifted through the experiences of the hour, and may we all merge together in sympathy and harmony of thought and purpose, until an atmosphere of concord and purity is generated that will uplift and strengthen all who come within its folds.

Questions and Answers.

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

QUEST.—[By A. H. Nicholas.] Will you please tell us how many known phases of mediumship there are, and name and define them?

ANS.—It might be difficult to state to the satisfaction of all how many phases of mediumship there are, for the simple reason that there is a difference of opinion, both among spirits and mortals, concerning this subject. We do not enumerate as many phases of mediumship as do certain Spiritualists and their spirit-friends, because we recognize many of those which are distinctly mentioned by such as being only degrees of certain special phases of mediumship. Among the mental phases of mediumship we may mention clairvoyance; the unconscious trance condition; that of a partial consciousness and yet entrancement—very different from the unconscious condition; of inspiration; clair-audience; and also that power which is hardly understood as yet by mortals, and which the medium into a psychological condition through which he or she may impart spiritual strength and vitality to the drooping spirit or to the mentally-disturbed mortal. We will also enumerate among this mental class the phase of mediumship known to earth as magnetic, although this may also be classed as a phenomenon of phases of mediumship, inasmuch as the phenomena of spiritual power but also physical force is used through and by the medium in imparting mental and physical health or magnetism to the diseased and the insane. Among phenomenal phases of mediumship we may mention that of the movement of objects, the levitation of furniture; independent slate-writing; psychography; the production of forms, known either as materialization or etherization; but which we predict, in the coming century, will be known and received and understood rather as etherization. These are perhaps the most important of the phenomena of phases of mediumship, and from them may be classed many degrees of mediumship possessed by mortals. In addition to those mentioned in the mental range, we beg to offer that of automatic writing, where the hand of the medium is used independently of his brain; also that of writing-mediumship, where the brain is used and the thought, quickly conveyed through the hand to the page; also in this order may be mentioned inspirational mediumship, wherein the brain of the medium is quickened or illuminated, its best mental powers set in operation and controlled by spiritual intelligences who direct upon it their own mental vigor and force, and thus express through this agency not only their own grand thoughts, but perhaps may at times bring forth new and startling ideas of truth and beauty evolved from the mind of their instrument, this being an educational process which spiritual teachers employ for the instruction of their mediumistic students on earth.

Q.—I have often heard it said that Spiritualism is a philosophical and scientific religion. Is that correct? Is Spiritualism a science in part? Are spiritual phenomena produced through magnetism or by magnetic forces?

A.—To our mind Spiritualism is both a science and a philosophy; a science because, under proper investigation, it is found to conform to its established laws, the truth of Spiritualism and its claims can be demonstrated to the mind of man; that which can be absolutely tested and demonstrated to human conception or knowledge is a science, and Spiritualism can certainly be classed under that head. Spiritualism, to us, is a philosophy, because we can reason upon it, we can find no other cause for Spiritualism, but a need; we can also trace it back to its source, and, as we have said, reason closely upon it. It presents philosophical ideas for the consideration of man; appeals to his reason and to the very finest sensibilities of his nature; it outlines to him a moral code of conduct, which, if he follows, will lead him to a knowledge as well as of happiness and experience. To us, Spiritualism is not only a science and a philosophy, but it is a religion, as, in appealing to the highest and finest senses of humanity, it calls out the best aspirations of the soul; it calls for a nobler life, a nobler way of living more holy and pure than merely material things can afford, and it most certainly does direct humanity to the importance of a strictly good and righteous life, outlining a plan of right living which, in every essential point and attribute, means religion. The phenomenal part of Spiritualism is that which appeals to the outward senses of mankind or rather it is the phenomena generally understood; phenomena meaning appearances, something out of the usual run of human conception and of experience; therefore phenomenal Spiritualism is that which appeals to the external senses of mankind; it is produced by the agency of magnetic and electrical forces, the magnetic being the finer character emanating from the spiritual part of all things in the universe, and of man himself; the electric being of a like nature to the magnetic, only that it holds its position more in the physical, being a vital fluid of a physical nature, imperceptible though it be, imperceptible to the senses of mortals, yet purely physical in character and purpose, acting as an agent or conductor of the more refined, magnetic force of which we speak, and, employing these forces, the spiritual chemists and scientists who desire to demonstrate the power of spirit over matter through physical or material ways, make themselves known to earth, it may be through apparitions or form-manifestations, it may be by the movement of physical objects, it may be by the production of independent writing, demonstrating their power and presence to the external senses of mankind.

George B. Brown.

I trust I do not intrude, Mr. Chairman. I thank you for your kind reception. I step in here as a stranger. I was once known in the city of Baltimore. I made that place my home, and I have relatives and dear friends still living in that old city, to whom I hope to bring some knowledge of spirit-communication. It is strange to them, for they move in circles where Spiritualism is almost a tabooed subject; and I am sure that they would be glad to know of it. I am sure that I can make my way into this

circle of their lives with an understanding of what I bring. I however make the attempt. I bring greeting to those who think of me sometimes, almost wishing I were back with them and old-time associations. I do not wish them to feel that I am a stranger, for I should have reaped my experience and passed on to the other life. While there are many in whom I take a deep interest, there is one especially who I think needs my watchful care, one who is sometimes led into temptation—or perhaps I should not speak in that broad way, for I am not an influence of counsel, by which guidance may be given. I do sometimes try to get very close to that life, and endeavor in many ways to bring assistance to resist the temptations which come, that they may be carried under the feet and triumphed over. I do not speak as clearly as I would were I in private conversation with those toward whom I direct my thoughts, but I am sure I cannot be misunderstood.

I come here with the most friendly feeling for the dear ones I have known, for former associates, for all who have given me a kindly thought; if they will seek an avenue through which I may express my love and sympathy, by personal communication, it will afford me much pleasure to meet them in that way. I am George B. Brown.

Charles Banks.

I am from Milwaukee, and that is a long distance when measured by miles, but to a spirit it is not far; yet I would rather have come to my friends in their own homes had occasion offered. It seems to me highly important that I should notify my friends of my continued existence. I have been living in the spirit-world a few years—quite long enough to feel that I am well grounded there—and I do not look for any sudden change to come to me.

My friends here on earth are not so much as though they are blind concerning these immortal things. I have tried to make an impression upon them, but did not have the right kind of means, and they know nothing of my presence. One friend of mine, who is interested in the furniture business, has attracted me to him many times; not that he requested me to come, for he does not know that spirits can return to take a conscious survey of their friends, nor does he know that they can manifest in any way; but he has had thoughts of me, and has wished he could have a good talk, as in former times, and in other ways his mind has gone out toward me and drawn me back to his side. I have ever attempted to respond, though he knew it not.

I send greeting to all my friends, with affectionate regards. I wish them to understand that life opens for me more promising and flattering, more useful, I think, than anything one can dream of on this side of the veil. I was not a Spiritualist. I did not know what life held in store for those who are called upon to give up the mortal, but I am learning it now, and I wish to convey something of the information to my friends on earth, that they may begin their lessons before they pass from the material form.

I thank you, sir, for permitting me to come. I am Charles Banks.

Sarah Wood.

My name, Mr. Chairman, is Sarah Wood. I have sisters and other relatives living on earth, and they have attracted me to them a great many times. I have friends, too, who were not relatives, but between whom and me there is a cord of sympathy which makes me long to meet them and to tell them of a brighter world. My parents are with me in the spirit-world, and we are together in loving association. We often visit our friends on earth, trying to make their lives happier and sweeter. I have many times thought that Rachel had mediumistic power. I am sure when her hand shakes so at times that she feels the spiritual forces surging around her, and it is only a question of time and means for that power to make itself intelligently understood. I have tried to use her hand in endeavoring to pen my thoughts for friends, but she would not. I fear that she will be alarmed if she thinks the spirits of the dead have any hold of her, because my sisters do not understand Spiritualism, and if they think of it at all, it is as of something ghostly and not to be meddled with. I want to disabuse their minds of this idea if I can. I want them to know that Spiritualism means the demonstration of the power and presence, the love and life of those dear friends whom they have missed from their outward lives; and I am sure they would not be afraid of me or of father or mother were we here in the body, and I do not see why this fear should come over them when we are so near. We are not very different from what we were when here. Perhaps we have learned a little more and understand things a little better, but our love is the same, and we try to be gentle and kind to those whom we reach.

I bring messages of cheer, but cannot put them into words from my loved ones in the spirit-world; they are trying to use an influence to brighten the lives of their dear ones on earth, and if we can only make them understand we shall indeed be very happy. My sisters live in Pittsburgh, Penn.

Robert Burgess.

This is a strange experience to me, Mr. Chairman. One day I was looking forward to a trial to undertake for some time. This knowledge of spirit-return came to me after leaving the body. I watched its operations for some time, and talked with spirits who had been back to their friends and tried to learn of their proceedings; then it came to me how good it would be if I could only go to my friends on earth; but the thought that they would deny my coming and reject my advances deterred me from making the attempt for some time. Finally, I thought I was recreant in my duty by not making the effort, that I should at least try to tell my friends of immortality, of the life beyond the grave, and it would not be my fault if I did not do the best I could. I deny my coming and refuse to believe in me.

I was called Robert Burgess. I was usually in good health, and not one who expected to be called away early in life, yet I did not live to old age—little more than forty years had passed when I went to another world. There seems to me to be a thing trying me to the life, a sort of fatality that the spirit of the physical than of the spiritual. What it was, I know not; but for some time I lingered around the old scenes and associations, and knew but very little of the spiritual world itself. I am happy to say that I have passed away from that condition and have for some time been visiting scenes and homes in the spirit-world where I had been pleased to find friends whom I had missed, and whom I never expected to meet again.

These homes and places, I find, are somewhat after the manner of earth, and yet indescribably different. I cannot use the language we must employ at such places as this to give a report of the difference between the homes of the localities of the spirit-world and those I have seen on earth; it is enough for me, and enough, I think, for my friends, if they can realize it, to know that there are homes, real, substantial and beautiful, there are localities filled with natural scenery, and beautiful surroundings for man after the death of the body; there is consciousness, vital activity and intelligence, and all things that go to make up the real man, and that these things are not laid down with the material form.

This would be a lesson wide enough and deep enough for my friends to study, if they would only care to pursue it, and I give them this report, it may perhaps open their eyes to something beyond the earthly vale. I come from Chicago.

Mrs. Ruth Parker.

I have a daughter, Mr. Chairman, who lives at Portsmouth, N. H. She will not be looking for her mother to come, but I have been trying to do so for a long time. I have watched Sophia in her daily life, and I know that she has a responsibility that presses upon her and that she is in the morning, when she assumes her duties, she contemplates what is to come to her through the day with a sigh, and wonders if she can get through as well as she would like; and sometimes at night, when the cares of the day are over, she lies down with another sigh, and thinks, "I wish I were with my mother, and I try to bring her rest and peace of

mind. Sometimes I can throw an influence over her that lifts her up above the cares of life and brings a new inspiration to her mind, but I cannot always do this, nor can the friends who are near her, for she is a mortal, and when she feels as though she must sink under the heavy burdens that are laid upon her, I come here to bring a word of cheer and encouragement, because I know that my child is not only worthy of them, but she needs something of this kind. I would say to her: Dear child, you have a mother who loves you, and it is sometimes hard, and sometimes you feel that unless assistance comes you cannot hold on. But you will; the ones that are dependent upon you are beautiful, and you will be given strength to care for them until they are strong enough to take care of themselves. I promise you, my child, that I will be with you, and this can be brought notwithstanding the shadows surge around you on the mortal side, the light from above cannot be quenched, and it must sometimes be felt, even though you do not understand from whence it comes. I have no material message to bring, no earthly gift to give, but I have a word that I think will comfort the spirit; but I feel that they are powerful to work for good, and so I come with a mother's blessing and love to one in need.

You may announce me as Ruth Parker.

Mattie E. Smith.

As spirits who are traveling along the spiritual pathway, seeking an understanding of those finer forces that belong to the soul-life, we sometimes forget, or rather are not quick to recall the fact, that in coming to earth-life, our friends feel the importance and need of some direct message from us. We do not consider that spiritual words may not appeal to their minds with the conviction or importance that they do to ours; and so I know it is true that very often in coming we speak the spiritual word and bring the magnetic influence to the interior lives of our friends, and they are disappointed, because they want something tangible concerning our past lives on earth, and things that may happen to them in time to come.

I have nothing to give of a material nature. I do not forget my past life nor the dear friends, and yet, when I look back, it seems almost like a dream; the surroundings, conditions, friends and their heartfelt love are clear to me, and I recall their tenderness with great joy. It gives me pleasure to visit them and try to assist them.

I have little material effects which I possessed are of no service to me, and I am glad they have been distributed among friends, and I hope they will be useful. I have nothing to give but a wealth of love, sympathy and tender regard for the friends who remember and care to hear from me.

I am accompanied by dear ones who join me in a pleasant home on the spirit-side. Julia and Mattie send regards and greetings to friends and wish all to know that we are a united band, happy in our association and contented with our lot. I am Mattie E. Smith. I lived in Hartford, Conn.

Georgie McLellan.

I have been standing here hoping to say a word to one present. It seems to me, as I look over my past life, that I have gained a new knowledge of life I have gained here drawn from the spirit-world; and yet I can hardly say that, because, through all the years that have passed since I entered the school of spiritual life, I have kept up a constant return to earth, and in attending upon my dear father and mother, and the dear friends who are around me, I have not only of human nature and knowledge of life, but of the conditions of earthly conditions, objects and surroundings. It seems to me I have a double experience in gaining information from both sides which is very useful to me. I have been back many times trying to use my influence to help on the good work, and as I am now trying to assist in doing something which I might almost say opening up, and is to broaden and become clearly defined. The past has had its trials and perplexities, but spiritual guidance has been kept up all the way, and it has been seen many times. I know you have felt cheered by the thought that dear friends are around you. But I wish to say that it seems to me there is to be a bright, good and especial work performed that will not only be made known in earthly life but will reflect brightness and cheer upon your spirit. The spirit guides are using their influences, and the work is to be done just as dear friends are around you, and like that beautiful orb it will bring out fresh blossoms and a clear and beautiful life for those who do not know and understand what is in store for them.

I asked the controlling spirit if I might say a few words; but I have not as good possession of the thought as I would like, yet I feel that I may be understood. I bring a message from to-day as at all times, and some day I hope to stand before you so clearly that you will see and recognize my presence and know what the angels have in store and have been doing for you. I am Georgie McLellan.

Report of Public Séance held May 10th, 1887.

Questions and Answers.

QUEST.—[By C. W. J.] Does a spirit who once lived in a mortal body ever inhabit the earth again and take on another mortal form? If so, what is its object? And a spirit the second time around, does it retain the knowledge it gained in the spirit-world as her child?

ANS.—This question touches the subject of reëmbodiment, a subject which has been taboed in certain circles; one that is dimly understood by mortals generally, and one that even spirits themselves—some of whom are knowledge and effort to understand the law of reëmbodiment, which is a law operating in the universe—not an arbitrary one—which brings all souls under its dominion; but a wise regulation, by and through which those souls who have not gained their needed experience and discipline through contact with matter or material things, may take advantage of the law, and thus gain the discipline as they need. There are certain intelligences or human beings brought to the earth who fail to gain that experience which will assist in ripening out their soul-powers. These persons on earth exhibit very feeble faculties, and do not rather use knowledge by the way, and do not profit by such adventures or circumstances as they are brought to. They are in the spirit-world, whether they do so in the early years of infancy or remain on earth to an old age, they come to that life unfitted to cope with its conditions, or to understand anything of its laws and surroundings. For such spirits as these the law of reëmbodiment obtains, and they here obtain the law of reëmbodiment, and return to earth and take up a new embodiment, gather new experiences, gain knowledge and understanding, or rather find their mental powers brought into such a condition as will enable them to understand life and make the most of it, and thus be able to realize and cooperate with the laws of the spiritual world. But will find sometimes on the earth the mother of a child does not seem to be highly attracted to her offspring, nor is the child very much in sympathy with its maternal parent; you will discover there is a wide difference between them in opinion, in thought and general tendency of mind, and that the two may drift apart, even here on earth, and the law of material love does not seem to operate very strongly in that direction; and if the child or the parent be removed from earth, the survivor does not seem to mourn very deeply. And yet that child has a true spiritual mother somewhere in the universe, and that spiritual mother will be found sometime in the future. In the spirit-world the parent and the child who are closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child who is closest in sympathy, and between whose soul-lives the law of affection operates to such a degree as to bind them together in bonds that cannot be severed, will be the true parent and the true child; it may be that a mother serves as an instrumental cause for a high spiritual law in giving birth to a child, and yet the child may be reborn in a mortal body, and may gain the law of knowledge and the discipline which it requires for its unfoldment, and yet that mother may prove not to be the true spiritual parent of that soul, and in another life, in the years to come, the true relationship will be discovered, and the child will be reborn in the spirit-world, and the child

THE LAWS OF THE PROGRESSIVE DEVELOPMENT OF MAN AND HIS WORLD. By Thomas Paine, through the hand of J. WOOD, medium.
Paper, 35 cents. Cloth, 60 cents.
For sale by COLBY & BISH.

BOSTON, SATURDAY, JULY 30, 1887.

To the Editor of the Banner of Light:
Second week of camp-meeting ended

ALL who purchase the BANNER this week will find the following list of Cottages, Pleasant Avenue, medium size and place of residence, a very convenient directory for reference:

Dr. V. Mansfield, sealed letter and writing medium, Pleasant Avenue.

Dr. A. B. Hayward, magnetic physician, Greenleaf Cottage.

Dr. Fred Crockett, magnetism and clairvoyant, Pleasant Avenue, Pearl Avenue.

Chas. D. King, clairvoyant and magnetic healer, Eagle Nest Cottage, Pleasant Avenue.

Mrs. B. M. Wyman, magnetic healer, Pearl Avenue.

Wyman, M. D., physician and surgeon, Pearl Avenue.

Dr. W. S. Eldridge, magnetic physician, Central House.

Mrs. S. B. Martin, magnetic physician, Oaset Cottage, Jackson street.

Dr. O. C. York, electric, magnetic and clairvoyant, Pearl Avenue.

Dr. J. C. and Moser, magnetic healers, West Central Avenue.

Dr. Bland appears a little pale and worn still, and his right hand is yet disabled from the effects of the railroad accident he encountered some four weeks since; but he tells me that, although considerably shaken up in his nervous system, he is grateful for his escape from great peril, and even death, that at the moment threatened him; and that he most certainly feels that an unseen power preserved his life in the midst of danger.

ocation by Dr. Watson, introduced a lecture by Mr. Bates on "The Needs of the Present Hour," in which a strong presentation of the law of heredity was given and a plea made for their recognition.

A Mediums' Meeting was held Thursday morning, and a number of circles formed, many spirits making known their presence by various forms of manifestation. Mr. Corville lectured in the evening on "The Law of Arc," commemorating by his remarks and in other

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

CHICAGO, ILL.—Avenue Hall, 150 2nd street, men's Lyceum, Sunday at 14 p.m. Spiritual Mediums Meeting, 3 p.m. Mediums' Receptions and third Tuesday evenings. Society Sociables, second fourth Tuesdays in each month.

CHICAGO, ILL.—Avenue Hall, 150 2nd street, men's Lyceum, Sunday at 10 p.m. Spiritual Mediums Meeting, 3 p.m. Mediums' Receptions and third Tuesday evenings. Society Sociables, second fourth Tuesdays in each month.

Sold by all Grocers. BEWARE of imitations well
signed to mislead. PEARLINE is the ONLY
labor-saving compound, and always bears the name of
JAMES DILLER NEW YORK

CHICAGO, ILL.—Avenue Hall, 159 23d street, from a Lyceum, Sunday, at 12 P.M. Spiritualism, Mediums' Meeting, 3 P.M. Mediums' Reception, and third Tuesday evenings. Society Sociables, second and fourth Tuesdays in each month.