

VOL. LXI.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, AUGUST 6, 1887.

NO. 21.

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Original Essay.

MAN'S RESPONSIBILITIES.

BY JOSEPH WOOD.

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PART II.

It is just here and now that we declare, as the law of mortal life, that words and deeds as they affect one life by direct influence, also affect others, who may be influenced or controlled by conditions and circumstances brought about by the first or initial sensation and impulse.

Like as the pebble, dropped into the lake, projects a series of circles upon the surface, widening as they increase in number, so does the responsibility of a word, and of an act or deed, ring out to the extent of the influence. carrying to its ultimate an accountability for all results here and hereafter.

In the conjugal relations new and important responsibilities are imposed, and the man and woman, as husband and wife, take upon themselves, severally and jointly, very important duties, as evinced by the important offices of the that blessed name, that sacred title; how urg- ligences, and in that intercourse learn what ently, how vehemently does her heart express in discreet and loving precept and example the yearnings of her deep and enduring natural affection. Oh! that we could impress upon woman's intelligence that, in her prospective or positive conjugal relation, in the distinctive characteristics of her nature, she is first and last in her influence upon the activities of the life-giving principle and the development of living souls. How vastly beyond ordinary comprehension, or human calculation, are the responsibilities of woman ! She feels through all life-for it is an innate principle, an inherent law (a necessary and just law) of her nature-to cherish and love her offspring, and tenderly and earnestly follow her children through the vicissitudes of existence, with desires and expectations (hopes) only known to maternal solicitude, This law, while it imposes the responsibility, cancels it in the devotion that a mother exhibits in her love and care for her child or children. The paternal responsibilities are scarcely a whit less in the relation of husband and father, guardian, protector and provider for or to the family-none of which can be remitted, nor will they be cauceled but by a constant and discreet performance of the duties of educator. cultivator and moral trainer of the tender and growing natures of the household. "Let none forget or ignore the responsibilities and duties domestic' relations go with us into the life continued; and how anxiously, then, should each one aspire to make the family circle here pure. bright and happy, and hence such in the long It would seem as if man was altogether a selfish being; that all he thought of and all he aimed at or wanted for was his own personal enjoyment or aggrandizement. This is a law of his disture, and operates prominently above every other law, or influence, but can be modiled and controlled to such an extent as to remove or obviate any injurious effects. There is indeed no che faculty or attribute of the mind, or a single erecte of the active principlo thought, but may be disciplined, and oultivated to beneficent results, Thus shall, we ac ault ourselves of responsibilities, The principle, of life is a gift or power worthy of our exists and we can exercise it in the develop-ment of our spiritual natures, in the exhibition of our moral natures, how important is it, then, of fact, the force of truth. to school each faculty aright, to know what our natures are by earnest study of our interior organization, is, truly a task, but yet a pleasure may enjoy by proper culture. Abothat 100 wer We live to enjoy life; it is our first thought, our ever-abiding desire. Nor do we wish simply to live, though the life-principle is ever sotive and sways a predominating sceptre ; we seek to live for something as a belonging to life, something to, make it more convenient, more beautiful, more respectable, more libnored, more happy, more blessed, in its gratifications. For all this we have the facility to work out the result, while all our varies responsibilities even

tive, seeking, penurious, covetous and sordid, and adopting money-making as the idol of our constant worship; and oh I what a rock of disaster has this love of money been to thousands. millions, myriads.

Let us say in this relation : Man, study thy nature well and thoroughly, and thou wilt find that the true policy and duty of life will be, or is, to live between the extremes of poverty and riches. Cultivate to this end and be happy. If then the possession of a faculty that is

acquisitive in its nature is valuable to inspire us to seek for and to obtain the necessaries and even the luxuries of life, there is a responsibility attached ; and to avoid the excess of inordinate desire or the incentive to steal, we have a duty to perform to ourselves first, and

In our investigations of our subject we have passed upon the attributes and functions of the human organism which affect the physical or natural conditions and relations of man, and are more or less exhibited in his mental sensibilities and his moral activities. These, we have said-and we repeat-should be disciplined and cultivated to their true purpose of good to man.

The question, then, is started : are there not other faculties, attributes, propensities, that, having moral and spiritual tendencies, require the care and attention of close cultivation? The answer is in the affirmative for while there are such as require the restraints of severe discipline, there are those that only want the tender culture of moral and spiritual nursing and training. The higher order of moral sentiments demands our most emphatic regard. The love of justice and truth, the inspirations to charity, beneficence, and, in fact, to all honest and upright duties of life, should be cherished as jewels of most inestimable value. They require tender and appropriate means of development, hence our responsibility in that direction.

The consciousness of duty is to be educated, so as to realize that we are to be long-suffering, patient, kind and just, and to do unto others as we would have them do unto us, which, we contend, is the highest of the higher laws of moral life. Man is responsible for the cultivation or non-cultivation of the sentiments that constitute his spiritual, and will culminate in his celestial and eternal progress family, the domestic relation, paternity, etc. and development. He should, therefore, covet and corrupt trickery have effected their wor. The condition and relation of mother ! Oh ! and encourage a communion with spirit intel- and there is a Medical Statute in New York. his responsibilities are, and endeavor so to live | measure on the 23d of June, seemingly in the fulfillment of duty that they will be fully cancelled. Coming, then, into the light of spiritual truth, we live in the bright side of hope ; and inspired with a strong sense or conviction of immortality, we are not confused with doubts and fears, nor in dread of a baleful and woeful future. Looking, then, upon the bright and the beautiful from the standpoint of spiritual truth, we see everything to love and nothing to hate; and we feel to venerate that which gives us the ecstasy of inspired fact over the vagaries of fancy or the delusions of mere faith. Thus have we traced the responsibilities of man from the age of discretion, or of his power of reasoning, to that of full human development. We have seen him in his home, under the parental roof; we have traced him into domestic life, with its obligations and duties; in his social and civil relations we find he has responsibilities and duties imposing upon him a sense of honor, of justice, of magnanimity and generous impulse ; nor less are the obligations of benevolence, of mercy, and the fullest emotions of love ! The duty of honestfulfillment of all obligations of a political nature, whether of the form and law of a contract, or by implication of moral or civil accountability, is upon him. He has responsibilities as a reasoning haof the home, for be it remembered that our ing relative to his parents, his kindred, his friends, his neighbors, his fellow-citizens, his countrymen, and duties binding upon him which at pleasure every "irregular" whom he sees fit | ing one son. In about two years Sir John marmust be discharged without mischance or failure. With faculties mental and spiritual, properly disciplined and cultivated, man presents to himself the condition of giant strength for the development of his powers and the refinement of to become hunting-ground for the sleuth-hounds his spiritual attributes. He has, then, only to covet earnestly the best gifts, and, in rapport with the pure and enlightened of the better world, he will be inspired to the highest conceptions of his responsibilities, and will discharge them in the light of love and gratitude. Reason, which is endowed with such superior powers, will not be called upon often to decide as to man's responsibilities and duties, for mostly does man receive, his spiritual instructions intuitively. We reason only from what we deepest gratitude, and when we know that it know, and reason may be at great fault from several causes, but the inspiration of a superior power and divine nature comes with the force HLet; us, then, know our responsibilities, and knowing them, let us cancel them in the honest and faithful discharge of every duty to ourwhen we realize how much of good fruit we serves, to man, and to Him in whom we live, move and have our being. If, as Spiritualists, we enjoy the influx of the colestial inspiration as we ought and as it is our privilege, we will feel a responsibility resting upon us too enlist in the glorious cause . of heavenly truth all who know little or nothing of it. May we not show them the way? May we not induce them, by counsel and ex-hortation, to accept the testmony given, and sout, in the light, of spirit communication the Go on, till the day of the formade of fire, tests of truth, and thereby be enabled to live 1.0h I for a Long, a Bodwell and a Hoffman. There is such a thing as being very sequisi- I in the enjoyment of a divine philosophy ?

How much should we love to impart to others the knowledge of our holy, and happy experiences, and thereby prepare them for better lives here and in the life beyond. We should let no dark and undeveloped soul

pass to the world of spirits if we are able in any manner to enlighten, such before the change. Let our light shine-this is the com-mand-that others may be benefited thereby. The angel-world asks and expects this contribution from us, and thus shall we be co-workers with them.

What, then, is the argument in this direction? Neither more nor less than that every spirit prepared for the spirit-world finds on its entrance there a more happy field for the im-mediate participation of the joys of the Sumthen to society, in the strict discipline to be exercised over the inspirational influence, or the organic power, whatsoever or wheresoever it be. more than compensate us for the sacrifices we may have made here in canceling our various responsibilities.

Philadelphia, Pa.

THROWING STONES.

How easy 't is for us to give A sermon to our friends, Whose sharp and burning eloquence Our neighbors' faults condenuns I How clear and deep our logic is, Our argument how strong ! And our conclusions-off, what force And power to them belong !

Meanwhile, we do not house by the Our own peculiar "oranks"; We'd rather teach our neighbors, And condemn their franks and pranks ! Our peccadilloes-oh, but they Aro very, very few ! Correcting them is not the task We've set ourselves to do,

No. we prefer to teach the world, No, we preter to teach the world, And set it all to rights; We'd have our neighbors shape their course By our peculiar lights ::::: Because we're sure that we can give The very best advice, And all our neighbor's home affairs Can settle in a trice.

Can settle in a trice. We have the whole thing uside down; We've caught the wrong and first. 'T is by this very meddling?' The whole world is accurat. Let each one mind his own affairs, And leave his friends' "Stor; And while we're in a house of glass, Do n't let us throw a store ite,

New York Medical Act. To the Editor of the Banner of Light :

Ay, the conspiracy has succeeded; money and corrupt trickery have effected their work, Gov. David B. Hill signed the iniquitous

Literary Department.

ARTIST'S STORY. AN

Written Expressly for the Banner of Light

BY JOHN WILLIAM FLETCHER.

CHAPTER III.

To-Morrow. It was perhaps an hour later in the day when the footman touched the artist on the shoulder and with an obsequious bow said, "I am requested by my master to show you to the rooms you will occupy in the west wing."

'Well," replied Manning, as he arose and left the billiard-room, where he had been dozing over the morning paper. He followed the man up the stairs and through the long corridor to the west wing. Opening the door of a large apartment. the servant stood aside for him to enter. His luggage had been transported from the west wing and already placed in perfect order. It was a beautiful apartment, furnished in a shade of light blue, with four large windows. from which could be had a fine view of the surrounding country, and was, in fact, almost the exact opposite of the sombre chamber he had vacated in the east wing. Its elegant appointments suggested the delicate taste of a lady, and, indeed, it was one of the chambers occu pied by the famous Lady Gladdis, who had that day left for the continent. Everything was light and airy; not a shadow to be seen; not a thing to suggest aught of ghosts or hobgoblins. Everything here bespoke leisure, comfort and perfect quiet.

"Well," said the new occupant to himself, 'this is a change ! One might almost expect to see an angel step down from that wonderful the lawyers came down to arrange matters cloud-work with which the ceiling is covered." the work, by the way, of a celebrated artist. 'No fear that I shall not sleep well to-night. No fear of the old lady's coming this way." So on and on he mused, wondering what was the secret of Ragian Court.

Soon after this, however, he lost his curiosity in the charming witchery of Lady Archere's eyes, and during the whole evening he fully sustained his reputation of being a most agreeable society man.

At breakfast the next morning he appeared to have been thoroughly restored by his night's was used for a long time exclusively for the

would in time, according to our English custom, become the absolute master of everything, and she conceived for him the most terrible hatred ; his virtues were vices in her eyes, and his success in his studies became a matter of great annoyance to her. It is said that during her husband's slokness she would rarely ever allow Sir John to see his first born, but she pushed Phillip constantly to the front. Oh ! these proud English mothers ! What strange mixtures of strong elements !" And the narrator stopped for a moment as if lost in the thought, and then going to the window, he watched the beautiful fountains on the lawn playing like sprays of molten silver in the sunlight; and the artist thought, as he looked upon the beautiful scene, so foreign to every thought of selfishness and crime, that it was positively sinful to open this grave, with its sad and bitter memories, or allow the dead woman's story to live even in memory. Sir Charles called the hounds, who had sprung in at the window, to his side, and as the magnificent brutes crouched beside him, the weariness faded from his face, and he said, as one halfwaking from a dream :

"And she hated this elder son. She had hated him when her husband lived, because he stood between her and the entire possession of her husband's life, position and property; and when Sir John was no more - when until the eldest son should become of age, she hated him - well, a thousand times more. I suppose she must have thought about it day and night; must have conceived of a thousand plans to rid herself of him before she hit upon the final and most horrible one. It was wellnigh upon a century ago, when one beautiful July afternoon she entered what was then the chapel room, the same chamber, my dear Cyril, in which you drew this surprising likeness of her. You remember that the glass is stained,

the architecture of the wing ancient, and it

in the state of the

after a delay for a back-door argument. The matter was the outcome of a corrupt

hargain between lawyers and their clients, purporting to represent the Old School. Homeopathic and Eclectic Medical Societies. The former two had been acting in concert a long

time, and the Eclectics were "roped in.". The managers of the latter party were promised by some one the appointment of a State Medical Board, which should embrace them and their satellites, on condition that they should prooure a vote of the Eclectic Medical Society of the State of New York in favor of the so-called

"Codification Bill." Every effort was put forth, money spent, and a bare majority obtained at the meeting of the Society in March last.

The harlotry having been perpetrated, the bill was finally forced through the last week of the session. The betrayers were very nervous to the last; but they have succeeded. Eclectic Medicine in New York is a lost cause.

Apparently the bill is but a rehash of old statutes, only annihilating the People's Act of 1844. Actually, it is a torturous screw. The old twenty dollar fee to College Deans for endorsing diplomas received outside of the State is left off, but this enables corrupt college officials to extort blackmail at pleasure from the victims of their rapacity.

The bill also authorizes every county medical society to employ a lawyer to harry and harass of the Old School profession.

The artful wording of the new statute makes tricians, etc., more unfortunate than before. They are virtually outlawed; they have no rights as human beings or citizens in this matter. They must champion their own cause or go to the wall. If they consent to it all, I have only to say they deserve it. Every one of them is an offender if he pursues his vocation, liable to fine and imprisonment, besides heavy costs to a miserable starveling attorney.

For years legislation has been going down hill. The next generation has a heavy work on its hands to undo the atroclous work of this. We, forsooth; have changed, negro slavery for white degradation; the next work will be to correct the latter, if it can be done. We are on the high road to imperial dominion ; official integrity is small. I must say, however, for my New York and other States, But, unfortu-

rest; his host met him at the foot of the great | chapel. Both of the boys had been out riding staircase, and to his happy good-morning and earnest inquiry as to his repose, Cyril answered: "Well, needless to ask; I simply forgot to get up. Do you know, old fellow, I never had such a night's sleep in my life."

"Glad to hear it," said Sir Charles, with a sigh of relief, as they turned their faces toward the breakfast room. The morning meal was scarcely ended when Sir Charles, linking his arm in that of Manning, said :

"Come with me into the library. I want to talk with you about the portrait.'

The room, one of the finest in the house, as a library always should be, opened upon a lawn which was filled with treasures that might have been the envy of a king. Seating themselves in a distant part of this room, Sir Charles in a subdued tone of voice began to relate the following story :

"I shall be compelled to take you back over the history of three generations, before I can throw any light upon the dark mystery that has thrust itself upon your attention. I had hoped that it was buried forever from human eyes. You may not know that my grandfather, Sir John Fitzherbert, whose deeds of bravery gained him his title, was twice married. His first wife was the Honorable Miss Foster, a slight, delicate English girl, who had lived much in India, and inherited a very delicate constitution. She lived with my grandfather scarcely more than a year, when she died, leavto ply his infernal game upon. As all county ried Lady Clara Stanhope, the youngest daughmedical societies are of the Old School, and we ter of Lord Richard Stanhope, one of the oldhave the same old sooty-skinned Ethiopian as est and proudest peers in England. They setwe had fifty years ago, it is easy enough to see tled here, at Ragian Court. Lady Clara was a what it all means. The State of New York is proud, high-spirited woman, filled with ambition, and very fond of society. In due course of time she also became the mother of a son, whom she completely idolized. He was, doubtthe case of magnetists, spiritual healers, elec- less, to her the only child in the world, after the fashion of fond mothers, and all the ambition of her strong and determined nature was centered in him. He also received from his mother much attention, which rightly belonged to her stepson; in fact, she almost completely ignored the existence and entirely the welfare of the eldest son and heir, who would one day inherit not only the title, but also the extensive estates that went with it. She was not absolutely a bad woman, but it was her misfortune to be the second wife of Sir. John, which position included little or no material prospects teresting and intelligent lads, and passed all their youth here at the Court. When her son, Phillip-the elder son's name was John, after his father-was twelve years of sge, Sir John brother Belectios, that the great majority do fell from his horse while hunting, and was shall never forget what occurred those memnot and will not favor what has been done in | brought home, never to leave the house sgain. He lingered, it is true, for some months, in natoly, good men are never as wary or temeri-tons as bad ones. They are, proverblally care-tons as bad ones. They are, proverblally care-tal even timed. While men sleep the enemy Lacy Clark to a greater realisation of her posi-ourious about this dead kinewoman of yours; sows tares, and for the entire scason there is thought the tent of her son. 'She seemed all at but have you never tried to learn from her, in A. W. I way out of it. This stepson, the first born,

and the second second

that day, and as she stood looking out of this window they came galloping across the park. The elder lad and heir came up the stairs and she turned toward the door of the chapel and called him in. They stood talking for some time by the open window, when, without warning, as if seized by a frenzy, she dashed upon him, and with the fury of a tigress threw him headlong on to the rocks below. He struck on his head, and his neck was instantly broken. Her own son, who was still riding in the park, passed the window at that very moment, and witnessed the terrible deed that his mother. through love for him, had committed. He sprang to the relief of his brother. The servants hearing his ories rushed out of the house. Everything was confusion. They carried the mangled and distorted body of the boy into his chamber. But Lady Clara was nowhere to be seen. Phillip went everywhere in search of his mother. Her apartments were empty, and when he loudly called her name, all he heard in response was the echo of his own voice. Finally he went to the chapel room, the door of which stood half open, and with fearful footsteps he crossed the threshold. The lights were dimly burning on the altar, at the foot of which Lady Clara was kneeling as if in prayer. She was clad in a dress of stiff brocade that swept far out behind her, and her neck and shoulders were veiled by her beautiful black hair, which had fallen from its fastenings. 'Oh, mother | How could you?' oried the lad as he saw her. His voice must have sounded. like that of an accusing angel. She sprang to her feet with a wild, fierce gesture and rushed to the window, and then turned her face full upon him. He saw that it was the face of a mad-woman. In one hand she held a prayerbook, in the other a long dagger. Glancing for a momentout of the window to the cruel rocks below, she looked at her son in a wild beseeching way, and raising the dagger high above her head, she shricked, 'It was for you, my son !' buried it in her own heart, and fell forward at his feet, dead. They say "-and here Sir Charles stopped for a long time, as if wondering whether he had better finish the sentence or 'not-"they say that her spirit, every year since the occurrence of this deed, haunts the spot where it was committed. Of course the room is no longer used as a chapel, and my father, for he was Phillip, had everything changed, although he never entered the room after that day. I for her own son. Both boys were bright, in- have never slept there myself, and we never put nervous people into it. You will remember I asked youlf you were nervous or superstitious."

"Leremember," said Manning, who had listened to the reoltal with much interest, "and I orable nights. All that you have told me interests me exceedingly, and only serves to ourious about this dead kinswoman of yours; but have you never tried to learn from her, in any, way as a ghost, why she comes back ?"

"Oh !" said Sir Charles Impatiently, once more a man of the world, "do n't be foolish ! There are no such things as ghosts, and of course

those who think they exist are only victims of a diseased imagination."

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Thank you," replied Manning a little tartly, "but it was not imagination that drew this ploture, nor am I in the least likely to be led by any delusions concerning a matter that I could not possibly have known anything about."

"You do n't mean to tell me," said Sir Charles, "that you take this matter seriously, and really believe that a man or woman can return to earth in propria persona f"

"I believe nothing," said the artist decisively. "The age of belief went out when Darwin came in. In London all the season there was much talk about the supernatural. I laughed, as did everybody else, and wished I might meet it somewhere, and when I least expect it I find myself face to face with a ghost. With your permission, I do not mean to give it up."

Sir Charles looked very irritated, and as the luncheon bell rung, he said, with a shade of severity:

"I beg you to say nothing of this occurrence, and dismiss the matter from your mind."

"As you please," replied Manning, resolving, however, within himself a plan which future developments will unfold.

[Concluded in our next.]

Summer Camp-Meetings.

Rindge, N. H., Camp-Meeting. To the Editor of the Banner of Light:

The week just passed has been a very enjoyable one in spite of the stormy weather. It has rained a greater portion of the time, but not sufficient to damper the enthusiasm of the campers. All have been bound to have a good time, and success has crowned their efforts. The meetings have, as a natural consequence of the bad weather, been thinly attended. But a friendly feeling and zeal have pervaded all the meet ings such as is seldom manifested at our larger gatherings. The mediums have kindly volunteered their services when occasion has required, and the evidence of spirit return has been constantly presented from the nlatform.

Or spirit return has been constantly presented nom the platform. Our conference meetings have proved a great suc-cess. Dr. C. T. Buffum, under influence of Red Jacket, has spoken several times. His speeches have been filled with eloquent passages characteristic of the great ludian chief. He has also given many tests, which have been fully recognized. As a vocalist the doctor is unexcelled, and his rendering of many popu-lar ballads, in an artistic manner, has charmed all who have heard them. He has become very popular at the camp. His genial manners have endeared him to a large circle of triends. Mirs. L. W. Litch, of Boston, has given many proofs of spirit-return from our platform. Her circles have also been well attended. She is a very pleasant lady, and her mediumship is truly wonderful.

and her mediumship is truly wonderful. Miss C. W. Knox, of Boston, has done some excel-lent work in the conference meetings. She is a very quiet, unassuming person, with excelient mediumistic gifts. Dr. J. A. Eaton, of Cliftondale, Mass., charmed every

one with a speech in one of our conference meetings, filled with love toward all. Mrs. Goodenough of Millington, Mass., related in an interesting manner some of her personal experi-

onces. On Wednesday afternoon the first session of the

School of Medlumship was held. Remarks of a high-ly interesting character were made by Mrs. Sophia Varney of Dover, N. H., Mrs. Litch, Dr. Buffum, Mr. Eaton, Miss Knox and the President.

Varney of Dover, N. H., Mrs. Litch, Dr. Buffum, Mr. Baton, Miss Knox and the President. In the early part of the week Dr. S. H. Prentiss of Worcester, Mass. spoke several times in the confer-ence meetings. His remarks were of a practical na-ture, and elicited the hearty commendation of all. Mrs. Varney has given proof several times in our meetings of the nearness of the spirit world. Early in the week Mrs. Jeanette W. Crawford of Boston officiated at the organ and rendered in an ar-tistic manner several soul-stirring voluntaries. Our organist. Mrs. G. Davenport Stevens, has ac-quitted herself nobly. Her accompaniments are all that any artistic singer could wish. The entertainment Staturday night proved a very satisfactory affair. Readings were given by the Presi-dent and Mrs. Litch; a character reoitation by Mrs. Varney, which was excellently done; several bailads by Dr. Buffum, and the clown act by Prof. Belmont. Mrs. Litch is a The elocutionist, and Prof. Belmont this country, having performed in nearly all the lead-ing theatres. In every sense this was the finest en-tertainment we have over attended at any of our camp meetings.

tertainment we have over another the strength of the strength

For the Banner of Light. OUR LOSS HIS GAIN.

BANNER

A Tribule to Dr. J. L. Brotherton, of Philadelphia.

BY BELLE BUSH. He lived ; and the sunshine and beauty Revealed in his life, will remain Through ages unnumbered, to brighten And lighten the world of its pain. He lived ; and our hearts are the richer And better for knowing his worth ; Be has gone to his treasures in heaven-We cling to our treasures on earth. He lived ; and the triumphs and trophies

He won in life's battles remain ; He died ; and our hearts read the lesson : "Our loss is his infinite gain."

With a spirit as trusting as childhood, With nothing of guile in his heart, He trod the rough pathway of duty, Or ruled in the kingdoms of Art. With a tenderness born of each sorrow That chastened his earlier years. He tolled for the weak and the weary, Or sweetened their toll with his tears. He lived ; and the sheen of his living Shall brighten the years that remain : He died ; and our hearts read the lesson :

"Our loss is his infinite gain." He lived ; and the beauty of calmness Grew out of his life like a flower. Unfolding in sweetness and meekness, Nor fading in sunshine or shower. He lived ; and the greatness of goodness Shone out of his soul like a star. He died ; but the light of his goodness

Still flames on our vision afar. He lived : and the glory of manhood He gave to the world will remain ;

He died ; but our hearts sing the story : "Our loss is his infinite gain."

He lived ; and the beauty of living Was seen in the delicate grace

Which marked every deed of his doing, Or beamed from his radiant face. He lived, he rejoiced, and he sorrowed : Of care he had little surcease ; Yet calmly, in sunshine or shadow, He walked with the angel of Peace.

He lived : and the kingdom of heaven He brought to our hearts will remain ; He died ; and we sing in our sorrow :

'Our loss is his infinite gain." Belvidere Seminary, New Jersey.

What the New York Doctors Demand.

They demand all they can get of the following propositions, which they first formulated in 1882-3, viz: Not only that no one but themselves shall attach to his or her name "Doctor" (meaning Doctor of Medicine) or Dr. or M. D., but that no one else shall suggest, recommend, prescribe, employ, use, or direct for the use of any person, any drug, medicine, appliance, apparatus or other agency, whether material or immaterial, for the treatment, cure, relief or palliation of any real or supposed ailment or disease of the mind or body, or for the treatment, cure or relief of any wound, fracture or other bodily injury or any bodily deformity; and, further, that, beside imprisonment, fines of from fifty to two hundred and fifty dollars shall be imposed on whoever does any of these things, and that half the fines collected shall go

to the doctors complaining. They demand, too, "in order," as the Ameri-can Medical Association puts it, "to secure uniformity in methods and results," the estab-lishing by law of a State Board to examine all candidates for the doctoring of the people; but it turns out the three "schools" can't agree on the composition of the Board. The Old School the composition of the Board. The Old School doctors want the control: that does not suit the other two "schools." The medical colleges, too, do n't agree to it, because their diplomas now are sufficient by law, and they get pay for them. That pay goes into private pockets of certain doctors. It is, as Dr. Rooser of New York, on April 25th, 1882, stated to a reporter, "to day not one of the leading medical colleges of the State is anything more than a first-class educational establishment owned and practical-ly controlled in all its details of financial man-ngement... by a body usually of seven men." It is the same in 1887, and these "seven-men bodies" don't mean to have competition from new colleges; therefore, not long since they got a law passed, practically securing to themgot a law passed, practically securing to them-selves the monopoly of medical future instruc-tion. It does not take much capital for seven doctors to get up and run a medical college. At their own starting probably not one of the existing colleges had ten thousand dollars of capital above debts, but the law they got passed, and which is now in force in New York, pro-hibited any fresh establishment of a medical college unless fifty thousand dollars were first paid in as capital, and permission for it grant-ed by the University of the State of New York. As to these "Regular" M. D.s, they do not propose either fine or imprisonment for any of their blunders.

Cupping and leeching were freely prescribed," etc. (See New York Medical Journal, Apr. 21st, 1883.)

 \mathbf{OF}

1883.) Now it is well-known how these old school doctors opposed all change from those practices, when insisted upon, and finally carried by the intelligent laymen led by the demands of the

Homeopaths. Blunders innumerable, similar in their na-ture, continue still to be made with drugs, as is known by every experienced man and woman; and did space allow I might demonstrate that equally numerous are the mistakes made with the knife and its use professionally.

The Organ of the New York Doctors don't Approve of the Medical Laws of France, Germany or Russia.

The Pail Mail Gazette (London) states that "In France and Germany or Russia. "In France and Germany there is a regular tariff (fixed by law) for the visits of medical practitioners, ... affording a guaranty against excessive charges for the poorer.... In North Germany, except in cases of severe illness, ... a doctor never repeats a visit. He must be re-quested to do so. If medical fees are too high with us (England) they are too low in Germany and France-two marks and two frances a visit." What a contrast with the practice here in What a contrast with the practice here in America, where the doctors want a monopoly, and scout any restriction of their charges. The law in Russia is similar to France's and

Germany's. It requires, too, that a doctor must respond to the call of the poor and rich. He is not allowed to shirk when the pay is doubtful. A writer in London Truth referred to the evi

A writer in London Truth referred to the evi-dent justice of the above provisions, in view of the monopoly granted the doctors by those Governments. Here is what the New York Medical Journal says of that writer and those provisions: "Probably Jack Cade would have entirely coincided with this (Truth's) writer. It would be interesting to know the circum-tences that have given rise to the English

It would be interesting to know the circum-stances that have given rise to the English writer's approbation of the barbarous state of things to which he alludes." This New York advocate of compulsory doc-tors' laws thinks compulsory attendance is "barbarous." Most people would say, from the dogmatic utterances of the various old-school medical men and journals, that their doctors should be infallible in both surgery and medicine. It is clear enough they are not.

medicine. It is clear enough they are not. Afraid to leave the people to make their own laws, they themselves surreptitiously attempt to control them.

I have now presented a very, very limited ab I have now presented a very, very limited ab-stract of the mass of evidences I have collected of the monstrous delinquencies and barefaced selfishness of the medical fraternity of New York. Their impudence in applying, by paid attorneys and by committees of their own so-cieties, in constant attendance upon the Leg-islature at Albany, ostensibly in the interest of meat their owne so islature at Albany, ostensioly in the interest of what their organ is pleased to designate as a "stupid people," while in reality their mo-tive, as constantly expressed in their society meetings, is their own private personal pecu-niary profit—their impudence, I say, in this respect, is something without parallel in the history of philanthropists.

BRONSON MURBAY.

New Publications.

BEYOND : A Record of Real Life in the Beauti-ful Country Over the River. 12mo, paper, pp. 142. St. Paul, Minn. : H. H. Kenyon.

This book comes to us with no intimation of who is its author or in what manner it was produced, but we learn from a correspondent that the circumstances

attending it are as follows : About three years ago Edna, four years old, passed to spirit-life from a household of which she had been the centre of delight. The mother, a member of an Orthodox church, became nearly distracted by the event. The religion she held failed to give her any consolation, and she visited several mediums, each of whom assured her that her child had been received in the Summer Land by a foster mother, who was desirous of coming to those who mourned its departure, and urged that an hour each day be given for that purpose. This was granted by the mother, and re-sulted in her development as a trance and clairaudient medium. The first to make herself known was Spirit Adelaide, the foster-mother of the " lost child." This spirit passed from earth in early married life, leaving an only child, who was cared for by this newly-developed medium's mother, and she stated in her account of Edna's reception in spirit-life - Part V. of this book - that it was one of the happlest events of her life to receive the child and care for it, as reciprocative of the loving care bestowed upon her own child left motherless on earth. The message will prove very consolatory to all mothers whose children

Banner Correspondence.

Massachusette.

LIGHT.

BOSTON .- A correspondent writes : "God is love. If we wander away from the power of love we take upon ourselves heavy loads, such as sorrow or hate. We may deceive others for a time of our true condition, but we cannot progress while we have not the true love principle firmly established within us. Some-times it is hard to bear up against the opposing pewer, but if we hold ourselves always with a desire for right doing, we will come right after a time; but we must have faith in ourselves, and go forward. The trouble is, we have been held under subjection so long that we have not the power to do as we would like without a strong effort; and sometimes it seems almost beyond our strength to accomplish anything; but if we persevere, little by little, we gain our own freedom at last, and are stronger for the opposition. It does not matter what we start to do : it is better to persevere unless we are working to injure another and that we have no right to do ; neither have we a right to do anything that will injure ourselves. Sometimes it is hard to tell what is right, but if guided according to our light we cannot go very far out of the

Christ's 'miracles.' understood in a spiritual sense become natural efforts. We have been taught to accept his works and words as something marvelous, and not to try to explain them in a way of our own thinking, and so we have held ourselves in darkness willingly, that we might be saved. But what are we saved from? Saved from progressing in knowledgeand knowledge is power 1. Obrist says if we have faith but as a grain of mustard seed we can remove mountains. We cannot do a thing except we have faith that we can; not faith in God, but in ourselves. And if we have faith in ourselves we can remove the mountains of darkness that have so long surrounded us, hiding the knowledge of our spiritual condition. Knowledge is life, and if we have removed the dark-

ness, thereby gaining knowledge, we are just ready for life. While we were groping in darkness we were dead, because we had not the knowledge of our own spirit. We did not know that we had a spirit of God, and that He was in us and we in Him.

Christ's example proves that he was the first man who removed the darkness from his life, and found that he was in God and God ln him. Christ's works have been regarded as ' miracles,' that they might be thought more wonderful, and something that no one else could do, and yet he promised that greater things should wait on them that believe. To day we are having just such 'miracles,' but look upon them as purely natural events. The days of superstition are passing away, and we look for nature to work wonders, or what seem to us wonders, because they are n'ot common events

Our life is a school; if we learn only what is taught by others, it is simply physical or natural progression; there is no spiritual progression. To progress in spirit we must work within ourselves, bringing up new ideas, new thoughts coming more freely, and with a higher appreciation of life's lessons. We can understand why we have been led through sorrow and disappointment, and we are glad that we have had our trials; they strengthened us for a higher work. Without those lessons we were as children, knowing nothing of life. They were used as rods to chasten us, that we might know how to help those who were weaker than we to rise above their troubles, instead of failing and failing under the rod. All have not the power to rise alone and unaided; so if any one can give a word of cheer, pointing to the silver lining of the cloud, they may be instrumental in saving the person from a great amount of suffering."

ATTLEBORO .- Abbie F. Thompson, Secretary of the Union Spiritualist Society, writes: "Miss S. Lizzie Ewer, formerly of Bangor, now of Portsmouth, N. H., commenced on Sunday, July 17th, a series of lectures and tests, both public and private. She speaks by inspiration upon subjects given by persons in the audience, without previous preparation. Her lectures and tests have been quite satisfactory, so much so that the Society talk of trying to engage her services regularly for the next two months. We consider her a perfect lady and an honest medium."

HAVERHILL .- J. M. Ordway writes, July 22d : "I am strongly impressed to write a few words in regard to Dr. Street's new book, 'The Hidden Way Across the Threshold.' Bappening into the Banner Bookstore | I shall doubtless see some advancement, though, it last week, I purchased a copy and brought it home, but business demands were pressing, and I laid it | we shall probably see greater later on. aside for the right opportunity to come for examina-| From there I went to the city of Lapeer and spoke tion. In last Saturday's Herald was a criticism char- the following Sabbath, morning and afternoon ; in the acterized by such utter ignorance and bitter harsh- | evening attended a very interesting circle at Mrs. L. ness that I felt more than ever anxious to examine Owen's, where our loved ones met us with words of the book for myself, but found no opportunity until | counsel and good cheer. Sunday, July 10th, I leoday before yeaterday. Immediately after breakfast I tured near Detroit, at a place called 'Oak,' at Mr. took it in hand, and had hardly read the introduction Anscomb's, who has a beautiful home and large hall half through before I felt convinced it was the work in the upper part of his house. The afternoon audiof no ordinary mind. Dr. Street modestly makes no ence was not large, but in the evening a large congreclaim but that of complier, and even says he may be gation assembled. The Baptist choir favored us with accused of plagiarism, but the general style of the singing, which was well rendered; all appreciated book is characteristic of him. I have heard Dr. Street their kindness, none more so than myself. speak at small gatherings, and have always admired his case and grace of manner as well as his spiritual thought: but now I have almost reverence for a man of such evident spiritual and intellectual development." BOSTON .- A. S. Hayward writes : " There seems to be considerable controversy of late over the late Dr. P. P. Quimby's specific mode of treatment and the views he advanced while he was engaged in the healing art, by and through invisible forces, by the different wings of the so called Ohristian Scientists or Metaphysicians. Mental and Mind Cure Healers, and having been drawn to the subject, for the truth's sake only, I have from time to time related publicly information obtained from individuals who knew of Dr. Quimby and his mode of treatment. Recently I learned from a lady of a remarkable cure performed by Dr. Quimby on the person of the son of Mr. George D. Brigham, now residing in Groton, Mass., and for public good I wrote Mr. Brigham, who, I learn, is one of the prominent citizens of the town, stating my object of asking of him the truth regarding the cure of his son, and also the modus operandi of Dr. Quimby. In due time I received the following in re-Quimby. In due time I received the following in re-ply: "Groton, Mass., June 30th, 1887.-Dear Sir: My son had the worst kind of inflammatory rheumatism; he could not feed himselfor move without help. He had begut to be a little better, so as to stand a few mo-ments on his feet if the was helped up, but could not walk a step when Dr. Quimby came to town. I called to see the Doctor, by the advice of friends, and he pro-fessed nothing-said he knew nothing about it at all; sometimes he cured and sometimes he did oft. "I know nothing about it more than you do," said, he. I packed the boy on pillows, etc., on a hand sidd, and took him to the hotel-about an eighth of a mile-and put him on his feet before the Doctor, who just looked at him a moment, then passed his hands from the boy's head down the arms a very few times, dipping his fingers once in a bowl of water. The boy took a few steps and the Doctor said. "That,"s all; I, guess he'll do well enough." I gave him five dollars, think-ing a fool and his money, were soon patted. I was not in the room more than tou mintes, and half of that time the 'Doctor was: talking to me, yet the boy walked down stairs, without, help, took his eled and went home alone, and T hay heard nothing of Theu-matism since. I would gladly have given him ted dol-lars if I had supposed the boy cured.-Goo huBarg. HAM." The above clearly shows that Dr. Quimby did not ply:

made by the finest needle. When they washed the

goblet the lines disappeared, but soon the phenome on occurred again, and then again and again. The whole neighborhood was excited over it, and no one could account for the strange appearances. Then the mirrors were covered in like manyer.

They moved this spring to 849 Walnut street, and one night Sara, Mollie's girl, placed a goblet on the table and went into another room. When she, in a fow minutes retained; the goblet was overed with the most beautiful flowers, leaves, etc. This goblet they kept for weeks and took around to friends, blocks away ; still the engraving remained on the glass. A lady in the house combed her hair before a

mirror which was perfectly clear and bright, and went into another room. Returning within fifteen minutes she found the mirror entirely covered with this lace-like work, Tom says he has never seen any. thing more beautiful. Mother went to a medium, and the medium said some spirit was trying to announce his presence in this way."

Connecticut.

NEW HAVEN .- Obarles N. Gallup, M. D., writes ; What are spirit-manifestations? This question has been asked many times, and I fear the inswers that have been hitherto given to such inquiries have failen far short of their desired purpose." Many thinks exist that do not admit of explanations with our limited knowledge of Nature's laws. To say that nothing exists except what has been recognized by one or all of my five senses, or to claim that all I cannot explain belongs to some supernatural realm, would be but acknowledging my inability to understand how it existed, and my ignorance of the law by which it was accomplished. To do this, I would have to deny nearly every phase of life demonstrated in every day's experience ; because the laws that govern such phenomena are above my power to comprehend. Such a course would show an unwillingness to accept as truth that which is beyond my power to explain.

We know that by an act of the will the hand with pen and ink puts on paper the thoughts of the mind ; but who can tell me why, by simply willing my hand to move, it does move? You can tell me about the transmittal of thought from the brain to the muscles by means of the nervous system, but whoever saw a thought running along a nerve or muscle? Still the theory is put forth as a fact, and recent experiments bave proved that something from the centerstance of life causes the hand to move, and by observation we know that the same effects are produced throughout all animated nature. Therefore we say that it is a law.of Nature, and when we find in the chemical laboratory that certain elements invariably crystallize in certain forms, we call that the operation of a law of Nature; and when we see plants or trees growing from seeds, we attribute that to the same cause. The earth constantly rotates upon its axis. The solar systems follow their respective orbits. They follow their courses from year to year, in obedience to an irrevocable law of Nature. Shall I, in the face of such facts, declare them untrue because I cannot fathom the law that controls them? No; it rather becomes me as a man to investigate, so far as in me lies, the causes or laws that produce those effects.

The same course should be pursued in unraveling the mysteries that surround spirit manifestations.

There can be no effect without a cause. Its existence may be beyond our knowledge to-day, still the cause be known to some other mind, and from it made known to the world to morrow; and so long as spirit. manifestations exist, they will demonstrate that the law which governs them is a law of nature, and will be in time as thoroughly understood as any other. This law ever regulates all our acts and movements of mind and body. The living, rather than the dead, hover over us, and cling to us, guiding not only our footsteps, but our very thoughts, and leading us on, none of us know whither, until the future, like a heavy curtain, is lifted from before our eyes. Still by the lessons of the past we are able to get faint glimpses of the beauties that are in store for us."

Michigan.

CAPAO.-Mrs. Nellie S. Baade writes: "On the evenings of Saturday and Sunday, after my return from the Orion Camp Meeting, I lectured in Kimball, in the Town Hall, and Babbath atternoon in Mr. Codey's grove. The friends organized a Children's and Young People's Progressive Lyceum, and as I expect to have the pleasure of speaking for them again soon being a very busy time at present with the farmers.

AUGUST 6, 1887.

gave several psychometric delineations. These were pronounced most satisfactory. In the afternoon the address was given by the President, and this was fol-lowed by psychometric readings by Dr. Harding of a most convincing character. The services were held at the Howland House. Our cateror, Mr. Orcutt, certainly deserves the praise of all the campers for the substantial manner in which he looks after the wants of the inner man. We find the following names on the register of the

praise of all the campers for the substantial manner in which he looks after the wants of the inner man. We find the following names on the register at the Howland House : Geo. U. Burdett, wife and daughter, Keene, N. H.: Geo. W. Richardson, Conners Prancis, Dr. S. H. Prentiss, Mrs. Cella C. Prentiss and Irving Prentiss of Worcester, Mass.: Henry Blebert, P. H. Quigley, Miss C. W. Knox, Mrs. L. W. Litch, Gustave Rosenfeidt, Frank Backoff of Boston; Mrs. Henry Mason and Mrs. Sarah L. Wheeler, West Rindge, N. H.; Frederick F. Turner, Millord, N. H., and Mrs. Bopbia Varney, Dover. N. H. At the Ripley Cottage the following parties have been entertained : Mrs. Jeanette W. Crawford, Dr. C. T. Buffum, Dr. C. H. Harding, Mrs. Nellie Stone of Boston; Geo. A. Fuller, W. C. Fuller and Mrs. G. Davenport Stevens, Dover, Mass. Every night when it has been possible to strike a. Ight, bonfires have been kindled near Mrs. Ripley's cottage, where the campers have all gathered to enjoy a social time and chat with their Indian spirit/riendr.

These bonfires have become quite a feature of the meet ing, which is not only a source of enjoyment but also

or instruction. The reception tendered the President, on his arrival Monday evening from Harwich camp-meeting, was an unique affair. The President is unable to express his appreciation and his feelings upon that occasion.

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his apprediation and his feelings upon that occasion. Circles are being held nearly every evening; mediums willingly give their services, and spirits improve every opportunity by giving most satisfactory demonstrations of spirit-power. Mr. Almon Booth of Millord, N. H., is located at his beautiful cottage. It is with pleasure that we see him in our audiences. He is a flue gentleman, respected by all who know him. GEO. A. FULLER, President. Rindge Camp Ground, July 24th, 1887.

Medicine.

Said a very eminent physician hereabouts, on one occasion, (a man who had acquired a large property as well as great fame by medical practice,) "I have a severe headache." "Why don't you take some medicine for it?" asked a bystander. "I take medicine !" said the doctor ; "why, I have n't taken an ounce of medicine for more than twenty-five years ! I never take medicine !" "But," said the by-stander in perfect astonishment, "how do you get well when you are sick ?" "I go without eating for two or three days and Nature - cures me." "Beware," said a brother physician at hand, "beware how you let out the secrets of our profession !"

But mankind will persist in being drugged out of life. It is the popular way of descending to the "shades," and popularity is almost everything in this world. Nevertheless, as life may have attractions to some, we consider it sound advice, as a general rule, "to throw physic to the dogs," or, what is better still, everything in this world. Nevertheless, as life physic to the dogs," or, what is better still, (for we ought not to victimize even a dog,) throw it in the fire.

What is wanted to nullify this science of death, and in its place substitute the SUIENCE or LIFE for curing the slok, is a plain, practi-cal and safe mode of cooperating with Nature in her curative work. Do this, and health will be the result ; neglect it, and slokness will fol-low; for "as a man thinketh, so is he!" Ao-cording to his views, so will he sot: And 'so-cording to his sots he lives or he dies. If right, he lives of the views, and in its 'stad he was contained with fever, and in its 'stad he was given small quantities of clam-juice. Differen-the based of the states of clam-juice. Differen-the based who fainted was bled profiles to the sots. 'Ab-cording to his sots he lives or he dies. If right, he lives of the whole matter, Boston clamation of the sots of the whole matter, Boston clamation of the sots of the source of the so A. W. T. Way, et al. This strong, the dest born, There's a more thing in the internet the strong the strong of the strong the strong the strong the strong the strong of the strong the strong of the

The Blunders which Doctors Have Made. The Brooklyn Union states that "a druggist taiked" as follows :

The Blunders which Doctors Have Made. The Brooklyn Union states that "a druggist talked" as follows: "It is not only in deadly polson that the errors are made, but other drugs as well. Here's a prescription calling for a two-ounce mixture that contains an ounce of quinine sulphate, and gives a tablespoonful as a dose, or about twenty grains of quinine. I dis-pensed one dram, or about sixty grains, in the whole mixture. Here is another prescription calling for forty grains of phosphorus, to be divided into twenty pills, making two grains for a dose. I put in two grains, making the dose one-tenth graiu. The maxi-mum dose is about one-fourth graiu. The shought it, and he told me it was for his child; so I gave him magnesia sulphate, or Egsom saits. A well-known physician gave a prescription that was brought to me to fill. It called for aconite root, one-half ounce, with directions a teaspoonful. I told the messenger who brought it that it would be finished in three quarters of an hour. That gave me time to send for the physi-cian, who was in a rage because of the delay in filling the prescription. His anger increased when I tried to explain to him, and he said he knew what he was about, and would not have any outside interference. After be cooled off it turned out just as I expected. He intended that the teaspoonful of medicine was to be put in a tumbler of water and a teaspoonful of that taken every hour. But the directions merely stated a teaspoonful which of course meant the quantity of medicine. The maximum dose of aconite rooi is about prescriptions that is the reason I called the doctor. He did b't thank me a bit, however, but said he would send no more prescriptions to me. Another physician prescribed for a child of a few months a dose of one grain extract of beliadonna, and repeat every two hours. The maximum dose for an adult is two grains. I corrected prescriptions where strychnia sulphate was prescribed instead of quinine sulphate, and there is one physicians wh

contury: "Homeopathy with its tasteless mix-tures and diminutive doese was unknown, and it is not too much to say that more medicine was taken any year by the well, than is now taken in the same space of time by the sick."

have passed to the Beyond, as from it they can form some idea of the reception and life in the spirit-world of those who have gone from their midst.

In a number of messages from "Adelaide" and others the reader is given intensely realistic descriptions of homes, occupations, family and social relations, etc., in the next state of existence that awaits mankind. We are informed that this book is published with the hope that its sale will furnish some means of support to the medium, who, with a young child, is left by the decease of her husband in destitute circumstances.

THE BIBLE: Analyzed, Translated, and companied with Critical Studies. By Rev. Leicester A. Sawyer, Whitesboro, N. Y.: L. A. Sawver.

A version of the Scriptures given in Parts of Books, Single Books and Collections of Books. The work undertaken is a very radical one, the treatment ac-corded to what has for centuries been held to be ", the only Word of God," resulting in a volume so distinct in its character from previous copies that it has been deemed necessary to call it "Sawyer's American Bible." In its preparation the aim has been to interpret with accuracy and precision, and to distinguish as far as possible what is judged to be fictitious from what bears the impress of being truth. "We thus," says Mr. Sawyer, "relieve both Christianity and Judaism from a ruinous incumbrance of delusions, and find a basis for the union of all Christians and other pious religionists, as substantial as that of secular scientists."

This certainly shows a great advance in the popular mind; a vast one, indeed, in one at least of the clergy. The expression of an opinion that any portion of the Bible was fiction would, not many years ago, have subjected one to a charge of blasphemy, possibly to imprisonment, and at one time to death. In the list of the seven numbers thus far published, the " Gospel according to John" is issued as "a fiction of the see ond Christian century." Students of Christianity and its textbook will find much to interest them in this version of the latter, upon which apparently much thought and labor have been bestowed.

A NAMELESS NOBLEMAN. No. 5 of Ticknor's Paper Series of Choice Reading. 12mo, stiff paper, pp. 369. Boston: Ticknor & Co.

That the present is the seventeenth edition is good evidence of the worth of this book, which a reading will further prove to hold a prominent place in the front rank of modern fiction. The story begins in the rose gardens of Provence; courses, its way through Paris, Quebec and New England, with French nobles and Puritan rustics as its actors. Its leading character is a true man, who, living up to his ideal of a noble life. leaves titles and honors behind, him in his native land that he may bind bimself indissolubly to his sense of Right. The book embodies throughout a high order of thought, and while radical is not unrea-

sonably so. ELEANOB MAITLAND. A Novel. By Clara Erskine Clement. No. 7 of "Ticknor's Paper Series." 12mo, pp. 855. Boston : Ticknor & Co.

The writer, well-known by her popular hand-books fart, has exhibited great skill in this story, which depicts a thoroughbred lady, one who regulates, the affairs of her life by convictions of duty, instinctive delicacy, and consciousness of that consideration which is always one to others. It may be deemed "old fashloned," but it is honest, true and interesting. BESSIE'S SIX LOVERS, A New York Belle's Summer in the Country. By Harry Peter-sonis 12mo, paper, pp. 240. Philadelphia : T. B. Peterson & Bros. Laboration (1997) and 1996 The story of a applety sit, who, in her effort to reach gulet, sets into gontation, which is and it is

The above clearly shows that Dr. Quimby did not ignore disease, neither did he claim to make use of his mind except in a manner in which all spirit heaters

Here is a case that should settle all controversy. as far as Dr. Quimby was concerned, in advancing the no disease theory; also that he depended not upon his mind or will-power, but upon the invisible forces." the the

1. 1.10 Ohio...

OINOINNATI. Mr. T. J. Smith sends us the subjoined letter, addressed to him by Mr. E. C. Hud-

Next month I expect to attend the Camp-Meeting at Haslett Park, in search of rest and health. I have a tent, and expect to make it a business during the rest of the summer to enjoy it to the best of my ability. I have engagements for some months to come, and with the assistance of my angel-guides will do what little I can to advance the cause. I find true friends wherever I go-those who are trying to live up to the truths and principles of the Spiritual Philosophy. We have many wealthy, cultured and refined people in our ranks who are doing what they can to advance the cause by precept and example."

New York.

RONDOUT .- " Niantic " sends us an account of the recent development of two young men in an Orthodox family of Brooklyn, N. Y. It appears that a lady and her sister attended several seances of John Sister, and by what was there told them were led to hold with a few friends private seances of their own, though contrary to the will of the head of the family, who is a church-member. In a short time, to the great surprise of every one, the two young men, one of them a son of the opposing church-member, were controlled by two Indian spirits, and subsequently by others; Development proceeded, until several phases of mediumship were manifested. One of the later controls, says our correspondent, was a well-known clergyman lately deceased, of whose success in his efforts to make him self known," Niantic" says : ""The personation was complete in every particular, for there were those present who were familiar with his ways on earth that recognized him. He seemed pleased at the recognition, and has promised, to meet with them at stated intervals, tor the purpose of development. It, is, a well, known fact that this same diving preached here on earth very liberal views, and was in his belief a Spiritualist. The family now look forward with inforest to their semi-weekly meetings." () build a superior ball

Rhode Island, an Instant H NBWPORT. John C. Feckham sends as some tots I bis grassiance When the containing and the sends as the sends of his experience. When he first heard of Spiritualism, twenty-five years ago, " I condemned it," he says 'like many others who know nothing about it, and volunteered the opinion that if there was anything in it, it was from the devil. Subsequently my brother's wife became a medium, was entranced by one who on earth wasa German doctor. Under bis infinence abe would talk, and sing in German, and the truth became so apparent that I was convinced, and received many proofs to substantiate the correctives of my new position Fq. garding Spiritualism." Brom that time to the present ne has received and imparted a vast amount of knowledge concerning a future life and its relation to"this, and done what the gould to make known the truths of the New Dispensation, Southing has fair an itality you

A strange phenomenon, which occurs in my sister's house in Chicago, but, forget, to do so, 7000 in y brother, is here, and he tells me that, one moning, while my sister lived at 774 Walnut, street, a coblet was found in the pantry obvered with delicate work that looked like engraving. On the poblet work this most beautiful flowers and instituant ender here the incet beautiful flowers and instituant ender here beau line, more delicate and anst than ender here beau line, more delicate and anst than ender here beau

AUGUST 6, 1887.

MIDSUMMER MADNESS.

"Bring bither, bring bither my red bandbox, Bring bither my bandbox green, And my bandbox brown from London town, And my box of silvern sheen.

"And it's oh for my trunk of leather tough, And my trunk of oak-ribbed zing, And my trunk so tough, of canvas stuff, That will bulge, but will not shrink."

"Ob. waly, waly, my ladye fair, Now whither and will ye flee?" "To Mount Saint Bushallof. Worri-Ancair, On Conylie-by the Sea."

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They have selzen her boxes one and all, In the Tavern Lafitte de Kidd, And loudly for help the porters call, As they stack them up in entry and hall, And pile them high against bulkhead and wall ; But wherever they stow them, great and small, Far out of her reach they are sild.

Her room is a cell a fathom long, Her bed is a thing of fears, Where all night long the noiseless song Of the wingless bird she hears.

And all this time in her home in town. A mansion of cool gray stone; There are peaceful glooms in seventeen rooms, Where the burglar sleeps alone. —Burdette, in Brooklyn Eagle.

Letter from W. J. Colville.

To the Editor of the Banner of Light:

It is just about a month since I said good-by to my many friends in Boston; and as my experiences have been of some general interest since then, I venture to offer a lew details for publication in the BANNER OF LIGHT, which seems doubly dear when one is more than a thousand miles from the place of its publication.

Before proceeding to the staple portion of my article. I will crave space to request my many friends upon whom I could not call prior to my departure, to excuse my seeming indifference, on the plea of con-stant occupation connected with my public work; and though since I have been South I have had more leisure than I ever had in Boston, I have still been far too busy to write to all my private friends; though their kind remembrances-letters, papers, and even postals-are extremely welcome. I must take this opportunity of thanking collectively my numerous Eastern correspondents, And while I am speaking to private friends, let me also publicly acknowledge the receipt of numerous offers of engagements to lecture, along the line between New York and San Francisco, and in all parts of the Southern States. Although 1 hope at some future time to make an extended tour through the United States, visiting many places on my way if my steps are ever turned eastward again, for the present my time is entirely occupied ; I have not a single day at liberty. I leave here Aug. 1st for Cassadaga Lake, N. Y. After spending rather more than a week there, I go to Clinton, Iowa, to the Mount Pleasant Park Camp-Meeting, where I remain about ten days. On Sunday, Aug. 28th, I lecture three times in Denver, Col., and expect to reach San Francisco Sept. 3d, in time to commence my work in Assembly Hall, under Dr. Morton's management, Sept. 4th.

As I am in receipt of numberless letters inquiring as to when I expect to return Bast, I wish to say to all interested, that although I cannot speak definitely on this matter, I expect to visit Australia and New Zealand before returning to Boston or New York. As soon as I have any definite idea of the turn my movements are likely to take, I will make it public ; mean-while, I can entertain no hope of seeing the Eastern States again for several years.

Now a few words as to Mount Lookout and the work accomplished on its summit. The journey by water from Boston to Norfolk is very enjoyable; my only regret was that the passage occupied no more than forty-eight hours. Every appointment on the steamer was excellent, and the sea breezes were delightfully efreshing. The scenery as one approaches Virginia is very picturesque. Norfolk struck me as a pleasant briving, ancient Southern city. One of its churches is one bundred and fity years old, and is still in an excellent state of preservation. It stands in a pretty churchyard, is covered with ivy, and looks exactly like a village church in England. It has interesting associations with the war of Independence, and is one of the chief points of interest for visitors.

fr. T. B. Albert, the manager of the Opera House, is

genial man of seventy five, in full health and vigor, with a good word and cheery smile for everybody.

The life-union of Mr. Kates with Miss Brown was quite an imposing event, July 5th. The meetings of the stockholders and other business meetings have been exciting. Dances and musical entertainments have been frequent and well patronized. I never thought, when I arrived here, July 2d, that I should be contented to spend an entire month on the mountain, but now as the time draws near for me to fold my tent again I feel truly sorry to leave so charming a retreat and bid farewell to so many kind and faithful friends. I can report nothing but kindness and courtesy received at the hands of all.

The accommodations are very humble, and those seeking city style might feel disappointed ; but every one has done his and her best to make things pleasant all round. The new literary venture, The Better Way, speaks none too eulogistically of the management ; with very poor materials and limited accommodations at his disposal, Mr. Chas. Donahower and his mother, who are the proprietors of the hotel, have done wonders. As it is too late now to recommend Eastern friends to turn their steps hither for this year's convention, I will close by assuring all who read these lines that, as the directors are determined to spare neither trouble nor expense to improve the grounds and add to the accommodations for next season, those who visit Mt. Lookout in 1888 will be richly rewarded by the combined beauties of scenery, elimate, hospitality and spiritual fare with which they will be greeted.

Having, I feel, already trespassed far too long upon your valuable space, I will defer further comments upon things I have seen and people I have met during my travels this summer till I reach Cassadaga Lake, where I have no doubt I shall find myself in the centre of great spiritual activity. By a happy coincidence I shall be there at the same time as Mr. and Mrs. Richmond, whom I have not had the pleasure of meeting for quite a lengthened period. I can never forget that Mrs. Richmond's inspirations were my first introduction to the spiritual philosophy, and always feel the deepest gratitude to herself and her guides in consequence.

With kindest regards to all friends, believe me your sincers co-worker, W. J. Lookout Mountain, Tenn., July 25th. W. J. COLVILLE.

August Magazines.

MAGAZINE OF ABT,-Five engravings illustrate the leading article, No. 2 of "Current Art," from paintings by Fletcher, Macnab, Cotman, Macallum and Hennessey, having for their subjects, "Evicted," "The Lady of Shalott," "Me Won't Sit," "Crossing the Bar," and "A Summer Evening." "Farnley Hall," a favorite resort of the artist Turner, is de, scribed, together with its vast treasures of art. Interesting incidents illustrative of Turner's characterlatics are interspersed. A report of this year's Salon is given, and four of its paintings shown in engravings. "Random Reminiscences of a Special Artist," consist of drawings from the sketch-book of Harry Furniss, an artist of the London Illustrated News, with notes thereon. The frontispiece of this number is a photogravure of "Here's to Your Health," a painting by José Domingo. Another full-page engraving is "Their Ever Shifting Home," from a painting by Stanhope A. Forbes. This and "Evicted," before mentioned, deeply and tenderly appeal to the hearts of those whose sympathles go out to the poor and needy. New York: Cassell & Co.

THE ATLANTIC MAGAZINE for August will attract the summer reader by two stories, one called " A Mad Englishman," by Margaret Crosby; the other, "The Goophered Grapevine," a negro tale in dialect by Chas. W. Chesnutt. Mrs. Oliphant's "Second Bon" and Marion Crawford's " Paul Patoff" are interestingly continued; "The Personal Characteristics of Charles Reade" form the subject of a very interesting article by E. H. House, who knew Mr. Reade personally; another paper about a noted man is Thomas H. Clay's "Two Years with Oid Hickory," made up largely of quotations from the letters of Francis Pres-ton Blair, editor of the Washington Globs, and giving CHAPTER an interesting account of the political events of 1830, and of life in Washington at that period; Harriet Waters Preston discourses on "The Spell of the Russian Writers"; Mr. Wm. Crahston Lawton has a see-Twenty-four hours in the train from Norfolk brought ond paper on "The Alkestis of Buripides," and lastly us to Chaitanooga, a very enterprising and populous Dr. Oliver Wendell Holmes continues his papers on city, containing many earnest and active Spiritualists. "Our Hundred Days in Europe," in which installment he gives an account of a visit to Cheyne Row. Chelsea, London, and also of the National Gallery, the Royal Academy, the Temple, and the Colonial Exhibition. The poetry of the number comprises some verses by Graham R. Tomson, on Millet. a poem called "The Mummy," and another poem by Alice Williams Brotherton, addressed to E. M. T. A paper on "Anne Glichrist" and the usual literary departments close the number. Houghton, Mifilin & Co., Boston. BUCHANAN'S JOURNAL OF MAN has a profound view of "Creation's Mysteries," and a very pleasing article on "A True Poet-the Poetry, of Peace and Practice of War," containing an original poem by Charles Mackay, the poet of progress, an account of European military preparations and arms, and a romantic incident of the late war. The whole article is an effective plea for peace. Next comes an account of the new language introduced in Europe, called the Volapuk language; which is coming into fashion extensively. "The Progress of the Marvelous" men-tions the interview of Eglinton with the royal family of Russia, when he and the Grand Duchess Viadimin were lifted in the air. "Glances Round the World" begins with a periscopic view of the United States. The "Miscellaneous Intelligence" contains rare information on various subjects. Cranioscopy has a striking illustration, showing how we discover the secrets of a man's life by a light in the interior of the "The Practical Utility of Anthropology" skull. shows that the new science will be the perfect guide in education and self-culture that has been so long needed. No one can properly criticise himself, but the profound Anthropologist can show him exactly what he needs to perfect his life. BT. NICHOLAS.-A capital story of the sea is contributed by G. W. Edwards, who also supplies the illustrations: "An Idaho Pienie" vividiy portrays Rocky Mountain life. Some very good suggestions are given to teachers in "Marigold," a story by Nora Perry, that though termed "a girl's story" is of equal applicability to boys and instructive to all. , The battie at Chancellorsville, at which the confederate troops won a victory and Stonewall Jackson received his death wound, is; described, by Gen/ Badeau; with three illustrations. An interesting, off-hand sketch of Oliver Wendell Holmes is given by W. H. Rideing. with an excellent portrait of the " autocrat," a picture of the home in which he was born on the edge of, the college grounds at Cambridge, and of the portrait of "Dorothy Q.," made famous by the poet's pen, Fiddle-John's Family ?! reaches embarkation for America, and the other serial stories advance by interesting, stops. "The Brownles" go a fishing, and meet, as usual, with, ourious adventures, which are shown by quaint engravings. The Century Co., New York. WIDE AWARE.-Margaret Sidney's sketch of " Conoord ; Hor Highways and Byways," with its seven engravings from photographs and rare prints, records and illustrates interesting incidents introductory to the successful struggle of this country for independ-Taik ", renders in verse the song messages of the Pe-wee and Hermit Thrush. . In "Bummer Sports," pop-ular one door, games, including, Groquet, Tennis and Base Ball are instructively described, the first being the subject of the frontispiece. New chapters are given of three serial stories, those of "The Lost Medicine of the Utes" having for an illustration an en-graving of Howling Wolf wonding his Medsage to the Great Spirit by amaing it to the talout of an eagle. and inverse source of an animal is and the second source of an animal source of an ani

pleasantly engaged in by Tom Robinson ; practical matters in various departments of domestic life are discussed; several fine poems, an illustrated sonnet of "Midsummer," and other interesting reading fill the after pages. New York: Cassell & Co.

BANNER OF

OUR LITTLE ONES .- The outdoor attractions and enjoyments of the season are treated in a manner that will interest all the oblidren, in stories, sketches, singing verse, merrily jingling rhymes and a profusion of pictures. "Morning Giories," "The Farm Breakfast," "Supper Under the Apple Trees" and "Bob White," are some of the subjects. Russell Publishing Co., Boston,

THE QUIVER .- "The Way to Paradise." is a short story of two street walfs, with a sadly interesting termination. Another pleasing marative is " What a Day Brought Forth." "A New Parable from Nature" is told by Lady Laura Hampton. An article upon Divining Rods, Ancient and Modern," by C. F. Gordon Cumming, will be read with interest by those who believe there may be many truths in what has been cast aside as "superstition." New York : Cassell & Co.

UNANSWERABLE LOGIC. A SERIES OF SPIE-ITUAL DISCOURSES. Given through the me-diumship of Thomas Gales Forster. Boston :

diumship of Thomas Gales Forster. Boston: Colby & Rich. Mr. Thomas Gales Forster was a son of Rev. Anthony Forster, a Unitarian minister, and was born in Charleston, S. C., in 1816, and died, or, as his wife more hopefully says, "was born into the spirit-life," in 1886. He was a man of cultivation, and filled an editorial chair in St. Louis, Mo. These discourses are of a higher order intellectually than many that have been issued in the name of Spiritualism. We can-not say, however, that the title of the book, "Unanswerable Logic," is at all justified by the strength of the argument. Nevertheless, it is one characteristic of the book that its ap-peal is not grounded entirely on the phenome-na of Spiritualism, but that it seeks philosophi-cally to justify an immortal life. The moral tone of the book is high; and the future life that it plotures is a life of education, growth, and happiness, as well as one of moral retribu-tion and reward.—The Christian Register.

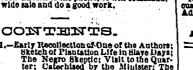
We call the attention of our lady readers to the advertisement in our columns of JAMES PYLE'S PEARLINE, for laundry and kitchen purposes. An article so popular and widely circulated, must possess merits that commend it to the favor of houseksepers.



Manifestations.

BY SUSAN J. AND ANDREW A. FINCK.

An interesting and instructive narrative of the experience of one who from early childhood was subject to the visits and recognizable guidance of splritual infelligences. The opening chapter gives a graphic pen-picture of Southern plantation life when the "peculiar institution" of that ection of our country was in the prime. The periodical subset of the circuit preacher, the proparations in the "big house" and the "quarters" of the negroes for the event, are finaly described. As the negroes for the event opment of mediumship gradually unfolds faculties pre-viously latent, and tokens of the presence of spirits become more and more irequent. Accounts of charvoyant, clairau-dient and other expreiences follow—all remarkable—includ-ing independent siste-writing, the sudden production of flowers, etc. In the latter part a thrilling account is given of the wonderful mediumship of a slave woman who startied an entire community with the eloquence of ther discourses, prophetic visions, and powerful denunciations of wrong. The book from beginning to end is one of intense inter-est; there is not adult page; and treating as it does of which but fittle has been known to the public, it will command, as it should, a wide sale and do a good work.



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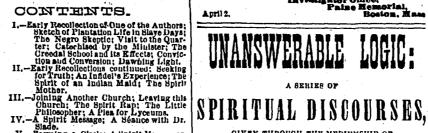
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"MY PETS."

A bouncing girl, healthy and happy, sits among her Ap-gola cais and kittens, on the steps of a French cutage, around which grape vines gracefully climb. She fondly embraces one of her poit, and her countenance in aweet elo-quence bespeaks a heart brimful of the dawning of mater-nal love. Frainted by L. Perrault. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x25 inches.

"AN ARMFUL."

This charming picture represents a little girl in a barn of rustic architecture, where the cool shalows contrast pleasantly with the hot sumaline in the background arrand the farmhouse and yard. The boroic child is trying to carry off more of the old cat's young than she can well-manage, while the other kittens frolic in hay and apples at her feet. The mother, in eloquently pleading attitude, is putting in a decided but dignified probest against the ab-duction. It is a very animated and pleasing gen of art, finely engraved on steel by F. T. Stuart, frem a painting by V. L. Knous, an eminent German artist. Size of sheet, 22123 inches.

"NEARER, MY GOD, TO THEE."

Painted by Joseph John, and engraved on steel by J. K. Rice. Bise of sheet, 22x28 inches; engraved surface, 16x21 inches.

"LIFE'S MORNING AND EVENING."

From the original painting by Joseph John. Engraved on steel by J. A. e. Wilcox. Size of sheet, 22x28 inches; engraved surface, 15x20 inches.

"THE ORPHANS' RESCUE."

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

"HOMEWARD."

Designed and painted by Joseph John, Size of sheet, 2222, nches.

"FARM-YARD AT SUNSET."

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

: in the Mrs. L. devoted friend of the cause, one who spares neither rords of ime nor means to advance its interests. His family are all charming people, highly intelligent, and in full I. I leoat Mr. sympathy with the advanced thought of the age. As rge hall Chattanooga is very hot in summer, the inhabitants in on audilarge numbers betake themselves to the mountain, congre which towers above the city like an Alp. It is strongus with y suggestive of Switzerland, and the scenery is almost as romantic. Going up and down the mountain by reciated eans of the inclined railroad is quite a pleasing eting at and to most people a decidedly novel experience. The lides of the mountain are almost perpendicular; going have a fown and coming up, passengers face the same way, the rest allity. I and it is indeed singular to look down an incline ind with almost as steep as the wall of a castle, and see yournat little elf being 'hoisted up backward, The cable cars are s great convenience, and perfectly safe. Since they have been in regular operation no accident of any is where truths kind has occurred, and on Sundays several hundreds We have persons pass up and down the mountain. The cars) in our egin running very early, and continue till 11 P. M., so ance the he late evening meetings are attended by crowds of isitors, as well as those during the day." The scenery from all parts of this loity elevation is nt of the blimely grand; the prospect is very extended on lear, days. Buddenly, at times, clouds drape the)rthodox lady and untain in white, fleecy garments, and we feel ourives literally standing above the earth. These clouds 1 Sister, old with equently pass right through us, or we go through , The air is, of course, very rarefied, and though ugh connsidered unusually healthy, almost every one is sin-larly affected by it, to some extent, before being whó is s surprise limated; then they feel the beneficial influence of mi & 801 ing so far above the city, with all its smoke and din. he weather has been singularly capricious all this oiled by ars. De th. , We have had drenching rains, followed by medium. ensely bright sunshine; fervent heat, accompanied delightfully cool breezes; grand storms of light-018, 5875 an lately g and thunder, striking terror to the fearful, but ake himuing all who can appreciate Nature in her bolder pds with a deep, admiring sense of the indescribation was ose presgrandeur of a tempest among the hills. The 1 that reis seem directly above our, heads; the lightning ognition, sheet and forked) illuminates the entire heaven ed intera spirit-terest to an incressant repetition of celestial pyrotechnics, 16 970 21 me notes itualism, he says, and voling in it, ier's wild ion carth the would me so apny proois silion re-present he nowledge this, and

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parison with which the most gorgeous illuminadevised by man lade into impressive insignifi-Some of the natural features of the mountain and beyond description. Hock City, a natural action of singular beauty and variety, ites about miles from the camp-grounds. Parties are often de up to visit it, and though the way is rather tolthose who find walking over meyes roads and ed rocks a painful labor. Sunset Rock, close to inclined railway station, is a singularly beautiful ky promontory, commanding a widely extended w of the surrounding country. Subset witnessed n that point, on a fair evening, is something too utiful to desoribe. he meetings throughout all the session of the camp been very largely attended, considering the situon of the camp. There have often been fully one usand persons on the grounds on Sundays, and durthe week on several codasions five hundred. The ous mediums have all been well patronized, and le doubt remains in the minds of any that great dhas been accomplished. The ice has been broken, position has malted away, and a generally favor-e impression has been created. The camp is ex-mely cosmopolitan in its character; German is ken as freely and facenty us English, and the kei 'as 'treely and 'huently 'as 'Buglish, and the mome element proved strong onongh to undertake's ebration of the fall of the Baiffle, July 18th. The access people have traveled to reach the ground in "meny instances 'bossiderable,' New Orleans, In "meny instances 'bossiderable,' New Orleans, Louis (The Baiffle, July 18th. The access people have traveled to reach the ground in "meny instances 'bossiderable,' New Orleans, in "meny instances' considerable,' New Orleans, instances and ranking intervented in the fall of the states, and in "meny instances' considerable,' New Orleans, instances and ranking instances in the states of the states, and instances and ranking instances of the states of the states, and instances and instances in the states of the states, and instances and instances in the states of the states

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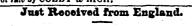
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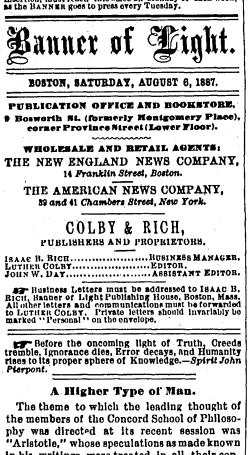
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in his writings were treated in all their conceivable bearings by those who prepared elaborate papers for reading to the assembled school. One of these papers was by Dr. Fillmore Moore, of New York, who discussed Aristotle's views of physiology. According to Aristotle, he said, in every product something is due to final cause and something to necessity. The final cause is the end or object of an action. Both the causes-necessity and the final end-are to be taken into account in any description of the works of Nature. Physiology has to do with final cause first and chiefly, then with necessary cause, and is the most important science. The study of the wisest men has been to learn the order of the development of man. Aristotle realizes this more than any other philosopher or scientist, before or since; and that man's welfare depends upon his cooperating with Nature and carrying on what she is trying to complete.

The lecturer stated that physiology has lately discovered that function precedes the organ And from the knowledge thus gained let us deof the function, and announced it as an

cesses of change are a sort of external digestion: it is as if Nature had constituted these for the purpose of elaborating and refining food materials for man.

Now arises the inquiry whether nature continues to do all this for man in his later and higher state. Does she still work through the mineral, vegetable and animal, to support and maintain man, the human being-or has he now to do for himself? The answer of the lecturer was, that it seems that nature also works through man to the higher man. The conscious, willing, thinking man takes part in his own further evolution and preservation. His acts and devices begin about where and when the processes of the lower kingdom leave off, somewhat as the animal begins where the vegetable leaves off, and the organic where the inorganic. His earlier acts were devised for the purpose of getting and preparing food materials for sustenance and energy for higher functions. When he could refine his materials and produce more energy than was needed for the functions already active, he could energize other and higher functions, and develop their organs. And when he could maintain these, they became established, permanent endowments of the race, capable of being transmitted to postority.

As Dr. Moore proceeds to his conclusion, which might better be called his climax, his statement increases in clearness and eloquence. It is a theme to engage the noblest thought of man. He cites Aristotle as holding that there exist the vegetable soul, the animal soul, and the human, or divine soul. The direction of evolution should be from the vegetable to the divine; but, whereas, at the beginning the vegetable predominated, and later the animal, last the human soul controls. The vegetable and animal in the human being should become less and less, and the divine more and more. Any one who can fully consider man's evolution. can readily believe in his infinite possibilities. He must be convinced that not even the most perfect yet realized have reached the limit, have taken the last step possible in the flesh. The true physiologist will not believe that what is or has been is the best-the highest. The same aspiration that has made man "mount through all the spires of form" to become the human being is still operative, and must bring him on till he become a god, or whatsoever is highest.

And why assume, he asks, that this can only be realized after man has put off the fiesh, when death has severed the body from the nition of the tender grace and awful sweep of soul? Has the laboratory of Nature exhausted things, and a high and pure resolve to convert itself? Has man's art done its best, its last? Can matter be no further refined and sublimed? And can energies be exalted to no more subtle and quintescent states? Who shall bound Nature's possibilities, and define the limits thereof, while man coöperates and does battle in her ranks? Is it not the pure affections of the soul, him on and cause him to long to be freed from trammels of his vegetable and animal inheritance, and to expect death to give such freedom? But will he have earned it, and will he know what to do with it if it should by death thus be presented to him? The lowest and meanest can die. They often even seek death. But it seems more natural, more manly, more godlike, to work out this freedom here and now, under the conditions in which we have in part been placed, and in part have placed ourselves. If we have inherited somewhat that is bad, we have also inherited much that is good. What has gone before us, those who have preceded us, have done much. There is still much to be done. Must it not all be done? Cannot man yet do it all, here and now? See what has been done, and how it has been accomplished. termine what is yet to be done and how it can

periment failed disastrously. If we are wise, we shall accept the failure and not repeat the three great kingdoms one vast digestive organ experiment. It means that dogma is no essential part of religion; certainly that it is no part of Christianity.

Religion, says Mr. Chadwick, is an awful, tender, earnest, solemn, trustful sense of our rela- | and know comparatively nothing, and for no tion to the great sum of universal life and law. And it often happens that, just in proportion as this sense is vital and profound, a man is disinclined to accept any statement which other | higher and more lasting importance than the men have made of the ultimate mystery of cultivation of the soul. Recreation should be Being, or to make any statement of his own. | mainly, if not wholly, for this. For this should In this our day, as any attentive observer can readily see, the disposition and the inward ble. struggle is to pass by these statements, which are named creeds, and which at best are but the solemn woods, or stand by the stretching presumptuous dogmas, transferring the relig- | shore of the sea. We realize our individuality, ious feeling from them to the universal Being they vainly attempt to limit and contain. This is really the religious proceeding of the present age. We sometimes call it by the name of progress; it is a larger, deeper, truer conception of our smothering associations, and even our loftour individual relations to the universe. It is lest ambitions, seem little and insignificant a steadily growing disinclination to accept and and we go back to them afterward, to turn be satisfied with the conceptions of others on this great subject, however willing we may be to make such use of them temporarily as may appear to be for our advantage.

What remains to us-asks Mr. Chadwickdegree of our conviction of their spiritual significance; always subordinating them, however, to the assurance felt and manfully avowed. that the more holding of any doctrine whatsoever has no religious quality. Those of us who cherish these beliefs have only to rescue them, as far as in us lies, from all unmoral and immoral implications, and make them radiant with celestial peace and calm, motives and inspirations to all highest excellence and all sweet humanities.

What he calls a daring faith is a faith in religion that blinks nothing of the orimes committed in her name, nothing of present folly that her stolen livery wears; faith in religion as morality and worship together, as a thing as natural as the blowing clover and the falling rain. Faith in the simplicity of religion, in its transcendency of all dogmatic limitations. Faith that it is at best a manful recogthis recognition into a voluntary energy of devotion to the Eternal Power that makes for righteousness.

His closing reflections on the subject are clothed with impressive eloquence : "The signs are manifold that the old order changeth, giving place to new. The air is full of portents of the aspirations of the intellect, that ever lead the coming time. Blessed are the eyes that see the things that we see : for many prophets and kings of thought have desired to see the things that we see, and have not seen them, and to hear the things that we hear, and have not heard them. But, wonderful as is the change already realized, we have every reason to believe that it is little to the change that is impending and will shortly come to pass. Doubt not that there awaits a glorious future for religion. But it will be religion without dogina ; a passion for all truth ; a great lift of the heart to the ineffable mystery ; great hopes for great souls; the moral sentiment supreme."

Rest and Labor.

"One day, one month, and one year in seven were set apart as periods of rest by the Jews," began Rev. Heber Newton in a recent discourse. "Their reasons for having these days of recreation were founded on physiological requirements. The old Mosaic system of recreation was the most harmless ever known in the world." The present tendency, we are only too glad to say, is to shortening the hours of labor and increasing the number of holidays. The two weeks' vacation that once sufficed are coming to be regarded as but half enough. It must be borne in mind that it was not so very long ago that employes of every kind were allowed not only no vacations but even no holidays at all. Many an old-school man of business would boast that he had not taken a day to himself for a year. But in our time this view of life and its duties is a changed one, though far from being as yet what it must ere long become if we expect to sustain ourselves in the health and vigor which are requisite to the commonest enjoyment. The vacation is surely coming forward to claim its place alongside work, not by sufferance but of right. The old Hebrew custom proves to be a sound one, and we shall do well to return to it or adopt its equivalent. These are days of excessive nervous activity. The division of labor and the sharp competition of business are to be reckoned among its more visible causes, but the eagerness to get on. and then to be rich-or else, what is still worse, the struggle to be thought rich-underlies all the rest and supplies the fatal motive. Life continually grows harder in all departments of it. One man's prosperity is a signal for all other men to pitch upon him and, if poscovery and invention, when the mysterious forces of nature are harnessed to the wants of man, it is naturally an age of intense activity. Likewise of change. The brain of the worker in every department of industry is subject to a thirty years ago knew nothing. The limit of human endurance has been reached, and a change is demanded. This is what labor strikes for shorter hours practically mean. Eight hours is demanded for the fixed limit of a day's work. and to this complexion will it come at last. The long day of former times was the convict's day: nay, even the convict in prison was worked but eight hours. Ten hours is as long for the present time as twelve hours once was. The strain on the physical powers is as bad as the strain on the mental. We are living not only too fast, but too much on the surface. As Mr. Newton truthfully states it, we do not live sufficiently in the atmosphere of thought It is reflection, thought, that makes one man really to differ from another; not the amount of work he can perform in a day, nor yet the amount of money he may happen to be able to call his. There is not enough of calm, broad, serious thought. Our lives are altogether too narrow, and growing narrower. Nothing can interpose to save us but recreation. Rest should be recreation, not idleness merely if It is thought alone that makes a man in any sense great; and it is not to be enjoyed in the sense

ful as that of the taskmaster with scourge and chain. It spoils thought, it forbids it. Men have no time to think of anything higher or larger than their employments, their tasks; of their natures, of their relations to the universe, of the only real matters that exist, they think other reason than that they have no time to think about them. Mankind do not yet see it. but it is nevertheless true, that nothing is of the hours of toil be lessened as much as possi-

To feel what we are, we have but to go to our relationship to the Infinite, when we are engaged in solitary communion with Nature as we are able to do at no other time. Then all our dusty habits, our short:sighted preferences, them into mere agencies for the time rather than to submit to them any longer as our masters. And the chief profit of it is, that after we have once thus stretched our conceptions and enlarged our view, it is an impossibility when we have reached the conclusion that for us to fit ourselves again into the compressdogma is not essential to religion, and that no ing molds in which we had been cast by the exception can be made to this exalted rule? power of habit and compliance and imitation. And he answers: For those of us who have our | The eternal truths of God are all spiritual, and own doctrinal persuasions, freely to utter therefore, appealing to the spirit for its enlargthem; to urge them on our fellow-men in the ing recognition, are to be seen in the woods and rocks, by the side of the streams, among the hills that roll across the landscape as clouds roll across the sky. Nature is more full of suggestions by far than of manifestations. Her works invite thought and stimulate and strengthen it. In her book are contained countless mysteries. Days and weeks of rest in her courts and temples cannot fail to lift up the human spirit to a higher level of existence. and to instruct it in lessons that no kind of employment has to suggest.

Dr. Meredith versus Col. Ingersoll.

The subject of discussion before Rev. Dr. Meredith's Bible class in this city recently, was "The Red Sea," and he opened it with the statement, as reported in the secular papers, that the Israelites, before their departure out of Egypt, were instructed not to "borrow." but to ask or demand of the Egyptians their jewelry. He said it was God's transaction. Mr. Ingersoll, he saw fit to add, did n't think it beneath his dignity to talk about the Israelites borrowing from the Egyptians and then ringing in his cavils on false pretences. "Honest, now"-quoting Col. Ingersoll-"was that a square transaction ?"

"You can see," Dr. Meredith continued, what effect such caviling would have on the young men who don't know anything. Well, Ingersoll is no fool. He was brought up in a Christian family; and either he knew that the word 'borrowed' was not there, or he did not know. If he did not know, and then played on that word, 'honest, now, was that a square transaction'? (Cheers from the whole Bible class.) God commanded the Israelites to take what they did from the Egyptians; and you might as well try to fly from the sun as to think to get away from God, if you have got any money that belongs to anybody else. He will catch you in this world or the other-one of the two.'

Now let us take down Dr. Meredith's Bible from the place where it looks as if he had let the dust accumulate on its cover, and see whether he or Col. Ingersoll is quoting God | tinctly seen the head and shoulders of a whiteright. He asserts that God commanded the de- whiskered man. Peering around the right parting Israelites to take what they did from ptians : Col. Ingersoll assert the Egy commanded them to " borrow" it, each relying on the Bible story. Now what does the Bible -this dusty Bible of Dr. Meredith-itself say? Exodus, Chapter XII, Verse 85: "And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment; (Verse 36) And the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required." There is the story just as Dr. Meredith's Bible tells it. It happens, too, that it tells it in Col. Ingersoll's way, and not in Dr. Meredith's at all. And the secular paper from which we take the whole report crows forth in a conspicuous head-line to it : "Ingersoll Answered." Not only does the Bible say that the Israelites 'borrowed" jewelry of the Egyptians before leaving with intent never to return, but it adds that God "gave them favor in the sight of the Egyptians, so that they lent unto them," etc. Thus is the proof that the Israelites "borrowed" driven elear through and clinched on the other side. We now call on Dr. Meredith's Bible class to give "cheers" for Col. Ingersoll, who has shown himself a more accurate and reliable Bible scholar than their own accepted teacher | shall "mingle together in loving sympathy, is. Will they be "honest, now," and stand up and give them? Can they really hold up their heads and say that Dr. Meredith quotes the Bible truly? and, if they cannot, will they presume to assert that his is a "square transaction"?

AUGUST 6, 1887

Revelations Through Dreams.

The author of "Exeter Hall," William Mo. Donnell, is publishing in the Boston Investigator a serial story, some passages of which express views diametrically opposite to those en. tertained and advocated by that paper. In chapter XV. a conversation between the preacher and the superintendent of a circuit is reported, arising from a remark of the latter that on the night before he had a singular dream, which impressed him strangely. This led the first-mentioned to say that, though the Bible has led many to suppose revelations have been made in dreams, the time for such occurrences has passed. To which the other hastily responded :

"Not at all, not at all. God still deals with us in dreams and visions of the night ; his plans are unchangeable. Even in mid-day slumber he has lifted the vell to reveal the future and to prove that dreams may still be relied on. You have heard, no doubt, of the singular instance of the fulfilment of a dream as recorded in one of our magazines. Brother ---- arrives at a certain place where he is to preach that evening. Being fatigued, he retires in the heat of the day to a summer-house, and is soon overcome by sleep. While in this condition an eminent preacher with pale face and gloomy countenance appears before him. The sleeper is startled, and upon inquiry is informed by his phantom visitor that he had but just left this state of existence; that, having been too desirons of being held high in the estimation of the religious world, he.had in a manner preached himself rather than Christ, and that for his impious pride he had been suddenly cut off and condemned. The vision disappeared, and the sleeper awoke greatly troubled. On his way to the chapel he meets some friends who sorrowfully inform him that the eminent servant of God, Brother ----, had that afternoon suddenly expired i"

Later, the same person quotes John Wesley's strong affirmations of his belief in a future life, that the possessors of that life have communicated with the people of earth, and that to give up such a belief is to give up the Bible, adding this: "If but one account of the intercourse of men with departed spirits be admitted, their whole castle in the air, Deism, Athelsm, Materialism, falls to the ground."

Mrs. Moss.

We are informed by our special New York correspondent that Mrs. Moss, the materializing medium, has returned from a very successful trip to Kansas Clty, where she met with uninterrupted success and made many converts. She is now located at 52 West 15th street, New York City, where she holds seances on Thursday and Sunday evenings for full-form materialization, which are well attended and give general satisfaction.

J. Milton Young

Is agent for the firm of Colby & Rich of Boston, at Lake Pleasant. He keeps for sale books and papers of the said firm, and receives subscriptions for the BANNER OF LIGHT. We hope all our friends there will patronize his news-stand. Besides, Mr. Young publishes the Wildwood Messenger once a week. It is a very useful sheet as a compendium of local news.

15 The Morning News of Wilmington, Del., republishes from The Dover Index a statement to the effect that on a photograph made last March of a monument to the memory of the Hon. John M. Clayton, there were to be seen singular appearances. The monument is a fine, white marble one. The tomb rests upon a dais under a heavy marble canopy, supported by handsomely carved pillars, with a space of several feet between the tomb and the canopy. On the photograph, says the account, between the tomb and the canopy above can be dishand corner, as if watching him, is seen the head of a woman with gaze fixed i the place occupied by the photographer. Floating in the air above the monument is the shadowy countenance of a large, smooth-faced white-haired man, with eyes and mouth open, the expression being one of astonishment. The writer in The Index says that the artist, Mr. Vane, showed him the photograph, and takes pleasure in exhibiting it to the public. We give the story as it comes to us, without in any way vouching for its truth. Strange figures have often appeared on photograph negatives of a similar character, placed there in advance by the ingenious but unscrupulous artist to deceive the credulous. We have had ample proof of this fact in connection with the alleged spirit pictures from the time of Mumler down to the present date. IF ON OUR SIXTH PAGE Spirit John Harding reports himself as having belonged to Bangor, Me. Betsey Wilder, who says she was an old lady when she passed to spirit-life, hails from the "South Shore," and says some of the people of Duxbury knew her, etc. J. Emory Wilson sends a message to his mother. Quarreling Spiritualists, and others as well, as to that, should read carefully the spirit invocation, and learn wisdom thereby: When Spiritualists in peace and happiness," then our beautiful Cause will sink deeper and deeper into the hearts of all mankind. In the answers to questions the Prohibition Question is discussed. The Intelligence that answered it was Spirit Father Pierpont, unquestionably, as the line of argument is the same as when he was here in the flesh. Sandy Ellis reports that he has friends. and relatives in Troy, N. Y. Bertha Mason says she used to live in Memphis, Tenn.; she endeavors to give points to her earthly friends by which she may be identified. David Flanders, who says he has been gone a good while, halls from Georgetown, Mass. John A. Monroe says he wants to get word to Montgomery, Ala. Lizzie Mackintosh reports from Ottawa, Ontario. A spirit gives a message who calls herself "Electra," and says she has a medium friend in Rochester, N. Y. We should like to have material evidence of this statement, if possible: if a medium residing in Rochester

portant discovery ; but Aristotle announced it as a fact of reason. The question whether man has reached the limit set for him by nature must be answered by physiology. Some functions and organs are developed to serve a necessary end, and when it is served they disappear. By making conditions favorable, existence can be prolonged and the degree of perfection heightened. We have no standard by which to compare those men who have reached the highest point yet. There is no normal state of man known, because there is nothing perfect. There is a true and natural order and sequence in the development and maintenance which constitute the harmony of the whole, and this harmony may be broken by having functions continued after their period of usefulness. This, insisted the lecturer, the physiologist ought to know. There should be a right and just division of the energy of the whole among the several functions or activities. The individual cannot maintain all previous functions, and yet energize and establish new ones. The physiologist should therefore possess a knowledge of what is the due share of each,

and how it can be secured to each. The energy of the whole is dependent on the working of those functions and parts which are engaged in elaborating materials for energy production. When rightly distributed, there cannot be too much energy; in fact, more energy is what is needed. Hence the important problems for physiology are-how the production of energy can be augmented, and out of what materials it is most readily and abundantly obtained. In order to energize new, later and higher functions, there must be an excess of energy over what is necessary for those already active, or else some of these must have less. Thus by the development of new functions in man and the dropping of old ones, a higher type of man is possible of development. Man's energies are produced by complex and varied methods. The elements combine, split up, and recombine to form the great inorganic kingdom ; the members of this being in turn broken up, resolved, recombined, and organized into the lowest vegetable forms, and these by subtle and gradual | the most intolerable, the most incurable that changes and differentiations working up to the higher.

The animal began scarcely, if at all, above the vegetable; and by consuming these and profiting by what they had accomplished, it ing love. Well may it be called, as Mr. Ohadgrew and evolved through the successive steps | wick does call it, "a daring faith"; "faith in and stages, till at last man was able to exist. | religion as the most natural gesture of the hu-But this man is but a sorry specimen, being man soul, in Law as the expression of the everstill under those conditions which make it barely possible for him to exist. Myriads must have falled and become lost before he could once get established. We may see this fact illustrated around us to-day. How many, of the thousands that are born, live the allotted For fifteen hundred game, says Mr. Hall, in time? A very large proportion die in the first his book entitled Orthodoxy and Heresy, the five years. Man, however, must nevertheless Ohristian world tried the experiment of subbe established and maintained. The elements | jecting Ohristianity to dogmatic limitations, must still combine to form the inorganic; the under circumstances the most favorable possi-

be accomplished, and onward to the goal. The final cause is ever striving in us to effect that, if we do but learn what the end is and to cooperate, there will be results surpassing those already realized.

Religion without Dogma.

While mankind cannot do without religion, it is no less certain that its corruption by dogma has wrought more wretchedness and ruin to the human race than any other known cause which history records. "We cannot forget," says Rev. Dr. Hedge, a distinguished preacher of a liberal faith, "that religion has been a worker of evil, one of the greatest workers of evil. No agent that has wrought in earthly scenes has been more prolific of ruin and wrong. The wildest aberrations of human nature, crimes the most portentous, hatred and wrath and bloodshed more than have flowed from all sources besides, have been its fruits. The victims of fanaticism outnumber those of every other and all other passions that have wasted the earth. Pining in dungeons, hunted like beasts of prey, stretched on the rack, affixed to the cross-their sufferings are the horror of history. No high-wrought fiction, recounting imaginary woes, can match the colors of their authentic tragedy. A corruption of the text of the Vedas has cast thousands of Hindu women on the funeral pile. An interpolation of two words in the service of the Eastern Church has driven whole villages in Russia into fiery death. A sentence in the sible, get it away. The age being one of dis-Book of Exodus has been a death sentence to millions of helpless women. And who shall compute the sum of the lives that have furnished the holocausts of the Inquisition ?"

This is but the killing of the body, visible and external destruction only; the record of the strain of which the worker of fifty or even woes which the human spirit has been forced to suffer is not given, and never can be given, These have constituted for it a real hell. As Mr. John W. Chadwick says in one of his profoundly thoughtful discourses, "they have fostered ignorance, they have crushed out intelligence, they have nourished thousands of insanities. have marred and wasted the diviner part of man." And still mankind holds fast to the religious sentiment, to its faith in a divine power which creates and preserves in a spirit of undylasting faithfulness and the foundation of our deepest trust." As the sainted Dr. Channing held, it is our duty, not less than our right, to exercise the fullest liberty of thought concern-

ing the most shored things.

-A Weighty Sermon.

The great question to be considered in sober earnest by the American people is : Shall the paupers of effete European monarchies continue to be cast upon our shores much longer? Is this nation to be reduced to the same condition the old world is-that the rich may become richer and the poor poorer? Our almshouses everywhere are already filled to repletion with foreign paupers, and it is high time some action by thegeneral government was taken to prevent the immigration of this dependent class. It is no wonder European nations are seeking relief by shipping their pauper subjects to America. Here is the prime cause of this state of things: These countries at present have actually under arms 4,123,675 men, and the number trained for war and subject to call is 16,697,484. Beside these there are 291,253 men in the navles, comprising 804 ironclads and monitors and 1,972 frigates. There is a weighty sermon in these figures. All this is sustained because of the ambitions and greed of a comparatively few men and the necessity of guarding against them. The New York World hits the nail squarely on the head when it says : "The workingmen pay the bills and necessarily remain in poverty: 11 is on them that the burden rests: Others may fall on account of it to be as rich as they other wise would be, but the suffering comes on the

13 Modern Spiritualism will grow and deep en and broaden and strengthen until all false oreeds, and dogmas shall be swept from the earth - when faith , shall be buried in knowled edge, when war shall be known no more; when universal brotherhood shall prevail to bless mankind. Belliostic How Brand Hi

has a control by the name here given,

We are frequently in receipt of private ottors asking us all sorts of questions, which the writers expect us to answer through the mall, Jorgelling to forward return stamps. All such are hereby, informed, that we take no notice of their missives, it pit in the sal to

must shill combine to form the intragenter into the ble of turning it into a creed, of districting lies hurry of business and the conturing ravas, of medianical employment. This sorvilla is said to be the straightenting it into a creed, of districting lies hurry of business and the conturing ravas, is said to be the straightenting it into a creed, of districting lies hurry of business and the conturing ravas, is said to be the straightenting it into a creed, of districting lies hurry of business and the conturing ravas, is said to be the straightenting it into a creed, of districting lies hurry of business and the conturing ravas, is said to be the straightenting it into a creed, of districting lies hurry of business and the conturing ravas, is a strong it into the higher that man may for the soul, of erasing all theological differences that she will give a the world. A welling can be drawn through it for the soul, of the soul of t

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[Republished by Request.] A New Sermon on the Mount, BY THE HUMBLE NAZABENE :

Addressed to a Spiritual Teacher in the Earth-Life through the Mediumship of the late Mrs. J. H. Conant.

All hail to thee ! Blessed, thrice blessed art thou, for thine ears have been opened to hear what the spirit saith unto humanity. Rejoice and be exceeding glad, for thy feet are upon the rock of eternal truth, and thy brow is encircled by the laurel-wreath of wisdom and love.

Blessed are they who are persecuted for righteousness' sake, for they shall find an early entrance into the kingdom of heaven.

Blessed are the poor, for the riches of this world are the poverty of the soul.

Blessed are they who seek earnestly for the truth, for they shall find it.

Blessed are the pure in heart, for they shall see our Father everywhere.

Blessed are they whose crosses are heavy in this world, for their crown shall be glorious in the world to come.

Blessed are they who in giving give willingly, for thus they shall ensure a reward for their own souls.

Blessed are they who are merciful, for they shall receive the approbation of our Father. Blessed are the peace-makers, for they are

builders of the kingdom of heaven. Blessed are those media to whom little children are attracted, for these are the kingdom

of heaven. Blessed are they who, receiving the truth, have strength to give it unto others, for they

shall bring the kingdom of heaven very near to them. Blessed are they whose senses are attuned to

the utterances of the spirit-world, for unto them shall the book of life be opened.

Blessed are they whose lights shine in the midst of darkness, for they shall overcome the darkness and become possessors of the land.

Verily, verily I say unto thee that this generation shall not pass away until all the prophecies of the ancient prophets are fulfilled.

Then, having unsheathed thy sword, go forth and make war upon Error, fearing no evil, because thy Father and our Father, thy God and our God will defend thee.

William E. Smith.

By the death of Mr. William E. Smith of Portland, Me., recently, the cause of Spiritualism loses a most worthy and exemplary exponent. Mr. Smith was a somewhat quiet but steady, firm and worthy man in all the relations of life, a dutiful son, a faithful husband, a doting parent, a true brother and friend. He carried himself through the sixty three years of his earthly life with honor and fidelity to himself and of use to others-his loving family and friends around him-and what higher praise can any man deserve or receive? The cause of Spiritualism has indeed lost an earnest

supporter and honest believer, and one whose example did much in a noiseless way to inspire confidence in it on the part of those outside its fold.

Excursion from Cleveland to Cassa daga.

A five days' excursion to Cassadaga Camp-Meeting, starting from Cleveland Thursday, Aug. 18th, via N. Y. P. and O. R. R., Viaduot Dépôt, 8:55 city time, stopping at Mantua, Garretisville, Kent, Ravenna, Warren and Youngstowh. Fare \$3,25, round trip. Further particulars can be had by addressing Thos. Lees, 142 Ontario street, Cleveland, O.

185 Jesse Shepard has commenced in the Golden Era, a monthly magazine published in San Diego, Cal., a series of interesting articles

BANNER LIGHT. OF

ALL SORTS OF PARAGRAPHS.

If you want the best paper in the world, subscribe for the BANNER OF LIGHT. If you want your advertisements to be read wherever the American lan-guage is spoken, put them in the BANNER OF LIGHT. If you prefer knowledge to faith-physically, spiritually, mentally and morally—read the BANNER OF LIGHT. Subscribe for it first, though: Then you can peruse it with a clear conscience. Besides, be it known, each subscriber is entitled to a grand premium at the same time.

The heat at the Hub last week was such as to run the mercury up into the nineties. Last Sunday especially was a scorcher, and drove thousands-yes, tens of thousands-to the seashore. So many people went out of town on that day that the veritable church mouse gamboled to his heart's content in the broad alsies unmolested.

Miss Jennie Collins, whose warm-hearted labors among poor girls won her so many friends and supporters, was always looked upon coldly by the high, scientine charity people, as she could never be brought to work by rule and line-says a contemporary.

Tennyson has at last bequeathed to the English language a word that will rhyme with "youngster": it is "tonguester." Now why is not an auctioneer a lungster, and a bar-keeper a bungster? Our language must be enriched.

AN ECONOMICAL IDEA.-"Bridget, throw out the ice, buy some stale vegetables, put brickbats and boards on the beds, order salt pork and beans, keep the mail two or three days before delivering to me, and pull up the shades and let the sun glare in all it wants to. I'm going to enjoy the 'comforts of the country' without going there i''-Puck.

A considerable advance toward a solution of the problem why the poor become poorer in a land of plenty is suggested by a statement made in the daily press that not long since, in a manufacturing town in Bhode Island, an employer recently paid as the week's wages of his workmen seven hundred dollars on a Saturday night in new bills which he had secretly marked. On the following Monday four hundred and fifty dollars of these marked bills were deposited in the bank by saloon or grogshop keepers! This is probably an extreme case; but what matters it whether a man works eight hours or ten. receives high wages or low, if such

is to be the result in either case? A bow-legged man was standing before the stove warming bimself. A small boy watched bim intently a whilefand then he broke out: "Say, mister, you're standing too near the fire, I guess; you're a warp-ing."-Exchange.

He-" And did you see Monte Carlo while you were in Europe?" She-"No; papa called on him, I believe ; but from his disappointed appearance when he got back to the hotel I think Mr. Carlo must have been out." Carlo was n't out, but papa was.

"CHRIST-CREEDS AND CHURCH-WORDS CONTRAST-ED," was the subject of a paper read by Prof. J. B. Turner at the meeting of the American Akadémé June 21st, which, with the Conversation that followed it, constitute the contents of the July number of its journal. This number closes the third volume ; the fourth is to commence in October; each issue to contain thirtytwo instead of twenty four pages as hitherto. Alexan-der Wilder, Editor. Publication office, Orange, N.J.

The newspapers are discussing the difference be-tween legitimate and illegitimate speculation. Le-citimate speculation is when you make money; if you lose it, it is illegitimate speculation.-Philadelphia Call.

Keep the children out of the hot sunshine. Scores of deaths are reported in our exchanges attributable entirely to useless exposure during the heated term.

An old law is still extant in Virginia which Imposes a fine of fifty pounds of tobacco on a man who absents himself from church for one month without valid excuse. Poor old fossil Virginia!

A poultice of salt and the white of an egg is a powerful resolvent, and if applied in season will disperse a felon.

A woman with a hazel eye never elopes from her husband, never chats scandal, never finds fault, never talks too much nor too little ; is always entertaining, intellectual, agreeable and lovely.

The English Astronomer Royal - reports that during under the general title of "Pen Pictures of Persons and Places." In the July number he two hundred and fifteen days, and that the spotted describes a visit to St. Petersburg, during area of the great orb is declining so decidedly that which he passed a month at the luxurious there were sixty-one days when there were no spots

Spiritualist Camp-Meetings.

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

A COR UT ALL HILLINGUENCE PROSPOCE. ONSET BAY, MASS. — The eleventh Camp. Meeting at this place will close Aug. 25th. During the senson trains will leave Boston for Onsetfrom the Old Colony Railroad Station at 8:16 A. M., 9 A.M., I.P.M., 3:0 F.M., 4:06 Ir.M., 416 F.M.; on Sundays only at 7:30 A.M., The 4:06 train stops at Onset; and not at East Wareham; the 4:16 train stops at East Wareham, and not at Onset. The New Ever Ave. How Superstation and the sensor former and the Sensor former and the sensor former and the sensor former and Wareham, and not at Onset.

warchain, and not at OBSC. THE NEW ENGLAND SPIRITUALISTS' CAMP-MERTING ASBOCIATION will hold its fourteenth annual convocation at Lake l'leasant, Montague, Mass., July 30th to Aug. 29th. The train leaving Boston at lists A.M. will stop at the Lake provided there are passengers to leave or take. RINDGE, N. H.-The Camp-Moeting at this place closes Aug. 18th.

Aug. 18th. SUNAPEE LAKE, N. H. --Sessions for the tenth Annual Meeting close Aug. 3ist. MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION.--The fifth annual Camp-Meeting of this Association will be held at Mount Piessant Park, Ulinton, I.a., commencing Aug. 7th and continuing through the month. PERINE MOUNTAIN HOME.--A Sunday afternooh meet-ing (at 3:30) will be held for the summer at this place-near Summit, N. J.

PARKLAND, PA. -- The Camp-Meeting heretofore held at Neshaminy Falls now takes pisce at this locality. Its ninth annual session will close Sept. 10th. THE NIANTIC (CONN.) BPIRITUALIST CAMP-MEETING Closes Bepl. 8th. .

THE QUEEN CITY PARE CAMP-MEETING, Vt., com-nences Aug. 17th and closes Sept. 18th. OASSADAOA LAKE, N. Y.-Camp-Mcoting will close donday, Sept. 4th.

TEMPLE HEIGHTS, NORTHPORT, ME.-Camp-Meeting commences Aug. Jith; closes Aug. Sist. VERONA PARE, ME.-The Camp will continue during August.

ETNA CAMP, ME.-Commences Aug. 26th and continues

ten days. MADIGON LAKE CAMP.-Near Bkowhegan, M.e., will commence its sessions shortly after the close of the meeting at Etna. MANTUA BTATION, O.-A three-days' meeting will be held at this place Aug. 4th, 5th and 6th. HABLET PARK, Mrdin.-A Camp-Meeting will be con-vened hore from Aug. 3d to Sept. 5th. LAKE CORA, MICH.-A five days' Camp-Meeting will be held from Aug. 4th to Aug. 8th.

Movements of Mediumsand Lecturers.

(Notices for this Department must reach our office by Monday's mail to insure insertion the same week.]

Mrs. C. W. Knox has returned from New Hamp-shire, and will be at Queen City Park Camp-Meeting

Mrs. C. W. Knox has returned from New Hamp-shire, and will be at Queen City Park Camp-Meeting on and after Aug. 6th.
 Dr. J. K. Balley spoke in the Opera House-two leo-tures-July 17th. He returns homeward via Minne-apolis and St. Faul, and will respond to calls in Minne-sota, Wisconsin, Iowa and Illinois, en route. Address him, immediately, general delivery, St. Paul, Minn., or his home address, Box 123, Borauton, Pa. He has decided to spend a short time, in efforts for the cause, in the Puget's Sound region.
 Mrs. R. Shepard Lillie will speak for the Braintree and Weymouth Spiritualistic Society at Ciapp's Hall, Bunday, Aug. 7th, at 2:30 F. M., and at 7:30 evening.
 Mrs. Lillie will sing upon the occasion. Let every Spir-itualist in the two towns inform their neighbors of the meeting, and fill the ball. Let skeptics propare ques-tions for Mrs. Lillie's guides to elucidate. This will be the only time that Mrs. Lillie can be engaged, and those who do not attend will miss a great pleasure and profit.

Mrs. A. B. Cunningham's address will be Lake Pleasant; Mass., until the first of September.

Freasant, Jass., until the first of ceptember. Mr. J. W. Fletcher will be found at 6 Beacon street, Boston, during August, where he can be consulted. Societies in New England desiring to make engage-ments with Dr. H. F. Merrill as platform test medium for the coming fail and where, should address him for the following four weeks, care Dr. Chas. F. Ware, Bucksport, Me., President Verona Park Association. Frank T. Binlay, the nightform test medium desires

Bucksport, Me., President Verona Park Association. Frank T. Ripiey, the platform test medium, desires engagements for August and September. Terms rea-sonable. Address care BANNEB OF LIGHT. Mrs. W. A. Bioh will be at the Lake Pleasant Camp-Meeting for a brief season this month, where she will give platform tests and private sittings. She will also be at Sunapee, N. H., and Etna Camp in Maine. Mrs. H. S. Lake has one Sunday (Aug. 28th.) in 1887 yet open for engagement. She speaks at Cassadaga Camp Aug. 17th to 23d, and would like to engage Aug. 28th in Western New York, Pennsylviania or Ohio. The Sundays of 1888 yet open for engagement. Ad-dress for one week Lake Pleasant, Mass.; thereafter, for two weeks, Cassadaga, New York.

Spiritualist Meetings in New York.

Spencer Hall, 114 West 14th Street.-The Peo-ple's Bpiritual Meeting every Bunday at 24 P. M., and Thursday afternoon at 3 o'clock. Frank W. Jones, Con-

Adelphi Hall, corner of 51d Street and 7th Avenue.-Berrices every Sunday at 11A.M. and 7% P.M. Conforme every Sunday at 2% P.M. Admission free to each meeting.

The People's Spiritual M

For Sale at this Office:

FAGTS. A Monthly Magazine. Fublished in groups, Bingle copy locents. HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Fublished monthly in New York. Sin-gle copy, locents. BUCHANAN'S JOURNAL OF MAN. Monthly. Published at Boston. Blugic copies, lo cents. THE CARRIEL BOYE. An HIUSTRATEd Weekly Journal, containing Portraits and Biographical Ekotches of Me-diums and Spiritual Workers. Published in San Francisco, Cal. Single copy, lo cents. ThE DIARTER. NOTES AND QUEHTES, with Answers in all Dopartments of Literature. Monthly. Single copy, 10 cents. FACTS. A Monthly Magazine. Published in Boston. ingle copy 10 cents.

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In all Departments of Literature, Atominy, Single Copy, 10 centa, THEOLIVE BRANCH; Utica, N. Y. A monthly, Price 10 cents, RELIGIO-PHILOSOPHICAL JOURNAL, Published week-ly at Chicago, II. Per year, \$2,50; six months, \$1,25, Sin-In Ages Past; In the Long, Long Ago; and their Many In-carnations in Earth-Life and on Other Worlds.

by at Chicago, ill. Per year, \$2,50; six months, \$1,25. Single copy, 5 cents.
THE NEW THOUGHT. Published wookly in Des Moines,
lowa. Per year, \$1,50. Single copy, 5 cents.
THE WATCHMAN. Published monthly at Chicago, Ill.
Eight pages. Per year, \$1,00. Single copies, 10 cents.
THE THUTH-SERKER. Published wookly in New York.

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

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Motion of the forty cents per line, minuon, each insertion. Business Cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

AT LAKE PLEASANT, MONTAGUE, MASS. AT Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Baturday, a week in advance of the date where-on they are to appear. (On the Hoosac Tunnel Route, midway between Boston and Troy),

43° Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that porsion of the advertisement occupied by the cut will be one-half price in ex-cess of the regular rates. Electroiypes of pure type matter will not be accepted. The publishers reserve the right to reject any and all electroiypes.

The BANNER OF LIGHT cannot well undertake to vouch for its honsety of its many advertisers. Advertisements which appear fair and homorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrone to wolfy us premptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of con-fidence.

SPECIAL NOTICES.

Andrew Jackson Davis's Medical Office established at No. 63 Warren Avenue, Boston, Mass. Consultation and advice, \$2. Every Tuesday and Thursday from 9 to 12 A.M. Jy2.0

Dr. F. L. H. Willis may be addressed un-til further notice, Glenora, Yates Co., N. Y. Jy2 13w* Jy2

Dr. Jas. V. Manstield, at 28 Dartmouth street, Boston, answers sealed letters. Terms Jy16 \$3, and 10c. postage.

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

THE HOTEL, Under the management of H. L. Barnard, of Greenfield, the genisi and popular landlord of last season, will be open for guests from July 1st. Address Lake Pleasant, Mou-tague, Mass. H. A. Kersey, No. 1 Newgate street, New-castle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. tague, Mass. AP For particulars concerning transportation of camp-equipage and baggage, leasing tents and lots, engaging lodgings and board, schedules of railroad fares, etc., etc., see annual circular, which will be sent post-paid to any ad-dress by N. S. HENRY, Clork, Lake Pleasant, Montague, Mass. 14W Jy30 THE Morse.

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Fourteenth Annual Convocation

July 30th to Aug. 29th, Inclusive.

SPEAKERS.

Sunday, July 31st, Hon, A. H. Dalley, Brooklyn, N.Y.; Mrs. Famie Davis Smith, Brandon, Vi. Wednesday, Aug. 3d, Mrs. Famile Davis Smith, Bran-

Wednesday, Aug. 3d, Bis, Fahnie Daris Binith, Bran-On, Vi, Friday, Aug. 5th, Mr. Albert E. Tisdale, Springfield, Mass. Sunday, Aug. 7th, Mrs. Amanda M. Spence, New York, N.Y., Mr. Albert E. Tisdale, Springfield, Mass. Wednesday, Aug. 10th, Mrs. Amanda M. Spence, New York, N.Y. Friday, Aug. 12th, Mr. Chas. Dawbarn, New York, N.Y.

Y. Sunday, Aug. 14th. Mr. Chas. Dawbarn. New York, Y.; Mr. J. Clegg Wright, Philadelphia. Pa. Wednosslay, Aug. 17th, Mr. J. Clegg Wright, Philadel-ta Pa.

Weinessay, Jun, 19th, Mrs. R. S. Lillie, Boston, Mass. Friday, Aug. 19th, Mrs. R. S. Lillie, Boston, Mass. Bunday, Aug. 21st, Mr. Lyman C. Howe, Fredonia, V.Y.; Mrs. R. S. Lillie, Boston, Mass. Wednesday, Aug. 24th, Mr. Lyman C. Howe, Fredonia,

Friday, Aug. 20th, Mr. J. Frank Baxter, Chelsea, Mass. Sunday, Aug. 28th, Mrs. C. Fannie Allyn, Stoncham, Mass.; Mr. J. Frank Baxter, Chelsen, Mass.

Bundar, J., Frank, Barter, Chelsen, Mass., Brundar, J., Frank, Barter, Chelsen, Mass., **PUBLIC TENT MEDIUMS. MIR. JOIN SLATER, MR. J. FRANK BAYER, MKS.** MAYD E. LORD, MIS, CARRIE E. S. TWING, DR. J. V. MANSFIELD, the writing medium. **MUNIC.** The Worcester Cadet Band, E. D. Ingraham, Loader, is a spicold organization, and a worthy successor of the Fitchburg; some thinking it equally as good as the latter. At all overist we are sure of good music, and there needs bo no uneaslness on that score. Mr. Ingraham is a fine numi-cian, and promises to spiror to points to give entire suifafac-tion to all. His Band has played at the Point of Pines and Nautasket to immense audiences with great favor. The Ingraham 's Orchertra will furnish number for dancing a true availing.

at each session. The mulcians will arrive at the Lake Saturday, July 30th, and remain until Aug. 20th, giving choice concerts daily at 9:30 A.M. and I P.M. On Bundays an additional concert will be given in the ovening.

THE HOTEL.

Hidden Way

OR.

THE MYSTERY WHICH HATH BEEN HIDDEN

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The Guidance of the Unseen Hand.

BY J. C. STREET, A. B. N.,

Fellow of the Order B. S. S. and of the Brother-hood Z.Z. R. R. Z.Z.

ILLUSTRATIONS.

The Oracle of Delphi: God, the Elernal Foundain of All Life, the Great Infinite and Elernal Foundain of All All Things Proceed; The Gross of Antiquity and Other Sa-crot Symbols; The Wingod Globe and Other Gnostle Sym-hols; The Great Mystery of God in Man-the Interfaced Triangle; Hiumination of Mentality: Monogram of the Three Mysteries and Other Symhols; The Gnostle Amulet-The Delphic Sacrod Mysteries-The Hidden Things; The Many Mansions of Spheres and Firmaments.

CONTENTS.

From Night to Light; God and the Divine Image; Sacred Symbols; Man and the Opportunities of His Life; Soni and Spirit Soni; The Astral Body; A Wolld's Religion: Adept, Seer and Mediumship; Cultivation of Spirituai Gifts, or the Guidance of the Unseen Hand; SpirituaiIzation of Mat-ter; Metaphysics; the Prayer of Thought, or Expression of Infinite Mind; Evolution and Involution; The Great Mys-tery, or the Hidden Way; The Many Minsions; Transla-tions or Thoughts from Other Tongues; The Temple With-in; Gathered Bheaves; Across the Threshold.

New England Spiritualists'

---Echoes from Many Valleys;

Now on Bale.

5

Camp-

villa of Gen. Count Jourafsky, President of the to be seen.

national railways, and an intimate friend of the Czar. Alexander Dumas is the subject of the latter portion of this initial paper of a series that will undoubtedly prove exceedingly entertaining and informable, being based upon personal interviews and close observations.

17 Dr. Babbitt, Dean of the New York College of Magnetics, writes us that Mr. J. O. Tyler, who is graduating at his institution, is about opening up a first-class Healing Institute, in which sunlight and magnetic massage are to be leading features. Dr. Babbitt speaks in the highest terms of Mr. Tyler, and desires that some lady physician with a few hundred dollars shall cooperate with him in this important work. Those interested can address Dr. Babbitt at 39 West 27th street, New York.

The reader will see that THE BANNER this week records the official doings of many of the Spiritualistic Camp-Meetings in various dollars for a new jacket. "No, papa," said the inparts of the country. Thanks to the friends for their timely reports. Our Cause never was so prosperous as at the present time, everywhere, notwithstanding the opposition to it from a few Judases and several theological bigots, who are, however, of very little consequence anyway.

IF It is announced that a London photographer has succeeded in photographing the colors as well as forms of objects. But the statement closes by saying that "recent advices throw some doubt on this." Very likely. The "doubt" is more worthy of oredence than the "fact." Since photography has been practiced. scores of such statements have been made without any substantial basis.

15 An interesting letter from Glasgow, Scot land; giving an account of the farewell meetings of Dr. Peebles and Elder Evans in that city, together with one from Dr. Peebles, who at the time of writing was in London, both of which are received too late for publication this week, will appear in our next issue.

10 Hon. Warren Chase left Onset on Friday of last week, and lectured in Hanson on Sunday to an interested audience. "He called at this office Monday last on his way to Sunapee Lake, N.H.

A Fall Filo no nome

Of the BANNER OF LIGHT is wanted by a gentleman in Philadelphia, Pa. As several of our files were consumed in the great Boston fire of I 72, we are unable to furnish them. If any one 100 As Vermont enjoys the benefits of a prohibitory has a full FILE to dispose of, dating from 1857 Hours, isw, the Builland Herald samo; understand has a full VILE, to dispose of, dating from 1857 to the present time, such person will please why the suthorities have given the liquor sellers a - 4£ write to us, naming price, etc.

Back numbers of the BANNEB for no special date will be supplied at four cents per

She was dreadfully pestered by beaux, Although she'd a retroussé neaux; So she talked sealskin sacque Till none dared to come bacque

Bo she talked sealskin sacuut Till none dared to come bacque, Which soon put an end to her weaux. —Lije.

"A great deal of sickness just now, doctor?" "A great deal." "Overwork, I suppose?" "Yes : but where there is one case of overwork there are ten cases of overeating and twenty of overdrinking."

I have traveled all over the United Kingdom, from Land's End to John O'Groat's, in nearly every part of Europe, in most of the States and Territories of the United States, the Dominion of Canada, and in parts of Asia and Africa. In nearly all these countries I have made it my business to inquire into the results of vaccination, and have never inquired without hear-ing of cases of grievous hardship and crueity arising out of the enforcement of the practice, as well as of disease, death, and sometimes of wholesale disasters. That State is oriminal which compels the adoption of such a mischlevous superstition, and the people are slaves who submit to it.—William Tobb.

"You, girls want the earth," said a King street father, when one of his daughters asked him for six genuous child of twenty, "not the earth-only a new jersey."

The death has just occurred at Great Yarmouth, Rog. of Rev. Joseph Philip Knight, the composer of many popular songs, including "She Wors a Wreath of Roses," " Rocked in the Oradie of the Deep," and 'The Last Rose," some of which were written more than half a century ago. Mr. Knight was born in 1812. and was ordained to the charge of St. Agnes in the Boilly Islands.

"Oh nations undivided, ъų, On single People, and free, Wé dreamers, we derided, Wé bad blind men that see. We bear you witness ere ye come that ye shall be."

The abolition of the law of primogeniture in cases

of intestacy, which was recently carried in the House of Lords by a' majority of eleven votes, is an important change in the British system, though it will not be of much practical effect for the present. But it is evident that kings, lords and eldest sons have seen better days in England.

"Walk in and see the egg testers," said 6. 8. Long "Walk in and see the egg testers," said 6. 8. Long St Co., the largest egg dealers in the city. There were four of them hard at work in a darkened room, each seated before a candle and passing eggs rapidly be-fore the light. They each handle about ton barrels, or shoe eggs per day. Each fresh egg shows a speck of air at the large end; if the egg is stale the spot is larger. A good egg is transparent. If bad it is opaque. -New York Sus.

"There goes the champion light weight." "That so? He do n't look much like a fighter." "He is n't; he's alcoal dealer."

" May I ask what the middle S in your name signifles, Miss Bullion ?" "Certainly, Mr. De Crashhe. It stands for Shazzar." " Shazzar ?"," Xes; I was named after an eminest woman mentioned in the Beriptures-Belle Bhazzar ?! o birat duf ad date offend

special warning not to sell liquor on Sundays. ill at the

A widow may not be much of a gardener, but she always has an idea that she can raise orange blossoms from weeds of nov as work to others as you couldow more

apecial date will be cappiled at four cents per copy: But patting cappied at four cents per copy: But patting can and any ope-cial date will be charged the usual price eight and argentice of the stand of the links for well y estends and argentice of the cents per copy (bod affine and argentice of the cents per copy (bod affine and argentice of the cents of the cents per copy (bod affine and argentice of the cents of the cents per copy (bod affine and argentice of the cents of the

To the Editor of the Banner of Light :

Notwithstanding the mercury stood, at 93° in the shade, a fair-sized audience assembled in Spencer Hall vesterday to hear what the snirits had to say. "Sniritual Manifestations," by Elia Wheeler Wilcox, was ual Mahlestations," by Ella Wheeler Wilcox, was read by the Ohairman, after which Messrs. Goodspeed, Foster, Ostrander, Ellsworth, Augusta Chambers, Em-ma R. Still, M. D., aud others, gave experiences, all of which were intensely interesting and instructive. The audience in the evening was still larger, and Dr. Still and Messrs. Foster, Ellsworth, J. F. Bnipes, Os-trandgr, Dr. Militz and Dr. Sheidon, made short ad-dresses and gave personal experiences in spiritual manifestations. manifestation

The People's Meeting is keeping open doors through the season, as it has since its inauguration. 230 West 30th street, New York, Aug. 1st, 1887.

Horsford's Acid Phosphate in Prostration. Dr. F. C. HAWLEY, Canandalgus, N. Y., says: "I used it in a case of congestion of the lungs, where there was great prostra-tion, with marked benefit."

Spiritualistic Meetings in Boston.

College Hall, 34 Easex Street.-Sundays, at 10% A. M., 2% and 7% P. M. Eben Cobb, Conductor. Engle Hall, 616 Washington Street, corner of Essex.-Bundays, at 2% and 7% P.M.; also Thursdays at 8 P.M. Able speakers and test modiums. Excellent music, Prescott Robinson, Oneirman. 1031 Washington Sirect. The First Spiritualist Ladies' Ald Society meets every Friday. Mrs. H. O. Tor-Nov Backter

Chelsen.—The Ladles' Bocial Ald Bociety meets in Mrs. Bufum's parlors, 196 Obsetnut street, every Friday after-noon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Socretary.

Special Notice.

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

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100 per year. 3100 per year. This MaDTUM AND DAYBRIAKI A Weekly Journalde-voied to Bpiritualien, London, Kar. Priotest, 00 per year. postage 50 centa. THIS TRUGSORMIEN. 4/ Monthly Journal, published in India, and sent direct from India to subscribers. \$5,00 per

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Camp-Meeting, Across the Threshold; THE FIFTH ANNUAL CAMP-MEETING OF THE

Michigan Spiritualists

Bunday, Aug. 7-0180 A.M., Bishop A. Beals, New York, inspirational speech and song: subject by the audionco. 2 o'clock P.M., Hon. Giles D. Stebblas, of Detroit; sub-ject, "What is Spiritualism "7 '30 P.M., Mrs. S. G. Wag-ner, of Ghlo, inspirational speech, with poem and charac-ter delineations.

ter delineations. Sunday, Aug. 14-10:30 A.M., G. H. Brooks, Wis., mo-dium, speech and psychometric readings. 2 P.M., Mrs. R. J. Lillie, Philadolphia, 7:30 P.M., platform tests and char-acter delineations, mediums and speakers to be called by the audience.

2 P.M., M15. Juliett H. Beverance, M. D., Milwaukee. '30, conference. Sunday, Aug. 28-10:30 A.M., W. H. Biair, Chicago, Ill. 2 P.M., speaker selected by the manager. 7:30 P.M., Speak-er selected by the audience. Sunday, Sept. 4-All prominent speakers in attendance will be invited to make short speeches. Interesting exercises will also be held on week days, Jy23 is

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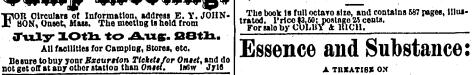
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Author of "Life-Line of the Lone One" and "Gist of Spiritualism."

Biritualism." Mr. Chase is known to be a deep tilinker and close reasoner: his radical ideas are often original, and always frankly and clearly expressed, and this work presents the fundamental principies on which he bases his evidence of eternal life, and gives a concise view of the doctrine of repeated incarma-tions without re-incarnation. The origin of human life on earth is treated in a new and interesting manner, which cannot fall to interest the reader. The author has given many years and much though to these subjects, and has put forth in this work a theory that satisfies his critical and skeptical mind of eternal life, which he does not think any more attened to the spiritual forms that we put ons id each and which our friends appear in, than it is to those mortal bodies, although evidently of mich longer duration. Cloth, price 55 cents; paper, 50 cents. For sale by COLBY & RICH.

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It is a very thorough and comprehensive discussion of the subject, which will awaken considerable interest among thought (a) persons. The author's method is ingenious and original, and, a siming as he does to reconcile the apparently unreconclusion, his conclusions will prove worthy of careful methods the second sec

consideration. 16mo, Extra cloth. \$1.00. For sale by COLBY & RICH.

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Will, be beld at Haslett Park, commencing Aug. 3d, and closing Sept. 5th, 1887, including five Sundays. Haslett Park was formerly called Nemoka. An Explanation of the Concealed Forces in Every Man to Open the Temple of the Soul and to Learn LIST OF SUNDAY SPRAKERS. Illustrated and made plain with as few Occult phrases as possible.

ho sudience. Bunday. Aug. 21-10:30 A. M., Mrs. L. A. Pearsall, Mich. 2 P.M., Mrs. Juliett 11. Severance, M. D., Milwaukee.

LIGHT. BANNER \mathbf{OF}

long time, but has not had the power. He gave a message once, and he thought it would be very easy to do so again almost anywhere; but he finds that there are laws not understood,

really in need, and that he trusted in her still, and will do all in his power to make things so that she can go on and do the good work that presses upon her mind.

presses upon her mind. Uncle Luther Baker sends love to all. He wishes them to know how well he is getting along in the spirit-world. His vocation issome-what different from what it was here, though sometimes he does go and speak to souls in prison who have need of enlightenment and assistance. There are other things he has to do which our friends will learn when they join him in the spirit world. He sends love to my mamma, and wants her to know how thankful he is to her for all that she has done and is do-ing. It has blessed him in his spiritual work, and has also lifted a load that pressed upon his mind in years past. mind in years past. Other dear friends send love, too. Uncle

Doc says not to forget him, that he is busy. He does not wish Ella to feel he has descried her. I can say of him that he is the same bright, genial spirit that he was here on earth : at least I have always found him so in the spirit-world. He has been a great help to me. There are other dear relatives and friends who

It seems to me that, after the close of this year, there will be a new work open, new lines of duty and new conditions that my mother will see and take hold of; she will be guided by her spirit friends, and it will be best for her to follow her own promptings and impressions, because that will be the nearest right. There have been some hard and unpleasant experiences during the last two years brought

Perhaps it will seem a little ghostly to them. but I hope not, for I am sure I am not at all ghostlike in appearance, nor in feeling. I was guite a good-sized man when here, and perhaps I do not seem much less so now. I might not have much effect on your scales, but my friends who look on me in the spirit-world think I am of a pretty good size, and I want to have my friends on earth know that I can be recognized if they should see me as I now appear. I have thought a good while about coming. It has seemed to me my duty to make myself known in this line, partly to testify to the truth of spirit-return, and partly to try and reach those I have known, with a little light from the other side. I have an idea that some of them experiences during the last two years, brought on by others, and yet these will pass away, and by and by she will see that all has been for a

Wise, good purpose. My father, when on earth, lived in Parsons, Kansas. My mother is Mrs. Elia B. Wilson. I am J. Emory Wilson.

Report of Public Séance held May 13th, 1887.

Report of Public Séance held May 13th, 1887. **Spirit Invocation.** We would praise thee by our works; we would praise thee with the efforts we make to be good and to do thy will; we would praise thee, our dear Father, with our bands, in striving to serve humanity in some help-ful way. Not with brazen tongues do we send forth our praises unto thee, but in the silent aspirations of the soul, which ascend like the breath of Sowers. Ohi may they be acceptable in thy sight, even as the sweetest incense is acceptable. We would draw near anto thee in hours of holy com-muinon; we would turn aside from the cares and per-plexities and even the experiences of external life a while, to mingle in thought with thee and thy most holy ways; we would come into loving association with thy angel-hosts who delight to do thy will and to go forth day after day with their giad tidings of great joy, their ministrations of peace and of consolations of com-the weary hearts of earth. Oh! we would be like them in spirit, in aspiration, in thought, ready to serve thee by serving others; ready to lift up our songs of praise to thee by chanting sweet consolations of com-fort to the weary and sad of earthly ways. We ask thy blessing at this hour, not only for each one individually who is present, but for all thy dear humanity; may it rest upon every heart like a cloud of light that shall bathe it in new life and with new power. May thy benedictions rest upon the soul, even as the beautiful showers fail upon the opening flower, bringing peace and refreshment unto all in need. Oh i may all minple together in loving sympa-thy, in peace and happiness, knowing that thou art the Father, Friend and Guide of all. Amen. prove to be only the hand of a friend, and the manifestation of that friend's intelligence, it seems to me they will not reject it. I come here to offer my regards and pleasant greetings. I bring good-will to all, and assure them I am looking forward to the day when I can speak to those I have known, face to face, in places where we have gathered. I know that there are mediumistic people in the city of Bangor, and I suppose many good communi-cations through them from the unseen world

your questions, Mr. Chairman, QUES.-[By A. H. Nicholas.] Since spirits in con rol can lift and carry a medium a hundred

he finds that there are laws not understood, and so he asks me to come here and send his love home, and say he is doing all that he pos-sibly can to make things pleasant and straight, and to bring around new conditions that will be useful by-and-bye. He says that he trusted mother, because he believed she would do a good work, not for herself alone, but for others, those who were really in need and that he trusted in her still.

join in pleasant words and happy greetings, all sending their affectionate influences to bless those dear ones on earth who claim their love. It seems to me that, after the close of this

Spirit Invocation.

Questions and Answers.

CONTROLLING SPIRIT .- You may now present

ponderance of physical force may be able, per-haps, to utilize all the superfluous force which the medium has to spare, and in so doing accomplish great results in its contact with mate-rial things. Another spirit approaching the same medium may, perhaps, have only power to use a certain amount of that superfluous electrical force, and thus be enabled only to accomplish small results, to move small articles, to lift his medium to but a slight height, while another spirit, or a band of powerful spirits united, may be able to transport their medium to a locality miles distant. Q.-[By F. B. Goodale, Emporia, Kan.] Please give your opinion of the prohibition question, and its destiny as a method of reform. A.-We do not believe in intoxicating liquors

Sandy Ellis.

I was but forty years old, Mr. Chairman, when I died. I have been gone some time, and my friends will not be thinking that they can hear from me. I have tried to come back, but I did not succeed in making myself known.

I did not succeed in making myself known. Though I tapped on their doors and even whis-pered in their ears and touched them on the shoulder, they did not know I was by their side. I am called Sandy Ellis. I have friends and relatives by the name of Ellis in Troy, N. Y. 1 wish to reach them. I have come for that pur-pose, but I do not know as I shall succeed. This is the first time I have spoken through mortal lips since I gave up my own body. Not that I have been away from earth. I have seen splits coming back and talking with their friends, and wondered why I could not do the same. same.

I had many things to learn. I was ignorant of Spiritualism. I knew nothing of how spirits lived when they parted from the mortal body. There was a time during my earth-life that I went to sea: I thought that I would like to sail across the waters and see something of the country. During that experience I saw many strange scenes and met with strange people. It seemed as though I had gone into a new life sometimes, the places and people were so different from what I had known. This spirit-life I have found did not bring me such strange experiences as my travels on earth, because when I found out my, bearings and where I really was, I saw familiar faces.

and where I really was, I saw familiar faces, Some of them I had known on earth and some Some of them I had known on earth and some I had not known, and yet they did not seem strange to me, for they were of my kindred, of my own race and color, and they made me feel at home with them. Then I thought, if this is so, if any one can sail away from home and friends and go to a strange country where there are people of different races and differ-ent blood, and find life altogether different from what they have been used to, and after that die and go to another world and find things and people almost the same as those they have known on earth, why, it seems to me that death is not so strange after all, and it is something that ought to take hold of the thought of man. I did n't think much about death when I was here. I did n't want to think of it. I had

a did a trainer much about death when I was here. I did a't want to think of it. I had no idea that I should die before I got to be pretty old, so I put the thought away from me all I could; and then at last, when it came and forced itself upon me, I shuddered under it. There was no cause for that. I have found it natural and just in a line with all the events of life, and I want my friends to think these things over and not feel that the thought of death is something to be put off, but to get used to, and look upon it as a voyage to another world, where you will meet old friends and companions and start anew in a better life. I am not much of a hand at preaching, but I thought I would say a few words so that my friends could know I had got back. I want to do them a little good. I hope you will excuse me if I have n't done just right. was here. I did n't want to think of it. I had

Bertha Mason.

I do n't know what we have to do in coming here, Mr. Chairman, but I wanted to come in if it was where spirits talked to their friends on earth. My name is Bertha Mason, and I used to have a home in Memphis. Tenn. I have dear friends there, but they do not know that I can come here, or anywhere in contact dear friends there, but they do not know that I can come here, or go anywhere in contact with earth, and speak my thoughts for them. It makes me sad, sometimes, when I see how they are with regard to these things; they do not know anything about the life I live, or that which the dear friends with me are pursuing. I wish to bring my love, and tell them I am happy in the change. I know that life had many things pleasant for me. I was shielded from its storms, and I had more of its sunshine than its gloom. I did not wish to leave things

than its gloom. I did not wish to leave things that were so pleasant, but now that I have left them and have entered another life, I am not sorry. I feel that all has been for the best, and that those who tave, come to fill my place, in its various lines, are adapted to it, and will do all that is right.

con rol can lift and carry a medium a hundred feet or more, in the same way can they not transport a person from his station to any desired locality, miles away?
ANS.—They can if they have a sufficiency of power for so doing; it depends only upon the degree of power possessed by a spirit what that spirit may attempt and what accomplish in relation to overcoming matter. A spirit making use of a medium who has a large preponderance of physical force may be able, perits various lines; are adapted to it, and will do all that is right.
Sometimes in looking back over my past life Sometimes in looking back over my past life so ignorant. It seems strange that we do not feel positively within our souls that there must be a continuance of life, even though in relation to overcoming matter. A spirit the body is taken from us; but I did not know

death I bring with me to-day a floral offering, that think my dearest friends will accent and un derstand—at least they will understand it is a counterpart of that beautiful tribute which was brought to me. It is a cross of purple flowers, velvety and soft, and they speak to my heart-as I hope they will to the hearts of my friends-of love and fidelity. I have woven it from the glorious blossoms of the Summer-Land, and they are fragrant and sweet. I hearts who were so kind to me in the past. I hope the time will come when I shall be able to nope the time will come when I shall be able to reach my friends privately, to give them some-thing from my spirit-home, something concern-ing its life and occupations. It seems to me they would be interested in these things. Perhaps if they could speak to me now, they would ask if I was satisfied concerning the dis-tribution of my little private offects and if all would ask if i was satisfied concerning the dis-tribution of my little private effects, and if all was done according to my wish, and I will an-ticipate the question and say: Yes, I am satis-fied; all was done as. I would have planned had I had the power. I wished the jewel, with its starry setting, to be given just as it was; and, indeed, I impressed, the distribution in that way. I do not like to speak of these things publicly, but I have no other way, and I feel as though I must touch upon them. I cannot ex-press the love and sympathy which I bear for those kind friends, but I hope sometime in the future they will see and understand all things.

place. I look around and see not one familiar, face, and to be told I am welcome sounds pleas-ant. I have not come here from curicalty, nor bave I drifted here without an aim, but be-cause I hope it may be the means of opening a line of communication between my part of the spirit-world and that section of the country where I once lived. I want to get word to the city of Montgomery, Ala., and reach the hearts of my friends, so they will know positively that I spoke here. I think that is a laudable work—at least, it in-terests me. place. I look around and see not one familian

think that is a laudable work—at least, it in-terests me. For some time, I have been almost discour-aged, as I watched those I have known and as-sociated with, going their ways and thinking nothing of the true life, the real world, which is found after the decay of the mortal body. I don't blame them, for they have had no means of education on this point. I did not have any knowledge on the subject when here, and had to go blindly and stumble along. But I am glad to say that I have found myself on firm ground, and there was light enough around me giad to say that I have found myself on firm ground, and there was light enough around me after I got out from physical life. It took me a little while to throw off all those things which clung to me from the outside, and the light did n't seem to do me any good at first; it daz-zled me, and sort of bewildered my brain, it was all so different from what I had thought of; and when the clouds of the old life fied, my eyesight got clearer, and the light into the lives of my friends before they leave this mortal; to tell them of all the good things which I have seen, and the strong lessons I have been trying to learn.

I was a man of business, and put into it all my energy, and had a certain amount of influ-ence with my associates—all of which was pleasant to me. I thought a good deal of the things of this world, its associations and sur-roundings. I tried to make them as good as I could for myself and my friends, but I find I did not do half my duty ; I did not think one-half as much as I should about those who were God's creatures, poor and humble; or concern-ing the best way of developing the inner pow-ers of life. I was ignorant; and I have noth-ing more to say on this point, only that I am now trying to do those things which I failed to do on earth, and that ought to have been done. I understand there is a medium, and a little I was a man of business, and put into it all

do on earth, and that ought to have been done. I understand there is a medium, and a little circle, at Montgomery, where certain spirits sometimes have the power of making them-selves known in a certain fashion to those pres-ent, but that the developments as yet have not been all that has been asked or wished for; but there is progress. I want to get into that circle, if I can. I want to make myself an ele-ment there. I think by so doing I can reach friends, and perhaps do them a little good. I was told that if I came here I might gain information and magnetism that would help me in that undertaking. I have been talking with the good spirits who stand about here, and I think I shall carry off a little more strength than I brought. That is one object in coming; then again I hope that some one who knew me will see in your paper what I have said, and that it will attract attention and be the means of doing something in spreading the truthof doing something in spreading the truth-perhaps it will prove seed sown that may in time and place take root and grow. If I ac-complish a little, I shall feel that I am well re-paid. John A. Monroe.

Lizzie Mackintosh.

Lizzie Mackintosh. [To the Chairman :] The kind gentleman who stands here told me to "step right forward," and so I have come. I am hoping to reach my mother and her friends. I want to tell her I am happy, that I have a pleasant home, and I do n't have any of the pains now that were so hard for me here. My head used to trouble me so much I grew weak, and after a little while I died—that's what they said. I do n't feel dead, I feel strong and well and all allive. I was quite young, and I had n't given up all my studies, but it hurt me so much in the head to follow them I did n't do as well as I wanted to ; but I wish to say that I have been able to study those things that interest me, and I have hed no trouble with them since. I feel so pleased to think I have such a bright home and can go to school. The teachers seem to know so much that sometimes I think I shall never learn all that they understand; but they tell me we have to go along, day by day, learning first one les-son and then another. I bring a great deal of love, and I wish to say to my mother that I do not want her to feel sad. Sometimes I see her when she is sitting alone, thinking of the past, and she seems so sad, as though life had nothing pleasant before her. It makes me feel very unhappy. I try to make things more bright, and to put pleasant

make things more bright, and to put pleasant thoughts into her mind. I bring bright illies from the spirit-world to grace her home, hoping they will make her life restful and at peace. I believe that my mother is one of those peo-ple who attract spirits, and I think if she would try to throw off the burdens that press on her mind, and would sit at the table with pencil and paper, perhaps she could get writing after a little while. It seems so to me. I hope she will do that. My mother's name is Mary, and mine is Lizzle Mackintosh. I come from Uttawa. Ontario.

Materialization Proved to be a Fact. To the Editor of the Banner of Light:

In the early part of March, 1886, on three occasions I visited Mrs. Cadwell, who held circles in New York City. There were eight or ten persons present at the first meeting. A spirit materialized whom I recognized as my sigter. She spoke in the familiar tone of voice so real to me, the expressions were identical, and her manner was so perfect that, upon close scrutiny face to face, I was compelled to say with enthusiasm: "My God, Sophie, this is you !" I talked with her as I did forty years ago, and she replied in the perfect Scotch dialect so clearly her own that I needed no further proof of the truth of materialization. A lady present, recognizing the mutuality and reality of our meeting, wept with joy upon witnessing our indescribable satisfaction. On the two other occasions I attended circles here, my experiences and tests were fully corroborative of the truth of materialization.

... In the early part of June, 1887, I also attended a circle held by Mrs. Stoddard-Gray and 80D, 323 West 34th street, New York City. I made a mental resolution to take a rose with me. Entering a florist's I bought a rose, and at the circle I held it in my hand. I was soon touched gently, and in a most thankful and assuring manner the rose was whisked away. During the light circle my sister-for whom I intended the rose-came to me and delivered it back to me, in a grateful and tender manner, at the same time giving her name, and telling me that one of the members of my family, mentioning her name, was a medium, and that she had controlled her. I walked arm in arm about the room with her, and in the cabinet; with one hand upon the medium and the other upon the spirit, she passed from touch and sight. A strange spirit called me to the cabinet, and requested me to deliver a message to his father. in Yonkers, which I did, and the father recognized it as a real message from his son. I did not know the medium, nor a soul in the room. regard these tests as very satisfactory.

I have attended these circles with the utmost. confidence and belief, and have never been disappointed, and have been greatly favored beyond many others. What I have seen gives me the fullest assurance that materialization of the spirit is a grand reality. That it may be the good fortune of others to be like favored as I have been, and cheered and benefited by this glorious truth, is the sincere wish of

Yours truly, WM. CLAPPENTON. Yonkers, N. Y., July 18th, 1887.

"Only a Mill Girl."

"Only a Mill Girl." A congregation of plain work a day people, a group of weeping women, a heap of fragrant flowers, and heneath the flowers, in a simple casket, all that is earthly of one who was her neighbors' best friend. She, the unselfish, de-voted and single-minded servant of charity, the friend of the erring, the sister of the fallen and the mother of those who had gone astray; a woman of womanly sympathies was she, broad as the scale of her unselfish philanthropy, and doing with cheerful purpose and merry-hearted intention the work of her Divine Mas-ter, whose example she ever made the rule and guidance of her life. Her's was no charity "sorimped and iced, doled in the name of a statistical. Christ." Its was rather the warm sympathy of the Samaritan, manifested in tiresympathy of the Samaritan, manifested in tire-less concern and unceasing solicitude for the less concern and unceasing solicitude for the unfortunate, who were unfortunate because they knew nothing of solicitude or concern, and, were estranged from saving sympathy. This dead woman was Jennie Collins, a gradu-ate of Lowell's mills, and one of the brightest gems that shine in the diadem of our city's glory. She was only a mill girl, but she was of those mill girls who founded the aristorracy of philapthropy and intilecting attainment of philanthropy and intellectual attainment of which she and Lucy Larcom were the distin-

"She is only a mill girl!" is a very common phrase, and it is spoken too often in contempt; but what Jennie Collins was, every mill girl may aspire to be; for labor, whether in the mill, in the shop or in the kitchen, is what the laborer makes it—elevating or degrading, ac-cording to her purpose.—Lowell Citizen.

Have you room for an old lady, Mr. Chair-Have you room for an old lady, Mr. Chair-man? If you should count up the years since I left the body, and join them to those I lived here, you would think me a pretty old lady; but I only feel a little old in coming to this place. I feel strong enough and young enough for all purposes on the other side of life. I used to be pretty well acquainted on what you people of Massachusetts call the "South Shore." and I had a good many kinsneople

Betsey Wilder.

6

Message Department.

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

The messages of the spirite friends will work the my recognize the messages of their spirite friends will worky them by in-forming us of the fact for publication. In the second second second second second second for the second second second second second second for the second seco

The Free-Circle Meetings

At this office have been suspended for the sum-

mer. They will be resumed, as usual, about

SPIRIT MESSAGES.

GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Stance held May 10th, 1887-Continued from last issue.

John Harding.

Good afternoon, Mr. Chairman. When I come to such a strange place as this, I hardly know whether I ought to step forward or not, but your kind words of welcome give me courage to do so.

to do so. I am called John Harding, and I hall from Bangor, Me. I flatter myself I have good friends in that city who will not turn away from me, even though I do come from another world. Perhaps it will seem a little ghostly to them.

other side. I have an idea that some of them will feel afraid to handle anything that belongs

to the spirit-world, because they do not know what it may turn out to be; but if it should prove to be only the hand of a friend, and the

cations through them from the unseen world have been given, but I have not succeeded in

making myself understood, though I am trying

making myself understood, though I am trying to do so, and shall continue my efforts until I do make some impression on the minds of those I think ought to learn of these things. Now I might go over the past and talk of matters and things as they were with me when I moved about on earth, but I don't see the ne-cessity of that; and really, I am glad to put it all behind me. If every friend I have known or cared for should suddenly i in me in the spirit-world, I should care nothing more about to let them go, and take up that which is before me.

me. My friends said I possessed a good deal of energy, and I was accustomed to putting my whole self into my work. I believed in having

whole self into my work. I believed in having a piece of work thoroughly done, not slighted in this place or that, where it would not be likely to be found out; and I believe in that same thing now. I am trying to make a piece of work that will be of use by and by e. I don't think I have begun it hardly here to day; yet I have made a beginning—although I have by no means attempted to finish it. I give a few words, hoping they will be seen by friends and received. If they are, I shall feel encouraged to go on; but whether they are or not, I shall not let go my efforts, but will continue to try and make some commotion in the old places.

and make some commotion in the old places, whereby news can be brought from the spirit-

world.

the middle of September next.

you people of Massachusetts call the "South Shore," and I had a good many kinspeople there at different places. Sometimes I have been looking after them from my spirit home. I have seen the young ones grow up and have families of their own, and make changes in the world. I have seen the old places grow and do hattarand do better-show signs of progress-and I am very glad of it; because I have been trying to grow, too, in the place where I live now. I thought it would be pleasant to me, if it was n't to anybody else, to come back here and try

to anybody else, to come back here and try and say a few words. I thought that some of the people of Duxbury might hear of my return, and perhaps remem-ber something about me, and it might wake up a little interest in their hearts to inquire into these things, and try and know something more about 'em than they did before. Then some of the good spirits that used to live in Hingham came to me and said: "Annt Betsez, if you get a chance to go back, just try and wake the people up in the old place, because they are in need of it"; but I thought it would be a pretty hard plece of work, and I did n't promise. Well, now, these are good times that we find ourselves in, and I would be ashamed of any one who ever had a claim on me, that lives in these days, that did n't make some effort to grow-to spread out in mind, and get a head a

these days, that did n't make some enort to grow-to spread out in mind, and get ahead a little in every way in life. I would be ashamed of 'em; I would n't like to own 'em before the world; but, so far as I can see, those I the world; but, so far as I can see, those I come across here are getting new ideas and learning things. They can't very well help it; they get it in the air; it sort of comes to 'em; so they 're broadening out more than their fathers did, and I'm glad to know it. I suppose you're tired of an old woman's talk; but this is a pretty good kind of a way to get back and look after things, aint it, sir? I like it much; it seems to me as though the mil-lennium had about come to earth. We used to

like it much; it seems to me as though the mil-lennium had about come to earth. We used to sing about it and wish for it, and sort o' look ahead for it; but it always kept ahead, you know, and we couldn't get it. Well, now, when I look around and see how very well off are so many of the people, and how the gates of death are open—and they don't prove to be very great, after all, because the whole spirit-world is thronging back to earth and looking after its friends here, not singing paalm-tunes over there-why, it seems to me as though it is just about that happy time for earth that we used to sing about, and if people only understood their advantages and how much better off they are—if they only study into it—than they would have been years back, when no such good have been years back, when no such good things as these were on hand, why, they'd come to count up their blessings and take things as these in the problem of the second to count up their blessings and take courage to go on and gain a little more for themselves that's good. I just thought I'd say a few words, and if there's any waking up to be done in the old places perhaps I may have a hand in it. I can't promise. I've got a good little place in the spirit⁵ world; it's bright with pobles and the sun shires down upon it, until all the world seems bright and beautiful. I don't know as I would give it for the greatest palce that ever was built. T

for the greatest palace that ever was built. I am sure I would n't, for I would n't know how to get along with such a place. Oh I you want to know my name? Well, you can just call me Betsey Wilder.

of any kind; we do not believe that their use or indulgence is essential to human welfare. On the contrary, we still maintain the stand which we took when on earth: that the use and indulgence of alcoholic stimulants of any form are indeed detrimental to the physical and spiritual welfare of the race; consequently, we might perhaps say that we are really a pro-hibitionist; that we would prohibit not only man from partaking of alcholic stimulants, but also the manufacture and sale of these ar-ticles; and yet we have arisen to that platform ticles; and yet we have arisen to that platform whereby we say that man, as a responsible, in-telligent being, must take his own stand upon this question-must exercise his own thought and reason-and live in accordance with that judgment. We believe the time is coming when no man will desire to manufacture or to sell alcoholic stimulant as a beverage. It may be that certain solentific physicians will be will-ing to make and to sell this article as a medi-cine, to be given under certain conditions to cine, to be given under certain conditions to the sick or enfeebled ; we will not say that this the sick of enteepied; we will not say that this cannot or may not be so; but we do not believe that man, engaged in any other pursuit than that of medicine, will make or sell this thing, because he will have advanced to such an un-derstanding of the laws of life as to be unwill-ing to deal in or tamper with that which he plainly understands is detrimental to the moral and physical weights of its follow account. plainly understands is detrimental to the moral and physical welfare of his fellow creatures. We bolieve the time will come when man will be so advanced that he will not care to partake of this stimulant, but will understand the laws of his own nature so well, that he will know that such a stimulant only plays havoo with the vital forces of his system ; that if it braces up his natural forces for a time, he has only to pay a penalty by the relaxation of those forces and more general debility in the future ; and, consequently, considering this question in the light of physical welfare alone, he will desire to have nothing to do with alcoholism. While looking at it from a spiritual standpoint, he looking at it from a spiritual standpoint, he will understand how its use enfeebles the moral faculties and debases the spiritual na-ture, and will of a certainty desire to have nothing to do with it. Prohibition, we believe, tends to the education of mankind on that sub-fact. Consequently we are in semanthy with nothing to do with it. Prohibition, we believe, tends to the education of mankind on that sub-ject, consequently we are in sympathy with the prohibitionists. We know they are earn-est, honest people; that they desire to withhold from their fellow-creatures that which they, believe is poisonous to body and mind, as they would prevent their children from taking with-in their systems a poisonous compound which would work ruin throughout the system. So should we prevent these children of humanity, who do not understand their own natures, from partaking of, that deadly fuld which they, the prohibitionists, believe to be truly and posi-tively a poisonous element, detrimental to the general welfare of, the race. We believe these prohibitionists are at work in the right direc-tion; not that with their present claims and demands they will encoded in establishing that for which they work, but that they will help to educate the race, and to call the attention of maskind to the grave evil which they wish to The mod spirits who have charge here. Mr. The mod spirits who have charge here. Mr. Uniformat told mod might speak if I wished and I did wish to very much because my dear father has been trying to say a few words for a lightenment upon this most grave subject.

David Flanders.

[To the Chairman:] I am very glad to see you, sir. I have tried to get my best boots on and come in here looking clean and smart, for I did n't want you people to think I was any sort of a tramp; but I thought if you had a good mating here i would be to think I was any sort

of a tramp; but I thought if you had a good meeting here I would like to step in and see what it was all about, and then when I got up close the idea came that I had better get a lit-tle nearer and do a bit of talking myself. I hope I do n't intrude, sir. I take a pretty good literest in what is called Georgetown, Mass. You know that old place, I suppose. I think a good deal of it, and I like all the parts along that shore, for it seems to me they are about as pleasant as one will find anywhere. I've seen some very nice places on the other side; they look well, and they make one feel at home; but after all there's a sort o' hankering after the old places and the old friends here, so I thought I'd just step around and see if I could send a little word to those who used to know me in bygone days.

who used to know me in bygone days. My name is David Flanders. I've been gone a good while-quite a while, when I look back on it and see that things have been changing somewhat. People are thinking different from somewhat. People are thinking different from what they used to; and I say to myself: "Well, old man, you must plok up and get ahead with the best of 'em." So I am trying to learn my lesson and step ahead sort o smart, so as not to be left behind. I'm very glad that things are getting on well, and if I get, a chance to come back and talk as I would like to, where it is all quiet, away from the world, among those old neighbors and people I have seen and known, I'll he glad enough to doit. Perhana I can do neighbors and people I have seen and known, I 'll be glad enough to do it. Perhaps I can do a little, though, by telling them of the other country, of what we see over there: that after all it's a good world, and we need n't bother our heads a bit about finding the end of it. But indeed I do n't see as there is any end; it seems to me that we are only in the beginning, and we've got to go on ever so far, and never see the end of the road. If any one wants a bit of regard and good feeling, from me, why they have it fair and square, and I'd be very glad to hear from them all. I'm much obliged to you, sir, for this chance to say a word.

to say a word. an to any Mater

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To the Chairman il., You will parfon me. stranger, if I have no right here, and I il step out.' [You are welcome.] The word welcome is indeed a pleasant one to me at this strange.

Electra.

I have a medium friend in Rochester, N. Y. and she has wished that I would come to your circle and say a few words to her. I have tried to do so before but I have not been able to, though I have known, of course, of her wish. I have told her that I would try. She has not given this wish expression. She has never uttered it to any one, but she has mentally re-

quested that I would speak here. At last I have come. I bring my dear medium not only my own love, but that of her spirit band. Her own mother sends many greetings of affection and many bright ministrations of be account and many bright ministrations of peace and comfort. They may not be expressed in words, but their influence can go, forth to her and bring her such light and even gladness as will bear her spirit above the trials which

sometimes threaten to weigh it down. I would say to my dear friend that I know that she has tried to be faithful, and that even that she has tried to be faithful, and that even amid the difficulties that surround her she has sought to be true to the spirit-light and to fol-low its guidance. We understand and appre-ciate these things, although sometimes she almost thinks that we do not. Sometimes she wonders why life is not made more smooth for her and why the way is not more inleit. her and why the way is not more plain; but we are guiding her onward just as well as we oan under mortal conditions. We believe that by and-bye these conditions will brighten, and she will find they are more favorable for the outworking of spiritual powers and the accom-plishment of that work which she would so like to perform.

I bring her all encouragement. I do not

Verification of a Spirit-Message. WINSLOW B. GLOVER. .

I was pleased to read in the BANNER OF LIGHT of June 25th the communication from Spirit WINSLOW B. GLOVER, late of Albion street, Boston, which he gave at your Circle April 5th, and I recognize it as the result of his own efforts.

He was a good medium for many years, and was under the control of a band of spirits who were inventors. Sometimes the power exercised on his brain was too strong, and as he was finely organized and very sensitive, it was too much for him to withstand, and from that cause his spirit left the mortal body. In his message he briefly alluded to this fact by saying: Somehow the brain got clouded the head did not feel just right; but it was only in connection with the physical, and after I had slipped out of the body I. found all my energies and mental abililies sound and strong, and ready to enter into active work." I will here relate an incident that tells strongly of the genuincness of his message : Mr. Glover's companion, my sister, told me that her husband, in spirit, came into her room so visibly, on the fifth day of April, that she fully recognized bim, and then earnestly requested him to visit the Banner of Light Circle-Room and try and send her a communication. As his message was given that very afternoon, it is evident he did so in response to her request, for he was very much attached to her and his family, and so expressed it in his mes-Bage.

May the good spirits bless Miss Shelhamer and all mediums who are giving their lives to the spiritual work. I have taken the BANNER OF LIGHT since its first issue, and hope it will ever continue in its poble work. Yours for truth and justice.

DR. FANNIE C. DEXTEB-MILLER. Bellows Falls, Vt. 1.0. 1.1.1.1

A Good Man Gone Home,

Mr. F. G. Littlefield passed on to higher life at Pittsfield, N. H., July 7th, aged 59 years.

plinhment of that work which she would so like to perform. I bring her all encouragement. I do not material prospects, as I see no change in them for the present, because of know she will more on just about the same for a year or two. I do not wish her to chafe to a year or two. I do not wish her to chafe to a year or two. I do not wish her to chafe to a year or two. I do not wish her to chafe to a year or two. I do not wish her to be faithful, and depend upoin the influences that come to her in the shell give to the gradually lost his hold on the phys-netisms as will be of use. We do not will her the sen in a clear simmer day. Her mother also wishes to bless her child our horing helper, our friend, and wo will be the same to her. Her mother also wishes to bless her child you through the hours of trial, and will try to make your life as pleasant as possible, and will you through the hours of trial, and will try to make your life as pleasant as you had alticipated. you have been failthut, so will you find a stoll the same to day of trial, and will try to make your life as pleasant as you had alticipated. you have been failthus, any you make you in the splith the same to day any the passible, and will the same to be as kind to other say ou can, awd you have been failthus, any will you find a stoll the same the same of the same to be as will be of the same to the same to the same you had alticipated. you have been failthus, any will you find a stoll the same the same to the same to the same the same of the same of the same you and the same you had alticipated. 'To pay further prove a pleasant as possible, and the same of the same of the same to be sake the your to the same the your to the same the same to the same to be as the defined to the same the same of the same to be sake the to the same the same to the same to be sake the to the same to be same to be say out and the same to be sake the to the same to be sake the to the same the same the same to be sake the to the same to be sak

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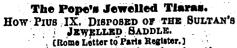
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How PIUS IX. DISPOSED OF THE SULTAN'S JEWELLED SADDLE. (Rome Letter to Paris Register.) The present Pope has no less than four tiars, the most noted one of which was "built" ex-pressly for Pins IX. at the order of ex Queen Iabella of Spain in 1854. Although presented to the Pope at the time mentioned, it never was worn until the services of the proclamation of the dogma of the Immacolate Conception. Its form is 'gooid, with a foundation (or rather the thing je better 'expressed by the French word fond) of silver cloth, upon which, piled one above the other, are three crowns, magnificent in brillingt diamonds and other precious stones, and pendant pearls. On the summit of this ovoid structure is a cross made of diamonds, on the top of which is perched a globe of precious stones, supported by great deep-azure, spark-ling sapphires. The crowns resemble ducal crown en blacon-the pearl ornaments alternat-ing with leaf ornaments. The would-be mo-notony of the lower circle is avoided by goiden lines or bands, between which are literally sown, as in a field, emeralds, rubites and pearls. This beautiful piece of headgear weighs 21 pounds, and cost only a trifle over 500,000 frances. Now, Pins IX. - the representative of him who when on earth had no place where to lay his head-wanted, on the proclamation of his favorite dogma, a chalice to go along with his tiara. The Queen of Spain and other Catholic monarohs had neglected that important article in the service of the Roman Catholic Church. But His Holiness wise something of an invent-or. In the year 1833 Abdul Medjid, the Turkish Sultan (he of Crimean War memory) sent Pius IX. an Oriental andle, whose cloth and leather portions, except the seat, were studded with precious stones, mostly diamonds. Now the highest expression of the Turkish Emperor's appreciation of a person, whether an ambassa-dor or the ambassador's master, is a horse or a saddle. But "the turbaned Turk," who doubt-less had seen oid pictures and engravin magnificent relief against the azure fond. This challee was used on the occasion referred to, and the clerical journals say that the sight of it "produced a profound impression."

LIFTING THE VEIL; or, Interior Experiences and Manifestations. By Susan and Andrew A. Finck.

- How.
 "Between the Here and the Hereafter, Heaven's repose and earthly strife, Hangs a mysile screen, dividing Souls from souls, and life from life. Boft as dew falls on the waters, Or the mist o'er hill and dale; Beundless as a bud's unfolding, Is the lifting of the veil, "

Boston: Colby & Rich, Publishers, 9 Bos-worth street, 1879.

Mrs. Finck knew but little about her mother, Mrs. Finck knew but little about her mother, but her father was a sturdy, honest slavehold-ing farmer of the South, a member of the Meth-odist church. Mrs. F., as a little girl who want-ed to be good, went into the church in the days of her early girlhood, but soon she and her father both saw the hypocrisy of the church, and both came out of it. She afterward tried to be a Baptist, but failed in that. All of her life she has seen wonderful things, and at an early age she was developed as a medium, and has stood as an out-and out Spiritualist for many years. A circle was formed in her own house, and has been kept up for a long time. At nearly every seance something is obtained to convince them that their friends still love and care for them.

And care for them. One or two of Mrs. Finck's sons have been developed as mediums, and they, together with their mother, it seems, will likely raise a light in Galveston, Texas, which will attract more

than local mention. Colby & Rich have done a good job of print-ing on the book, and it is likely to have a large sale. The price is \$1.50.—New Thought, Des Moines, Ia.



RAPHAEL'S ALMANAC: MRS. ALDEN, TRANCE MEDIUM. Medical Examinationsand Mag-netic treatment. 43 Winterstreet, Boston.

Among the press notices of "IMMORTALITY INHERENT IN NATURE." by Warren Sumper Bar low, author of "Volces" and other poems, is the following from the Sunday Call, Newark, N. J.:"" This poem is full of religious feeling, and is adorned in the best style of the bookmaker's art."

Passed to Spirit-Life,

From the home of her son-in-law, Mr. Joseph Cate, Fitch-burg, Mass., July 18th, Comfort Burleigh, aged 82 years and 11 months

and 11 months. Mrs. Burleigh had leng been in failing health, and spent the last year with her daughter, who, with her family, de-lighted to minister to the wants of the beloved mother. Twosons, with their families, residents of Fitchburg, help-ed to cheer and care for the sufferer in her last illness. She was a native and resident of Greenland, N. H.; and much beloved and esteemed by allowho know her. A strong failth intangel ministry was the staff and stay of her spirit afit slowly cast off the mattie of Mrs. and Mrs. Cate July 18th, at 7 P. M.; and was conducted by the writer, assisted by Rev. Mr. Hall, Universalist. In the midst of beautiful flowers, surrounded by oblidern and children's oblideren, neighbors and friends, over all failing the light of the softly shaded lamps, lay the peaceful sleeper with a face of beav-only calm. It was casy hus to asy. "Good-night, mother; in the moning it will be light." JULINTTE YBAW.

From Hudson, Mass., July 18th, Mrs. Susan Cox, sged 83

prens. Mrs. Cox survived her husband (Willard Cox) twelve years, and resided over fity years in the house where she passed away. Bhe was for inany years an unwavering be-liever in Spiritualiam, and a subscriber to the BANNER OF LiOHT for thirty years; was interested in every good cause; an ardent Abolitionist; a friend to the friendless, and a lover of ruth and justice. She left bequests to Reno Post G. A. R., the Unitarian Sunday School, and in trust for an Old Ladies' Home. Although childles, in the family of Mr, and Mrs. Jonas Houghton she was loved aud cherished as a mother, and as such will be missed. The funeral took place from her home July 21st, and was largely attended. The floral tributes were numerous, and arranged with ex-quisite taste and appropriateness. The service was conduci-ed by the writer, assisted by the Rev. Oisrence Fowler, Unitarian. Many friends will, miss the genite face and kindly words of the ascended sister, but the thought of her release from them that she has now found happy rest. JULIETE YEAW.

From Santa Barbara, Cal., June 3d, 1887, Dr. John S.

From Ganta Barbara, Cal., June out, and, and Drake, aged 71 years. He was, for months a great sufferer from heart disease, when suddenly the change came; without a struggie or mean be ceased to live in the mortal, and joint d his loved ones ione before. Dri Diske was born in Buckfield, Oxford Oo, Me. He was graduate of Bowdoin College, Me. and has practiced medicine for forty years. His health failing, be was unable to follow his profession, and want to Santa Barbara sevan years ago in search of restoration. He was very much benefield for a time, but the disease could not be fully arrested. For wenty years the BANYER or LYOHT was a weeky visitor to his home. Already messages have reached his friends informing them of his reception in the beautiful Bummer-Land, and the happiness he enjors with his lowed ones.

From Glover, Vt., July 7th, Mrs. Hannah V. Kimball,

and B years. She was the mother of Mrs. Addie M. Btevens, the well-known trance speaker. Bhe passed on with the full hope of a glorious immortality, as taught by the Spiritual Philoso-phy. G. S. t Sheriya (A<u>uri</u>) S

[Oblivary Notices not exceeding toenty lines published gratuitously. When they exceed that number, twenty omar average make a line. No poerry admitted, under this heading.]

The Missisippi Valley Association of Spiritual

Good iont, board and private house accommodations and be had as moderate expense. Good music, vocal said instrimiental, will enliven all the meetings and social said instrimiental, will enlive all the makes to insure the attondant is happy time! Mass. MATTIR HULL, Fice President. All correspondence about he attondant is discovery mather to the attondant of attondant of a state of the meeting of the attondant of attondant of the attondant of meetings. And the attondant of the attondant of the meeting of the attondant of the attondant of the meeting of the attondant of the attondant of the attondant of the meeting of the attondant of the attondant of the attondant of the meeting of the attondant of the attondant of the attondant of the meeting of the attondant of the attondant of the attondant of the meeting of the attondant of the attondant of the attondant of the meeting of the attondant of the attondant of the attondant of the meeting of the attondant of the a

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Finely executed lithographs bearing the above title have been received by us. The site is 22/s25/s. The principal figure is a female, evidently designed to represent a male-rialized splirit; crowned with the words "Message of Love." It as a cong band of them in her let hand, while in her right is a scrol inserthed with the words "Message of Love." Over her head are three stars. The drapery on each side appears to be the ouriains of a calulaet, between which she stands in an exceedingly graceful polition, suggestive of the line. "A thing of beauty is a jor forwert." From shore a ray of light radiates over the cuite form. Yinetts like-messes of firs, Brithnam, Mirs. Richmood. Mrs. Little and Mrs. Brites, and Messra. The artist is Mr. Shobe, who, we are informed, has executed many beautiful drawings illustrative of the Spiritus Philosophy. Price 50 confa. For sale by COLEX & BICH.

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BY LEWIS G. JANES. CONTENTS. --Introduction; 1. Palestine in the Roman Period; 2. Society and Religion in the Roman Empire; 3. Sources of Information; 4. Theological Aspects of the Religion of Jeaus; 5. Social Aspects of the Religion of Jeaus; 6. Myth and Miracle in the Grospel Stories; 7. The Chris-tianity of Haul; 8. The Apositolic Age; 9. The Martyr Po-riod; 10. Christianity the State Religion. "One of the most scholarly works on the subject that 1 have ever seen. I know of no other which seems to me likely to give as much satisfaction to say careful student, who is also candid and temperate. "-Dantel G. Thomp-son, author of "A System of Psychology." Byto, alcolt, silt cop; pp. 220. Fice \$4.56. For sale by COLRY & RICH.

TO BE OBSERVE WHEN TORMING
 SPIRITUAL CIRCLES.
 BY EMMA HABDINGE BHITTEN.
 Comprehensive and class directions for forming and con-able, experienced and reliable author.
 This little box also contains a Catalogue of Books pub-lished and for male probability of MOH.
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Banner of Fight.

BOSTON, SATURDAY, AUGUST 6, 1887.

Onset Bay Camp.

To the Editor of the Banner of Light: Time files so rapidly in this delightful locality that it seems almost impossible it could have been a week ago to-day that I sat writing to you. While I cannot truthfully say the weather has been perfectly cool and comfortable the past seven days, still, from all I can learn, I think it would compare favorably with most localities in this immediate portion of the temperate (?) zone.

The camp-meeting season is approaching its height, and the attendance augments each day. The week has been full of interest to those participating in the daily exercises.

Monday afternoon, 25th, conference meeting, Sidney Howe, Chairman. This was very well attended, and we were favored by hearing many of our good speakers, who kindly volunteer to take part in these gatherings and make them interesting. Tuesday morning, Mediums' Meeting, at which Mr. Howe again presided. Mrs. Lake, Mrs. Hervey, Mrs. Pennell and others took part, to the edification of a very far au-dience. The songs rendered by Mr. W. F. Peck, ac-companied by Prof. Crane, were very favorably re-colard

Tuesday afternoon Hon. Warren Chase gave us what

uence. Ine songs rendered by Mr. W. F. Feck, Ro-companied by Prof. Crane, were very lavorably re-ceived.
 Tuesday afternoon Hon. Warren Chase gave us what he promised when he commenced, "alittle plain talk," not much dressed up, and true to the lext. Ills plain-ness of speech could not be misunderstood. This is always the case when Mr. Chase has the platform. The people were deeply interested, and his closing lec-ture was one of the best.
 The Facts Convention has been one of the best fea-tures of this week's meeting. The Wednesday moru-ing session was devoted to the regular Fact Meeting, and that in the alternoon, which was held in the Tem-ple, was what the Chairman termed a spirit-reception, where all the controls were welcomed, and, with their mediums, had full sway and a social time generally.
 The second session of the Convention was called to order by L. L. Whitlock, and a very interesting ses-sion it proved to be. A temporary cabinet was made by using three of the stage wings, making three sides of a square, and then drawing a cartain across the front. These wings were fitteen feet in height, which made it utterly impossible for a confederate to get in over the top. Mrs Mary Eddy-Huntoon then gave a very satisfactory materializing scance, followed by Charles H. Bridge gives his scances in the light. Mr. Mansfield, of Boston, being invited, took the platform before the audience, who showed their appreciation by continued applause. Louis F. Jones, the spirit-artist, followed, giving a fre test, which appeared a marvelous exhibition of spirit-power. This was also well received by the audience, During the exhibition of Prof. Cadweil, which followed. Mrs. Whitlock, who was controlled by Spirit Leroy Sunderland, the mos-merist, made an excellent speech, among other things stating that the spirit of the medium had left her body -which statement was corroborated by the medium herself upon her return to consclusness. She gave a very interesting account of

Conventions ever held at Onset. Friday, the regular fact meeting was continued, and was, as usual, very interesting. Saturday Morning, Conference, and in the afternoon Mrs. Sarah A. Byrnes gave us a most interesting lec-ture in her usual impressive way. Sunday Morning, Mrs. R. Shepard Lillie occupied the platform, selecting her subjects from questions given her by the audience. The two subjects making up the body of her lecture were "Who and What is God?" and "Refocarnation." Our good friend Dr. J. L. Newman, of Bosworth street, Boston, comes down to see us occasionally. It does one good just to shake hands with the doctor, and I know he must be a success in his magnetic work.

Work. Mr. George W. Stacy, of Cambridgeport, is passing some of his time pleasantly at the Camp. "Just the place for me," says Mr. Stacy ; and so say a great Many more. Mr. S. P. Channell came from Minneapolis, Minn.

Mr. B. P. Channell came from Milneapolis, Minn., to the Camp about the time of its commencement, and was so well pleased with what he saw and heard, that he returned home for his wife and sister, and now here they all are enjoying camp life. Dr. E. S. Walker of Cheinnati, O., is on his annual tour to the camp-meetings. Ex-director C. F. Howard came to spend a few days with us, and renews his subscription to the BANNER. Everybody who comes to the camp has the same privi-lege. Come down to Association Headquarters, pay your subscription for a year, and give the BANNER a boom from Onset. Dr. E. A. Smith. of Brandon, Vt., arrived vesterday.

Dr. E. A. Smith, of Brandon, Vt., arrived yesterday.

wife, Hattie L. Sheidon, Miss N. R. Batchelder, Mrs. Mariha Kimbali, Augusta J. Wood, Hiram E. Hinkley, Robert R. Wood, Mrs. Sarah L. Wood, Mrs. O. W. Clough, Mrs. Bilza A. Poole, Mrs. Eliza E. Brown, Biton W. Briggs, O. J. Libby, Mrs. L. L. Tyler, N. O. Hoxie and wife, T. D. Bidridge and wife, Mrs. J. H. Jenkins. Mrs. Job O. Cobb, Mrs. Myron R. Peak, Mr. Joseph Forrester, Mrs. Forrester, Miss O. A. Forrester, Mrs. O. Bsterbrook, Mrs. W. M. Houston, J. M. Fos-ter, T. H. Fiske, R. Ayere, C. D. Fuller, E. H. Dunham, Benjamin Overend, J. A. Lothrop, Alexander M. Adams, A. B. Pilmpton, James E. Elweil, Mrs. Etta S. Keating, Herry Chubbuck, J. E. Hayward, Dr. A. A. Kimbali, Mrs. J. A. Kimbali, A. L. Knight, H. W. Knight.

BANNER

Knight. The registers of the several hotels are well filled and they are doing a good business, and no doubt of a suc-cessful season for them all. THEODORE. Sunday, July 31st, 1887.

Lake Pleasant.

[From Our Special Correspondent.]

The New England Spiritualists' Camp-Meeting Association has commenced another chapter in the his-tory of this movement, which bids fair to equal in interest any of the preceding ones, and to be productive of much good to humanity. The two months of preparation have rendered the grounds in fine condition, which, with the removal of all dust by the recent rains, has made Lake Pleasant a lovely retreat.

The arrivals during the week have been numerous and nearly every cottage is open. Tents have been multiplying, and the general aspect is that of an oldtime gathering. The hotel register shows that many of the guests of former years are already registered and others are coming.

One thing is very evident : The movement at Lake Pleasant is a great enterprise, and has been a perfect success. Its history reads like a romance, and it has not as yet been fully written. Its future is most au

spicious. The Worcester Cadet Band, E. D. Ingraham leader, arrived on Saturday, and gave a few selections. The first assembly at the Pavillon was held on Saturday

The Worcester Cadet Band, E. D. Ingraham leader, arrived on Saturday, and gave a few selections. The first assembly at the Pavillon was held on Saturday evening last, Ingraham's Orohestra furnishing the inspiration, and was largely participated in by the young people. Bunday morning opened bright and fair, and at an early hour the people generally turned their footsteps toward the auditorium. The exercises were opened with a morning concert by the band, the selections being choice, and the rendering particularly fine. Dr. Joseph Beals, for the fourteenth time, called to order and welcomed the assemblage to Lake Pleasant. The vocal music was in charge of Prof. Peck, and was a pleasing feature of the occasion. The exercises opened with singng, "Say a Kind Word When You Can," by Frof. Peck. The address of Dr. Beals had special reference to the acrity meetings of this camp, and he believed that it was destined to continue to be the largest camp-meeting in the world. He believed that those friends who had gone to join the great ma-jority were still with us, and interested, and he would welcome all to Lake Pleasant. The next exercise was singing by the audience of "Grove-Meeting Hymn." Hon. A. H. Dalley, of Brooklyn, was then intro-duced, and prefaced his address with an invocation. Judge Dalley expressed his pleasure at being present, and in opening the course for the present he did so with a feeling of awe, and with a full realization of the importance of the work. His topic would be the "Theology of Nature," "Seek, and ye shall find." The address was a terse and logical one, replete with pas-sages of eloquence. The description of the planetary system was a masteriy effort, and of much interest. After singing "Summer-Land," Mr. John Slater was introduced, and gave twey.four platform descrip-tions, every one of which was recognized. A much larger audience was gathered for the after-moon service. The exercises were opened with sing-ing, by the audience, of "Life of All Being," followed by an invocation by Mrs.

The band gave a very fine concert in the evening.

NOTES.

Norzes. Mr. John Slater returned to camp on Tuesday. His time is all occupied. Why should it not be? The spir-iualistic philosophy is the one subject of the present day, and the interest is an ever increasing one. The band stand on Lyman street has been removed. Every one is pleased that it is no more. The water in the lake is now at its usual height. Miss Blanche Nichols, of Brooklyn, is with her moth-er, Mrs. S. B. Nichols, at her summer home in Heav-enly Court. Miss Nichols is acquainting herself with

D. C.; Wrs. H. S. Lake, Boston; Mr. W. F. Peck, Bos-ton; W. Blanchard, Brooklyn; Hon. A. H. Dalley, Brooklyn; Mrs. Smith Carr, Cheimsford; Mrs. Mary Newton, Cheimsford; Mrs. H. M. Poole, N. Y. The members of the Worcester Cadet Band are also registered here. Mr. W. B. Octhank and family of West Newton, have arrived, and are at 35 Denton street. The Wildwood Messenger was well received. The address of Mrs. Smith abounded with choice thoughts.

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Lake Pleasant, July 31st, 1887.

Opening Day at Sunapee. To the Editor of the Banner of Light: The Sunapee Lake Camp-Meeting Association held

their first meeting Sunday, July 31st. The day was fine, the attendance good, with the best of harmony prevailing, and the indications are that it will be the best meeting ever held upon the grounds.

The meeting opened at 11 A. M. by appropriate introductory remarks by the President, Dr. A. H. Richardson, followed by song of greeting; Dr. H. B. Storer read a poem, and, after another song, gave one of his eloquent and practical disconrese, even out-doing himself on this occasion. The session closed with shear

Storer read a poem, and, alter another song, gave one of his eloquent and practical disconrese, even outdoing himself on this occasion. The session closed with singing.
 At 2 o'clock, alter singing, Mrs. Lizzie S. Manches. At 2 o'clock, alter singing, Mrs. Lizzie S. Manches. For of West Bandolph, Vt., pronounced an invocation, followed by vocal music by Mrs. F. P. Newman, of Washington and Mrs. Jones of Wilton. Mrs. Manchester then delivered one of her best discourses; when, after another song by the choir, Mrs. M. Improvised and sang, accompanying herself on the organ, Her subjects, given by the audience, were: "The Unknown God" and "The God We Worship." This closed the session for the day.
 Among the campers noticed upon the grounds are Charles Isaacs and Morton Burke and families from Newport, George Colby and wife, Sunapee, Madam Snow and Mrs. Young, Loweil, Mrs. L. A. Abbot, Concord, S. P. Banders, Penacook, Wilson Thorndyke, H. N. Gould and family. N. A. Lull and family, Washington, Mrs. George Fellows, Sutton, Col. B. P. Burpee, Manchester, Stephen Woodward and family, Sunapee, V. O. Brockway and family, Newbury, Mr. and Mrs. S. G. Whitney, Franklin, Mr. and Mrs. E. Whitney, Stahand, N. P. Batchelder, Ashiand, A. G. Hubbard and G. Whipple and familigon, Mr. Band Mr. Woodward, West Windsor, Vt., Simon Keyser and family, Sutton; and many other cottages are occupied by parties whose names have not been learced. F. P. Newman, of Washington, J. Girector of music, and Mr. Hutchinson, of Newport, leader of the band that will be in attendance during the entire meeting. The mediums upon the grounds sof ar as ascertained are Mrs. E. M. Isaacs, Madame Snow, Mrs. Young, the Eddy Brothers, and Dr. F. O. Pierce. Manyothers are expected during the meeting. N. A. LutL, Sec'y. Neubury, N. H., Aug. 1st, 1887.

FROM ANOTHER CORRESPONDENT

FROM ANOTHEB CORRESPONDENT. The clear invigorating air, coming from Kearsarge, Grantham, Sunapee and Croydon, are invigorating to every one. Altogether the mountains, like so many guarding sentineis, looking down upon us; the lake, like a vast mirror, reflecting Nature's grandeur of hills, rocks and leafy trees, conspire to elevate the thoughts and aspirations of man as he takes in at a giance the picturesque scene. Various improvements have been made. The Forest House, under the management of F. E. Nelson, supplies the wants of the material man in a most satisfactory manner. All remarks are com-plimentary to its genial proprietor. In a word, the hotel is in every respect first-class. Those who visit our grounds this year will rejoice that they came. The Washington Band has been engaged for the sea-son.

Nearly a dozen cottages have been erected this year, increasing the number into a beautiful village, which is rapidly being filed by daily arrivals. In his introductory, Dr. Richardson extended to all

In his introductory, Dr. Richardson extended to all a full and hearty greeting, spoke of the changes that had arisen in the place and in ourselves, and of the relations we sustain to'each other in this life, and will in the world beyond. Dr. Storer's subject was, "Sci-ence and the Interference of Supernatural Provi-dences." He alluded to science as becoming more and more the ruler of thought. Science, he said, is knowledge reduced to order; an aggregation of what is known of the laws of the universe. Mrs. Man-ohester remarked that our age is a golden one; that we are peculiarly blessed in many ways; that we are learning one grand lesson, and that is the demands of our nature are the commands of God. The lec-ture was replete with gems of truth, clearly expressed, and, like that of the morning by Dr. Storer, was list-ened to with rapt attention by an audience that seemed to feel that the very angels of heaven were addressing them.

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A Visit to Parkland Camp. To the Editor of the Banner of Light:

LIGHT.

During this season of out-door life, wherein man forsakes the town for the beauty of the country, there will scarcely be found a spot more inviting than this little village under the trees, which is perhaps a half hour by train from Philadelphia. For years now the FirstSocie-ity has passed the summer at Neahaminy Falls, and on Sundays the largest audiences ever assembled in the name of Spiritualism were called together, the throng numbering sometimes as many as eighteen thousand, and aways orderly and wells behaved. Now the same sevenity-frozens, ittinical about four miles from the old camp, and have laid. It out in streets, and in many ways added to the creat, beauty that every where abounds. One line of tents face the park, backed by a fine growth of trees, while octages in bright and picturesque colors are found at almost every furn. A large partillon, capable of holding many thousands, has been placed on the greer, where on atorny days the exercises are held and on evenings culertain-ments, etc. In the very centre of the grounds, after crossing a little brock, one finds the auditorium of Nature's own work, and as fine a one for speaking at have ever seen. We had come out from Hadner, where I had been staying with usy esteemed friends. Mr. and Mrs. Thomas Brown, and at whose house I found Mrs. Townes Brown, and at whose house I found his. Saward 6, Wheeler, and weng greeted by the venerable Mr. Jonger seo attendities and points him ho on discourse, which dealt mostly with the Beybert Commission Report, and in which the next days some of the papers made me say eracity opposite to what I really stated. The longest report, by a reporter who missed the train and was nof present at all, was very graphic and particular as to details. I was a little sorry for this, as I don't believe that it is at all necesary for the Brittualists 0⁻ this beak? and use any opprobrious epithets to "hit back?" mower duck and one sever ment and the inter th village under the trees, which is perhaps a half hour by train from Philadelphia. For years now the First Socie ty has passed the summer at Neshaminy Falls, and on Sundays the largest audiences over assembled in the

Cleveland (O.) Notes.

To the Editor of the Banner of Light : The continued heated term has been particularly trying to invalids and old neonle and, as a consequence, I have to report the passing away of three well-known Spiritualists :

"REMEDIES.

TORTUBING, DISFIGURING, ITORING, SCALY and pimply discases of the skin, scalp and blood, with loss of hair, from infancy to old age, are cured by Curi-ound REMEDIES.

loss of hair, from infancy to old sgc, are cured by Curi-CUBA REMEDIES.
 OUTICUBA RESOLVENT, the New Blood Purifier, cleaness the blood and porspiration of disease-sustaining elements, and thus removes the cause.
 CUTICUBA, the great Skin Cure, Instantly allays liching and infiammation, cleare the skin and scalp of crusts, scales and sores, and restores the bair.
 CUTICUBA SOAP, an exquisite Skin Beautifier, is indis-pensable in treating skin diseases, baby humors, skin blem-listes, chapped and olly skin. CUTICUBA REMEDIES are the great skin beautifiers.
 Sold everywhere. Price, CUTICUBA, 50c.; SOAP, 25c.; RESOLVENT, \$1. Prepared by the FOTTER BUG AND CHEMICAL CO., BOSTON, MASS.

Bend for, "How to Cure Skin Diseases."

TIN TED with the lovellest delicacy is the skin bathed with CUTICURA MEDICATED SOAP. Ja22 IN MEMORIAM. HENRY A. MAYNARD. A report of proceedings on the occasion of his funeral: together with a brief sketch of his career. An Inspirational Oration, delivered by W. J. COLVILLE.

Paper. Price 5 cents. For sale by COLBY & BICH.

The Cincinnati Waif Fund.

A NOBLE CHARITY.

In the Message Department of our issue of June 4th appeared the following communication from the Spirit Chairman of our Circle. We reprint it, that our readers may have a distinct idea of that noble charity now in operation in the city of Cincinnati, O., which the spirit came to commend :

JOHN PIERPONT, TO MRS. H. D. MACKENZIE.

John Plerpont.

We learn that Mrs. Mackenzle is a lady of most exemplary character; one earnest in pur-pose, sincere in method, and a devoted Spiritvalist. She is at present located at 114 Brad-way, Cincinnati, O., where, in addition to car-ing for several little walfs whom she has res-oued from a life in the streets, she has taken oharge of a first class lodging-house, from the income of which she gains the means for caring for her little wards. Mrs. Mackenzie has property of her own which she intends to devote to her benevolent work just as soon as she can dispose of it to the best advantage. Her plan is to purchase a farm, upon which she may establish a home for as many little wais as she can properly attend to It is a grand idea. It is a grand idea. The lady has made no appeal to the public for peculiary aid; but hers is a work that should receive noble responses from the benev-olently inclined, without solicitation; and we have reason to know that any contribution, however small it may be, will be thankfully accepted for the object mentioned. We will gladly receive and acknowledge in these columns any donation for this laudable object that our friends wish to bestow. At present the list of contributions stands as fol-



Dr. E. A. Smith, of Dramon, y., and yes of the busiest The Doctor, as is well known, is one of the busiest workers in the spiritual field, one whose influence goes out for the good of the cause. He is President of Lake Champlain Camp-Meeting at Queen City Park, also Vice-President of the Lake Pleasant Camp-Meeting; and we have him to thank for the cheap excursion rates from Onset Bay to Framingham, Fitchburg, Lake Pleasant, via Sunapee or Rutland, to Burlington, and return. This takes in three of the Camp-Meetings; and I hope our friends will remember that eight dollars pays the fare for round trip. The Doctor will furnish an order on which you can purchase a ticket from Bos-ton to Burlington and return for eight dollars. Ad-dress him at Brandon, Vt., for the order. Mrs. Nelson Collins, of New Bedford, Mass., is giv-ing scances at Capt. Atkins's cottage on West Central Ayenue. Mrs. C. is a physical and test medium, and

Avenue. Mrs. C. is a physical and test medium, and in her dark scances music is played, spirit hands ma-terialize, and audible voices are heard, making a con-

terialize, and audible voices are heard, making a con-vincing proof of spirit-power. Mrs. L. A. Colin of Bomerville, has a cottage on Park street, and is doing a good business. Col. Van Horn and his pleasant companion have come all the way from Kansas City to attend the spir-fitual camp-meetings. Col. Van Horn is editor and publisher of the Kansas City Journal, a paper having an excellent standing and extended influence in the State. The Colonel does not come for the first time, but has attended many meetings, and is an old worker

State. The Colonel does not come for the first time, but has attended many meetings, and is an old worker in the field of Spiritualism. Mr. W. Krebs, of Hianton, Va., is here, a friend of the BANNEH from its infancy. Mr. K. is one of the many who has to stand out almost alone where he resides, but he appears to me like one who is able to do it and come out best every time. Mrs. Hare, of Philadelphia, widow of the late Dr. R. H. Hare, is stonulng here for the season. Mrs.

Mire, Hare, of Philadelphia, widow of the late Dr. R. H. Hare, is stopping uere for the season. Mrs. Hare will continue in the good work which her late husband had become so interested in. Mrs. W. A. Rich, of Boston, is here for a time. Mrs. R. gave a test scance Friday evening to a full house, which was very satisfactory. Mr. W. C. Tallman, of Boston, makes us an occa-sional flying trip. Although Mr. T. is one of the busy business men of Boston, he never forgets his interest in Spiritualism, being himself one of the best medi-ums anywhere to be found. J. Frank Baxter is looking bright and cheerful, and well he may. for he is always in the beat of health and

b. Frank Datter is looking origin and enserint, and well be may, for he is always in the best of health and has plenty of work to do. I think his engagements carry him into the middle of July, 1883. Is not this sufficient recommendation? Dr. J. D. Moore, one of the old workers in the cause,

Bojourned a few days with us. Miss Jennie Rhind, of Boston, whose face always

beams in kindness toward all the human race, can be een to-day about the camp. Mr. and Mrs. Dunklee, and Miss Helen Mar, are

with us to day. Mr. and Mrs. C. B. Abbott, of Henry, Ill., are mak-ing their annual visit to the camp. Mr. S. H. Austin and wife come to Onset for the

fourth year. Mr. J. M. Foster, of Boston, comes for the first time

Mr. J. M. Foster, of Boston, comes for the mrs. time to this camp. Mr. E. W. Briggs, of Boston, has given us a call. Mr. B. is a summer resident of Lake Pleasant, where he intends to go from here. Mr. Warren Thaxter and wife, of Boston, are at the Onset Hotel. Allow me to remind the reader that the publica-tions of Colby & Rich can be found at Association Headquarters, where subscriptions will be taken for "has Hawmen OF Light. the BANNER OF LIGHT.

Headquarters, where subscriptions will be taken for the Bannamb of Light.
Among the names registered at headquarters this work are the following: Arthur P. Dodge, Mrs. L. E.
Morse, Jacob H. Wright, Mrs. Elizabeth Rumin, Mirs.
Mary T. Wright, Sadie Lanterman, Mary Stevens, James N. Sherman, Thomas Barrett and wile, 8. B.
Dudley and son, J. Shaw and wife, M. J. Trull, Cors Trull, Haitie Johnson, A. B. Adams, George Mostow, R. T. Bangs, John Farqubar, H. A. Bsler, Mr. J. D.
Houston, Mrs. Whitney, George W. Stacy, Cambridge-port, W. F. Krebs, Sadie E. Lynde, J. M. Ames, El-dridge Clark and wife, William B. Kimball and wife, Mr. and Mrs. J. B. Douglas, Mr. and Mrs. W. H. Fel-ton, Mary M. Lake, Mr. William B. Stacy, Parker H.
Warren, Abbie M. H. Tyler, Alice P. Torrey, Ada H.
Simmons, Mrs. J. E. Karons, Mrs. J. H. Stevens, Mr. F. H.
Thompson, Mattle J. Stavens, Alvan Balington, Jerminah Tanner, J. D. Moore, W. L. Glover, M. N.
Ropers, William B. Blanchard and family, Major E. W.
Habe, J. G. Paiton, Mrs. Annie Batz, Nather, M. H. Chamber-lain, J. G. Paiton, Mrs. Annie Batz, Nather, M. M. Kumball, Mrs. J. E. Farena, Mrs. J. H. Stevens, Mr. F.
Habe, J. G. Paiton, Mrs. Annie Batz, Bating, Benneti Kale, J. G. Paiton, Mrs. Annie Batz, Bating, Benneti Kale, Rawin Poole, Onaries H. Wood and yife, A.
Mitchell and wife, B. F. Dearrett and wife, Leon, G.
Nichell and wife, B. F. Dearrett and wife, Leon, G.
Nichell and wife, B. F. Dearrett and wife, Leon, G.
Kimbell, Mrs. Z. Bataborn, Mrs. K. Gunor, M.
Kimball, Mrs. H. Staborn, Mrs. K. C. Minaball, Mrs. A. Hinderd and family, Major E. W.

enly Court. Miss Nichols is acquainting nerson with the science of phonetics. Father Damon, of Athol, the former landlord of the Lake Pleasant Hotel, was in town for a few days. Dr. and Mrs. E. A. Bmith, of Brandon, Vt., came in on Wednesday. Dr. Smith is arranging cheap excur-sion tickets to Queen City Park Camp Meeting. Bpirituality is a plant of slow growth. It should be nurtured and encouraged. No community has too much of it.

nurtured and encouraged. No community has too much of it. Mr. Crozier, the photo-artist, was a most welcome arrival. He has a new and spacious tent on Park Square. Mr. Alfred Harrington, of Readsboro', Vt., will be his assistant this summer. The Trustees of the Lake Pleasant Association re-port a good sale in building lots. Lake Pleasant will be a great Splritualistic contre.

be a great Spiritualistic centre.; The sanitary arrangements are quite efficient. Mr. F. L. Fictoher, chairman of the committee, has issued an edict that all premises shall be kept in good condi-

An edict that all premises shall be kept in good condi-tion. Vermont is well represented here this season — New York likewise. There is quite an influx of new comers this year. The friends at Merrimscourt, Amesbury and New-buryport should come out here. Everybody is in-

Charles E. Watkins has written that he will be at the

Charles E. Watkins has written that he will be at the camp on the 14th, to remain until the close. Mr. John F. Whitney of St. Augustine, Fia., has re-turned from Harwich. He reports a very fine visit. Dr. T. A. Biaud of Washington, D. G., editor of the *Council Fire*, arrived on Friday. Dr. Bland is Gen-eral Agent of the National Indian Defence Associa-tion. P O. Mathews, of Dakota, is with him. The train service is quite sufficient. No attempt will be made to report the addresses this year. Want of space forbids. Come and hear

this year. Want of space forbids. Come and hear

John M. Arnold and Mrs. Arnold came on Saturday.

They are veterans in the cause. Miss Jennie Rhind is well located in her new home,

on Montague street. The practical demonstration of immortality is what

The practical demonstration of immortality is what the crowd are looking for. John Slater has the big-gest audiences of any one. The following mediums are here : John Slater, Mrs. J. J. Clark, Mrs. Hattie C. Mason, Arthur Hodges, Mrs. J. F. Dillingham, Mrs. Sue B. Fales, Mrs. Clara A. Field, Miss Jonie Rhind, Mrs. Durling, Mrs. Maud E. Lord, Prot. A. H. Huse, and Mrs. L. E. Ball; others

are on the way. Mrs. H. A. Ealer, and Mrs. J. D. Houston, of New

Are on the way. Mrs. H. A. Kaler, and Mrs. J. D. Houston, of New Orleans, will attend the sessions of the camp-meeting. Mr. N. Blanchard, of New York, is in camp. The electric light is to be established. The conference meetings are well attended. The multiplicity of thought presented renders them occa-sions of interest. The speakers are being cared for at Association Headquarters. Miss Kate M. Seward, of Bridgeport, Ct., has charge of the rooms. Dr. W. B. Mills, of Saratoga, will be well received when he arrives. Dr. Mills is a man of integrity. Mr. and Mrs. Harvey Lyman, of Saratoga, should visit this camp. The trains of Sturday were well filled with pas-sengers for Lake Pleasant. D. B. Gerry has arrived and is again at the gato. The coltage of Mrs. Clara A. Field on Montagues street has been newly painted and is radiant with bright colors.

The cottage of Mirs. Clara A. Field on Montague street has been newly painted and is radiant with bright colors. The register at Headquarters is fast filling up. The following names are from Lake Pieasant Hotel register. Hundreds of others are in cottages and tents: Geo. Marble, Worcester; R. T. Wallen, Brattle-boro; F. H. Harriman. North Adams: Thomas Poole, New York: Unarles Munger and wife, Newton, Kan-sas; W. H. Bynus and wife, Brookiya, N. Y.; J. H. Baldwin, Chicopee; P. M. Blake, Boston; H. J. Mer-ritt, Bellows Falls; S. A. Nelli and wife, Boston; H. Andre A. Insay, Thomas Buddock, San Die-go, Cal.; Miss Minnie Donavan, Boston; Geo. Wash. Bongers and wife, Newton, Kan.; R. P. Larkin, Hud-son; J. H. Cottrill, Newton, Kan.; T. L. Wallace, New York; Mrs. B. J. Bargent and son, Pittsburgh. Pa; & Sohn Blater, Brookiyn; Miss Emma Blater, Brookiyn; T. H. Moliwaine, South Hadley; J. O. Kasie, Boston; Wrm. R. Tiede and wife, Brookiyn; N. H. Brookiyn; T. H. Moliwaine, South Hadley; J. O. Kasie, Boston; Mrs. J. B. Houston, New Orieans; G. Whitney and wife, Atlantic Highlands, M.M.; John Adams, Boston; Mrs. T. Gamee, Brookiyn; W. Hill, Greenwich, N. X. J. B. Joarke, N. Y.; Wrod. W. Hotch-Hist, J. D. Haven; Dr. A. Hodgres, Boston; Mrs. Hot-Kasie, Boston; Mrs. J. B. Gamee, Brookiyn; W. Hill, Greenwich, N. X. J. S. Joarke, N. Y.; Wrod. W. Hotch-Hist, Bew Haven; Dr. A. Hodgres, Boston, Mrs. Hotch-Kaston, Boston; Mrs. J. B. Joarke, N. Y.; Wrod. W. Hotch-Kaston, Boston; Mrs. J. B. Joarke, N. Y.; Wrod. W. Hotch-Kaston, Boston; Mrs. J. B. Joarke, N. Y.; Wrod. M. Hotch-Kaston, Boston; Mrs. J. B. Joarke, N. Y.; Wrod. W. Hotch-Kaston, Boston; Mrs. J. B. Joarke, N. Y.; Brook, H. Hotch K. Lord, Bookon; J. A. Hodgres, Boston, Mrs. Haud K. Lord, Bookon; M. A. M. Hardy, Mahone, K. Y.; Dr. Onaries Fanilancer, Boston; Mrs. G. McGuail: Black, Oantos, Hill, Master Geo. Black, Canton, III.; Master B. Cowde, Troy, M. Y.; T. & Bland, Washington,

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well attended and very interesting. It could hardly be otherwise with such helpers as Dr. H. B. Storer, whose

otherwise with such helpers as Dr. H. B. Storer, whose sympathetic words of love and kindness always go di-rect to the heart, J. Frank Baxter, Joseph D. Stiles, A. E. Tisdale and others. A few test mediums were with us, among whom was Mrs. Jennie K. D. Conat, who was very successful in her psychometric readings, and won many friends at the camp. The location of the camp being near the sea-shore, all who visited us conjoyed it much. We sincercy hope that when another year rolls around many others may be added to our number. _______ Com.

Newburyport, Mass .-- Capt. Churchill, of the tug Henry Chapel, has gone to Sunapee for the month of August. ---- Alfred Bussell, Vice President of the

August. — Alfred Russell, Vice President of the First Spiritualist Society, starts in a day or two on his annual tour of the camp grounds. — Mrs. Dr. Green is expected home soon from her visit to the Pacific Slope. — Mrs. N. A: Rasson, of the Ladies' Ald Bocie-ty, is in Springfield, Mass. caring for a sister serious-ly ill. — Mr. and Mrs. Thomas W. Goodwin, Mrs. Ida Jaques and son, and Mrs. Kits Porter have returned from a visit to the season. Oct. 23d, with Mrs. Kim-ball of Lawrence as the officiating medium. H.

Perine Mountain Home. - The Rev. Edward McGlynn, D. D., of New York, will discourse on "The Fatherhood of God and the Brotherhood of Man" at the Perine Mountain Home, near Summit, N. J., on Sunday afternoon, the 7th Inst., at 3 o'clock.

A lady of Hadlyme, who was in Boston not long A lady of Hadiyme, who was in Beston not long since, accepted the invitation of a prominent Dusiness-man to attend one of these "materializing" scances, which are so often "suposed" as frauds; and to her companion there came out, all luminous, a figure which made him starf, and utter an ergianation. "Why, "the axelaimed, "this cannot be Kittle Sill i She's alive, in Albany !" But when he got home, there, way's testarts only three hours before to day "graphic, How Tork."

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

and 79 P.M. Fraternity Rooms, corner Bedford Avenue and South Second Street.-Bervices overy Sunday at 7% P.M. Children's Lycoum at 3 P.M. The Spiritual Lit-erary Union meets the first and third Saturday of each month at 8 P.M.

Avon Hail, Bedford Avonue and Halsey Street, -Mr. John Sister holds moetings on Sundays at 3 P. M. and 8 P. M. sharp.

Everets Hall. 396 Falton Avenue.—Brooklyn Pro-gressive Spiritual Conference every Saturday evening, at 8 o'clock.

Brooklyn Spiritual Conference. To the Editor of the Banner of Light:

The Brooklyn Progressive Spiritual Conference was thinly attended last Saturday evening, on account of the severity of the heat, yet the meeting was a sucthe severity of the heat, yet the meeting was a suc-cess as a Mediums' Meeting, for the reason that some of the mediums were willing to yield themselves to their inspirers and fail into a progressive line, and out of the rut they for a long time have been in. Mirs. Vittum made the opening address, which was exceed-ingly appropriate to the occasion and instructive, her guides evidently seeing what the people needed. Mirs. Holmes of New York next, came forward, and, under control, gave us a stirring up to duty. Miss Bebee, Mr. W. O. Bowen, Mr. Jeffries, Fresident of the Con-servatory Hall Meeting; gave words of cheer and en-couragement.

servatory Hall Meeting, gave words of cheer and en-couragement. Brooking Bpiritualists need to wake up to the im-portance of supporting this effort to keep the Brooking Progressive Spiritual Conference in running order, by the influence of their presence and a few dimes. It takes but a triffe to support this meeting, which was so well and favorably known bet dimes the tradent would pay the running ordented and one substrate would pay the running ordented and one substrate would pay the running ordented and one substrate would be supported in Brooking.

Lotela, Burlington, Vt Luther Colby, Boston, Mass	\$25.00
Luther Colby, Boston, Mass	25,00
Isaac B. Rich, Mrs. Holon Stuart-Richings.	25,00
Mrs. Helen Stuart-Richings	25,00
Viola, the Indian Maiden	10.00
Memorial	25,00
Memorial	25,00
Anon	1,00

BROOKLYN, N.Y.-11.00 for the little waifs, with warm ove for the loving woman who has taken such a noble work in hand.-ANON.

We hope others-many of them-will imitate the above correspondent, and send in their mites to assist in the accomplishment of the worthy object inaugurated by the blessed angels.-ED.

AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 52 WEST 15TH STREET, NEW YORK CITY,

ON THE SECOND AND FOURTH WEDNES-DAYS OF EACH MONTH AT P.M.

All Spiritualists are cordially invited to become connected with THE ALLIANCE-either as resident or nonresident members and to take an active part in its work." THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited NELSON CROBS, President. to become members.

J. F. JEANEBET, Secretary, 1203147 44 Maiden Lane, New York. a mad

ST. LOUIS, MO. - The First Association of Bpiritual-ists meets at 2% P. M. every Sunday in Brandt's Hall, south west corner of Franklin Avenue and Ninth street, Filends of the cause invited to stiend, and correspondence solicited from America and Enrope. H. W. Fay, President, No. 620 South Broadway. Isaac B, Lee, Cor. Soc., No. 1622 North 18th street, St. Louis, Mo.

CHITCA GO, TLL. - The Chicago Association of Univer-sal Radical Progressive Spiritualists' and Mediums' So-clety, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hall, No. 817 West Madison street, erery Sunday, permanently, at 24 and 75 F. M. The public are cordially invited to strend. Admission 5 cents to each meet-ing. Dr. Norman McLeod, President,

CHRICACIO, ELV. - Avenue Hall, 157 224 street. Ohi-drein's Lycenin, Sunday, at 14 P. st. Epiriualizat and Mediums, Moeting, 3 J. S. Mediums, Hoopious, are and third Tuesday stronging. Boolety Sociables, scould and Fourth Tuesdays in each month. and volateline

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