

VOL. LXIII.

COLBY & BICH, Publishers and Proprietors.

# BOSTON, SATURDAY, JULY 14, 1888.

\$3,00 Per Annum, Postage Free.

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The Spiritual Rostrum.

Christian Dogmas vs. Spiritual Truths. A Discourse by

PROF. HENRY KIDDLE.

The dogmas of the Christian churches embody the ideas which at different times and by various minds have been entertained in regard to elementary spiritual truths. While having, therefore, in general, a basis of truth, they are all, more or less, departures from it. Unfortunately, those who should revise and modify them, in the light of the present time, bigotedly cling to them as absolute and infallible, and thus become the enemies of religious progress. They set them above the fundamental prin-

ciples which every spiritualized mind must accept because in harmony with its own deepest conceptions, although these are the doctrines taught by him whom they recognize as the Christ, or the one specially anointed-using a Hebrew metaphor-for a great spiritual office and work in connection with the religious advancement of the race. History clearly shows that the Messianic office or function has been performed by many personages at various times and among different nations; and if their teachings are viewed from a strictly spiritual standpoint they will be found to be in essential accord: but none of them prescribed any fixed dogmas, or formulations of unchangeable, absolute truth, such as the creeds of the churches. The simple congregations (ecclesifie) of the Christ's followers, who met at stated times for their spiritual improvement, as well as to keep in mind the treasured spiritual truths which had been imparted to them by the Great Teacher, adopted no such dogmas; they needed none, because his precepts were so few and simple that every one could readily understand and remember them. He had avoided the subtleties of intellectualism; he presented to their minds no metaphysical refinements, as to the nature of Deity, the Fall of Man, the Atonement, the Vicarious Sacrifice, Predestination and Election, Justification by Faith, the Parthenogenesis, or Virgin Birth of the "only begotten Son of God," or any of the other mystical vagaries of theological speculation. It is ecclesiastics, not spiritual religionists, that have delighted in these, not simply useless, but really pernicious figments of the human intellect. These things have obstructed the spiritual advancement of mankind, which it was, manifestly, the great object of Christ's mission to promote. Moreover, it should be observed that Christ prescribed no liturgy. He gave to his disciples but one very brief and simple prayer, and that only at their special request; while the saying of prayers he particularly discouráged, and never once "made a prayer" in the utterance of which he asked the disciples, or any of those who were present, to unite with him. His prayers were his own-made in the privacy of his own devotion; but he enjoined praying in secret, with the heart's earnest desire, not with a multitude of words, pompous declamation, or "vain repetitions," which he denounced as heathenish. How very far have "Christian ministers" and their flocks departed from the spiritual methods and philosophy of their Master in this regard! Christ evidently discouraged ecclesiastical ceremonies and organizations, because he knew how spiritless and dead they always become. His teaching consisted in the enunciation of principles, which when assimilated by the spiritual nature of those embracing them, and earnestly carried into practice, must, of necessity, govern the whole character, and bring about the change called regeneration, or spiritualization, by which is meant a translation from the mere life of the body to the higher, inner life of the spirit. Thus gradually was the Kingdom of God to be brought upon the earth. I think it can be shown that the religious tendency of the Spiritualism of our time has been to bring into greater prominence, and indue with greater power, those simple principles which, according to the record, Christ taught, and which his disciples, in their apostolic efforts, endeavored to enforce. It is true that, in some respects, the apostolic teaching, particularly that of Paul (who was not a disciple of Christ, having never listened to his inculcations), mixed with the pure gospel many intellectual refinements, which greatly corrupted it, despoiled it of its spiritual efficacy, and laid the foundation of much bitter controversy and warring sectarianism. Paul's epistles, received

infallible inspiration, while containing much | it into the mysteries of being, precisely in accordance ; spiritual truth (for the "apostle of the Gentiles" was endowed with a very clear intuition), have, far more than the teachings of Jesus, been made the basis of the dogmatic systems of the Christian churches. Indeed. Jeremy Bentham, in his work entitled "Not Paul but Jesus," goes so far as to say:

" In the Gospels and Paul's Epistles, two quite different, if not opposite, religions are inculcated; and in the religion of Jesus may be found all the good that has ever been the result of the compound so incongra ously and unhappily made; and in the religion of Paul. all the mischief which, in such disastrous abundance, has so indisputably flowed from it."

There is much truth in this statement, with, however, considerable exaggeration. The logical tendency of Paul's mind naturally led him into intellectual subtleties which Jesus evinced his superior nature as a spiritual teacher by wholly avoiding.

The mystical attributes of God were never presented in his teaching, because he knew that God cannot be comprehended by the human understanding, but is to be spiritually apprehended in his personal relation to us; therefore, Jesus invariably represented him-metaphorically, of course-as our Father, and all mankind as his children. The teaching of Jesus is the Gospel of Love-the infinite love of God toward us, his children; and our duty to love him perfectly in return, as well as to love all our fellow creatures as the children of a common Father. Thus, the foundation of all his spiritual and ethical doctrine is the Fatherhood of God, and its corollary, the Brotherhood of Man. The famous ethical precept, "As ye would that men should do unto you, do ye so unto them," is but a logical deduction from these higher, simpler, or more elementary truths. Take away from men the recognition of a Supreme Being-the mental and spiritual ideal of all that is good, loving, wise, and powerful, without any conceivable limit-and you destroy every ethical and spiritual standard, every moral sanction, every incentive to truth.

justice, and mercy that does not spring from considerations of mere policy or selfish personal interest; while we all must recognize that unselfishness-self-sacrifice-self-abnegation, is the very essence of spiritual excellence or spiritual progress and exaltation. Certainly, this is the central principle of the spiritual philosophy taught by the angels of our modern dispensation, as it ever has been by all the messiahs and angelic teachers of the past. Its sublime, if not superhuman. exemplification on Mount Calvary, gave to Christianity its great

with the degree of the person's own unfolding. Such Spiritualists are good, moral, humane, charitable, merciful, kind, and true; religious, Christian, in deed as well as name; and such as these are never pulling down, but ever building up the Good, the Beautiful, and the True. When such a one dies, his or her stay in the middle state is very short, for he is speedily intromitted to the mysteries and grandeurs of the world of soul.'

By the process which is called by Swedenborg vasiation, the spirit, by which I mean the soul clothed in its spirit-body, is freed from the corruptions of the earthly life, and passes progressively from the spheres of discipline and purification into those of purity and harmony -called in the Christian teaching aphtharsia. This may well be called the "soul-world," because the soul, which is the essential, indestructible, self conscious element of our being, regains in that condition its pristine purity and

unity with the Divine nature. When Jesus said, "I and the Father are one," he only proclaimed his attainment to that advanced con- entire freedom from the corrupting influences dition of spiritualization; he certainly did not | of the fleshly nature may truly say: "He that mean to claim an absolute identity with the hath seen me hath seen the Father." Supreme Being.

And this brings me to the consideration of that first and most fundamental of all the dogmas of the established Christian system, the Deity of Christ; which, I may say, seems to me the greatest perversion of the religion taught by Jesus. That religion was pure monotheism, the worship of one God; but Christianity became, in about three centuries, what may be called Christolatry - the worship of Christ as God; to which was subsequently added the worship of that inexplicable and inconceivable personality, the Holy Spirit, and ing : the enunciation of the mystery of the Trinity, 'Three persons and one God"-a dogma that, in no sense or form, is to be found in the religion of Jesus, or in any of the Scriptures that treat of him or his disciples; nor is it fairly deducible from any of his recorded teachings.

The Humble Nazarene, as he is so often called, could not have been guilty of the assumption of making himself equal to God the Supreme, to whom he ever offered his devotions, and whom he always recognized as a Being separate from himself; but he was, nevertheless, conscious of the fact, that, by being in harmony of will with God, he possessed transcendent spiritual power---ower even to control the forces and agencies of physical nature. In this he but illustrated a truth which students of spiritual philosophy are now beginning to understand and rationally to explain, not as a special interposition of the Almighty, nor as a miraculous violation of universal law, but as the exemplification of a higher spiritual law, and in complete conformity with the economy of the universe, both physical and spiritual, which man in this state of being so imperfectly comprehends. Jesus taught this truth; he abnegated all special power, all performance of what, in modern parlance, is called a miracle, when he said to his disciples that they should do the same "wonderful works" which they marveled at seeing him do; and that they should do even greater works than those. He plainly indicated that it was merely a matter of spirit. ual unfoldment and elevation. The rationale of these alleged marvelous works of the spirit achieved by the Nazarene, Modern Spiritualism has been the means of revealing as a general principle, and thus has afforded a rational basis for the so-called supernaturalism which underlies Christianity; but the foolish, short-sighted ministers, and other supporters of the Christian church systems, have not been able to perceive any value in our modern revelation of spiritual truths; nay, they have, with suicidal perverseness, indiscriminately condemned it, just as their ancient ecclesiastical prototypes scoffed | dox Protestants, says: "There is one Person at and rejected the revelation of spiritual power and spiritual truth which Jesus brought to enlighten the world. The so-called miracles of Jesus, even if we accept the Gospel records of them, no more prove that the sacred mystagogue was God the Supreme than the inventor of some novel piece of mechanism, such as the telegraph, the telephone, or the phonograph, is proved to be God by his ingenious application of general law. Christ obviously and confessedly, operated by means of spiritual law, which, under certain conditions, gives to spirit the unlimited control of matter. The subtle principles underlying the laws of the spirit-world are known only by a very few, and only to a small extent by any; while those of the material world, being cognized through the senses, are far more generally understood, and far easier of application. The orthodox idea is, that Jesus demonstrat ed his absolute deity by these miraculous works; whereas, it is obvious to us that they were mere phenomenal feats, designed to startle the gross and materialistic, but not to manifest his exalted spiritual character, or to impart the divine principles and precepts which formed the subject of his teaching. They prepared the way for these by exciting in the minds of his followers a feeling of reverence for the teacher. There were wonder-workers, such as Apollonius of Tyana, for example, who could and did perform similar feats; but they were very far from evincing the exalted spirituality in life, character, and teaching of the Nazarene. "God manifest in the flesh" is a favorite expression of those who assert the identity of Jesus with the Supreme, but that expression is very far from implying it. God is manifest in every human being, in whom the divine individuality of the soul, created in the image of God, governs the inferior personality of earthly embodiment. Jesus is reported to have replied to the disciple Philip, when the latter said to the Master: "Show us the Father, and it sufficeth us;"

The attributes of God are the elements of his personality-his self-consciousness, his power, his wisdom and his love; these are not to be seen in any embodied form-the personality of the Supreme knows no form, or any conceivable limitation; therefore he can be seen nowhere physically; and spiritually to us only in the soul-manifestations of the spiritualized man or woman. God could be thus seen in the Messianic man, because the latter exemplified beyond preached; not simply, as translated, repentance, all other known characters, the power, sublim ity, purity, and supremacy of the divine soul ruling over the lower selfhood-the inward controlling the outward-the existence of the king- fuller conception and realization of the glodom of God within ; where, as he taught, it can alone prevail.

Since the soul was created in the image of God, only in the highly spiritualized man, in whom the powers and properties of the soul prevail and hold rule, can that image be seen ; so that one who has attained that condition of

Let me give you an illustration from experience. I had a friendly argument, a few years ago, with an ex-Congregational clergyman, who, through the mediumship of his wife, had become quite an earnest Spiritualist, as to the interpretation of this and other texts of Scripture, supposed in the Orthodox system to prove the deity of Christ, he contending that they were inconsistent with any other than such a claim on the part of the Nazarene. In the evening, while we were en scance, his wife was controlled, and wrote automatically the follow-

"Your earnest conversations call me from other work to direct your minds. I, too, am learning, as we all must until we approach more nearly the perfection of God. Do not let the beauty of Christ's work-his love and tenderness-be marred by the claims he apparently set forth. So pure a spirit, dwelling as he did at a great spiritual height, perceived more clearly than any other whence he had come, and whither he was going, and felt, as none other has, his oneness with the Father. This to me shows his superiority to other pure teachers who preceded him ; they aspired to this union with eternal purity; he felt it ever present with him.

This message was signed : "Your fellow student who was once called the Beloved of Christ.' It was of peculiar interest, as unconsciously written by one whose mind was impregnated with the orthodox idea of the absolute deity of Christ ; and it seems to me to state, very beautifully and succinctly, the exact truth as to the real nature of that

wrath, but to make men realize the fatherly kindness of an infinitely loving God, with whom there can be no such thing as passionno "variableness or shadow of turning." The change designed to be wrought by the Christ was not in the immutable, imperturbable mind of God, but in the corrupt nature of man, by the exertion of a spiritual influence, bringing into the world a new light and a new life. This was the metanoia which the precursor, John, which indeed it included, but a new state of mind-an enlarged horizon of spiritual truth, a better knowledge of the divine nature, and a ries, as well as the responsibilities, of the future

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ife. That this was the view of Jesus, his own words as they are recorded show; that it was the view of St. Paul the language of his second letter to the Corinthians clearly proves: "God hath reconciled us to himself through Jesus Christ, and hath given us [the apostles] the ministry of reconciliation." And again: "God was in Christ, reconciling the world unto himself"; and he adds: "We pray you, be reconciled to God.'

This is the true, rational idea of the atonement. It has no relation to appeasing, placating, or satisfying divine indignation, whether 'righteous" or unrighteous; because the true Idea of God is altogether inconsistent with any such conception. It is only by going back to the anthropomorphic notions of God entertained by some of the Jews that a seeming sanction of Scripture is found for this absurd perversion.

In no respect are these fundamental principles discredited or even modified by anything. having any proper claim to respect or reliability, that has come to us from the spirit-world during the past forty years, or since the time when the attention of mankind commenced to be awakened to this subject by the sensuous manifestations of spirits. These elementary truths may be variously expressed and illustrated; they may be submitted to the intellect as merely abstract propositions, or offered to the heart in those beautiful concrete forms in which we find them in the simple statements of the Nazarene; but, however presented or expressed, they are the essential and unchangeable principles of man's relations to the spiritual universe, and to the Infinite Spirit that governs and guides it. All other truths pertaining to man's spiritual condition and destiny are but corollaries to these basic principles, of God's existence and love, and of the indispensable necessity that his intelligent, self-conscious offenring

"He that hath seen me hath seen the Father."

and wonderful impulse, and its truly marvelous sway over the human heart; and, making the "cross of Christ" the expressive symbol of divine love and human self sacrifice, has given it a powerful and enduring influence, that no priestly cruelties or ecclesiastical tyranny and corruption have sufficed to destroy.

In the teaching of Jesus we find that the highest spiritual condition is presented under the expressive figure of the "Kingdom of God." A simple analysis of this phrase will show it to be exceedingly appropriate as well as pregnant with meaning. This state of the soul, whether embodied or disembodied, is a kingdom because it is subject to a controlling, guiding force; and that force is the divine will, as recognized and known, in the cultured and progressing conscience of man. 1 say progressing. because the more the conscience is cultivated and obeyed (and obedience is the only means of cultivation) the clearer and stronger will he its intuitions of rectitude and goodness, or, in other words, the more will its possessor know of the nature of God, and what his will dictates in regard to personal conduct, thought, and feeling. Hence the Kingdom of God denotes, first, a condition of the soul in which obedience to the divine will is the ruling principle, in every thought and action; and, secondly, a community of all those who have attained that condition. "Seek first the Kingdom of God and his righteousness." said Jesus. "and all else shall be added unto you." In the simple prayer which he gave his disciples.

he significantly employed the expressions, "Thy kingdom come; thy will be done on earth as it is in heaven." There is no heaven where man's will takes the place of the divine will; but such is the almost universal condition that prevails on earth at present, and scarcely less among so-called Christian and enlightened nations than among any others. Jesus significantly repudiated all earthly kinship or affinity except with those who were members of that kingdom. For example, when he was told that his mother and his brethren were without and desired to speak with him, he proclaimed a kinship higher and broader than that of earth, by saying : "Whoseever doeth the will of my Father which is in heaven, the same is my brother and sister and mother."

And so in all things he enjoined spirituality in place of earthliness-the life that fits us for the immortal state in preference to that which binds us to the darkness of earth, cramps our spirits in the low habitudes of physical exist ence, and bars our progress to the kingdom of God, in which alone is real immortality. Spiritism may give us a knowledge of the continuous existence of the spirit : but it must be spiritualized-it must become truly Spiritual ism-before it can conduct us to the kingdom of God, the realm of that immortality which Jesus and his disciples taught as aphtharsia, or incorruption. In the work of a remarkable medium, published more than twenty-five years ago, find this spiritual truth expressed in a different way. After enumerating three kinds of socalled Spiritualism, he goes on as follows :

"The fourth kind, and truest and best, indeed that which only is truly spiritual, is the growing up into a spiritualized, out of the merely physical, selfhood; by theologians as the result of a literal and and this growth of soul necessarily admits the subject of sonage.

Then there is the doctrine of the atonement,

which forms the basis of the Orthodox Christian system, but which no logic can possibly correlate with the dogma of Christ's deity; for how can we conceive God the Son sacrificing himself to God the Father? This, however, is the dogma. Christ, who is "very God of very God," voluntarily assumes human embodiment, and offers himself a victim to appease the "righteous indignation" of his Father, with whom he is mystically identified. Though absolutely identical as God, they are different "persons"-one is all love and charity and forgiveness, while the other is implacable except by this mysterious sacrifice. The disobedience of Adam is conceived to have practically destroyed the divine fatherhood; and the descendants of the first pair are placed under an eternal ban-given over to everlasting perdition, from which they can be redeemed only by God's permitting his alter ego, the Son, "begotten before all worlds," to be incarnate by another father, the Holy Spirit, who, though a separate person, is yet no other than God himself; for the greatest of all the creeds, accepted alike by Catholics and Orthoof the Father, another of the Son, and another of the Holy Ghost; but the Godhead of the

Father, of the Son, and of the Holy Ghost is all one." Thus the God who is inexorably angry with his children, the God who sacrifices himself to save those children from perdition, and the God who assists in the incarnation by his mysterious paternity, are not three Gods, but one God. This is what is so often held up to the adoration of mankind as the mystical "Trinity in Unity" and "Unity in Trinity," and to their admiration as the glorious and gracious "plan of redemption," devised in the council of the Triune God for the salvation of mankind. Well might Mr. Chadwick, the Brooklyn Unitarian clergyman, speak of this senseless and really blasphemous doctrine, as he did last Christmas day, as "more irrational, monstrous, and absurd than anything else ever devised by men pretending to the rank of intellectual beings."

And what authority has it? Certainly none in the Christian Scriptures rationally interpreted. It is not the teaching of Christ, either in the Synoptic Gospels or the Fourth Gospel: nor is it to be found in the letters of the Apostles, or in the Revelation of St. John. It is the grossest perversion of the spiritual principles enunciated in these writings, in which we find. indeed, the true doctrine of the atonementat-one-ment-to which I have already referred - not the reconciliation of God to man, but the reconciliation of man to God-the bringing of humanity to a spiritual condition of harmony with the divine nature, that as Ohrist prayed, they all might be one with the Father, as he had become, and one in heart and purpose and heavenly desires with each other, the latter condition being the natural result of the former, 'since oneness with God necessarily implies universal, millennial harmony-"peace among all of good will." Thus the mission of the Christ was not to be the scape-goat of God's otherwise implacable

while retaining the full possession of their indestructible selfhood, be in harmony or union with him. When these principles are apprehended aright, everything else becomes plain and easy.

Then we acquire an unshaken confidence in the dispensations of the Supreme, faith in his omnipresence, and perfect trust in his allwise care. Then, while we recognize his anselic instrumentalities or ministers, we never can fail to keep in mind whose ministers and messengers they are; while we are ever conscious of the beautiful guardianship of our brother and sister spirits who have passed to the bright realms of aphtharsia-of purity, peace, and self-forgetfulness-and feel gratefully appreciative of their kind offices, we see in them the reflection of the still greater love and beneficence of the Heavenly Father, whose agents they are. While we are assured that to him is known and felt every aspiration of our hearts for the good that is divine, we also know that every such desire is satisfied in the way that infinite tenderness and wisdom can alone dictate, and by those agencies that are best adapted to the purpose.

I am aware that there are those who occupy Spiritualist platforms who ignore, if they do not deny, these cardinal truths of spiritual illumination and progress, apparently satisfied to know that life goes on after the death of the physical body, but regardless of the condition or sphere in which that life is to be passed. But the great fact made known to us by Spiritualism is the illimitable progression of spirit or soul; and we have no right to ignore that fact here or hereafter: we have no right to neglect the culture of our spirits in this existence. when it is obvious that the very purpose of the material life is discipline and invigoration -certainly not of these frail bodies that soon return to the dust whence they came-but of that element of our being which is inextin-guishable and immortal. "One world at a time," says the indifferentist, the sensualist, or the sciolist, when the fact is that the real purpose of this life can never be fulfilled except by keeping in view the conditions and responsibilities of the next and higher state of existence. True, the penalty incurred by neglect is not the total forfeiture of the life of the spirit; and you can enter that life and remain in it-that is, in your appropriate sphere-until there comes to you the impulse to advancement. Whittier has well expressed this truth in the following lines:

"Though God be good, and free be heaven, No force divine can love compel; And though the song of sins forgiven May sound through lowest hell; ' The sweet persuasion of his voice Respects thy sanctity of will. He giveth day; thou hast thy choice To walk in darkness still. "Oh! doom beyond the saddest guess,

As the long years of God unroll. To make thy dreary selfishness The prison of the soul !-----"To doubt the love that fain would break The fetters from thy self-bound limb, and And dream that God can thee forsake

As thou forsakest him." For myself I may say that I should never BANNER LIGHT. OF

# Banner Correspondence.

## Massachusetts.

GILEBN WIOII .- Juliette Yeaw writes: "The services of the Independent Liberal Unurch closed for the season July 1st, at which time the audience-room was completely filled. Upon the platform, organ and desk was arranged a magnificent display of flowers, presenting a scene of beauty seldom equalied. The music was exceptionally fine. In conformity to the idea of the observance of the day as ' Children's Sunday,' the morning reading and discourse were ap-

propriately arranged. As is the usual custom upon the closing Sunday, the Lyceum session was holden in the audience-room, opening with the march from the vestry below, through the aisles of the church to the platform. Here again was presented a beautiful scene, as, grouped with bright banners, children and leaders folned in song stood between the brilliantly frescoed background and the radiant foreground of flowers. The exercises were varied, yet held the close atter tion of the audience throughout.

A fine story was read by Mr. H. W. Smith; a poem by Mrs. Johnston; recitations were presented by Misses Mamie and Cretie Southworth, Misses Nellie and Mabel Nevins, Misses Edna, Lena and Bessie Johnston and Lily Ruddock; Miss Nellie Sears sang a beautiful song: Miss Gracie Smith rendered two in her peculiarly impressive style, and Birdle Lamond pleased all with her first song in our midst. With the responses, remarks by Mrs. Yeaw, further singing by the school and the march, the programme was completed.

The three years' history of this Society presents no better record than that of this most enjoyable day. The large audience dispersed with expressions of universal satisfaction, yet with sincere regret that the parting hour had come; pleasing anticipation, how ever, remained that in September the relation between speaker and people would be renewed.

Your correspondent is well aware that she writes with enthusiasm of matters in Greenwich, but she of its life-giving strength to every one is his also knows that the half has not been told-of the church, its noble founders, its devoted adherents, the development of individualism, the rending of creedal bonds-and better than all, the unbroken harmony and kindly spirit 'leavening the whole lump.' '

> CLINTON .- "E. M." writes : "Since the first of February we have had a series of interesting meetings - Rev. E. Fairchild, Mrs. N. J. Willis, Dr. George A. Fuller, Mrs. Sarah A. Byrnes, Joseph D. Stiles and Dr. H. F. Merrill having occupied our platform. The lectures have been instructive, and the tests satisfactory. We have just concluded a two weeks' engagement with Dr. Merrill, whom we recommend as a fine test medium, and a faithful and conscientious worker for the Spiritual Philosophy. He is redagaged for Sept. 30th and Oct. 7th. During this season we have organized a Ladies' Aid Society, which is prosperous. We shall resume our meetings in September."

WORCESTER. - T. R. Johnson writes : "The Worcester Association of Spiritualists closed its meetings for the season on Sunday, June 24th-Miss Jennie B. Hagan of South Framingham being the speaker for the month of June. We have had a most successful season, having paid every dollar of indebtedness, and have a small balance in the hands of the Treasurer.

The following named persons were chosen as officers for the ensuing year: President, W. C. Smith ; Vice President, E. H. Hammond ; Recording Secretary, E. P. Howe; Corresponding Secretary, Mrs. W. C.

Smith; Financial Secretary, R. C. Smith; Treasurer, Ivers Gibbs; Managing Committee, T. W. Smiton, Emerson Hubbard, Matthew Bryant, Mrs. S. J. Prince, Mrs. S. Maynard, Mrs. R. C. Smith, Mrs. Underwood. We have engaged lecturers as follows: Miss Jennie B. Hagan for the month of October, 1888; Prof. W. F. Peck for November; Mrs. A. H. Colby-Luther for January, 1889; Mrs. C. Fannie Allyn for February ; J. F. Baxter for March and April. We are in communication with other speakers for December, May and June.'

#### Michigan.

THREE RIVERS.-E. D. Blakeman, writing of Re-incarnation, says: "To those dissatisfied with the life they have led since coming to a knowledge of good and evil, such a theory may be comforting, and there fore all right and acceptable; but to my mind, and to many others, it is far from being so. To me it deciple which has been asserted at various times | stroys all certainty of realizing that we shall meet and in the history of Christianity, and particular. recognize our loved ones who have passed on. If my spirit, after laying aside this earthly taberna. of the verity of spirit-return as I have had." ly by the great reformer, Luther, nearly four e, must be reincarnated in some infantile embryo be born again, forget all it has learned and experienced in this busy life-forget father, mother, brothers, sisters, and all dear friends, what matters it to me whether I believe they will be (in spirit) refinearnated. or whether they will be privileged to pass on and up to higher, holler, and more desirable stages or spheres of progressive existence? To me it seems that this refocarnation idea serves to destroy all desire to enrich our minds with stores of progressive thought, and knowledge of a higher spiritual state, since no matter however much we may obtain in this present life, all is to be obliterated at death, and not even a glimmer of recollection left that we ever have before been through the same mill of an earthly experience ! Such thought to my aspiring mind seems dark and gloomy. The old doctrine of retearnation might have answered the dark and unprogressed minds of the ancients, but to me it seems out of place, in this enlightened age and nation, for spirits to make the slightest endeavor to promulgate ideas that belonged to India and other non-evoluted nations thousands of years since, the inhabitants of which, even to this day, hold in belief, not only in reincarnating the spirit, or rather of passing into the embryotic germs of new human bodies, but that various kinds of animals, birds and reptiles will be receptacles of human spirits when set free by death ! It is, however, guite natural that the spirits of men who have held tenaciously to such (to me uninviting) theories, should still seek to promulgate them, they not knowing, and perhaps not wishing to know, anything to the contrary. We are told by some that highly progressed spirits do not have to be reincarbated again, but that they find themselves ready and prepared to pass on and up the eternal hills of progression. Heaven grant that such may be true. Of course in this, as in other things. like other men, I may be the most apt to ' believe that which I wish to be true.' Let that be as it may, there is one thing I think it would be well for us to know, that is, which one, two, three or four of a family circle will be permitted to go up higher, so that those who are to reincarnate may bid them farewell while yet an opportunity is possible for the final parting ; but how much better to believe that no such parting will ever come." FOWLER .-- Mrs. Lunt-Parker writes: "Having closed a six months' successful meeting in the city of Lansing, we bade a kind adieu to the many dear friends we formed there, who gave us their best wishes for our success and return in the future. There are many earnest workers in Lansing ; among them are Dr. Edson, Mrs. Merrill, and Haven and Cornell, who have done much for the cause. After leaving the city of Lansing we journeyed to Mr. F. Trowbridge's grove, and held a ten days' meeting there, including two Sundays and three week-evenings. The many tests given by Lily May Lunt and my guides were said to be highly appreciated, and the friends are in hopes to have us with them again soon. The grove is indeed a lovely spot, and the genial presence of Mr. and Mrs. Trowbridge makes it all the more pleasant. The nearness to the Half Way House is an advantage to all, for the proprietors, Mr. George Enis and wife, try to make their guests happy. Mr. Trowbridge is willing to have the grove used for spiritual grove and yearly meetings, and will make everything pleasant for the friends if they wish to occupy it. There is a lake near by that undoubtedly could be utilized as an additional attraction to the beautiful grove. We desire to return to Mr. Trowbridge and his companion a vote of thanks for their kindness to us while on their grounds."

to the possibility of a person's seeing his double. 1 am hence induced to describe an experience which I met with some twelve years since: While working out of doors on a very hot August day I began to feel strangely, and hurried into the house. I immediately lay down on the lounge and became unconscious. When my consciousness returned I saw my body propped up upon the lounge, with my wife beside it for support, while I mysoif was standing at the foot of the louge looking at my body and listening to a spirit Indian who controlled my mortal organism and gave instructions to the friends present as to what to do to restore my physical for my return to it. I was thoroughly and latelligently conscious of all this, but the physical was not as palpable to my sight as the spiritual, which was clear and distinct. The act of moving back into my body again (from which I was spiritually absent about two hours) I know nothing at all "bout."

#### Washington Territory.

SEATTLE .- D. S. Smith writes us that the Indians of the Squakson, Nisqually, Chehalis and Skokomish tribes of Olympia have a new religion, which has seemed to outside observers to be already prolific of much good among them. They style their new bellef the" Slocum Tumtum" (thought), it having originated with one of the Squakson tribe named John Slocum Some time ago John claimed to have been favored with a revelation from the spirit world, in which, it was revealed to him that any Indian desiring to par ticipate in the festivities of the "sahale illahe" (happy place, or heaven,) must lead a purely upright life, it being necessary for such Indian to abstain from all gambling, drinking, swearing, etc. The announce ment of this alleged revelation by Slocum has made him so prominent a personage among his dusky be lievers that he is now regarded with much more reverence than the "Hyas Tyee," (blg chief, or great chief,) of whom he claims to be an apostle.

Their mode of worship is in some respects similar to that practiced by the Quakers years ago, each one speaking or acting as the spirit moves him. Before beginning a meeting they always select a leader, who goes into a trance. The meetings usually last several hours, being terminated when the leader's trance is at an end.

At the time of writing our correspondent informs us that, the attention of Agent Eells having been called to this new system of thought so practically followed out by the Indians, regarding the present life and its influence on that of the future, he had interfered and ordered that it be abolished-notwithstanding the good it was effecting among his wards-and that the Indians had appealed for protection to Gen. R. H. Milroy, ex agent for the district, who, for answer, had referred them to the first amendment to the Constitution of the United States, which assures them defense in worship conducted according to the dictates of their consciences.

We have not as yet received information as to the sequel in this case.

#### New York.

BROOKLYN. - Samuel D. Greene writes: "The good work in our glorious cause is being pushed forward at the Sunday meetings at Conservatory Hall, Brooklyn. For the last four or five Sundays we have been favored with the inspirational remarks of Wm. C. Bowen. He is an earnest, full-souled, logical and comprehensive speaker, eliciting many a heart-response to his noble utterances in vindication of the phenomena and philosophy of Spiritualism - lately traduced and maligned by pulpit and press - both of which, through ignorance, bigotry and old-time superstitions, have striven to distort the angel teachings of peace and good-will.

Despite all opposition a new and intense interest is being awakened, and as thought is the agitator for wisdom, so inquiry and investigation lead many to a further search for the truth. All such become soon assured that the door for spirit converse is open, and that the continuity of life in the beyond is a fact. Then the loved ones who have passed on cheer them with their assurances of the realities of spirit-life, thereby bringing them a peace which passeth all understanding; soothing and calming many a troubled. storm tossed mind."

OSWEGO. - John Camp writes in testimony of what returning spirits have done for him. He is convinced that when he was quite young his father in spiritlife was instrumental in preserving his mortal exist-ence on several occasions. He closes by saying: "I know it was my angel father who saved my life. The whole world cannot weaken me in this opinion. I know it is true. I wish every one could have as good proof

of officers for our Progressive Lyceum, which resulted as follows : Conductor, Dumont Kingaley; Assistant Conductor, Mrs. John Conant ; Guardian, Miss Runice Ripley; Musical Director, Miss Lizzie Lyman; Assistants, Miss Flora Melony, Mrs. W. D. Clark; Librarian, Charles Sponcer; Guards, W. D. Clark, B. W. Taft, Charles Spencer. Lyceum adjourned to Sept. 16th." PLAINVILLE.-- 8, Maria Hills writes strongly endorsing THE BANNER and its course, and hoping for its continued prosperity.

#### Kansas.

ELK FALLS,-A. C. Williams writes that he believes animals and birds can be and often are directed in their movements by spirits, and relates an incldent in his own experience as follows: "A spiritfriend of mine told me she would send or bring me a dove to keep in remembrance of her. A few days ago I was employed fixing a wire lence, my horse and cart standing near by. I was making considerable noise, sufficient to prevent the approach of a bird; but, notwithstanding this, a dove alighted on the oart, apparently very tame. My immediate impression was that my spirit-friend had fulfilled her promise. When I started to leave the dove flew directly at me. On relating this to others I have been told of several incidents of a similar kind happening in their own experiences."

#### Illinois.

CHICAGO.-Mrs. J. A. Clark writes that Frank C. Algerton has closed his eight months' engagement with the society of which she is Secretary. He is now absent for rest and recreation. Before his return to Chicago he will visit Onset Bay, Lake Pleasant and Cassadaga. The society has engaged his services for next winter ; in the meantime its platform will be occunied by local speakers.

THE HIGH TIDE AT GETTYSBURG.

## BY AN EX-CONFEDERATE SOLDIER.

A cloud possessed the bollow field, The gathering battle's smoky shield. Athwart the gloom the lightning flashed, And through the cloud some horsemen dashed, And from the heights the thunder pealed.

Then at the brief command of Lee Moved out that matchless infantry, With Pickett leading grandly down, To rush against the roaring crown Of those dread heights of destiny.

Far heard above the angry guns A cry across the tumult runs— The voice that rang through Bhiloh's woods And Chickamauga's solitudes, The fierce South cheering on her sons!

"Once more in Giory's van with me !" Virginia cried to Tennesse We two together, come what may, Shall stand upon these works to-day!" (The reddest day in history.)

Brave Tennessee ! In reckless way Virginia heard her comrade say: Close round this rent and riddled rag !" What time she set her battle flag Amid the guns of Doubleday.

But who shall break the guards that wait Before the awful face of Fate? The tattered standards of the South Were shriveled at the canuon's mouth, And all her hopes were desolate.

In vain the Tennesseean set His breast against the bayonet 1 In vain Virginia charged and raged, A tigress in her wrath uncaged, Till all the hill was red and wet 1

Above the bayonets, mixed and crossed, Men saw a gray, gigantic ghost Receding through the battle-cloud, And heard across the tempest loud The death cry of a nation lost!

The brave went down ! Without disgrace They leaped to Ruin's red embrace. They only heard Fame's thunders wake, And saw the dazzling sun-burst break In smiles on Glory's bloody face !

They fell, who lifted up a hand i And bade the gun in heaven to stand ! They smote and fell, who set the bars Against the progress of the stars, And stayed the march of Motherland !

They stood, who saw the future come On through the fight's delirium! They smote and stood, who held the hope Of nations on that slippery slope Amid the cheers of Christendom!

God lives! He forged the iron will That clutched and held that trembling hill. God lives and reigns | He built and ient The heights for Freedom's battlement Where floats her flag in triumph still !

Fold up the banners! Smell the guns! Love rules. Her gentler purpose runs. The mighty mother turns in lears

JULY 14, 1888.

ive invocation by Mrs. Stevens, Dr. Sierer, as the speaker of the evening, said, "The phenomena of Bpiritualism have done more in changing the current of public optimon on man's spiritual nature than all else. Booleites are now formed for estentile invest-gation, and while some seem to waste time on trivial matters, the current is in the right direction," Dr. H. spoke for over an hour, closing with a buillant apos-tropile to Spiritualism as giving to men a now heaven and a new earth; giving these not to the few, but the many. many.

SUNDAY, JUNE 24TH.

support the source of the second seco

Resolved. That the thanks of this Convention be ex-tended to the friends in Manchester for thouse of their hall, and for courtesises extended to the speakers, mediums and visiting friends; to the press for its favorable notices; to the singers, and all who have in any way contributed to its success.

GEORGE D. EPPS, Scoretary.

What the Doctors Say.

To the Editor of the Banner of Ligh: June 12th the Massachusetts Medical Society met at Huntington Hall, Boston. The Boston Evening Transcript reports that Dr. Otis K. Newell and Dr. B. Joy Jeffries occupied a large portion of the time in delivering addresses which clearly illustrate the present drift of feeling in the Regular profession.

The so-called "quacks," including the Homeopaths, received a severe criticism and castigation at their hands, and the query might naturally arise from those who employ said quacks with satisfaction ---- What for?

who employ said quacks with satisfaction — What for? Dr. Newell calls Massachusetts the "hotbed of quackery," and says : "In medicine, unlike any other science, the quack is only readily detected by him who is well versed in the art itself, and it therefore de-volves upon the physician more than any one else to ald in his exposure and extermination."..." If the unlted effort of this society cannot soon succeed in establishing the most effective laws for the quick sup-pression of such vice, there is one way, I believe, in which it can be done. I refer to the education of the public in general medical, hygienic and sanitary af-tairs. In other communities this is already being done with great effect, and here, in spite of the insuiting lack of legal support, the medical profession is doing much in the same direction." He says, also, that "no bomeopath has ever added a great discovery to medicine, and there does not exist in the world to day a large, well-sustained home-opathic school of medicine or hospital-mot even in the country where the principle originated." He then paid his particular respects to those who practice mental healing, and the class of people whose "oredu-lity" leads them to such "doctors," and closed with reference to the lack of support the proper study of medicine received from " the laity." This admission has a said look for the future of the allopathic mode of treatment as being a finality, and the facts themselves go to prove that the people want some other and more successful way of eradicating disease, otherwise they would fiee to these self-con-sidered efficient doctors. Dr. Jeffries's remarks are (in brief) as follows: " It

sidered efficient doctors. Dr. Jeffries's remarks are (in brief) as follows: "It is very generally agreed that the lawyer, the minister, the squire and the physician, do not hold the same re-

Is very generally agreed that the lawyer, the minister, the squire and the physician, do not hold the same re-lation to the community as they formerly did. As that position was one of trust and confidence, it well behoves us to carefully study the causes that have broken it down, and correct, if possible, any fault lying at our door; on the other hand, it is equally our duty to right ourselves before the community if our efforts have again placed us in a position to be trusted and confided in."..." Why have the profession as a whole lost their hold on the community and the re-spect naturally theirs?" No man ever made a fortune as a physician, says Dr. Jeffries in his remarks. This may be a truth, but some of the Back Bay doctors may not fully coin-cide with such views. Dr. Jeffries laid much stress on the people not being able to designate a" quack" from one that is not such; and desired that all Reg-ulars should completely separate themselves from " quacks," socially and otherwise. [Perhaps, how-ever, they would not carry the breach between them to the extent that they would refuse to prescribe for the quack in case of sickness.] The autocratic standing assumed by the venerable Boolety just mentioned, and the fierce utterances used against the homeopaths, and eelectics, too, by parity of reasoning—as they, not being " Regular." the quack in case of sick ness.] The autooratic standing assumed by the venerable Society just mentioned, and the flerce utterances used against the homeopaths, and eclectics, too, by parity of reasoning—as they, not being "Regular," must be "quacks" (there being but two grades of goods ac-knowledged at medical "headquarters "—ought to be retained in the memory of the practitioners of these respective systems at least till next fall, when a cer-tain species of Regulars will ask them for their aid in obtaining the passage of a "Doctors' Plot Law," so that the "Profession " In its effort to break down all competition may not have to mourn, as now, "the insulting lack of legal support." which greets its laudable(?) endeavors. Let the disciples of Hahnemann and other medical reformers, then, turn a cold shoulder to their specious appeals for cooperation, remembering that as the "leopard cannot change his spots" neither can the persecutive nature of the Allo-pathic institution be changed, and once given the power, by statute, every other system of practice will be obliged, gradually but surely, to succumb. To give a specimen of the feeling engendered at points where sumpturary medical laws have found pas-sage I will quote from the recent experience of a mag-netic physician, related by himself, as occurring on Sunday, June 10th, in a town some twenty miles from Boston. The healer said he visited the town and find-ing but one meeting there (Congregationnilish he ar-tended the evening service, which took the form of a general conference. Several speakers expressed their views upon a passage in the Bible which the minister read to them, which was to the effect that the Phari-sees wached Jesus to see if he healed the sick on the Sabath day, that they might accuse him of breaking the Babbath ; he then read Jesus' reply by asking them a question as to what they would do in case a dumb beast should fail into a ditch, etc. The healer de-clared thathe would have been much pleased this boasted free America individuals were not allowed to beal the sick with spiritual gifts even on week-days, to say nothing of the Sabbath—while the doc-tors were watching to day, just as did their prototypes in Judea, to see if they could not discover some irreg-ularity going on in the eradication of disease, to which they might apply their medico political "*lex taitonis.*" Shame on all such procedures, whose inevitable out-come is the sacrifice of the many that the few may thrive. EXPERIMENTING WITH DIVINING RODS.-The use of hazel twigs or currant twigs as divining rods to discover underground springs of water is still in general practice in England and on some parts of the continent. It is not seldom that professors of the art are also found in this country. Of late several English notables have been experimenting with the rod, and in some cases rather startling results followed. It seems to have never occurred to these hunters of springs that over large tracts of country the ground is everywhere permeated with underground water veins, and you can scarcely dig anywhere without touching one. In olden times the same hazel twig, cut in a V form, was used as an unerring guide to witch-find-ing, which is the possible reason for its being called witch-hazel. Witch-hunting was a pro-fession. Led into a company of women, the forked end of the rod held in the professor's hands bent toward the person who was guilty. Thousands were thus sent to the stake.-Globe-Democrat.

centuries ago, when he said to the Pope's Legate, who demanded that he should retract: "My soul seeks the light of truth. I cannot be forced to do anything against my conscience." Luther claimed the "right of private judgment" against council, priest, and pope; and on that principle Protestantism was founded. Its progress and spiritual power were, however, soon checked by the suppression of this very principle-by the substitution of Bibliolatry for Mariolatry, and by a dogmatic, persecuting spirit which split the Reformed Church into a hundred warring sects.

have taken any great interest in Modern Spir-

Itualism had I not viewed it as giving a post-

tive basis for the purest as well as the surest

and most rational religion that over dawned

upon men's spiritual conceptions; had I not

been able to bring its cardinal truths into har-

monious relations with the good and true of all

ages and all nations. It is, in my view, con-

sistent with that Everlasting Gospel of which

all people, of whatever period, tribe, or nation,

have known as much as, in their particular

stage of unfoldment and amid the influences of

their physical environment, they were able to

apprehend and make available for their further

development. Never has there been a time in

the history of the world, I fully believe, when

the sons and daughters of earth were so well

prepared for spiritual illumination as at pres-

ent-dark, yes, dreadfully dark, as the general

condition of our race still remains. There are

in this age soaring minds, that, with untired

pinions and undazzled gaze, have entered the

penetralia of the temple of spiritual truth,

where the mysteries of the soul-realm are re-

vealed: and there are angels from that exalted

sphere of knowledge that, through mortal in-

termediaries, have dispensed to recipient mor-

tals some of the treasures of wisdom which

they have gleaned in their upward climbing

These things are contained in our spiritual

records; but, though open to all, they are for

those alone who can apprehend them, while to

others they are sealed up, or a subject of deris-

ion and scoffing. But God is not mocked. His

angels are not disappointed or disheartened.

This light was not given for the blind, but for

the seeing. This vital atmosphere in which we

are immersed cannot be utilized by those who

have no lungs to breathe it; and the measure

special capacity of inhalation. So with the

spiritual light that has come to the earth at

this time : had there been none able to perceive

it and utilize it, it would not have been dis-

pensed; and, of course, they whose vision is

dim with prejudice and willful error cannot be-

hold it. Let them remain, if they will, in the

dismal caves and darkened cells of antiquated

dogmatic systems, hugging their dear delusions

to their breasts, and waiting for the archangelic

trumpet to sound the reveillé, and muster their

awakened souls to the great judgment of Truth.

Revelation was not exhausted, as the enemies

of modern revelation suppose, more than eight-

een centuries ago. We have an authority

have many more things to say unto you," said

the great Teacher to his disciples; "but ye

cannot bear them now." So, were another

Messiah to come to the earth, at this time,

would he have to say to his selected disciples.

The same indeed is true of every teacher; he is

obliged to withhold much from his pupils, the

limit of their mental growth and unfoldment

prescribing the measure of the instruction that

haps the grandest result of the development

of this time is the substitution of conscience

and spiritual insight for the authority of sa-

cred scripture and tradition ; not that this has

been, as yet, consummated; the seed-thought,

however, has been sown, and has already ger-

minated, and its continued growth and final

development are as certain as any of the pro-

cesses of nature. The spiritual emancipation

of the race will not be fully achieved until

every vestige of bibliolatry has disappeared, and

man has learned to look to the Inner Light as

his guide to truth, and has shaken off the

thralldom of book-worship and ecclesiasticism.

I would not speak of this as an entirely new

conception, but rather as the revival of a prin-

In connection with this let me say that per-

can be given to them.

which they deem infallible for this fact. ".

toward the Infinite.

The cause of this state of things-which we see to exist even in an exaggerated degree among Spiritualists-is, that men appeal to the external intellect to apprehend those truths that belong to the realm of spirit, and which can be only seen clearly in the Inner Light. The simple truths I have referred to are the principles-principia, beginnings-which must be accepted, or confusion and discord are inevitable; while with them in full activity intellectual differences become only the pleasant and profitable incidents of our unending career, ever stimulating us to effort and leading us into new realms of knowledge and investigation.

#### Self-Help for Women.

The number of employments open to women is steadily increasing, and it is impossible to say that the future may not see as great changes as the immediate past has seen. The tendency of modern society is, in Napoleon Bonaparte's phrase, "to convert all trades into arts," and just so fast as this process goes on, rude strength becomes less essential and fineness of touch is more needed. Among the higher occupations there are some gaps which will soon be filled. The tenth census of the United States gives two thousand four hundred and thirty-two women as physicians and surgeons, and only forty-eight as "chemists, assayers and metallurgists," whereas the latter vocation would seem to follow easily on the former. It gives only seventeen women as architects, whereas domestic architecture would in its indoor aspect, to that sex. It certainly calling in male advisers to tell them how many shelves to have in a pantry, or where to set the wash tubs in the laundry. But it is needless to give details of employment; just as far as the demand for an intelligent self-support ex-ists, so far the opportunities will be equalized between the sexes, and more and more places will be found "higher up" for women. The self-respect among women who earn their own living; to convert the class to be found even those laboriously industrious who among those laboriously industrious who sin-corely hold that no woman who earns her daily bread can be a lady. This will be outgrown; and with a greater ability to earn money will come better judgment in the use of it.-T. W. H., in Harper's Bazaar.

He is idle that might be better employed Dyspepsials never idle—its tortures never cease. Better employ Warner's Log Cabin Hops and Buchu, Remedy, put the stomach in healthy ac-tion, and be fitted to continue your regular employment.

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New Jersey. OAMDEN .-- Dr. James Jennings writes: "In the

persed. BANNER of March Sist is a question by ' Inquirer' as

Maine.

KENDUSKEAG .-- C. W. writes : " I hold to the old dage, 'virtue is its own reward,' or, in other words, that peace which must ever flow up into every soul as the result of patient, energetic continuance in well doing' must have been to you ample reward through all the years you have labored to release humanity from the thraildom of ignorance and suerstition and help them to a better knowledge of the relationship of each to the other and all to the Infinite: Still perhaps an occasional echo of response from those who have been the happy recipi ents of blessings resulting from your toll may possibly bring to you something additional of 'hearty good cheer.

I like very much your extracts from and comment upon the discourse of Rev. Phillips Brooks, as given In THE BANNER of June 16th. In speaking of the same you are pleased to say : 'A grand truth is con-veyed in the utterance, " His is the large and enlarging mind that can grasp and hold it clearly and comrebensively."' This is just the work THE BANNER has been doing, not only among the ' pines of Maine, but equally, with the sunlight, all over the world, aiding in the more rapid unfoldment of liberal thought and a broader grasp of knowledge.

The closing paragraph in that article deserves to be inscribed in letters of gold upon our national escutcheon, emblazoned on our flag, and taught in every seminary and schoolroom in our land."

#### Pennsylvania.

WARREN .- Thomas Palphramand writes express ve of the great pleasure afforded him in reading the BANNER OF LIGHT, for whose receipt he is indebted to Hon. Hugh Young. On the 12th of March last our correspondent celebrated his eighty-fourth birthday. he having been born in Darlington, Eng., (where also William Denton first saw the light of mortal existence) in 1804. He is pleased with the hopeful pros pects for human betterment as the days go by, and regards the Woman's Congress recently held in Washington. D. C., as one of the most encouraging "signs of the times.'

PHILADELPHIA .- T. J. Ambrosia, President of the Second Association of Spiritualists of Philadel phia, writes that at a meeting of the Association Sunday, June 10th, Mr. and Mrs. Thomas Kershaw (members of the Association) presented their infant son for baptism. "The ceremony was performed by one of the controls of Mrs. T. J. Ambrosia (Miss Leland), as sisted by the control of Mrs. Emma Nutt. It was the first of the kind we have witnessed, and, though devoid of conventional rites and formula, was solemn impressive and interesting.

The Second Association will discontinue its meet ings during July and August, resuming in September when we hope to be able to report continued and increasing success in the spiritual cause.'

#### Connecticut.

WILLIMANTIC .- A correspondent writes : "Sunday, the 24th of June, finished the month's lectures given by Prof. W. F. Peck. During his stay among us he has accomplished a good work, and his lectures rank among the best over delivered from our rostrum. His music, in connection therewith, makes him one of the most desirable speakers.

Prof. Peck gave, in connection with local talent, a Musical and Dramatic Entertainment in our hall or Friday evening, June 29th. It was well received by a goodly number present, and was worthy even of a larger audience. After the entertainment refreshments were served in Lyceum Hall by the ladies-consisting of ice cream and strawberries, cake and lemonade. It was nearly midnight when the company dis-

Sunday, the 1st of July, occurred the annual election

e pages of i attle years amenting all her fallen sons! - Will H. Thompson, in The Century for July.

#### New Hampshire Ntate Convention. fo the Editor of the Banner of Light :

The eighth annual meeting of the New Hampshire State Spiritualist Association was held at Manches ter. June 22d, 23d, 24th, in the fine hall occupied by the local society on Hanover street.

Among the speakers and mediums present were Dr. Storer of Boston, whose presence has come to be al Storer of Boston, whose presence has come to be al-most a necessity in our State gatherings; Mrs. A. M. Stevens, of Washington, a lady whose rare gitts should be more fully employed by Spiritualists everywhere; Miss B. Lizzle Ewer, of Portsmouth, who is a credit to the State of ber adoption and is doing a grand work within its limits; Mrs. K. B. Craddock, of Concord, whose diversified gifts are many and highly appreciated. Miss Jennie B. Hagan, whose talents are known everywhere, kindly volunteered her valuable services for Friday and Saturday. Several others were expected, but for various reasons failed to ap-pear.

pear. Mrs. Stevens called the meeting to order on Friday at three P. M., In the absence of President Fisher, and after a song, "Home So Blest," by the Secretary, welcomed the friends and spoke of the small begin there of all great changes in human thought, and

and after a song, "Home So Blest," by the Secretary, welcomed the friends and spoke of the small begin-nings of all great changes in human thought, and in high terms of the speakers at past gatherings. Miss Ewer paid a tribute to her adopted State, re-cited a fine poem, and emphasized the value of person-al labor and the duty of each doing well whatever was required. Miss O. W. Knor, of Boston, after a few remarks, gave a number of tests which were received with much satisfaction. Miss Hagan was the bearer of a message of frater-nal greeting from the Worcester friends. After re-ferring to those who had met with us in the form, but had now arisen and were still near and interested with and for us, she spoke of the blossoning season of the year and its analogy to the unfoldment of our spiritual nature. Dr. Storer remarked that we came together not only to clasp hands and look into each others' faces, but to enjoy communion with the invisi-ble. Bro. Burpee, of Manchester, related some won-derful tests occurring in his own family. *Evening.*— President Fisher called the meeting to or-der, and after the song "Our Beaufilu Here's a a Factor in the Evolution of the Race." There is no happiness to be compared to a knowledge of spirit presence and a reliance on it for help. Of intuition

happiness to be compared to a knowledge of spirit presence and a reliance on it for help. Of intuition presence and a refnance on it for help. Of intuition and reason he said woman is the exponent of one and man of the other. Following Dr. Storer Miss Hagan remarked upon the recent Talmagean onslaught against Spiritualism, showing it to be the annual at-tack which that preacher thinks it necessary to make to prevent his flock from straying into forbidden fields. She closed with poems on "The River of Time," "Ideals." and "Vanlabed Faces." the closed with poems on "T Ideals," and "Vanished Faces."

#### SATURDAY, JUNE 23D.

SATURDAY, JUNE 23D. Morning.—After a song, "Summer Roses in the Heart," Mrs. Stevens said that we, of all others, are able to give a reason for the faith that is in us. We come to conferences full of experiences, and our high-est duty is to keep these bodies pure as temples for the indwelling of the spirit. Miss Ewer fully endorsed the sentiments expressed by Mrs. Stevens, and closed with personal messages and tests to many present. The time of the confer-ence was fully occupied till noon by Mrs. Blake, of Nashua, Dr. Storer, Bro. Burpee, the Secretary, and others.

Adahua, Di. Sourer, Bro. Burpee, the Secretary, and others. Afternoon.—Song: "Beautiful Home of the Soul." Miss Hagan, alluding to the excessive heat of the day; admitted the sagacity of some preachers who pictured bell as a hot or cold place, according to the state of the weather. She spoke at some length and in her happlest velo, and closed with a fine poem; also improvisations on the following subjects given by the audience: "When the Bhadows Fiee Away." "When I Go," "Who Will be There?" Miss Ewer spoke of the reality of the "Home of the Soul," and, though conditions were very unfavorable, gave many fine tests. At this point Miss Hagan and Miss Ewer were oblived to leave to fulfill Sunday engagements, much to the regret of all. The Association proceeded to the election of officers for the ensuing year with the fol-lowing result: Predicent N A Lpil of Monthere Wiss Page

election of oncers for the ensuing year with the fol-lowing result: Fresident, N. A. Lull, of Washington; Vice-Presi-dents, Mrs. Amidon of Manchester, Jonathan Arey of Salisbury, and S. B. Oraddock, of Concord; Becretary, George D. Epps, of Francestown; Treasurer, N. P. Batchelder, Ashland; Auditor, Justus Fisher, Keene. *Evening.*—Song, "Dream Faces." After an impress-

# BANNER OF LIGHT.

JULY 14, 1888,

#### Written for the Banner of Light. PASSING ON.

When you and I are dead, Love, The birds as sweet will sing, The wild flowers blossom just as bright In the warm breath of spring ; And cities then will rise and fall In the great world's onward tread: Whate'er has been, the same will be When you and I are dead.

When you and I are dead, Love, And the tall grass o'er us waves. When dark with age the marble slab Leans o'er our lowly graves, When all we loved have passed away With the years that o'er them aned The world will journey on the same When you and I are dead.

When you and I are dead, Love, In the streets where now we be, We shall be missed no more than is A wave upon the sea; With clasp of hand, and beat of heart, With smiles and hurrying tread. Like us to-day the throng will press

When you and I are dead. WILLIAM G. BROWN.

Stevens Point, Wis., June, 1888.

# Biographical.

#### Damon Y. Kilgore, Esq.,

Passed into spirit-life from his home in Philadelphia on April 25th, 1888, in the sixty-first year of his age. The fuperal services were attended by .I. Clegg Wright, the well-known Spiritualist lecturer, upon the 1st of May, after which his body was cremated, in pursuance of his wishes as expressed in his will, as the most scientific method of disposing of the body after death. On Sunday evening, June 24th, a memorial service was held in the Spiritualist Hall in Philadelphia, Mr. Wright giving an analysis of the life and labor of Mr. Kilgore on earth, and forecasting what would be his work in spirit-life.

DAMON Y. KILCORE was a native of New Hampshire, born Oct. 17th, 1827, in Bartlett, at the foot of Kearsarge Mountain, within full view of Mount Washington, where he resided until he was fifteen years of age, at which time he left home to attend school, defraying his expenses of education either by his own manual labor or by teaching day school, and classes of penmanship in the evening. He subsequently resided in Massachusetts, Wisconsin and Pennsylvania. He was a natural reformer and educator.

His first teaching was as a means to an end, the end being self-education at institutions of learning of a higher grade than any within the immediate vicinity of his childhood home, but at the early age of twentythree he commenced his work of public education. Four years of his early manhood were spent in teaching what he then believed to be the truth from the Methodist pulpit, into which he carried that earnestness of purpose born of conviction and always the parent of success; preaching ninety nights in succession without reward other than the happiness derived from the conversion of the sinner and unbeliever to what he believed to be the truth. As a minister he justly earned the reputation of being an honest, consistent preacher, whose talent and magnetic eloquence would be sure to be rewarded by the highest honors of the church.

He early espoused the cause of the slave, and was the first evangelical minister who invited William Lloyd Garrison into his pulpit to educate his people in freedom; about the same time he extended a similar invitation to Lucy Stone as a champion of the rights of woman, saying that: "Woman has as good a right to preach as a man, and if she can preach a better sermon she has a better right." This occurred in 1852, and of course excited much comment and some unpleasant criticism from both church and laity. Zealous in his efforts to raise the standard of Chris tian morality and life among his reople, by his excessive, arduous labors be soon developed bronchitis to such an extent that he was compelled to change cllmate and cease from habitual public speaking.

The West was supposed to be the best climatedor him, and accordingly he went to Madison, Wis., and engaged in educational work as a teacher, and when a city he drafted its public school law, organized its public schools, was elected for several successive years Superintendent of the Public Schools, at the same time doing duty as Principal of the High School and a member of the Board of Education. At that time, 1856, he introduced into those schools what is recognized to day as the advanced methods of government and instruction. Respecting even the conscience of a child, he secured the general attendance of the children of Catholic parents, advocating their right to be taught science in the public schools without being compelled to read or listen to the reading of the Protestant Bible. He subsequently occupied the position of President of the Evansville Seminary and Normal School at Evansville, Wisconsin.

Too true to principle to engage in speculation, and benevolent to a fault, to his credit be it said he never amassed wealth, but died poor in this world's goods, possessed of an integrity of character which no man dared to assail, A grand, majestio soul, venerating not creeds nor men, but nature in all her integrity and sublimity, possessing an unusual power of original, independent thought, and a rare magnetic eloquence, irresistible in its effect upon his heavers, we could not feel that his work on earth was done, but that some great mistake had been made in that controlling fate to which we all must submit, however unwillingly. If there is any truth in spirit-prophecies he will yet

continue the great work of education and reform from his home in spirit life, and many will be convinced by his labors of the truths of Spiritualism. Upon his death-bed, raising his hand with a firm gesture, he said : "Let no man ever say that Damon Y. Kligore recanted his faith. Tell them, Carrie, that he died as he lived, believing Christianity to be a fraud upon humanity, and that he was willing to risk eternity upon his convictions of truth," adding, " Let Spiritualism and Liberalism have the credit of whatever is good in my life."

In his home he was ever a genial soul, from whom radiated brightness. The terrible dearth occasioned by the passing away from this home of its supreme light is only measured by the intense devotion and companionship. The only consolation is the possibility of spirit communion and in the character left as a legacy to his wife and two young daughters, to whom he was intensely devoted.

Four sons by his first wife are still living, one of whom is County Judge in Nebraska. We learn that Mrs. Kilgore, who is the only woman lawyer of Pennsylvania, is about to publish a collection of his speeches and poems, together with a biographic sketch of his life written by herself, and the memo rial eulogy given by the control of Mr. Wright.

**July Magazines.** 

THE CENTURY .- A finely-executed two thirds length ploture of "Pasteur and His Granddaughter" ទេ given as the frontispiece, a bearing upon which is found in an article upon "Disease Germs and How to Combat Them." The opening letter-press is an interesting description of "Sinal and the Wilderness," by E. L. Wilson, illustrated by nearly twenty engrav-

ings by Harry Fenn, after photographs by the author. The present paper of the Cathedral Series has Litchfield Cathedral for its subject, illustrated by Pennell. Nicolay and Hay's "Lincoln History" treats of the Army of the Potomac and General McClellan; the illustrations are portraits of Charles Francis Adams. Rear Admiral Wilkes, John Bildell and J. M. Mason. Nothing of more thrilling interest has appeared in the series of articles published by The Century concerning the Civil War than the four in this number upon "The Career of the Confederate Ram Albemarle," by Gilbert Elliott, Edgar Holden, M. D., Commodore W. B. Cushing, and its captain, A. F. Warley. Spirited illustrations intensify the interest of the nar rative. Rev. Dr. Buckley gives his views of "Dreams Nightmares and Somnambulism." George Kennan continues his "Siberia," in "The Steppes of the Irtisb," illustrated from original sketches and photographs. Col. Higginson contributes a fine poem, Waiting for the Bugle," and "The High Tide at Gettysburg," by W. H. Thompson, an ex-confederate soldier, is especially noteworthy. "Topics of the Time," "Open Letters," and Brio A-Brac" are as usual varied and interesting. New York: Cassell & Co. Damrell & Upham, 283 Washington street, Boston.

MAGAZINE OF AMERICAN HISTORY .- "The Continental Congress" is the subject of a lengthy and elaborate contribution to this month's issue by Judge W. J. Bacon. Charles K. Tuckerman gives "Personal Recollections of Andrew Johnson," and "East Tennessee One Hundred Years Ago," is interestingly described by Senator J. S. Fowler, who claims prece dence for that locality in the inauguration of the movement for the abolition of slavery throughout the Union, societies being established for that purpose in Washington County as early as 1814. Cyrus Thomas, Ph. D., supplements an article in the May number corroborating by additional evidence the statements therein made that the ancient mound-builders were Indians. The opening paper of this number is a biographical sketch of the late Chief-Justice, Morrison R. Waite, the frontispiece being from a photograph of him in his judicial robes, taken less than two weeks prior to his sudden transition to another state of being.

The "Original Document" is a fao simile of an autothe beautiful village of Madison was incorporated as graph letter of Montcalm, in 1744. New York: 743 way WIDE AWAKE. - An exquisite portrait of Helen Keller, the deaf, dumb and blind girl of Alabama, is presented as a frontispiece. Of this remark ably sensitive child Sallie Joy White gives inter esting details, forcibly illustrating the supremacy of the spiritual senses and the dual nature of the individual. This month's number in the series, "The Children of the White House," gives interesting sketches of those of President Monroe, the illustrations including portraits numbering twenty-six. Edward Everett Hale's account of the old time Artillery Election days on Boston Common will interest all young readers and many old ones in this vicinage, to whom it will recall pleasant memories of the past. " Etelka's Story" is a fine story by Susan Coolidge, and another is "The Red, Red Copper." New chapters are given of "Plucky Smalls" and "Double Roses." Mrs. Humphrey tells "How to Keep Mosquitoes Away," the way being one which never fails. to burn Daimatian powder. Boston : D. Lothrop & Co. VICK'S ILLUSTRATED MONTHLY opens this month's contents with remarks upon "Hardy Flowering Plants." Some of the fine floral designs exhibited last fall at the Hamburg, Germany, Hortlcultural Exhibition are shown in five engravings. Following these, experiences and instructions in the culture of gloxinia, carnations, gladioli and narcissus are given. the frontispiece being a finely-colored lithograph of a cluster of the last-named. A score or more of shorter articles complete the contents. Rochester, N. Y .:

since. Our voteran friend regarded his word as inviolate, and all who know him toend him to be an upright, honest and all who know him fond him to be an upright, honest and all who know him fond him to be an upright, honest and generous man. Mr. Morion moved from Battle Ureek, Mich., to Ancera, Mr. Morion moved from Battle Ureek, Mich., to Ancera, N., where he resided a nimber of years before coming to Vineland. A generous fibults of praise was gives him from the overflowing affections of an aged gentleman who canne a hong distance to pay his tribute of respect to his old friend. Baid he: "This has not be on a mournful occasion, has it ?" "Willy should it boy" I replied. "Mr. M. was menriy a conjury old, and has long wanted togo." "Yos." said ho, "Borton was full of years, but from thelp chok-ing all yoe him he was a good man." How beautiful it must be to be followed in his spirit nigrimage by such lov-ing nad well-merid creagaition. Siay woall seek so to live that carthly love shall follow us in our upward way, and be to was shield until our new borts outs can lay hold of the different conditions which the better land supplies. S. A. ENGLISH. PUBLIC GATHERINGS, HOME CIRCLES.

Buddenly, from his home, on July 2d, Hon. James Clark,

Mayor of Uites, III. Bro. Clark was a prominent manufacturer of coment, whose name was known to dealers in all parts of the United States. He was a firm and consistent Spiritualist, well-grounded in the Philosophy, and an uncompromising ad-vocate of the phenomena-he having been a chosen friend of Harry Bastian and other media. His wife (by second marringe), who survives him, was Mrs. Caroy, a well-known and prominent medium in Chicago aud Milwaukco -formerly associated with Mrs. Kate Blade of that city, G. M.

(Oblivary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.)

The Lookout Mountain Camp-Meeting,

And Lookont attention to the performance of the other month of July. The following speakers and mediums are engaged: Mrs. A. M. Glading, George A. Fuller, Dr. H. F. Morrill, Mrs. S. A. N. Talbot, G. W. Kates and wife, Dr. Samuel Watson, A. C. Ladd, Mrs. Cora L. V. Richmond. Excellent hotel facilities are on the Mountain. Dr. Samuel Exc G. W. KATES, Secy, Chattanooya, Tenn.

## Miscellaneous.

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He served in the war as Quartermaster, and won the proud distinction from Abraham Lincoln of being an honest Quartermaster. While in active service he found time to establish the first school for colored peopie in Alabama.

After the close of the war he settled in Philadelphia. studied law, and became a distinguished member of the Philadelphia Bar. His first case, a case of murder in the first degree, brought him prominently before the public as a Spiritualist, it involving the facts of spirit control, in which he introduced for the first time in the history of law animal magnetism as a defense in a court of justice, and strange to say his last important. argument made in court twenty years afterward in-

volved these same facts of spirit control. As a lawyer he was active counsel in important cases in Georgia Kansas, New Jersey, as also in Pennsylvania. He always espoused the cause of the poor, and the unpopular cause if he believed it to be the truth, whatever of reputation, business or position it might cost him.

He for many years was an earnest worker in the labor cause-counseling the laboring man to accomplish by education and the ballot the great reforms needed.

Woman he never flattered, but to her was a true friend, advocating her political, industrial and social rights, and for fifteen years he labored incessantly with his wife, Carrie Burnham Kligore, to whom he was married in 1876, for the recognition of woman's right to practice law in Pennsylvania, educating the public and the courts out of their long-time conservatism and prejudice by active work in the Legislature, the Courts and the public press. He lived to see Mrs. Kligore admitted to practice in all the State Courts, from the lowest to the highest, and in the United States Courts of this District, which he regarded as the crowning work of his life.

He was, at the birth of the Republican party, an intimate friend of Sumner and Wilson, frequently speaking upon the same platform with the latter.

To him more than to any other person, excepting, perhaps, Francis E. Abbot of Boston, was due the possibility of the Centennial Congress of Liberals, held in Philadelphia in July of 1876.

Commissioned by the angel world in his early prac tice to do equity, he never lost an opportunity of educating the Courts in the higher truths, urging them to use their vast power to make precedents in favor of justice and equity.

#### James Vick.

THE FOLIO for July is a grand number-lasued by White, Smith & Co., 516 Washington street, Boston. We have also received from the same publishing house the following new selections: Instrumental Grand March, "Soldier's Joy," duet for planoforte, by Paul Keller; "Bride's Song," by Adolf Jensen; Carnival of Venice," arranged by T. P. Ryder "Harrison's Grand March to the White House." C. D. Blake; "La Gitana Waltzes," four hands, E. Bucalossi; "Dress Parade March," Paul Keller. Vocal: "Three Oheers for Cleveland and Thurman," O. A.

White; "Look from Out Thy Window," Louis Gregh. A swallow does not make it Spring, but a

simple application of a good remedy will give immediate relief. There is nothing better than Warner's Log Cabin Extract for external or in-ternal applications. Prices \$1,00 and 50 cents.

#### Passed to Spirit-Life,

From Onset Bay Camp-ground, July 2d, Mr. Sidney Howe at the age of 68 years.

at the age of 68 years. Mr. Howe had been falling in health for some years. He embraced Spiritualism in its early manifestations; was often influenced, and took great interest in the subject of spirit-return. He was a faithful worker for the cause in a quiet, unassuming manner. He habored faithfully at Onser, and accomplished much to build up the place in a financial (as well as spiritual) way, having entered into mercantile pur-suits there, building reveral stores and cottages, and thus amasing onlice a little property on the grounds; also owned a cottage at Lake Pleasant. He was at one time engaged in business in Marlborough and South Framingham, Mass. He was an industrious, frugal and honest man in all the walks of life. I'lls sister (who is the wife of Prof. Alonzo Phelps) sur-vives him.

His shelf (who is the wife of Ful, Alonzo Fully, ser-vives him. It is well with him, as he was cognizant of his new home before he reached it. So-called death was to him a bigher condition of life, or a simple crossing of the border-line. The funceral service was held in the Auditorium at Onset July 6th, Dr. H B. Storer officiating, who paid a high trib-ute to the memory of the departed as being a true Spiritual-ist and a man of strictest int-grity. Prof. Peck and Chas. W. Sullivan furnished music.

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

#### Rome as Our Ruler.

The conflict with the Roman Catholic Church for the political control of the United States, so long apprehended and so generally deprecated, seems to be precipitated at last by a concerted attack on our Public School system by the ecclesiastical authority, which evidently thinks itself now sufficiently strong in its position, especially in the larger cities, to initiate the decisive action it has so long had in contemplation. In thus choosing its point of attack, it has shown its customary sagacity, conscious that the leverage of influence is always longest and strongest at the educational point. That sufficiently explains the direct command of the plenary council of the Roman Catholic Church, sitting at Baltimore, to every priest in the United States to establish a parochial school in his parish within two years, on penalty of removal from his parish if he should fail to comply. And every Roman Catholic parent who refused to send his child to this ecclesiastical school was threatened with priestly ex- propriated to their support, no matter how

broaden its ground by discarding Bible or sectarian teachings in the schools altogether. Not until it does that will it have firm ground to stand on. We are of course aware that the Roman Catholics originally opposed keeping up Bible-reading in the schools on the ground that it was sectarian, and therefore unfair, and subsequently charged that the schools were "Gode less," because they were relieved of this stumbling-stone of offense. But that fact only serves to fortify, and in no sense weakens, the position of those who would consistently eradicate the last vestige of sectarianism from the instruction they furnish. The public school is a purely secular institution, and the State supporting it cannot do so on any religious ground

whatever. On the manifest danger to our free institutions from this or any other threatened ecclesiastical interference with the very first condition of their existence it is needless to expatiate. They who cannot instinctively realize it, admit thereby their incapacity to understand that those institutions rest on widespread intelligence fostered by free and equal education. So far as common morality helps to furnish the foundation for them, it is not less an element of that education itself. But it is a purely secular, and in no accepted sense a religious, education. It is an affair of the State, not of the Church. So far as taxation for religious instruction is concerned, the State possesses no power whatever to compel it. In this country the Church, by whatever name, stands on its own feet. If it be supported by the voluntary offerings of its members, it is well. If it looks to a foreign potentate for its sustenance, it cannot presume on anything like political support here. The State with us is the supreme authority, of which we are all individual members.

Over and over again have we inculcated the doctrine of the complete secularization of the public schools as the only true and lasting one. We now again insist, in the face of this newly joined issue, on the enforcement of that principle. The priests and preachers are at perfect liberty to talk their dogmas in the pulpits and at home, on Sundays and all other days; but the children of our still free population have an inalienable right to a certain amount of training in scientific, secular knowledge, that they may become fully qualified to enter on the battle of life in a free country.

On this most grave subject Gen. Grant uttered timely and memorable sentiments in an address made by him in the centennial year, which deserve repetition now. After warning his soldier hearers to begin by guarding against every enemy threatening the perpetuity of our free republican institutions, he said: "In a republic like ours, where the citizen is the sovereign and the official the servant, where no power is exercised except by the will of the people, it is important that the sovereign-the people-should possess intelligence. The free school is the promoter of that intelligence which the sea and the clouds cooperate with the is to preserve us as a free nation. If we are to have another contest in the near future of our national existence, I predict that the dividing line will not be Mason and Dixon's, but between patriotism and intelligence on the one side, and superstition, ambition and ignorance on the other. Now, in this centennial year of our existence, I believe it a good time to begin the work of strengthening the foundation of the house commenced by our patriotic fathers one hundred years ago at Concord and Lexington. Let us all labor to add all needful guarantees for the more perfect security of free thought, free speech and free press, pure morals, unfettered religious sentiments, and of equal rights and privileges to all men, irrespective of nationality, color or religion. Encourage free schools, and resolve that not one dollar of money ap-

of the Baptists by Congregational authorities, and the people of Salem could demand the elimination of all that portion of our colonial history which treats of the dreadful punishments inflicted for witchoraft.

While sectarian doctrines are to be wholly kept out of the public schools, it by no means follows that secular knowledge, as recorded in accepted histories and books of science, is to be out out from their pages because it may reflect more or less severely on the past of any sect or church whatever. Truth is sure to overtake error in the end, and no arbitrary attempts to suppress either are to be allowed sway in a system of free education.

## Crops, Weeds, and Patience.

#### A recent sermon of M. J. Savage, a printed nopy of which lies before us, so closely bears on the condition of those persons, both inside and outside the ranks of Spiritualism, who are continually in such a fever of dissatisfaction over its history and methods, that we are naturally tempted to briefly portray its timely spirit and transfer to our own columns some of its pertinent and welcome expressions. Especially are such persons warned in this discourse to "go slow," inasmuch as, in the felicitous language of Mr. Savage, " the natural growth of the world takes along with it our pet reform, and if we do not allow ourselves to be blinded by haste we shall see that God and ourselves are, indeed, not working in vain."

While living over in thought the farmer's life, all things blossom out to him with human meanings. It is with those same meanings that he had to do. Among other seasonable suggestions, he did not think it would be wise for him to spend much time in leaning over the fence and considering the condition of the fields that belong to his neighbors. How many of us, he remarks, in fancy cultivate our neighbor's fields while our own are running to weeds! In this way our attention is distracted from the real work that awaits our performance. How many persons spend a large part of their lives cultivating other people's farms How many think they might have done wonders if only some other field had been assigned them ! How many neglect the real work of their lives because it is not such as they think they could have done best ! How many grow bitter because their neighbors do not choose to adopt their method !

We are what we are, and where we are; and the finest possible things for us to aim at are, how to keep ourselves sweet-tempered, to help our neighbor all we can, but always in a loving spirit, and to get the best results possible out of our life-work. It becomes our supreme duty to offer our help when our neighbor's field is really starving. His ield then becomes ours. We should not then dare to turn away, for where the highest need is there is God's command to help. And all things cooperate with us, as the sun, the daw, the air, the planets, farmer when he is doing his best. But they will do nothing without his coöperation. He is in partnership wth the universe. The elements do the most as well as the most wonderful part of all. Yet f he were to plead his insignificance and do mthing, as many people do in regard to hoped-or results in their own lives, he would never get a harvest of any sort. Weeds will grow, too, without taking the trouble to sow then for a crop. The farmer well knows that ther rankness is but an indication of the richness of the soil. What are weeds but simply plints and flowers that are either undeveloped or misplaced? They would be well enough, and might be even beautiful, if they did not interere with the more importRev. Mr. Gray on Catholicism.

Under the heading of "Intolerant Catholiciem," the Boston Herald of Monday last contains a synoptical report of a sermon on Bunday at the Tremont Temple by Rey. James M. Gray, of the Reformed Episcopal Church, in which the reverend gentleman sharply reviewed the position of the Catholic Church in its efforts toward the establishment of a theocracy in

reviewed the position of the Catholic Church in its efforts toward the establishment of a theocracy in place of our free republic in America. His subject was titled, "The Corporation of Rome in Frophecy and Politics." While use held in abhor-rence the monstrous evils of the Catholic church, he was still of those who believe that there is some good in it. He added, however, that the good was as hard to find as a grain of salt in a bag of sugar. He sald that the story of the Inquisition is never to be forgotten, no matter what text-book of history is used in the Boston public schools. This was Mr. Gray's first allusion to the Travis-Swinton incident, and it was well received. He quoted from the New York. *Freeman's Journal* ("strangely misnamed paper," he said, to show that if the Catholics got control of the government of this country, they would assuredly interfere with Protestants' beliefs. Catholicism, the paper said, is the most incident, and secure is not repeated here," Mr. Gray said, "it is only be-cause the opportunity has not yet offered. Our own Boston *Pilot* has said that there can be no good gov-ernment without the Inquisition, wisely designed to guard the only true faith." This showed, Mr. Gray averred, that there was not in Catholicism that liberty of conscience promised in our national constitution. The Pope aliss calls free speech had been abridged and stopped in this city, citing Mr. Davi's imprison-ment (stable) and described liberty of perdition. Mr. Gray declared that free speech had been abridged and stopped in this dity, citing Mr. Davi's imprison-ment twinking on the Common in proof of this. The Catholics are determined to shatter the public school system, he said, and the Travis case was only a single incident in the onward march of Rome toward a set purpose. Continuing, the speaker said. "The rising generation must be trained, and when text-books that tell the train are driven out of our schools, it is time we introduced them on our public platforms."

The applause that followed this deciaration, the reporter remarks, made the Temple shake for nearly a minute, breaking forth again and again.

There is one thing somewhat curious in regard to the recent onslaught alluded to above, it seems to us, and not exactly consistent withal, namely: While characterizing the Catholics as illiberal, and therefore dangerous in their proceedings, this identical Protestant clergyman at the same time cautioned his hearers against countenancing the Spiritualists and Liberalists of the present day !

#### Petitions in Rebuttal.

Indications not being wanting that even at this early day the Massachusetts Allopaths and their allies are joining forces to make a strong effort the coming autumn to obtain the passage, by the next Legislature, of a doctors' protective law similar in its nature and provisions to those which already disgrace the statute books of thirty States of the American Union, we are informed that, as a measure of counter-action, printed petitions will be placed at headquarters at the Lake Pleasant. Onset Bay and Cape Cod Camp-grounds, to which all visitors (male or female) who are believers in medical freedom and who are residents of this State, are requested to attach their signatures in solemn protest against any such high-handed sacrifice of the rights of the common people for the benefit of a titled class in this republican community.

We trust these petitions will receive the attention of every friend of "free medicine and patients' rights" in the Bay State, and that each will see to it that his (or her) signature is appended to these definite and well-defined protests against medical usurpation.

It will be well for the voters in Massachusetts who desire to preserve inviolate such privileges as they now have, to watch the men nominated as candidates for the fall election, and throw their ballots for no man who is in favor of abridging the right of individual conscience as exercised by his constituents in the choosing of remedial assistance when disease afflicts themselves or families.

1997 In point of fact, religion can amount to nothing unless it is itself a reality. If it is less ant growth that is being cultivated at the same than this, it is more profession and faith, or in time. As weeds are, therefore, not to be mis- other words pretence and superstition. I'rof. taken for perfect plents, so negative goodness is Drummond, of Edinburg, not long ago came raised, shall be appropriated to the support of not to be mistaken for positive virtue. Virtue over to this country with others to investigate any sectarian school. Resolve that neither the possesses an emphasis and carries with it the the religious systems of American colleges, and sense of power. No power-no good; with in the course of an address made by him to an power-the possibility of evil. Therefore pow- assemblage of Yale students he remarked to sufficient to afford every child growing up in er is essential; butit must be controlled and them that religion is founded on facts. In very school education, unmixed with sectarian, pa- They testify that the world is growing. All siders," as he termed them, are the brightest undeveloped, misplaced things are weeds. We and wittiest men in the colleges. He said they refuse to identify themselves with "us"-as-The important point is, not that there shall suming that "us" comprised all there is of religion-because they see all the little weaknesses of Christianity. A young man, said he, should be religious as a young man, not as an and untrammeled, and the right to worship it is not wise to lie awake fretting over the old woman. He would allow no interference with amusements, and welcomed the cricket viduals is, whether on the whole and in the and foot-ball players to the ranks. A dozen or more of the society to which he belonged had minute attempt to kill our little faults eats up gone into the slums of Edinburg to live and work among the poor and wretched, and they are the manly and strong men of the university. 10 We understand that G. F. Whitney, M. D., and W. S. Rowley, Occult Telegrapher, are free from ourselves. As fludibras neatly of Cleveland, O., will visit Onset the present season, thus giving the Eastern people an opwhich they are inclined by damning those for portunity to consult with the unseen forcesthrough a new and wonderful use of electricity. become perfect, which is not likely to be in The telegraphic instrument, it is said, is operour day, if the majority crop is good we must ated entirely independent of human agency, expressing intelligence of a very high order on all subjects of the greatest interest to humanschool shall be controlled by the State, and must find out whether it has had a chance. If ity-especially those of a moral, religious and

#### JULY 14, 1888.

## ALL SORTS OF PARAGRAPHS.

OUR NATIONAL GAME. BY H. C. DODGN. In Sis Parts-Part I. The time has come when one and all Play sick to see a game of ball.

THE BALL-

## Though other games may be unfair, This one is always (?) "on the square. THE SQUARE-

" The people of this country should be very grateful to Claiborn Duff, of Breathitt, Ky.," declares the Courier-Journal, "for the discovery that sorghum seed, heretofore almost worthless, makes a flour superior to buckwheat for batter bread. We have tried this flour, and would advise all others to do so.'

Risewhere will be found notice of the grand awakening of revolutionary enthusiasm in our boyhood's nome, the old town of Amesbury. We are sorry to be obliged to state that bigotry and self-importance were also resurrected on that day in some quarters, to the atter disgust of sensible people in the place. As one nstance, the police seemed to be selzed with a burning desire to show their authority-one of " the force ' ordering a fine bugle-player, who chose on the 8d to perform on his instrument out-of doors, for the delecation of several respectable citizens, to stop playng. The player replied that as a law-abiding citizen he would do so, if such was the provision of the statnte, but did not believe his action contrary to lawneither did any of the respectable witnesses present. Mr. Currier, the Manager of the Opera House, told the musician he could go in front of his establishment and play as long as he pleased. But the man declined under the circumstances. Another case of a truly wonderful character took place on the 4th, when an old Italian, well-known in town as a quiet, inoffensive man, was arrested for selling peanuts, " haled into court," and fined \$6 and some odd cents ! When remonstrated with, it is alleged the startling ruling was made that peanuts, being a FOREIGN (?) commodity, were contraband!

#### JUST THE SAME AS A MAN.

To the Editor of the Boston Globe:

Will you kindly inform me can a woman become a citizen of the United States? C. R. A woman can be naturalized same as a man. I think, from examination of United States Statutes, that in those States where woman suffrage prevails they can vote for presidential electors; they can for Governor and Mayor in those States. PEOPLE'S LAWYER.

The New York World avers that the bustle is said to be on its last legs : that the flat has gone out from the White House; that Mrs. Cleveland's decision is to rule "flat "! There'll be some kicking first, Jo Cose thinks.

It has been calculated by Professor Rogers of Washington, that the dynamic power of a single pound of good seam coal is equivalent to a man's work for one day, three tons for twenty years, and one square mile of a seam of coal only four feet thick will represent the labor of a million men for twenty years

The Delaware peach crop is said to be immensefrom 10,000,000 to 12,000,000 baskets. The problem is, how this upprecedented harvest is to be marketed.

General Sheridan has arrived at his destination without detriment-that is to say. in as good condition as could have been expected under the circumstances. Now that he is in this healthy northern latitude, it is to be hoped he will soon become convaeacent.

Yowling cats, barking dogs, grunting hogs and carping critics, all belong to the same genus-the only difference existing between them being that the lastnamed use two legs, while the others travel upon four; but the bark of the critic and the bark of the dog, however, sound pretty much alike, and do about an equal amount of execution.

If a rich man, dying, bestows his wealth upon some church, or for the endowment of some theological seminary, or to send the gospel to the heathen, he is a noble philanthropist; but if, being a Spiritualist, he bequeaths his property for the promotion of the cause of Spiritualism, he is insane! No matter how level-headed he may be upon all other subjects, his heirs immediately set about the task of proving him non compos mentis in the matter of disposing of his own; and judicial owls upon the bench and before the bar blink stupid assent to the proposition. It will not always be thus.—Golden Gate.

communication. This was the machinery with which our public school system was to be broken down.

This work of substituting the parochial for the public school is now fairly begun. Of course such a school is intended to be sectarian and ecclesiastical in the narrowest sense. It is nothing to the point that the Romish Church styles itself the universal church, since no church on earth can rightfully set up such a claim, and therefore, in spite of its conceded age and extent, it is only a sect like all the rest. Following close upon the parochial school movement comes the next step of ecclesiastical authority, taken right here in Boston, which is the removal to another department of an old and honored teacher of history in the English High School by the school committee, a majority of whom are Roman Catholics, on the charge of having taught from a history placed in his hands for that purpose by an intelligent school committee as a text-book. This history contained a brief synopsis of the traffic in Indulgences which was notoriously carried on in the sixteenth century, and which, as all readers of history well enough know, led to the Protestant Reformation with Martin Luther at its head and its hero. The sales of these indulgences supplied for a time the chief part of the funds needed for the erection of St. Peter's great church at Rome.

It is not specially to our present purpose to comment on the gross abuse of which these sales were made the pretext, and against which was effectually directed the wave of revolt historically known by the name of Protestantism, It is sufficient to refer to it as a fact whose studied suppression in any true historical course furnishes all the proof needed of a pure sectarian spirit and intent. A church claiming to be universal assuredly may not thus refuse to acknowledge and accept universal truth. except at the manifest risk of becoming partisan in the place of universal.

This episode in the Romish plan here in Boston has amounted to an event, whose public importance is so wide as to have not only provoked plain and positive speaking from the pulpit and press, but has called forth a public meeting the present week of the foremost citizens, naturally including many clergymen, and brought out much matter of a condemnatory nature. It is inevitable that any thorough discussion of this subject must compel all consistent opposers of the pretensions of the Romish Church to abandon their last plea for everything like sectarian instruction in the public schools and advocate an unsectarian system of instruction, pure and simple.

For ourselves, we would not meet this issue after the manner of the Protestant clergy, who still mistakenly persist in adhering to Bible teachings in the schools. If the parents of children are really so strenuous for that as they would have us think, they will not omit to impart all needed instruction of that kind at home, and not leave a matter of such importance wholly to paid teachers of both sexes. There is where the Protestant interest in the schools makes its fatal mistake. It needs to schools which treated of the early persecutions

State nor nation, nor both combined, shall support institutions of learning other than those gan or atheistical tenets."

of State against ecclesiastical education. As Rev. Mr. Mills said in a recent pulpit discourse God as we will. The parochial schools were not established at the desire of the Roman Catholic laity, but rose up at the behest of priest, bishop and pope located on foreign soil. Their very existence is evidence of an enemy to civil liberty, and they make a mighty engine of politics, for those that are educated in them are brought under the suppression of a power located on the Tiber.... We should bring such atmospheric pressure upon the Roman Catholic laity that they will rebel against papal interference. Under the hat of every American citizen there is a sovereign, and no American sovereign should be under the dictation of anything but American law."

And he thus tersely stated the situation: 'The American school system is that the that our children shall be trained for a true school shall be under the control of the Church, and the object shall be, not to make loyal citistand for Protestant as against Catholic education, but for State as against ecclesiastical education. The public schools should be mainpalladium of our liberty and patriotism. Every American patriot should pay tribute to this school system, just as he has before resisted

dismemberment of the Union." In a carefully prepared discourse on the same subject, Rev. Mr. Moxom recently preached to a very large audience in Tremont Temple, in Boston, laying down the preliminary proposition that the State and Church are distinct. organizations under our written constitution. The Roman Catholic Church, he said, acknowledges supernatural and earthly allegiance to a foreign power which is opposed to civil liberties. That power, by the use and distribution of indulgences. may absolve a man or a people for crimes against the State, and the Pope recognizes or refuses to recognize any government. according to its harmony with his will. History shows that whole peoples can be freed from civil obligations by papal indulgences. Therefore it is a political force and agency. He believed it was time to call a halt when the Catholic Church assumes to be a censor of our educational implements. Under a ruling like that already made in the Boston case in favor of Catholicism, the Congregationalist could protest against the use of books in the public

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the land the opportunity of a good common guided. Weeds are inevitable in everything. many instances, he told his hearers, "out-The true position to take and maintain is that shall never be rid of them here or hereafter.

not spring up and glow a single weed, but that. in North Church, Newburyport, Mass.: "We in spite of the weeds, the fields shall produce must have non-sectarianism in education, free good, healthy, positive crops. If they do this, weeds. The great question with us all as indilong run our days are fruitful of good. A too both the courage and the time that should be given to matters o' larger import. We must look a long while tc find a perfect person, and then we shall not find him. Many of us are addicted to picking out faults in others that we hits them off, they compound for the sins to which they have no mind. But until people try to be content.

Before we condemn the life of another we we find a life drooping and dying, to which we scientific nature. citizenship. The theory of Rome is that the might be the very sun, dew and air that are needed for its bloom and fruitage, it is as if that life were put into our hands, and we are zens, but loyal subjects of Rome. I do not to answer for it. And finally, after we have done our best, we are to keep still and trust, waiting patiently for the issue. We lack faith in nature, that is, in God. In the great causes tained by the State, and should be made the in which we are interested, our planting, our tending, all that we can do are needed; but God cares as much as we do. Quoting again the words of Mr. Savage: "The natural growth the encroachment of a foreign power or the of the world takes along with it our pet reform, and if we do not allow ourselves to be blinded by haste we shall see that God and ourselves are, indeed, not working in vain," if in certain years some of our crops fail, let us try to be content if only a part of them come to perfect ripeness. If we have to leave some of our work unfinished, let us try to remember that God knows how to finish it through other hands.

#### The Berry Sisters

Are at the Onset Bay Grove, and will com mence their regular sittings on the 15th of the present month; they will be held, during the season, as usual, at the Berry Cottage, opposite the Temple building.

Dr. H. B. Storer will have for sale the best spiritual literature at Sunapee Lake Camp-Meeting, (N. H.) and will act as agent for the BANNER OF LIGHT, which will be on sale during the four-weeks' meeting.

Dr. Stansbury, of San Francisco, called at this office recently, en route for Onset Bay, where himself and wife will pass the season.

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THE PILGRIMS IN CHICAGO. - A. R. Orvis writes us that after six weeks' successful ministrations on the Pacific Coast, and while on their way homeward to the Eastern Camp-Meetings, Mrs. R. S. Lillie, inspirational speaker, Mr. Edgar W. Emerson, seer and test medium, assisted by Mr. J. T. Lillie, composer and vocalist, will hold two public meetings and séances at the Princess Opera House, 558 West Madison street, Chicago, Ill., on Sunday, July 15th, at 3 and (:45 р. м.

197 The London Society for Psychical Research in the last number of its "Proceedings," in a notice of the Seybert Commission's Preliminary Report, remarks, referring to Spiritualists : "This little book should have a powerful effect on them." Thank you! That is precisely what it has had-a most "powerful effect on them," but the effect is not of a kind the S. for P. R. evidently anticipated when it gave its wise and solemn advice !

BT THE BANNER received a pleasant call recently from John Lamont, Esq., a prominent Spiritualist of Liverpool, Eng., who is on his first visit to America, and who bore a letter of introduction and earnest friendly recommendation from Mrs. Emma Hardinge-Britten, of Manchester. He had just reached Boston from Onset Bay Camp-Ground, and expressed himself as much pleased with his experiences thus far.

pr. J. M. Peebles delivered a speech of the "Prohibition" order at the temperance celebration held July 4th in Bridgeton, N. J.

Avoid an angry man for awhile-a malicious man foreyer.

BURDETTE PAYS HIS RESPECTS TO THE CLOWN : Dear century plant, I love thy bismuthed face. Thy peaked bat, and grotesque painted smiles, dear old lokes that, with a tender grace, Thy dear old jokes that, with a tender grace, Make plaintive music for thy antic wiles; I love thy squailing songs, roared out of tune. Thy bearded old conundrums, bald and blind, The mellow beauty of the afternoon That years untoid through all thy wit hath shined. тh

Friend of my childhood, thou art never old ; He hath no heart who says thy jokes are stale: Warm is the soul that loves the jest thrice told, And dear the friend who loves the twice told tale. What though the title page tells all the rest, Must all our mirth be shiny with veneer? Are not the oldest songs of all the best? Are not the oldest friends of all most dear?

What then? The little ones are pleased with thee, And in their childish plaudits, sweet and clear, And the tell childs a plaulits, sweet success, The old dead laughter of my boyhood's gles, Called back again to life, I seem to hear. I laugh, with echoes of old laughter blent, To think how new and bright thy lokes were then : So every circus day I seek thy tent, And shout to hear thy "Here we are again 1"

During the heated term eat good, nutritious foodbut partake of it sparingly; drink no marble-dust soda, but spring water instead ; visit the seashore as often as convenient ; get plenty of sleep, and you will keep vigorous and energetic.

lowa must be a pretty good State to live in ; no State debt. a school fund of \$14,000,000, and the smallest rate of illiteracy of any State in the country.

A life-size marble bust of Garibaldi, the Italian patriot, with a marble pedestal about four feet high, has been received at Washington and placed in the hall of the upper lobby of the Senate. It was presented by American citizens of Italian birth.

When you hear a man say he "would a'ttell a lie for the World." it is safe to bet he is n't on the staff of that paper, says Texas Siftings. "Right you are every time," is the response of "the people" everywhere.

A non est penny—A lost one.—Tid Bits. A good scent might repair the loss.—Saratoga Eagle.

FLORICULTURAL SOMERSAULTS .- The Record hav. ing been severally-on its own declaration-a "Rose Geranium" and a "daffodil," has now evidently become "trumpet flower." Inspired no doubt by the couplet : If he blow not his own horn, by whom shall the horn of that man be blown?" it bravely set the following paragraph in italics at the head of its editorial columns for July 3d: Did any one experience an unwonted sense of mental vacuity during the 4th?

"To morrow is the Glorious Fourth. There will be no Record. There will be a great many other things to entertain and instruct Amoricans, young and old. Thursday The Record will resume its duty in that resnect.'

A Swiss engineer named Ritter wants the city of Paris to adopt his plan for obtaining an "inexhaustthe" supply of water from the Lake of Neufchatel, witzerland, three hundred and twelve miles away. The cost is given at about \$60,000,000.

Old Griggs-"Jack, you young rascal i why did n't you chop that wood? I'm going to thrash you within an inch of your ilfe." Jack-"Hold on a minute, father. Don't you think it's better to settle differences peacefully than to strike?"-Judge.

The Tweifth Annual Congress of the American Secular Union is called to meet in Pittsburgh, Pa., October 5th.

[AN AWFUL THREAT.]—"Vat," said the collector for a little German band to a citizen who sat in his front window, "You no git noddings for dot moosic?" "Not a cent i" replied the citizen, with hopeless emphasis. "Den ve blay some more, dat's all i" threatened the collector, so the citizen hastily gave up a quarter.—The Epoch.

- Andrews

## JULY 14, 1888,

## "Come What Will, I Will Share the Fate of My Country !"--- Bartlett.



STATUE OF GOV. JOSIAH BARTLETT. Unveiled at Amesbury, Mass., July 4th, 1888.

As announced in previous issues of THE BANNER, preparations have been for some time making in Amesbury, his birthplace, to pay a tribute of merited honor to Josiah Bartlett, one of the foremost among the revolutionary fathers, and one whose distinguished services shed an equal glory upon Massachusetts, his native State, New Hampshire, his adopted home, and the whole confederated Union.

native State, New Hampshire, his adopted home, and the whole confederated Union. This recognition has taken the form of a statue, \* the generous glift to the town of Amesbury and State of Massachusetts, of Jacob R. Huntington, the pioneer of the carriage business which has made this place so famous. Mr. Huntington has amassed a fortune with his own hands and brain, and, with a loyaity and pa-triotism which have always characterized him, deter-mined some time ago to in some way establish in his home some fitting testimonial of his affection—finally deciding to furnish the young and old of his contem-poraries and posterity a memorial of, and an incentive to, patriotism, in the shape in which it can now be seen on the triangle which bears the donor's name— at the junction of Main, School and Sparhawk streets. The statue was made by Karl Gerhardt, (who is the maker of a very excellent statue of Gen. Grant), from a painting of Barliett executed by Trumbull, and the only portrait of him extant. It is eight feet six inches in height, and made of government bronze. It stands on a pedestal of polished Quincy granite, the founda-tion of which is set several feet deep, and surrounded by granite curbing. The whole work extends about twenty-one feet above the level of the square. The figure represents the subject attired in a long, loosely fitting coat, with rufiles at the cuffa, and knee-breeches. The feit hand is represented as holding the Decinra-tion of Independence, and the right hand as holding the quili pen with which the name of Bartlett was made limerctal upon that incomparable roll of honor. The entire execution of the work is excellent.



JACOB R. HUNTINGTON, DONOR OF THE STATUE. On the spot where now stands the Old Ladies' Home, Josiah Bartlett was born in 1729. Self-educated, in lonely poverty, he, without the assistance of college or academy, at the age of seventeen, began the study

# BANNER OF LIGHT.

# treated by the daily press that we give them but casual mention here. The weather was delightful, the at-tendance very large, and from many portions of the country, the procession was fine in appearance, and all things passed off harmoniously, and to the mental profit of every one present. Among the other digni-taries His Excellency, Charles H. Bawyer, Governor, and members of his staff, officially represented the State of New Hampshire. At 1:30 the President of the day, Hon. E. M. Boyn-ton, called the assembly at the grand stand on Hum-tington Houare to order, and delivered an address of welcome. We celebrate to-day, he said, the one hundred and tweith anniversary of independence, but not for this alone do we honor Hartlett. One hun dred years ago, on June 21st, 1783, his personal influ-ence turned the scale and secured the adoption by New Hampshire—the ninth State, necessary to save the Constitution of the United States. Movements of Mediums & Lecturers.

CNotices under this liveding must reach this office by Monday's mail to insure insertion the same week, ]

Sunday, July 1st, Mrs. H. B. Lake closed a very successed for estate and successful to the Abany Spiritual Boolety, her resignations of approval. During meeting with hearty expressions of approval. During July she may be addressed in Gare of the BANNEB OF LIGHT office.

Madgar W. Emerson is engaged at Onset Bay Camp from July 20:h to July 31st; SunApee Lake Camp from August 34 to August 13th; Cassadaga Camp from August 15:h to August 27th.

Bugonic Beste has secured the same location at On-set Bay which she occupied last season-the "W. F. Nye," or "Boulevard Cottage."

Nye," or "Bouleward Ootugied laws Beauda-the" W. F. Nye," or "Bouleward Ootuge." Mrs. Julia A. Spaulding's address is 44 Front street, Wordester, Mass. Societies wishing the services of A. E. Tisdale for Sept. 2d, 16th, 23d and 30th, also for the first two Bun-days in October, may address him at Merrick, Mass. J. Frank Baxter, on Sunday, July 16th, will lecture forencon and afternoon in Holton's Fart, on Wachusett Lake Shore; on Sunday, July 22d, at Parkland Camp-Meeting, Pa.; and on Sunday, July 20th, in Hanson. Sundays, Aug. 5th, 12th, 19th and 20th, are his dates for his closing lectures at Mantua Station. O., Cassadaga Lake Camp Meeting, N. Y., Niantie Camp-Meeting, Conn., and Lake Pleasant Camp-Meeting, respectively. The successful labors of J. Madison Allen—covering three months in Peoria, 111.—are now closed. His ad-dress will be St. Louis, Mo., for a short time, (at 1217 Washington Avenue,) after which he will be at the camps in Iowa and Michigan. In the autumn he re-turns to Peoria.

Bishop A. Beals closed his engagement in Hartford, Ct. Sunday, July 8th ; he speaks in New York at Co-lumbia Hall, for the People's Spiritual Meeting, on the 15th. Will be at Onset Bay Camp the last Satur-day and Sunday of July, and at Queen City Park, Aug. 28th. Will speak at Paterson, N. J., the month of September.

Mrs. Mary F. Lovering, a member of the Spiritual Temple Society, left Boston, July 6th, en route for the Teachers' Convention in San Francisco.

A fact not generally known, but which THE BANNER has inculcated for many years, that several writers not Spiritualists have just learned and are recommending, is this: "Take a sponge bath, followed by skillful massage, [laying on of hands.] It will relieve the worst attack of disordered nerves.'

Why, we have at this office for sale a biography of the celebrated Dr. J. R. Newton, who cured many years ago hundreds of people solely by the process described above. The healing mediums, similar to Dr. N., who practice to day in our midst, are healing more patients than the "regular" M. D.s., and that is the reason why the latter want to suppress the forme by law!

The notorious T. Warren (Lincoln Mansfieldslal) is now on the war-path, and himself and his "mediums"-so his circular sets forth-are exceed ingly desirous for the scalps of professional exposers of Spiritualism, whose challenges, the document avers, will be accepted on sight and instanter. His latest appearance-" a religious illustrated lecture of spirit power"-was in Amesbury. Spiritualists and nquirers can do themselves and the community no better service than by rigidly staying away from his exhibitions-on whichever side of the fence they may appen to claim to be given 1

"Our Young Folks' Reading Circle" is the name of new organization, formed for the purpose of promothag good reading among the boys and girls of our land from eight to sixteen years of age. It is officered by a Board of Directors, including William H. Rideing, of the Youth's Companion; Mrs. Mary A. Livermore, Frances E. Willard, Rev. Lyman Abbott, editor of the Christian Union, and others. The central office is managed by Mr. S. R. Winchell, at 106-108 Wabash Avenue, Chicago, to whom inquiries should be sent for information and terms of termbership.

Annie Lord Chamberlain writes from Mattapan that she would like her patrons to be as patient as possible, since she is answering their letters as rapidly as health and circumstances will permit.

Spiritualist Camp-Meetings for 1888. The season of out-of-door gatherings on the part of the believers in the New Dispensation is drawing nigh; and the reader will find, by reference to the subjoined, a partial list of the localities and time of session where such convocations are to be held.

#### BATES OF ADVEBTISING.

Mach line in Agaie (ype, iwenty could for the first and every insertion on the fifth or sighth page, and fifteen could for each subsequent in-scriber on the seventh page. Special Netices forty could per line, Minion, each insertion. Hasiness Cards thirty could per line, Agaie, each insertion. Hasiness Cards thirty could per line, Agaie, each insertion. Notices in the editorial columns, large type, leaded matter, fifty ceals per line. Payments in all cases in advance.

AP Advertisements to be renewed at continued rates must be left at our office before 19 M. on Saturday, a week in advance of the date where-on they are to appear.

47 Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in get

occupied by the cal will be one-half price in em-cess of the regular rates. Electrotypes of pure type matter will not be accepted. The publishers reserve the right to reject any and all electrotypes.

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

## SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed as usual for the summer Glenora, Yates Co., N. Y. Jy7 13w\*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. 13w\* Jy7

H. A. Hersey, No. 3 Bigg Market, 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. Morse.

To Foreign Subscribers 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.

### ADVERTISEMENTS

New England Spiritualists' Camp-Meeting Association.

FIFTEENTH ANNUAL CONVOCATION,

AT LAKE PLEASANT,

Montaguo, Mass.,

On the Hoosac Tunnel Route,

Aug. 1st to Sept. 3d, 1888.

W 1714 speaking on Sundays July 22d and 20th. Ableet Speakers on the Spiritualistic Platform. Thebeat Public Test Mediums. Instrumental Music by the Famed Worcester Cadet Band, which will be in attendance from July 21st to Sept.

Vocal Music, Entertainments, Social Dances, Boating, ie, Best of Hotel and Café accommodations, Low Excursion rates from all points. For Circulars, address

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J. MILTON YOUNG, Clerk, Lake Pleasant, Mass.

# CAUTION!

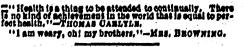
SPIRITUALISTS who desire to support Mediums, Camp-Meetings and Speakers, and who intend to visit **ONSET BAY** 

This season, are cautioned to buy their excursion lickets for "ONSET." Thes v. s. and 4:05 r. s. trains from Bos-ton are the most rapid express trains. Sundays, at 8:16, from Boston. For

#### COMFORT, SPEED AND SAFETY,

BAY

Buy "ONSET" tickets, and thereby avoid the dust and annoyances of horses, and reach the Grove in advance of any other way. You will also help to support the meetings and NAVE MONEY



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TIRED! TIRED! TIRDI

Is the voiceless cry going up from the world's busy workers to-day. Weariness, which is not a passing sensation but an abiding consciousness, is a direct warning that body and mind have been too long subjected to the overstrain of our present mode of life. Our ancestors may have been stout and strong, but wa manifestly suffer from faults of organization, neurishment or vital stimulation. The attention of thinking people and seekers after truth is therefore invited to a new Curative System, embracing scientific Magnetic Remedies which will restore the harmony and balance of the great nerve centres, and thus virtually renew the springs of life and action.

This practice—the Magnetic Heilend System—has been introduced in this country by DR. EDITH HALE with remarkable success. Its principles are new. It marks the advance of the age in curing serious chronic maladies : Indigestion, Obesity, Nervous Prostration, Liver and Kidney Disorders, Diseases of Women, Heart Difficulties, Paralysis, Scrofula and Cancer, without recourse to drugs, which are poisons in their essential nature.

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received will be answered with as little delay as is consistent with careful consideration of each case.

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M v26

# PATRIOT, SCHOLAR, STATESMAN,

A Delegate to the Continental Congress, A Signer of the Declaration of Independence,

A Member of the Convention which Ratified The Constitution of the United States,

Chief Justice, President and First Governor of New Hampshire,

than for Private Virtues.

and Dedicated to his Countrymen

JOSTAR BARTLETT. BORN AT AMESBURY, MASSACHUSETTS, 1729. DIED AT KINGSTON, NUW HAMPSHIRE, 1795.

With Stark at Bennington,

Not more lliustrious for Public Service

This Monument Erected July 4, 1868,

ploj shall reign in man." Prayer followed by Rev. A. C. White of Amesbury, after which Prof. J. P. Marshall, of Tufts College, read the Declaration of Independence. The statue of Jostah Bartlett was then unveiled by John Seuveur Poyen, a grandson of the donor of the statue, and a lineal descendant or the historic Bartlett, the un-veiling being accompanied by a salute by Battery C and music by Chaoller's Band of Portland, Me. The following is the text of the inscription on the memo-rial, which is to tell to coming time the reason of its erection:

# At the close of his eloquent remarks Mr. Boynton rose to the true, spiritual height of the occasion when "PERHAPS FROM HIS HOME BEYOND THE CLOUDS "'PERHAPS FROM HIS HOME BEYOND THE CLOUDS BARTLETT AND HIS GLORIOUS ASBOCIATES OF THE REVOLUTION MAY BE PRIMITTED TO NGLOUS PRESENCE WITH U.S. TO WELCOME US AT THIS HALLOW BUD SPOT ULSTRATED. WE HSTEIN, HIS LESSONS HIS LIFE IL-LOSTRATED. We HSTEIN, HIS CHEAT HIS DATA WILL BAY HOLD AND AND THE SERVICE AND GOOD ON JUDEN HIS IO LONEY SHOHONG SIN THE GRANT HIS LOST SHAH RESOUND from earth to heaven, PEACE AND GOOD WILL HAYK COME TO MEN, AND THE NEW HEAVENS AND THE NEW EARTH SHIALL BE COMPLETE. WE ARE yet in the first century of our constitutional liberty the twillight of man's Independence, yet the rays of morning rild our mountain heights of freedom. Its moontide spien-dor, who can tell I What uncounted millions shah rejoice in the sum of American Hiberty when all clouds have passed away! Forty centuries of Light and Hiberty will shine rom this statue of Joshah Hartlett. Speak, patriotte lips, and tell us of those centuries to come ! What inventions, what brightening glories shall the ages yet reveal, when the pilgrings from all millions through the put spur-ted with tears of gratitude ! Then Tree ballots, free presses free schools, free put the same inder some shall complete the circuit of the earth, and (the) Christ [princi-pile] shall reight on man." Prayer followed by Rev. A. C. White of Amesbury. 'PERHAPS FROM HIS HOME BEYOND THE CLOUDS

HON. E. MOODY BOYNTON.

President of the Day.

he said :

rial, which i erection : ~

or academy, at the age of seventeen, began the study of medicine with an Amesbury physician, establish-ing himself at Kingston, N. H., after entering prac-tice. As an instance of his native fearlessness in the promulgation of what he considered the right, it is re-corded that while in Kingston, in 1752, he was laid low with a fever which nearly ended his career of promise, and his desire for cooling drinks so overcame his precepts that he partook freely of cider; where-upon he immediately began to get well. This inci-dent, coming right home to him, brought him to see that pure air and cooling beverages were essential to that pure air and cooling beverages were essential to the successful treatment of fevers, and it was then that more enlightened methods of dealing with these diseases began to prevail. Two years later he intro-duced Peruvian bark as a cure for common and ma-lignant throat diseases, having first experimented with it upon one of his own children.



#### JOSIAH BARTLETT.

<text><text><text><text><text>

year of her age." The exercises at the unveiling have been so fully

\* For the use of the pictorial representation of this statue, also the other portraits contained in our sketch, we are in-

debted to the joint enterprise and editorial courtesy of the Boston Dawy Globs, to whose management our thanks are hereby returned,-ED. B. OF L. A Citizen of Amesbury.

The President then introduced J. R. Huntington, Esq., donor of the statue, who presented it to the Commonwealth in a few well chosen words. The statue was accepted on behalf of the Commonwealth of Massachusetts by Lleutenant Governor J. Q. A. Brackett, in an appropriate address; Hon. Robert T. Davis, of Fall River, delivered the oration; and Prof. J. W. Churchill, of Andover, brought the exercises of the unveiling to a close by reciting with splendid ef-fect the following poem, written for this occasion by John Greenleaf Whitter: The President then introduced J. R. Huntington

ONE OF THE SIGNERS. BY JOHN GREENLEAF WHITTIES.

BY JOHN GREENLEAF WHITTER. (In memory of Gov, Josiah Bartlett, a signer of the great declaration; read simultaneously on the unveiling of his statue at his birthplace, Amesbury, Mass., and at the cele-bration of the national Independence at Roseland Park, Woodstock, Conu., July 4th, 188.; Oh; storied vale of Merrimac! Rejoice through all thy shade and shine, And, from his century's sleep, call back A brave and honored son of thine !

Unveil his effigy between The living and the dead to-day; The fathers of the Old Thirteen Shall witness bear, as spirits may!

Unseen, unheard, his gray competers, The shades of Lee and Jefferson ; Wise Franklin, reverend with his years, And Carroll, lord of Carroliton !

Re thine henceforth a pride of place Beyond thy namesake's over sea. Where scarce a stone is left to trace 'The holy house of Amesbury.\*

A prouder memory lingers round The birthplace of thy true man kere, Than that which hands the roluge found By Arthur's mythic Guinevere.

The plain deal table where he sat And signed a nation's title deed, is dearer now to fame than that Which bore the scroll of Runnymede.

Long as, on Freedom's natal morn, Shall ring the Independence bells, Thy children's children yet unborn Shall hear the tale his image tells.

In that great hour of destiny Which tried the souls of sturdlest stock; Who know the end alone must be A free land or a traitor's block;

Amildst those picked and chosen men, Than his, who here first drew his breath, No firmer fingers held the pen That wrote for iberty or death.

Not for hearths and homes alone, But for the world, the deed was dene; On all the winds their thought has flown, Through all the circuit of the sun.

We trace its flight by broken chains, By songs of grateful labor still; To-day, in all her holy faues, it rings the bells of freed Brazil i

Oh : hills that watched his boyhood's home,
 Oh : earth and air that nursed him, give,
 In this memorial semblance, room
 To him who shall its bronze outlive !

And thou, oh ! Land he loved, rejoice That. In the countless years to come, Whonever freedom meeds a voice These sculptured lips shall not be dumb !

\*Amesbury, Almsbury or Ambresbury, famous in Dru-dical, Arthurian and Christian tradition, is supposed by antiquarians to have derived its name from its vicinity to the 'Anointed Stones' of the great temple of Stonehenge. One of the first of sucient England's great Abbeys was erected in Amesbury.

A. S. Hayward, magnetic physician, of Boston, will visit watering-places in the vicinity of Boston; also other localities during the summer season, and may attend several of the spiritualistic camp-meetings. He will continue his practice as usual, as per advertisement on page seven of the BANNER OF LIGHT.

Miss O. W. Knox has located at 31 East Springfield street, Boston, where she will be pleased to see her friends.

PROF, HENRY KIDDLE has a storling discourse on our first page. Read It.

such convocations are to be held. ONSET BAY, MASS. The Twelfth Annual Camp-Meeting at this place commences its assions July 15th, to close Ang. 12th. Express trains from Boston, 9 A.M., 4:05 P.M., on Old Colony R. L.: Sundays sel5 from Boston. LAKE PLRASAST, MASS.—The Fifteenth Annual Con-vocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasant. Montagine, Mass., ton the Hoosae Tunnel route) Aug. 18t to Sept. 3d, inclu-sive, The regular session will be preceded with speaking and musical exercises July 22d and 20h. Trains "54," 100, "545" and "44," will stop at the Lake when there are passengers to leave, or when signalled to take passen-gers. The above trains, "54" and "100," is ave Boston at 6.30 A. M. and 3:65 P. M., The trains No. "45" and "44" is ave Lake Pleasant at 6:40 A. M. and 2:16 P. M. CAFE, Con CAMP-MERTING. Open Grove, Harwich CAPE, COD CAMP-MERTING Ocean Growth Harwich Port, Mass., from July 15th to 29th inclusive.

ONSET VICKSBURG, MICH. - The Flfth Annual Camp-Meeting will be need in Fraser's Grove July 11th to Aug. 13th. PARKLAND, PA.- Meetings begin June 39th, and close sopt, 5th. **B**UY Exertsion Tickets for East Wareham, and take the Onset Short Line Horse Raitway for Onset Bay, and save money. Horse cars connect with every train. Check baggage for East Wareham.

Sept. 5th. LOOKOUT MOUNTAIN, TENN. - The Fifth Annual Meet-ing will be held at this place (near Chattanooga) during the entire month of July. SUNATEE LARK, N. H. - The sessions of the Eleventh Annual Meeting commence July 20th, to close Aug. 20th, QUEEN CITY PARK, VT. - Meeting commences Aug. 21st and continues to Sept. 16th, inclusive.

HASLETT PARK, MICH. Meeting commences July 26th and continues five Sundays. VERONA PARK, ME, --Meeting opens Aug. 12th and ends Aug. 27th.

Aug. 2(1). CASSADAGA LAKE, N. Y.—The Ninth Annual Meeting commences July 21st and closes Aug. 2(1). MISSISSIPPI VALLEY SPRINITCALIST ASSOCIATION.— The Sixth Annual Catop-Meeting will commence at Mount Piensant Park, Clinton, Ia., Sunday, July 20th, 'o continue five works.

NIANTIC, CT. - Meeting commences July 8th; closes Sept. 9th.

Horsford's Acid Phosphate. If you are nervous, and cannot sleep, try it.

#### Special Notice.

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

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For Sale at this Office: THE TWO WORLDE: A journal devoted to Spiritualism, Occuit Science, Ethics, Religion and Reform, Published workly at Manchester, England, Single copy, 5 cents, HALL'S JOURNAL OF HEALTH, A Progressive Family Health Magazino, Published monthly in New York, Sin-gle copy, 10 cents, BUCHANAN'S JOURNAL OF MAN, Monthly, Published at Boston, Single coples, 10 cents, THE SOUL, Monthly, Published in Boston, Single copy, 10 cents, THE SOUL, Monthly, Published in Boston, Single copy, 10 cents, THE KOUL, Monthly, Published weekly in San Francisco, Cal. Single coply, 10 cents, THE BIZARUE, NOTES AND QUERIER, with Answors in all Departments of Literature, Monthly, Single copy, 10 cents,

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copy, 15 cents. MENTAL HEALING. A Monthly Magazine. Published In Boston, Mass. Single copies 10 cents.

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ISM IS TRUE. The two systems carefully compared, Price to cents, possinged cent. WHAT IS RIGHT? Shows how we can tell right from wrong, and that no man can do this from the Bbbe. Price to cents, postage teent. BE THYSELF. A Discourse on Selfhood. Price

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Delivered in Berkeley Hall, Boston, Sunday Morning, May 6th, 1883, in Answer to the Recent Attack on Modern Spiritualism by Rev. T. De Witt Talmage, D. D., of Brooklyn. Also Excerpts from a Letter by "Eleanor Kirk." The above have been published by COLBY & RICH in our-page tract form, and should be extensively circulated, Price by mail, 5 copies 5 cents; 15 do., 10c, ; 30 do., 15c, ELSIE AINSLIE,

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# Messuge Depurtment.

Are The Messages published in this liepartment indicate that mirits carry with them the characteristics of their earth-file to that beyond-whether for good or aviit that those who pass from the earthy sphere in an undersloped itsets, eventually progress to higher conditions. We say the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or hor rea-son. All express as much of truth as they perceive-no more.

All express as much the state of the measure of the measure of the spirit-fields will verify them by in-terming us of the fact for publication. Applied the fact for publication. The Banwan must not be addressed to the modiums in any case. Lawis B. Wilson, Underman.

#### The Free-Circle Moetings

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

#### QUESTIONS ANSWERED, THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

#### Report of Public Séance held May 15th, 1888. Spirit Invocation.

your questions. Mr. Chairman.

your questions, Mr. Chairman. QUES.—As the Fisheries Treaty is agitating the public mind just now, pro and con., the author of this question wishes to know from a spiritual standpoint, if spirit intelligences are interested in the suject, what they think of the treaty, from the higher life standpoint? The vital point is, should it be accepted or rejected? ANS.—There is as much of a diversity of opinion upon this subject in the spirit-world as there is on earth. There are spirits closely united to friends on earth interested in the public welfare, and certain of these spirits are anxious the treaty upon the fishery question

public welfare, and certain of these spirits are anxions the treaty upon the fishery question should be strictly maintained; while there are other spirits, who claim to be intelligent and philanthropic in character, who are not so cer-tain that it would be wise for this treaty to be strictly followed according to the letter. There-fore, one can only give an individual opinion

upon it. It is a question that will eventually outwork taelf here in your nation, one that will so vi-tally appeal to the interests of individuals, as well as communities, as to call for close attention, and we have no doubt that in time it will be adjusted according to the most pressing de-mands of the people at large.

mands of the people at large. We do not care to give our individual opinion upon this subject, because it concerns no one but ourselves; yet rest assured that whatever congrues the vital interests of the greatest number of the barran race is that which shall not only call protection but also vital indicates from the spiritual world, and will receive these influences to such an extent as to assist it in developing to the grandest result. But this is a work of time. Men must learn by experience on both the spirit and the mortal side of life. and as discipline is thus brought to them they will learn how to regulate their conduct, not only individually, but for the benefit of communities.

Q.-[By W. C. Ralphs, Cocoa, Fla.] While sitting for the development of independent slate-writing a bright light has appeared upon the slate, varying in size and brilliancy at dif-ferent times. Will you please inform what its appearance probably indicates?

Appearance probably indicates? A.—The presence of this electric light, spoken of by your correspondent, undoubtedly indicates the presence of spiritual intelli-gences who are seeking to concentrate their

spiritual thought and gower, these earnest workers of the higher life will find more open avanues and grander opportunities for express-ing that which they have to give through exter-nal life; but for the ten years that are now opening before use we do not expect so much of this, because we perceive signs of friction and of turned, as thought a collicitor will be one take in the place in the minds of mankind. Indeed, it seems to us that there is to be an awakening of the new and a degreesion of the old, are withy-ing of the inderstand life in the because of regoeration, so to speak, goes on, may use to black to the spiritual life in the thought because of the confusion and friction about the may not be, able to express his, though the may not be, able to express his, though the may not be, able to express his, though the may not be, able to express his, though the may not be, able to express his, though the may not be, able to express his, though the may not be, able to express his, though the may not be canfue to this world a that are selil beyond the new world the element of this spiritual world a beyond the new and a degrander effort in the time to come. Through the granter effort in the time to come. though the denore than a benefit for him and his kind, because it tends toward the cleansing of the attmay come into communication, with prove thought and grander effort in the time to come. Q.—In St. John, ju; 24. It asys: "Godi as 1 window mand influences that ball will the difference to a big the spiritual world a difference though the and the disoration of higher though the disoration will mean some. though the disoration of higher thought and grander effort in the time to come. Q.—In St. John, ju; 24. It asys: "Godi as 1 wisdom and influences that able provide the disoration of higher thought and grander effort in the time to come. Q.—In St. John, ju; 24. It asys: "Godi as 1 wisdom and influences that able provide the disoration of higher thought and grander effort in the time to come. Q.—In St. John, j thing more than a benefit for him and his kind, because it tends toward the cleansing of the atmosphere and the elaboration of higher thought and grander effort in the time to come. Q.—In St. John, iv: 24, it says: "God is a spirit: and they that worship him must wor-ship him in spirit and in truth." If such is the case, will the coming ages be inclined to make Spiritualism the leading belief, and creeds of a various nature now existing become extinct? A.—We believe thoroughly not only in pro-gress, but in the laws of evolution. Indeed, we cannot see that progress can exist without the operations of the law of evolution, and this is applicable in the religious department of hu-man life, just as surely as it is in the physical

Report of Public Seance held May 15th, 1888.<br/>Spirit Invocation.gress, but in the laws of evolution. Indeed, we<br/>indeed, we<br/>is an if the invocation is a spirit of Truth, we<br/>operations of the law of evolution, and this is<br/>applicable in the religious department of hu-<br/>manifested through the dewy lips of the law of the law of evolution, and this is<br/>applicable in the religious department of hu-<br/>manifested through the dewy lips of the laws of a evolution, and this is<br/>applicable in the religious department of hu-<br/>manifes, just as surely as it is in the physical<br/>domain."God is a spirit, and they that worship him<br/>to the germs newer and diviner being. We<br/>realize that thou dost seen abroad throughout the<br/>universe that which is for the best, that which doth<br/>not destroy save for the purpose of rebuilding and re-<br/>mewing; therefore, our Father, we praise thee for<br/>storms and tempests, for clouds and darkness even<br/>fown wisdom, doing all things well.We<br/>we alize that the great activities of the uni-<br/>ly, since the highest type of existence in any<br/>to and as we know nothing beyond intelligence we<br/>the feel that within intelligence are contained<br/>ing force of all activity and of all being, must we<br/>to recognize that this great, moving, control-<br/>ting power is spirit, then shall we begin to put<br/>truth and knowledge from beyond. May our heater<br/>for ward in sympathy of spirit, seeking to do thy will<br/>and to learn of the e and thy augel children according<br/>to our needs. Amen.We<br/>we are also the further and that we are also spirit, and as we come<br/>to recognize that that we are also spirit, apart of the co<br/>to recognize that that we are also spirit, and if the creeds,<br/>dogmas and sects of the present time and of<br/>the creeds, and each of the further? While we are to<br/>boliged and even ready to admit that the va-<br/>to recognize that that we are also spirit,

obliged and even ready to admit that the va-rious creeds and dogmas of ecolesiasticism are rious creeds and dogmas of ecclesiasticism are of the earth earthy, belonging to the material life of man, yet we must also allow that each of them contains an element of truth, which is the spirit vivifying the outer structure, the material semblance, and giving it life. But what of this spirit of truth which may be found even within the dryest dogma, the most confining creed? It is an outgrowth of that internal life of man which demands something for its sustenance, which cries for recognition, and which will not be put down. It has in-fused itself into those creeds and dogmas be-cause human opinion is crystallized as excause human opinion is orystallized as ex-pressed in external life. This spirit of truth, because of the ignorant bigotry and supersti-tion of the ages, has been obliged to confine it-self, and permit itself to be crowded upon by self, and permit itself to be crowded upon by these elements, which belong to those degrad-ing conditions of the human mind; but as ig-norance disappears in the light of knowledge these elements of superstition and error must of necessity disintegrate and fall away, leaving the vital spark of truth, however feeble and small it may have been, which illumined them, to take its place in the world and shine forth unclouded into the hearts of humanity. We believe that Spiritualism is to be the re-ligion of the religious thought of the future:

We believe that Spiritualism is to be the re-ligion of the religious thought of the future: not altogether in its present aspect as under-stood to-day, becamo Spiritualism is but dimly comprehended by even those who seem to know most concerning it. Its mission, its power, its life and its activities have not been properly investigated nor understood. It is far-reaching in its scope, and has enough vitality to take every so-called religion, seet and even dogma, dispossess it of that which is faise and misguid-ing, and leave only that which is strong, bril-liant and true. Spiritualism is to be the re-ligion of humanity, no doubt since the purpose

gressive spirits who have ascended far beyond the earthly condition, may receive lessons of wisdom and influences that shall uplift and guide those other spirits in their search for light. All who have the gift of mediumship and who desire to be useful to their kind may believe that they will come under such minis-tration and power from beyond as to be able to send forth uplifting influences to their kind in whatever department of human life they

in whatsoever department of human life they may be found. Q.—Is there an organized effort in spheres contiguous to earth to disturb scances, and by apparent falsities and imposition to projudice

man life, just as surely as it is in the physical apparent falsities and imposition to prejudice the public mind against the manifestations of "God is a spirit, and they that worship him must worship him in spirit and in truth." We know of nothing that exists higher than spirit. We realize that the great activities of the uni-we realize that the great activities of the uni-trutter to the spirit? You ask; yes, most certain-who are attracted only to those on earth. such spirits are attracted only to those on earth who are themselves undeveloped in the higher moral faculties, and whose lives present an open avenue for their approach. We know of no extended organization among degraded spirits for the purpose of working confusion in the scances of earth among those who are in-vestigating spirit communion for the purpose of degraded of decrying Spiritualism, or bringing reproach upon the name of mediumship. We do know very well that such a claim has been made by certain spirits, and also by certain individuals ou earth who do not understand these laws; but we firmly believe the claim to be a false

but we firmly believe the claim to be a false and misleading one. There are thousands, ay, millions of spirits, who are interested in the dissemination of truth and the promulgation of knowledge throughout the world, and these spirits are doing their utmost in sending forth an influence to collighten mankind. Very many of these in-telligences frequent the séance-rooms of honest mediums, and patiently, but quietly, labor for the accomplishment of their ends. There are constantly going forth over this land, indeed, all over the globe, relays of spirit influences bearing messages of consolation and uplifting powers to bless mankind. It is also true that, in certain quarters within the last few years, in certain quarters within the last few years, there has seemed to be much of confusion conceraing Spiritualism and the development of mediumship. In many circle-rooms there have been what seemed to be evidences of fraud and

been what seemed to be evidences of fraud and gross imposition, and yet there are many who claim that this is the work of the spirits. We do not deny, as we have said, that there are special spirits who will not hesitate in as-sisting a mortal in perpetrating a fraud, if the opportunity is given them. Those who will quietly laugh at the thought that they have outwitted or decaying others evid in the spirit outwitted or deceived others exist in the spirit-world as well as here, and, for malicious or other motives, they may come in contact with other motives, they may come in contact with certain mediums, and make use of their sensi-tive organisms for just such unboly work as this. But there is a reason for this, and we must look for 10 in the very seamer from, among the medium, her associates, and those who ap-proach her in order to learn of spirit-return. We are not to lay the blame upon organiza-tions in spirit-life, for there is no such estab-lishment in that other world. By-and-bye, when men come to look upon

By-and-bye, when men come to look upon Spiritualism as a spiritual thing, then will they in its accurace accuraces have not been properly in its scope, and has enough vitality to take every so-called religion, sect and even dogma, dispossess it of that which is faise and misguid-ting, and leave only that which is stong, bril-tilant and true. Spiritualism is to be the re-ligion of humanity, no doubt, since the purpose of Spiritualism is to elevate humanity, to lift it inded, not so much to do this, perhaps, as to call up from the depths of human life those ele-ments of divine goodness; igive them a stimulus, to send forth their power and express themselves in active service. If Spiritualism is to do this it must come to de-stroy that which is contains error, but only

## THROUGH THE TRANCE MEDIUMSHIP OF Mrs. B. F. Smith.

Report of Public Séance held April 20th, 1888. Cornelius Robinson.

**Cornelius Robinson.** My name, when dwelling in the mortal, was Cornelius Robinson, and my home was in Leo-minster, Mass. I have tried many times to speak in these meetings, but I have failed to send out my words to the dear ones left yet in the mortal. How often I have heard them re-mark that if one comes to earth why does not another? It is true, all are permitted to come, but all are not able to manifest. I have not only stepped into your hall many times, but have also visited other halls where meetings have been held, hoping to be able to announce my name. I am happy, for that will be the my name. I am happy, for that will be the first question asked by the loved ones here. Mother is with me, and also Sarah. I would

ask them to come into communication with me privately, the dear ones that are left, but I know full well I ask in vain, yet I understood a part of spirit-return, for I looked forward to the coming of the good paper more than for my food.

I am satisfied with the home I have, and do not wish to return to stay, but have a strong desire to come into communication with the loved ones yet left in the mortal.

#### Annie Greives.

I have asked permission to send a few words to the dear ones yet left on earth. You may place my name as Annie Greives, of Haverhill, Mass. I know Richard hopes I may sometime give him a long, long letter. I will do the best I can, Richard, for I know you are looking for a few words from me each time the paper comes. I know you have often thought: "Why, Annie, can you not give out a few words?" Oh I how sweet to know only a thin veil is between us; thinner than a silken lace is the veil that closes you from us, Richard, and when there is an opportunity, grasp it al-ways, that I may converse with you privately, for I do enjoy such a meeting more than I do to come into a hall. I have found you in meet-ings, and you have often wondered in your own I have asked permission to send a few words to come into a hall. I have found you in meet-ings, and you have often wondered in your own spirit why Annie could not just give her name through some of the instruments that have been made use of. We understand a great deal more than it is possible for you in the mortal to know, although as I have often said to you, dear husband, I am but one step from you. Not a day nor an hour in the day passes but I come to you. Sometimes it is but a mo-ment, at other times there are attractions stronger that hold me to you.

ment, at other times there are attractions stronger that hold me to you. Richard, learn all you oan, for this life is but a shadow; ours is the real when you cross the portal called "death," which there is none, only transition, or change from the mortal to the immortal. I often have wished that Louis would converse with me; you will feel hap-pler if he would. But, dear husband, if you knew how much happiness it gives me to hold a few moments' conversation with you I know you would be paid for the trouble taken in communing with me. Your father and mother stand by my side, and ask me to remember them to you, dear

and ask me to remember them to you, dear Richard, and as soon as they are able they will give a message to you, especially James, your father.

Winchester Recet.You may place my name as Winchester Reed,<br/>from Keene, N. H. I have tried many times to<br/>come in rapport with the loved ones, but have<br/>not been able to send a message, as I have<br/>wished to. I was not a stranger to spirit-re-<br/>turn; I understood and enjoyed a great deal of<br/>it. It is not all in understanding, but in com-<br/>muning with the dear ones who have crossed<br/>the beautiful river. Hew true I only the river<br/>that runs between us—a group this side, and a<br/>muning with the dear ones almost clasp handsYou were so have<br/>away; but oh I mother, you did not a to it<br/>away; but oh I mother, you did not a to it<br/>away; but oh I mother, you did not a to it<br/>away; but oh I mother, you did not a to it<br/>away; but oh I mother, you did not a to it<br/>away; but oh I mother, you did not a to it<br/>the state to send a message, as I have<br/>before were waiting to come into conversation<br/>with you.I is to tall in understanding, but in com-<br/>muning with the dear ones who have crossed<br/>the beautiful river. Hew true I only the river<br/>that runs between us—a group this side, and a<br/>the other—we can almost clasp handsYou were so have<br/>away; but oh I mother, you did not a to it<br/>was the stepping stone for you and father to<br/>here were waiting to come into conversation<br/>with you.It has been many years, Grandma Kimball<br/>says, since they passed away, and never have<br/>they been permitted to commune with the<br/>dear ones until Lily was taken out of the<br/>home. Father, grandfather says that he well<br/>understands how much happier you are by<br/>the to know anything

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Grandmother says that she is with me. Not only one dear one with me, but many that had crossed the river before me. The old dread disease that hung around me so long I am freed from to-day. I am happy. I wish not for one tear to drop for me, but look a little higher and know that we are able to come around you. I have some dear, good friends just across the ferry, in East Boston. They will understand why I call not their names. Dear, good friends, I am happy, but not strong yet, for it is not long, as you reck-on in mortal life, since I passed over.

#### Leonard Coleman.

Leonard Coleman. I suppose soldiers can come as well as others. I went from good old Boston to the war. My name is Leonard Coleman. I left father and mother just over in Chelsea, Mass. I don't want to say much about the way I went out, but I think it is very likely I shall let it out be-fore I get away. I would like John to know this is not all mind-reading, neither is it all fraud, neither are all the people fools. Bigger heads and more brains to day have investigat-ed and found it true. But, thank God, the boys in grey and the boys in blue shake hands together. But I'll stop about Libby Prison folks! folks I

folks! I did n't say where I went out; it makes very little difference. I've got into a good home now, where we're treated like—spirits—and truthfully will 1 say I am glad I did my duty as far as it was pointed out to me. But when taken prisoner, then it seems everything in the form of duty is taken away from you.

form of duty is taken away from you. I am happy in my spirit-home. For the feel-ings of father and mother, I will not dwell on my sufferings before I passed out. Oh I ye mor-tals, how little do you understand how much it cost for liberty! All that are connected in any way with the government, do n't be stingy with the heirs of the soldiers. Let me say to you each one, Be charitable to both sides, for many of the boys in grey were forced into the service against their will. Long before I passed out I had many conversations with the boys in grey, by stealth, and one after another has told me how glad he would have been to be on the other side, but was forced into the ranks. We have now reached a land where no fight-

We have now reached a land where no fight-ing is to bedone. I never regretted that I went, • for I felt in duty bound to go for my country's sake. Stand by the country, and stand by the boys that went so freely for it.

#### Andrew Lyle.

Andrew Lyle, of Barnet, Vt. I would like to say a few words, so they may know that others come to earth as well as the ones that have just spoken. Aleck is here, and mother and Mary. Aleck is all right now; they did n't forget to give him a good body and a good spirit when the exchange was made. I would like to say to each one, as they ask for me in Barnet, that I am not dead, neither have I seen a dead person since I occessed over: more alive to ali intents and purposes than you could be here in the mortal. We just begin to live as we cross the portal called death.

I am satisfied with the home I have to-day. I am all right enough, and able to talk, too. I never found "that place." I do n't think it's best to look after anything you do n't want to find

I am satisfied with the home, and I find now I am satisfied with the home, and I find now that you've got to build your own home, no one will build it for you. You can build it beautiful or miserable. If you don't build it right, you've got to do it after you get there by progression—that is the term we use. No, I would not wish to come back to stay, if they could give me all that's in Vermont. It's a pretty good State to live in, but I am satisfied with the place I have, and feel I can progress on from one state of happiness to another.

#### Lily Kimball.

Lily Kimball. I have been given permission to speak by the spirit guides who stand beside me. I lived in Methuen, Mass. Lily Kimball. I am happy, and grandfather says he thinks it is about time I tried to make myself known, for both grand-fathers are with me. Father and mother, shed not a tear, for your Lily has gone to bloom in heaven, where no aches and palns can find her. Aunt Betxey is with me to-day, and Uncle Francis. Mother, no one enjoys better than I do coming into communication with you when I can do it—which is not always possible. You were so sad when they bore your Lily away; but oh I mother, you did not know then it was the stepping-stone for you and father to know that the dear ones who had passed on

nower upon the slate in question, that to serve as an instrument of communication for them. Undoubtedly these spiritual intelligences are seeking to conserve their magnetic forces and direct them through the organism of the sit-ter, that they may be expended upon the slate for the purpose of tracing thereon such com-munications as they desire.

We should advise the questioner to patiently follow his investigations, to sit quietly at stated intervals, and to allow his spiritual attendants time and opportunity for experi-ment with the forces of his nature, as well as with the various organs of his system, that they may learn how to govern them. It may be that in time there will be received from invisible hands communications of importance to humanity, or it may be that, if these spiritual guides are not able to develop that phase ual guides are not able to develop that phase of mediumship known as slate-writing, they may have the power of unfolding clairvoyance in their subject, which of itself is a grand as well as beautiful phase of mediumship. Q.-A correspondent, who is a firm Spiritual-ist, and has been for many years an active worker in the cause of Spiritualism, inquires

why it is that those engaged in the spiritual work, who have passed on, are scarcely ever heard from?

 $\mathbf{A}_{\cdot}$  — This may be true in public life. Seldom do those spirits who, in the past when inhab iting mortal forms, took an active part in not only the work of Spiritualism, but also were engaged in the various humanitarian move ments of life, return and publicly announce themselves to the world; but such intelligences have by no means withdrawn them-selves and their interests from earth and its inhabitants. Indeed, they exercise a wide and useful influence in connection with this life, sending forth their magnetic forces to assist in building up a new system of humanitarian work as well as of stimulating the people for higher and nobler living. It is not necessary for a spirit who was once

known on earth as a noted character to anknown on earth as a noted character to an-nounce himself through a medium in order to accomplish effective work in connection with mankind. It may be that such a spirit may not find suited to his use a machine just as he desires, and so he hesitates in announcing him-self, preferring that the influence he sends forth, whether it be through one or through a hundred instrumentalities, shall prove by its power and effectiveness the quality of his spirit and the purpose he has in view. Consequently it may be that many such souls spoken of by the questioner are conjointly working in connec-tion with mediumistic persons on earth for use-ful ends—that of uplifting man, of sending forth power and strength to those in need, of bringing enlightenment to the ignorant, and in other ways working to hasten the time when knowledge shall increase over all the earth and truth and justice shall maintain their sway. But these individual spirits do not consider the out-ward, the external personality, as they may have done on earth, and as you are prone to do even now, for they understand that principles are all, and that personality in many respects is naught unless applied and expressed through active principles. Therefore the noted characactive principles. Therefore the noted charac-ters who have labored for humanity in the past are not idle at the present time, but they silent-ly send forth their forces with the aid of such instruments and through such channels as are provided. We concede, however, that at times provided. We concede, however, that at times and in many places even these souls of whom we are speaking find an opportunity of mani-festing their thought and their identity, of im-pressing their spiritual power upon sensitive souls and sending it forth for helpful ends; and again we believe that in the time to come, when human hearts become more receptive to

a distroy that which is equivocal, that which is false, and that which contains error, but only to build up that which is true and abiding, to immortal truth and knowledge.

God is a spirit, and we may indeed worship him in spirit and in truth, since we are a part of his divine nature. The spirit within man may leap forth to recognize and to reach the mini the left bits interlinence and correct spirit in the Infinite Intelligence, and grasping hold of that which is divine, the spirit within man may go forth daily, traversing the ways of space, investigating the laws of the universe, and seeking patiently, yet humbly, to under-stand and to know its God, its Maker, and its Divine Friend.

Q.-[By Peter II. Kent, National Home, Va.] When a person is under the influence of chloroform, ether, or other anasthetic, and is wholly unconscious of a surgical operation on his body, and of all else that transpires about it, does his spirit, or, strictly speaking, he him-self, leave the locality of that body? If so, of what state is he account? what state is he an occupant?

A.—The person whose physical senses are subjected to the action of ether or any other anesthetic, so that apparently he becomes to-tally unconscious of life and its activities for a time, does not of necessity pass from the body. His spirit may only be for a time brought under the subjection of these external muteroco, and overshadowed, so to speak, by them, so that it sinks into a magnetic slumber, during the base on the set of the se which he gathers repose and strength, which will be found useful for the time through which the body must pass in gaining power and recovering from its wounds, or the physical operations that have been made upon if.

In one case this may be so, but in another the spirit of the individual may be so far detached from the frame as to pass out into the spiritual atmosphere, coming in contact with spiritual life and its people, and gaining expe-riences of that other world such as it could not while in full control of its physical organism. It depends very much upon the nature, charac-teristics and surroundings of an individual how this will be. If the spirit that passes out from seeking for light and knowledge, he may, durwith spirits of a high and noble order, who will so stimulate his spiritual nature as to greatly affect his future career on earth, making him known by his good works; but if the individual is not aspirational, if he delights in sensual things, in physical life itself, then even during the time that his body is under the influence of an anæsthetic he may be brought in contact with spirits of a low order, those who are unde-

veloped and who do not care for the higher class of spiritual studies or things.

As we said before, all these conditions depend entirely upon the individual himself, for it is a universal law that like attracts like, and must be so in every department of nature or of being.

Q.-Do those who are active as mediums of communication on earth, between the two worlds, carry with them to spirit-life those peculiar gifts and there exercise them for the

A.— The undue exercise of any form of medi-umship will exhaust the vitality of a medium and bring sorrow and pain to him or to her. Any phase of mediumship that is fully devel-oped, wisely guarded and usefully employed will not exhaust nor in any way inflict sorrow or pain upon its possessor. We speak advised-ly, having given the matter careful observation ly, having given the matter careful observation and consideration. It is true that mediumship in every form and all departments must be In every form and all departments must be exercised in connection with the nervous struc-ture of its subject, and the nerve forces of a medium may be so thoroughly drawn upon as to prostrate the physical system to such a de-gree as to eventually bring about a condition of ill health or of insanity; but this need never be the result if the spiritual bands who have mediums in charge will exercise their thought, their precaution and their guardianching wise their precaution and their guardianship wise-ly, and, at the same time, if the mediums and their mortal associates will also do their part in trying to create conditions that are favor-able to the work of the spirit-world.

A medium who becomes so thoroughly en-grossed in his work as to desire constant employment, as to demand that his spirit-friends shall make use of his organism at all times and in all places, will most certainly use up his rein all places, will most certainly use up his re-serve force, and by and by become prostrated, mentally and physically, because of his action. But if he is content to listen to the voice of the wise and good and to defer to his spirit-guides in the prosecution of his work, he will prob-ably be so led and protected as to be able to exercise a large degree of usefulness through the employment of his mediumship. It is very true that there are spirits so thoughtless or selfish that they will make use of a medium at any time or in any place in or

of a medium at any time or in any place in or-der to communicate with mortals; but such spirits are not wise and are not competent to be the guides and protectors of those human instrumentalities who stand between the earth instrumentalities who stand between the earth and the spirit-world. Hence it is best for a medium to invoke the presence of spirits who are not only loving and tender, but who are wise and have a knowledge of the laws of medi-umship, to ask that they may be surrounded by those influences from above who will afford the very best condition for an extended usefulness to humanity. If this be done, and the medium himself does not become selfish or mercenary, seeking to make use of his glifts for selfish purseeking to make use of his gifts for selfish purposes, he need not fear the encouching mits for senish pur-poses, he need not fear the encouching sources, nor fear to be exercised for the world in such ways and at such times as his wise and loving spirit friends may dictate.

Q.—Are all human beings mediumistic ? A.—Yes; since all are spirits, since medium-ship is but an opening of the spiritual percep-tions to the realities of another life and to higher influences. "But," you will ask, "how can it be that mediumship is only the opening of the spiritual percentions to scenes influ-

can it be that medlumship is only the opening of the spiritual perceptions to scenes, influ-ences and conditions of other worlds and other lives, when some mediums of whom we know seem to be not at all spiritual by nature; but appear to live entirely in the physical do-main of life?" Even so, mediumship is but the quickening of some spiritual perception in-herent in humanity. It may have been touched upon by influences from another life, or the but appear to live entirely in the physical do-benefit of others to communicate with intelli-gences in a world beyond? A.—Mediums are persons whose organs and whose mental powers have been operated upon by unseen influences, and either brought un-der subjection to invisible but potent intelli-gences, or have been operated upon by unseen influences, and either brought un-der subjection to invisible but potent intelli-gences, or have been operated to be but the quickening of the power latent in every individual, belonging to the spiritual fitself. Those who are receptive to spiritual influences while on earth will be receptive to other influ-

I would say to the dear child, learn all you I would say to the dear child, learn all you can. And the grandchildren, I don't forget in the beautiful beyond that I once knew in the mortal, all coming with happy smiles to greet to stay, but to come into communication with the dear ones, and if they do not feel happier I will not press it further. I am happy in my spirit home, and would not exchange it for your mansions here, but we do enjoy coming into communion with the dear ones that are yet left here.

#### Samuel Bemis.

I have promised and am going to make the attempt to speak, with the permission of the guides. My name is Samuel Bemis, from Forksville, La. That is where I went out—not my home—so the dear ones will understand why I give it. I have much to say: In the first place, Jennie, I am not dead. You understand something, but little comparatively, of the reality of this life. I would like to talk with you so much, but I find, dear Jennie, these interviews will not be so frequent as I hoped; but let me say, dear wife, never, never will I get so far away from you but I shall try to make my presence known. [Aside:] Wait a minute, dar-ling, Uncle Samuel will tell them. That child is very earnest for me to say Bemie Ollie is

here. I wish 1 might speak loud enough so they inght all know we are not dead people. Jen-nie, your mother is here to-day, and my father —but can't all speak at once; they wish to send greetings to and to be remembered by all the families on both sides.

families on both sides. Let me ask you one question, dear Jennie: Will you not sit by yourselves, passively, you three, and see what we may be able to give out to you? I know there is harmony among you, and feel that I shall be able to make my presence known through some little sounds. The child and feel that I shall be able to make my prosented known through some little sounds. The child also will be present with us. I would like you, Jennie, to send the letter to Willie after perus-te wourself. I am happy, Jennie. Do n't ing it yourself. I am happy, Jennie. Do n'i trouble about "Jumbo"; he's all right enough trouble about "Jumbo"; he's all right enough, but the person who kept him is not. Do n't trouble; it is better to suffer two wrongs than to do one. Oh! how glad in my soul have I been to know that it was just commencing to live instead of dying. Death / there is none. I have seen no dead people, and, Jennie, your father says he finds it all a great mistake, the belief of the "sleep of the dead." How strange that mortals with good sense could not under-stand that the spirit never went into the grave. Your father tells me he was firm in the belief. Your father tells me he was firm in the belief, but, thank God | he lost it all when he crossed over

I thank you, Mr. Chairman, that I have been able to speak for myself. I have tried four dif-ferent times before. Mortals do not under-stand it is not wholly getting a control, but it is getting permission after we find we can use the organism.

#### William Perkins.

William Perkins. I would like to speak a few words, if I can get power enough, but I partake a little of the sensations I went out with. My home was in Chelsea, Mass.; William Perkins. I was pretty weak when I passed away, but oh I how beau-tiful to know, not to think, that the dear ones hold you in remembrance. And the flowers that were brought were so beautiful I know it showed the kindness of their hearts, and I thank each one. I thank the Lodge of the Order for what they did.

home. Father, grandfather says that he well understands how much happier you are by feeling that we can all come around you, and that if auntie doesn't wish to know anything here, she must commence with the children in the a b c's and learn when she crosses over. Mother, the new-born babe is with us, and Aunt Betsey says she will care for the darling until they come to along it.

A did betsey says ane will care for the darling until they come to claim it. Oh! how glad I am to know there are chan-nels that we can speak through. I have been in this meeting many times, but have not spoken before. Father, grandfather says that when you get the impressions so strong go by them in your business, and you will find it will be much better.

be much better. Dear brother, Genie and Frank, and sister Mabel and Jennie, we send love and greetings to each one. I've not forgotten dear old grand-ma who is with you, mother, for we'll not for-get one of you. I know Jackson will see the latter bacewas I see her back to be the letter, because I see he has the paper, there-fore I am sure he will be able to know Lily has kept her word. He has asked, "Lily, will you try and send a letter sometime?" Getting per-

mission to-day, I have kept my promise. Now, mother, I know you are sad at times for the little darling brother Seymour who was taken away so long ago. He is grown to man-hood, but he knew me when I came to spirit-life, through the visits that he had made in the I would like you, Mr. Chairman, if not too

much trouble, to send this letter to 352 Main street, Lewiston, Me., to Mrs. Jennie A. Will-man, for I know father and mother will get it through some friends. Much obliged to you,

#### SPIBIT MESSAGES

TO BE PUBLISHED NEXT WEEK. April 20. — William Hayward; Dr. Alfred Miller; Josiah Vilson; Timothy Corey; Eunice Robbins; Neille Wheeler; Villard Gale.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) As per dates will appear in due course.

June 23. - Harris Burpee: John Carlisle: Eddle Cook; Georgiana Cooper: Maria Wyman; Luther Turner; Wil-liam Walker; Levi Hayward; Nancy Bolton; Jane Carver; Esther Williams; George Gill; John Garfield; Sarah Cra-gin; John Pierpont.

#### Verification of a Spirit-Message. S. B. NICHOLS.

My attention was called to the communication in the BANNER OF LIGHT of June 23d, signed S. B. NICHOLS. After reading it I could truthfully say that it was characteristic in style and thought, and therefore I feel it right that I should publicly say so in your columns.

Hoping that the more and the more will also acknowledge it, I am, FANNIK P. NICHOLS. Hoping that the friend who silently called it forth

Yours truly, FAN Brooklyn, N. Y., June 20th, 1888.

#### To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachu-setts, Publishers, [here insert the description of the property to be willed) strictly upon trust, that they shall appropriate and expend the same In such way and manner as they shall deem ex-pedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."



the old message came, and was strenuously declared by the host to be rubbish. Home went to bed distressed. It was the first time he had received a false message. He slept badly, and told his host so. Mr. Cheney told him that he would take him to the family vault, and show him that, even had they desired, there was no room to put another coffin on top of this lady's. The two went with the man who kept the vault. He was about to open it, when he turned and said, in a half apologetic tone: ' There was a little room above Mrs. --- 's' (the grey silk lady's) 'coffiu, and I have put the coffin of Mrs. L.'s baby there. Perhaps I ought to have told you. I only did it yesterday.""

"His Excellency N. Aksakoff, Madame Home's uncle, who was not a Spiritualist, had passed away recently, when in April, 1882, came a message: 'He begins to believe that he lives, but he often fears that it is a dream.' Hardly had these words been spelt out when there were heard footsteps, exactly like M. Aksakoff's, in the adjoining room, and the portière was drawn back. Madame flome saw the full form of the spirit as it approached. The raps recommenced: 'It is true, it is true'-and 'There is my shadoy ' (at that instant Madame Home felt something put into her hand), 'the shadow of him who loved you dearly.... Take it; it is I who give it you. You have touched my hand. I have then a hand. I live. God is.' After further messages the wellknown footsteps were heard receding till they faded in the distance. On lighting a candle the 'shadow' was found to be a frained photograph of M. Aksakoff. taken from the adjoining room. He had so alluded to his photograph in life."

The First Independent Club.

To the Editor of the Banner of Light : At a recent business meeting of this organization the Secretary was directed to prepare the following resolutions bearing upon the transition of Dr. Warren S. Stokes:

Whereas, Our worthy brother and esteemed associate, r. Warren S. Stokes, has been suddenly removed from our

Whereas, Our wormy bronne and concerned from our nidat; and Whereas, The loss we have sustained in his decease, and the still heavier loss sustained by those nearest and dearest to him, should be placed upon record; therefore, *Resolved*, That it is only a just tribute to the memory of the departed to say that in regretting his removal from our mildst, we mourn for one will owas in every way worthy of our respect and regard; a true man, filled with honest purpose, a genial friend and a valued member of the First Independent Club. Though now without our sight, we know he is yet with us in thought and impulse, and cogni-zant of our grief: one who from arduous duties could not be always with us, but whose heary interest was stanchly maintained and manifested among his duty associates. *Resolved*, That the sympathy and condences of this or-ganization be extended to the relatives of the ordina and with such brief warning were called upon to bid him an earthly farowell and perform the last Bast rites of burfal. *Resolved*, That a copy of this sincere testimonial of our sympathy and source beforwarded to the relatives of the our have of this ordinal of our sympathy and source beforwarded to the relatives of the started and also published in the BANNER OF LIGHT.

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ARCHDEACON JULIUS, in his Easter sermon as reported in the Ballarat Star of March 27th, gave utterance to some very liberal and rational views, quite in accord with Spiritualism. He drew an analogy between physical and spiritual growth, showing that up to a certain point they ran on parallel lines, and continues, "The analogy, so far, between physical and spiritual life is complete; but here the anal-ogy ends, for while in the case of physical life the body grows mature, and at last decays and dies, in the case of spiritual life the soul grows, develops more and more, is immortal, going on from strength to strength. eternal. views, quite in accord with Spiritualism. group on from strength to strength, eternal, being filled, as it continually progresses, with the fullness of God." This is another evidence of the progress of the religion of Spiritualism, which is impressing all progressive minds and finding its way into many churches.-Harbin-ger of Light, Melbourne. Australia.

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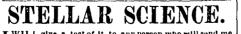
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# Banner of Bight.

#### BOSTON, SATURDAY, JULY 14, 1688,

#### The Spiritualist Camp-Meetings. Onset Bay.

Now is the time when the invincible bad boy makes wry faces over the luss of one or more of his fingers. and the daily papers abound with reports of accidents. The small boy, with a grand flourish that makes one oringe with fear, displays his first toy pistol, while his chung throws torpedoes and fire crackers dangerously near, keeping you on the *qui vive*, and making you heartily glad when the day is over. The Fourth was observed here with old time enthusiasm, and the white-baired man celebrated with the zest of a school-

observed here with old time entituation, and the white-haired man celebrated with the zest of a school-boy. The Onset Business Club, whose object is the ad-vancement of the general interests of Onset, held a meeting July ist, and voted to hire a band for each day and evening from Aug. 12th to Sept. 1st. and to erect swings, and arrange for amusements and attrac-tions during that time. Passed from earthly existence July 2d, at Onset, Sidney Howe, aged sixty-eight years. Mr. Howe was an old Spiritualist who had been identified with Onset Bay Association since its organization. He owned a considerable property here, and leaves no wife or chil-dre to inherit it. A sister aged seventy-three is his only near relative. Three weeks ago Mr. Howe lead the People's Meeting, which he was instrumental in organizing early in the season, for the last time. His funeral was held at the auditorium in the grove Fri-day, July 6th, at 12 o'clock, a large concourse being in attendance. The casket, draped in black, was placed upon the front of the platform, and covered with wreaths of pond-lilies and other flowers by ladies, un-der the direction of Mrs. Wilcox and Mrs. Griffith. Exercises commenced with the solo "Only a Step," by Mr. C. W. Suillvan, assilted by Vrs. Pierce, Mrs. Adams, Mr. Caswell, and Prof. Phelps, Mrs. E. Cassell presiding at the organ, followed by the reading of a poem by Dr. H. B. Storer, of Boston. The song, "Beautiful Life," was finely rendered by Prof. Phelps, after which Dr. Storer delivered a very appropriate address. The body was embalmed, and deposited in East Wareham Cemetery. Camp-meeting commences the 15th. Buy your tick-ets to Onset proper and patronize the steam cars to the grounds, as by so doing you help support the meetings. Mrs. Townsend-Wood speaks in the forenoon, and J. Clegg Wright in the a internoon of the 16th. The Mid-

meetings. Mrs. Townsend-Wood speaks in the forenoon, and J. Clegg Wright in the afternoon of the 15th. The Mid-dieboro' band will be present to discourse choice

music. The single, while be present to discourse choice music. The single, while will be contregational, will be under the leadership of Charles W. Sullivan. Prof. Crane will preside at the organ. Go to Belmont Café for a fish, clam or meat dinner. You will find it neat, palatable and inviting, and the proprietor and his helpmeet courteous and oblights. The relic room and museum is now open for the sea-son.

son. Mrs. Cad well, materializing medium of New York, is spending her first season at Onset, and with most favorable results, as since coming here she has re-gained her voice, having been able to speak only in a whisper for more than a year. This speaks well for the recuperating virtues of Onset. The drinking wa-ter here cannot be excelled, and the pure ozone of the air has a quieting and strengthening effect upon the invalid.

Sunday, July 8th, opened clear and cool, with a strong breeze from the southwest. The cars brought many visitors to the grove. The Lyceum was held in the Temple at 2 o'clock r. M. D. N. Ford, Director. At 4 o'clock the People's Meeting was held in the grove and well attended, Mrs. Eva Cassell presiding. Dr. Lawrence, Dr. Stansbury of San Francisco, Mrs. J. J. Whitney, also of San Francisco, Dr. Brown of Philadelphia, Mr. Bartiett of Chicago, and others spoke, making the meeting a very interesting one. As the regular camp-meeting commences next Sunday, the 15th, the "People's Meetings" will be suspended antil Aug. 19th. The Ancient Order of Hibernians, six hundred in

until Aug. 19th.
The Anotent Order of Hibernians, six hundred in number, visited the grove the 11th.
Dr. Paxson, of Philadelphia, has been given the use of the platform for Tuesday and Friday of this work.
Mrs. M. S. Wood, an old worker in the cause, is the first speaker on the programme for the eamp-meeting. Onset is now wide awake for the season. Even the old wooden pump in front of Association Office has its usual amount of patronage and is doing its work faithfully and well without a remonstrance.
A ferry is to be estalished between Burgess Point and Shell Point, Onset, to connect with the motor cars running from that locality to Onset Station.
The Bay Breeze is the refreshing name of a new paper, containing Onset news and items of interest from all along shore.
David Gerry and family, of Charlestown, and Mrs.
M. H. Cushiman, are at Marcy cottage.
Mrs. David Tucker, of Middleboro'. Is at ker cottage on Prospect Avenue. Mrs. Rebecca Poole and son Louie are at their cottage on West Central Avenue. Louie is engaged to play at Sunapee Lake Camp-Meeting as leader of the orchestra.
Mr. and Mrs. Wm. Page are located corner of Third and West Central Avenues.
S. Bourne's bakery is again open, looking very

and West Central Avenues. S. S. Bourne's bakery is again open, looking very

beat and tempting. Mr. B. M. Lawrence and son are stopping at Wick-ett's Island Home, as is also Mrs. M. E. Williams, of New York. Mrs. Pet Anderson is expected this week. Mrs. M. F. Whitney, formerly of Aquarian Cottage, has taken charge of the Highland House. Mr. and Mrs. John Libby, of Salem, have taken

Mr. William II. Tice, of Brooklyn, and Mrs. Tice have arrived for the summer. Mr. Tice is treasurer. The Worcester Gadet Band received a most cordial greeting upon their arrival on Tusaday evening. Through the kindness of friends in various parts of creation our table is constantly supplied with cheice flowers. Idecently a box dame one hundred and fity miles by mall, arriving in fine condition. Thanks to one and all.

me and all. Mr. and Mrs. M. H. Fletcher of Lowell are at their

one and all. Mr. and Mrs. M. H. Fletcher of Lowell are at their cottage on Lyman street. John White, Esq., of Buffalo, N. Y., was in town during the "Fourth." The photograph rooms of Mr. Frank Crozier, on the Park, will soon be open. President Beals and Mrs. Beals favored us with their presence on Wednesday. Madam Fermont is booked at the hotel. Mrs. Clara A. Field, of Boston, has returned to camp. The secular papers give favorable notices of Mrs. Field's work upon the platform. She has been béfore the public for a series of years. H. A. Buddington, of Springfield, called here on Wednesday, on his way to Onset. The sales of THE BANNER are on the increase. Mr. Dvar M. Fierce, of Greenfeld, a "printer-man," called on us recently. Also Mr. Potter, of the North Adams Express. One writer says: "Night is the time for sleep," We wish we could. Around us all Nature seems calmiy sleeping, and ohl for six hours of the sleep of our boy-hood days. Lake Pleasant, Mass., July 7th, 1888.

bood days. Lake Pleasant, Mass., July 7th, 1888.

#### Temple Heights, Me.

The Maine State Spiritual Temple will hold its Sixth Annual Camp Meeting at Temple Heights, Northport, Me., commencing Saturday, Aug. 11th,

Northport. Me., commencing Saturday, Aug. 11th, 1888, and closing Sunday, Aug. 10th. Its officers are G. H. Rich, President, Thorndike; A. Rigby, Vice President, Oidtown; R. B. Cookson, Becretary, Bangor; F. Otts Gould, Treasurer, Old-town, Me. This grove is situated on the west side of Penob-scot Bay, six miles below Beilast, and about midway between Wesleyan Grove and Saturday Cove. It is delightfully located for camp-meeting purposes, com-bining the delights of forest life and the attractions of the seashore. A wharf, at which large steamers may land, has been added to the other improvements of the grounds. grounds A large number of cottages have been erected upo

the grounds, and several more will be built this year. Tenting space for the meeting can be hired from the Secretary at a merely nominal price. A living spring of water upon the grounds gives an abundance o

Secretary at a merely nominal price. A living spring of water upon the grounds gives an abundance of pure water. The boarding house will be in charge of a compe-tent manager who will furnish board and lodging at the usual prices. Lodgings will also be furnished by many of the cottagers. The rates over the Maine Central Railroad from all points, to Belfast, will be one fare for the round trip. Ask for camp-meeting tickets. At Belfast Mr. A. J. Harriman's express will meet all trains and carry passengers and baggage to the grounds. Parties from Portland, by taking the 6:45 A. M. train on the Maine Central, can arrive in Rockland in time to take the steamer Rockland tor Temple Heights. The steamer Rockland will leave Boston & Bangor 5. S. Co. Wharf, Bangor, dafly, (Sunday excepted) at 6:30 A. M., standard time, for Rockland at 1 P. M., arriving at Bangor at 7 P. M. On her down trip she reaches Temple Heights at 10:50 A. M., and the return trip at 2:20 P. M.

trip at 2:20 P. M. Parties from Boston and vicinity should take the Boston and Bangor steamers. Ask for return ticket to Rockland. At Rockland they should take the Steamer Rockland for Temple Heights, leaving Rock-

Steamer Rockland for Temple Heights, leaving Rock-land at 1 P. M., arriving at Temple Heights at 2:20 P. M.; or they can get a return tlcket to Northport and come down to Temple Heights by team. The speakers for 1888 are: Dr. H. B. Storer, Geo. A. Fuller, M. D., Mrs. Juliette Yeaw, Mrs. Abble Morse, Mrs. J. Wentworth, Mrs. A. P. Brown, Mr. Oscar A. Edgerly. Services will commence at 10 A. M. and 2 P. M. Con-ference and Fact meetings heid daily. Ilme announced

Services will commence at 10 A. M. and 2 P. M. Con-ference and Fact meetings held daily, time announced from the rostrum. Mr. Oscar A. Edgerly, of Onset. Mass., test me-dium, will be present during the entire meetink. Other mediums, both public and private, will be in attendance, and ample opportunities will be given for all to investigate and become assured of the truth of

A cordial invitation is extended to all speakers, me-diums and friends to be present diums and friends to be present. Further information may be obtained by addressing the Secretary, R. B. Cookson, Bangor, Me.

Lookout Mountain Camp-Meeting, Tenn.

The camp opened propitiously on Sunday, July 1st. The audiences were of such numbers as to make the

opening day satisfactory to the Association, but small in contrast to what they should have been on the grand mountain where they met. The music and singing were excellent. The opening address of President Albert was full of feeling and earnestness. All visitors and speakers were made to feel that they were among a social people, and would find many hearts and hands extended to them.
Morning.—The services were opened by an invocation by the guides of Mrs. Cora L. V. Richmond. The regular discourse of the morning was delivered by the guides of Mrs. A. M. Glading.
[A synopsis of this address, together with one of that of Mrs. Richmond, delivered in the alternoon, sent us, but unavoidably omitted this week for want of space, will be given next week.—ED. B. or L.] *Alternoon*.—The guides of Mrs. Cora L. V. Richmond opened the services with an invocation. After the singing of a hymn by the congregation, they aunounced as the subject of their discourse, "Why Does Man Claim Immortality?"
The service at night consisted of an able address by Dr. George A. Fuller, and tests by Dr. H. F. Merrill. The lecture was eloquent and logical, worthy of a full report. The test given by Dr. Merrill are startling and convincing. opening day satisfactory to the Association, but small

#### LIGHT. BANNER OF

noticed there were some thirty tents, beside there were several collages and one hold building. The Bociety that owns the grounds has, through the aid of the flate organization, built a very fair meetings is under some remarkably face fit trees that form a complete shelter from the sun, and remind us that "the groves were God's first temples" " as shrines for humble wor-shipers to hold communion with their Maker." This camp-ground is on the east bank of the Willa-mette Ilver, some twenty miles above the city of Port-land, on a high eminence overlooking the river and surrounding country. A small stream called Rock Creek also winds around the base of the hill on which these grounds are located. Nature has done much to make this place fitting for the purposes for which these grounds are dedicated. Although at present we can-not boast of efforts to be compared with Onset Bay and other camp-grounds East, may we not hops that at no distant day thousands may meet where we now have but a small beginning. There were many mediums on the ground, and some as good as you will find anywhere, among whom I would mention Mrs. Ladd Finnecan of San Francisco, of whom it might be said she has no superiors; Mrs. Bruce of Lebanon, Oregon, a most excellent slate-writing medium; Mrs. Browa, recently from Mich-igan, a good psychometrical reader. There were also many ther local mediunis who bid fair to make their mary other local mediunis who bid fair to make their mark in the world. Thus we send you greetings from the Pacific over to the Atlantic : From ocean to ocean, from shore to shore, the good news of glad tidings, of great joy to all people: "There is no death; the sun goes down To rise upon some fairer shore."

## "There is no death; the sun goes down To rise upon some fairer shore, "

There will be another camp-meeting at New Era, held under the auspices of the State organization, commencing Sept. sth and continuing some two weeks. Portland, Oregon. July 2d, 1888. C. A. REED.

Grove. Meeting in Michigan. To the Editor of the Banner of Light :

Thinking a short sketch of the grove-meeting just closed at Devil's Lake, Mich., might be acceptable, I send the following account. Some four weeks ago I send the following account. Some four weeks ago 1 received a letter from Mr. J. B. Allen, of the Devil's Lake Hotel, asking my coperation in the matter of a meeting, to be held in his grove at that place about the last of June. Arrangements were accordingly made for a three days' meeting, to be held June 20th and 30th, and July 1st. Having so short a time in which to make arrangements, and being unable to in-duce the railroad company to run excursion trains. made it rather uphill work, but it was carried through to a success

made it rather uphill work, but it was carried through to a success. On account of bad weather only one meeting was held on Friday, which was at the hotel in the evening. On Saturday we held two meetings at the grove, and one at the hotel in the evening, at all of which we had a fair attendance. (In Sunday we held two meetings at the grove, will an attendance of about six hundred, which, considering the fact that there were no trains run to the Lake, was good for a first meeting. Some of the friends drove twenty miles or more to attend the meeting, and stald during Saturday and Sunday. We had as speakers Mrs. L. A. Pearsall, of Disco, Mich., and Mr., Paimer, of Deetfield, Mich., assisted by the following mediums: Mrs. A. D. Carroll, clair-voyant and platform tests; Mrs. M. E. Jameson, M. D., clairvoyant and psychometric readings; Mrs. Nettie Mich., and Mrs. Palmer, of Deenfield, Mich., assisted by the following mediums: Mrs. A. D. Carroll, clair-voyant and psychometric readings; Mrs. Nettle M. Ketoham, clairvoyant and tests. Mrs. Ketoham answered mental questions with marked success, Mrs. F. F. Blakely, trance and tests. Mrs. Ketoham answered mental questions with marked success, Mrs. F. F. Blakely, trance and tests. Mrs. Blakely saug finely in Spanish, being, it is claimed, controlled by Madame Zorocco, a Spanish opera singer. These mediums were all from Toledo. Mrs. Margaret Owen, of Lake Pleasant, Mass. was present. We were also favored on Saturday and Sunday with short but good speeches by Mr. W. F. Trimm of Adrian, Mich., and Mrs. B. J. Holg of Morenet. Mich. Never in my experience in attending meetings at Lake Pleasant, Hasister Park, Battle Creek and elsewhere, have I seen such enthusiasm manifested as was shown at this meeting such and phenomenal, is seidom seen. At the close of the afternoon meeting on Sunday, a call was made for those interested in effecting a permanent organization for the purpose of holding a yearily meeting at this grove. Mr. W. F. Trimm, of Adrian, Was they proceeded to organize as follows: President, Mr. B. J. Holg, of Morenet, Mich.; Srcertary, Mr. J. B. Allen, of Devil's Lake, Mich.; Srcertary, Mr. J. B. Allen, of Devil's Lake, Mich.; Srcertary, Mr. J. B. Allen, of Devil's Lake, Mich.; Srcertary, Mr. J. B. Allen, of Devil's Lake, Mich.; Srcertary, Mr. J. B. Allen, of Devil's Lake, Mich.; Srcertary, Mr. J. B. Allen, Minseling to do what terms the association could secure the grove for their meetings, when he replied that as long as he lived and owned the grove, they were welcome to the made at this meet the grove free of charge, will not soon be forgotten by our disposal, going to and returning from the grove free of charge, will not soon be forgotten by our party. Also to Mr. Welde, the partner of Mr. Allen, and the gentlemaniy clerk. Mr. Chave, we would return thanks for their meet one, which we hope

Mr. Baxter in Plymouth County.

To the Editor of the Banner of Light : Again the season has wheeled around, and again Mr. J. Frank Baxter's annual visits to Plymouth County are in order. Ills coming is always looked

Mr. J. Frank Batter's annual visits to Piymouth County are in order. Ilis coming is always looked forward to with pleasure, anticipation and profit. Gaia occasions they are, for from far and near come the people and in crowds to note what this exponent of the Bpiritual Philosophy has to say, to hear him sing, to witness his mediumship and catch the inspi-ration of his magnetic enbusiasm. On Sunday, July 1st, be addressed audiences in West Duxbury, in the morning, by request, relating experiences, with running comment and apt applica-tion, and in the afternoon gave a telling discourse on "The Permanence of Spiritualism." In the even-ing he lectured to a large audience in Kingston, to the delectation and surprise of meny who had heard much of but never had heard the gentleman himself. A seance followed both the afternoon and the evening discourses—that of the afternoon and the evening was hardly short of wonderful. On last Sunday, the 8th inst., Mr. Baxter spoke in the open air to a large gathering in Park Hill Grove, near West Norwell. It was a lovely day, and, omit-ting dusty roads, there was not a single drawback. Prominent people were noted from Hingham, Wey-mouth, Seitnate and Norwell. Under the general topic "The Spiritual Era," Mr. Baxter took timely occasion to speak decidedly plain with reference to the inauguration, growth and influence of Spiritual-ism, notwithstanding contentions, oppositions and in-sults, not to add persecutions. His allusions to al-leged exposures; his showing up of persecutors, as if-ustrated in several instances, notably the press of Philadelphia and New York, and of late the court and jury in the Diss Debar case; his calling attention to the rabid atacks and anjust villifications of certain sensational preachers, all were very ably presented, and, in view of the great and many discussions of late, in this section as elsewhere, the whole lecture was well selected and the seve of many were opened to the true state of things, and they feit, while listen-ing to Mr. Baxter,

flection. In the evening Mr. Edwin Wilder, prominent in Hingham, in very appropriate remarks introduced Mr. Baxter to an andience in Bouth Hingham. The latter upon this occasion spoke upon the value of phenomena in establishing and maintaining beliefs, theories and theologies. He showed how every relig-ion known had sanctioned spirit-phenomena, and all but one-that the Uhinese-had had their origin in the same. The lecture was radical, and in its bear-ing upon theological inconsistencies by many would be considered leonoclastic. Mr. Baxter, however, meets with great favor in this vicinity, notwithstand-ing his outspoken denunciations of what he deems errors in premise, belief, etc., because he is known throughout the section, and all, critics included, know him to be honest. A scance followed this lee-ture, and name after name was given and recognized, and many thiugs in detail, by parties knowing to them, were acknowledged as minutely correct. The hast Sunday of the mouth, 29th, Mr. Baxter will lecture forenoon and afternoon in the low hall at Hanson. This will probably be the last visit to this county this season. His themes as announced are in substance, "The Worth of the Spiritualist Platform," and "Materialization." flection. In the evening Mr. Edwin Wilder, prominent in

#### The Case of Mrs. Dimond.

To the Editor of the Banner of Light :

I delivered the thirty eight dollars, contributed by generous friends through the agency of Colby & Rich, to Mrs. Dimond, as requested, and found the sad case well cared for at the present time.

well cared for at the present time. I called at her old residence, 12 Kendall street. Bos-ton, and found the house closed, and that Mrs. Di-mond had been taken away on a stretcher but a short time before I arrived. I learned that she was carried to the residence of Dr. Rich, 566 Columbus Avenue, which I visited, but the invalid was so nervous and exhausted at the time that Dr. Rich thought it would be unwise for me to see her; therefore I left the money with her, and it will be used for her comfort. A brief review of her present situation, and what has already been done for this unfortunate medium, may not be out of place, as the case has awakened much sympathy for some time past in the ranks of Boston Spiritualists. At the time Mr. Dimond passed on, there was a demand for money to pay his funeral expenses, which amount-3:30-was supplied by the audence at the Boston Spiritual Temple Society at Berkeley Hall. Mrs. Little spoke consoling words at his funeral, and on learning the situation of Mrs. Di-mond, she made many carnest appeals to her heaters I would say in closing, that the manner in which we were calertained by "mine bost" Allen and wite, also his kindness in placing the stamer. Tecumsch, Chief, at our disposal, going to and returning from the grove free of charge, will not soon be lorgotten by our party. Also to Mr. Welch, the partner of Mr. Allen, and the gentlemanity clerk, Mr. Chase, we would return thacks for their endeavors to make our stay with them a pleasant one, which we hope will have many repetitions. W. M. SMITH, 438 Krie street. Toledo, Ohio, July 3d. 1888. Nintite, Ct. The month has opened cool, still its low temparature does not stop the singing of the birds in our fragrant pines. This morning I was awakened by a should ever tire of these sweet songsters, but I had the headache and I did wish he would be quiet; but families, while others have been, opened up, and goue, to return at the opening the 5th. Some have been around the camp and fird about twenty families, while others have been, opened up, and goue, to return at the opening the 5th. Some have been around the camp and fird about twenty families, while others have been, opened up, and goue, to return at the opening the 5th. Some have been around the camp and fird about twenty families, while others have been, opened up, and goue, to return at the opening the 5th. Some have been around the camp and fird about twenty families, while others have been, opened up, and goue, to return at the opening the 5th. Some have been around the camp and fird about twenty families, while others have been, opened up, and goue, to return at the opening the 5th. Some have been for the same dy and fird about twenty firs first and the store part of it ta line of edibles for the campers. Mr. A. Built and daughter, of Willimantic, are here. Mr. A. Built and daughter, of Willimantic, are here.

his mother-this time a Sentinel reporter occupied the executic's chair.

his mother-this time a Senimal reporter occupied the exceptio's chair. The society is under obligations to Mrs. Ida Hourde, of Minneapolis, for vocal music, which she very kindly rendered each session. Professor Lockwood, by request, interspersed the excretises with some fine organ voluntaries. The weather was all that could be desired, and the lovely "Oream City" seemed to smile its benediction upon the efforts of Liberal work-ers. A number of strangers and friends from abroad were in attendance, and altogether the meeting was a fratornal and profitable occasion. The next Conven-tion will convene at Omro some time in September. MHS, W. M. LOCKWOOD.

Ripon, Wisconsin.

Spiritualistic Meetings in Boston.

College Hall, 34 Easex Street.-Bundays, at 10% A. M., 2% and 7% F. M. Eben Cobb, Conductor. Eagle Hall, 010 Washington Street, corner of Sesex.-Bundays, at 2% and 7% F.M.; also Wednesdays at 3 F.M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

Mishawum Hali, City Square, Charlestown.-Medlums' meeting every Sunday at 2% and 7% P.M. Dr. Mark Smith, Chairman.

College Hall, 34 Essex Street .-- The services at College Hall last Sunday were remarkably interat College Hall last Sunday were remarkably inter-esting. Mr. Cobb opened the meeting with remarks on the query. "What is Authority?" The usual talent was present to read psychometrically, and otherwise, and give tests of spirit presence. Mrs. A. E. King, Miss Feabody, Peter McKenzle, Mrs. Forrester, Mrs. Leslie, and others, spoke during the day and evening. The most interesting feature at the services was the speaking by a minister, who prefers to be known as a stranger, who, like the feathered songsters, makes his annual trip from North to South, he preaching in the South in winter, and spending his summers at the North. He was at Onset Bay last year, and spoke at the conferences several times with great accept-ance. He held his audience spelibound with its elo-quence and illustrations of the spiritualistic philoso-phy. He seemed to be under inspiration while he spoke, and no doubt he is assisted by the denizens of the spirit world, whether admitted or not. He is do-ling his work in his own way, but according to the writer's standpoint, he cannot work on the church side and the respect bis talent demands. If he had the manhood to come out boldly, and speak as the spirit giveth utterance, he would soon be a leading light in the new dispensation. Mr. L. L. Whitlock also made appropriate remarks. esting. Mr. Cobb opened the meeting with remarks

## Spiritualist Meetings in New York.

Columbia Hall, 878 6th Avenue, between 40th and 50th Mtreeta, - The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 24 and 74 r. M. Meediums and speakers always present. Frank W. Jones, Conductor. A General Conference will be held Monday evening of each week at 220 West 38th street, at the residence of Mrs. M. C. Morrell.

New York City .- The last meetings until September of the Progressive Spiritualists, at Arcanum ber of the Progressive Spiritualists, at Arcanum Hall, 57 West 25th street, were held Sunday, ist inst. In the evening Henry J. Newton gave a half-hour dis-course. He spoke of the war waged against Spiritu-alism and mediums, and gave a scathing rebuke to all pretenders who imitate the phenomena of our noted mediums by trickery and divers devices, and a warn-ing to societies in several leading cities, held secretly and backed by funds, for the purpose of attempting to bring mediums, *falsely* accused, before the courts, in order to cast odium upon the cause of Spiritual-ism and to bring helpless mediums into disrepute. He thought this class of persecutors would have a bigger job than they bargained for, in even attempt-fug to crush out Spiritualism. Mr. Newton made reference to his offer of any sum from five hundred to five thousand dollars, to any conjurer who would duplicate spirit-manifestations, and stated that it had not been taken by any one of all who boast of their ability to produce the phenom-ena but dare not attempt to do them. Mrs. E. A. Weils and other mediums were present. Tests of spirit-presence were given, and the meeting adjourned. For the summer and fail months I will fill engage-ments at camp-meetings or societies as speaker or platform test medium. Partles desiring my services can adress me at 111 Clinton Place, New York. New York. July 8th, 1888 G. G. W. VAN HORN. Hall, 57 West 25th street, were held Sunday, 1st inst.

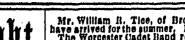
#### Spiritualist Meetings in Brooklyn.

Conservatory Hall, Bedford Avenue, corner Fulton Street.-Services every Sunday at 11 A.M. and

(2) (2) (2) M. Fraternity Rooms, corner Bedford Avenue and Nouth Second Sirect.-Services every Sunday at 75 P.M. Children's Lyceum at 3 P.M. The Spiritual Lit-erary Union meets the first and third Saturday of each month at S P.M.

Johnston Building, Finibush Avenue, corner of Nevins Street.—Brooklyn Progressive Spiritual Confer-enceevery Saturday evening, at \$ o'clock.





Clarence King's cottage on West Central Avenue. Mr. Libby will be one of the special police during camp-

meeting. B. B. Brown, dentist, has rooms at Greenleaf Cottage on South Boulevard. John Lumsdep, of Nashville, Tenn., is at "Old Pan "

Cottage. Mrs. A. Nash has desirable rooms and a small cot-

Cottage.
Mrs. A. Nash has destrable rooms and a small cottage to rent at 30 South Boulevard.
Edward Stanton is running Motor No. 1, and Charles
M. Howes has charge of No. 2, on the 0. B. G. R. R.
The following have registered at Headquarters since
July 4th: Mrs. Helen E. Loveland, East Somerville,
Mass.; Susan A. Low, Mary L. Dodge, Chelsea, Mass.
At Nestlencok Cottage: J. J. Whitney and wife, Ban
Francisco, Cal.; John Lamont, Liverpool, Eng.; Mrs.
C. M. Barnes, Birmingham, Coun.; Chas, M. Howes,
New York City; Mrs. H. C. Cushman, Boston; Dr. D.
J. Stansbury, wife and son, San Francisco, Cal. At
Golden Gate Cottage, West Central Avenue and 6th
street: Dr. A. J. Symes and wife, Cleveland, O.; W. S.
Dean, Warreu, R. I.; Mrs. A. J. Eldridge, Watertown,
Mass. On Pearl Avenue: Sara Williamson, Boston.
At Cedar Cottage, East Boulevard: F. J. Lippitt and
Mrs. Gilbert. At Rolock Cottage, Longwood Avenue:
Mrs. Gibort. At Union Villa: John Lumsden,
Lucette Lumsden, Allce Gennett, Harry, Fred and
Clarence Gennett, May Crawford, Calile French, John,
Horace and Jesse French, all of Nashville, Tenn.
Clara Morris, all of Providence, R. I., E. C.
Bailey, of Boston, at the Ousset Hotel.
GURTE F. HOWE.
Headquarters Office, Onset. July 7th, 1885.

#### Headquarters Office, Onset. July 7th, 1888.

#### Lake Pleasant.

[MR. J. MILTON YOUNG is our authorized agent at Lake Pleasant, and will be pleased to receive subscriptions for the BANNER OF LIGHT. Mr. Young also has a full line of our publications for table at his bookstore. He will conduct the correspondence for THE BANNER from this Camp-diantherite. the correst Meeting.]

Another week has passed into history. In "Festus I read that "we live in deeds, not years," yet not all appreciate the beauty and sublimity of this great truth. Bome people live more in one hour than others in fifty years. It is not a matter of time, but of com-probension and experience. Another illustration of soul development is the fact that one person in travel-ing sees something of interest at every turn of the road, another sees nothing. The one wanders down the dim aisles of the past and anticipates the future; the other exists only in the things of to-day. One dwells in an atmosphere of soul-culture, the other exists only in the material and can get no further. How true it is that there are those "who having eyes see not, and having ears hear not." If " there is a home we each have built," how important that we give our best efforts for the advancement of humanity. That the world at large is growing more liberal, more studious, and more thoughtful, is seen to a marked extent in the character of the audiences which annually convene at this camp-ground. Fif-teen years ago Lake Pleasant was regarded as a cur-osity shop, and a medium was either a witch or a con-stant visitor to graveyards. People came to scoff and to ridicule, and, turning up their noses, proceeded to explode the whole business in one atternoon. (it is further the word the provent is more " Sunday" Sunday in fifty years. It is not a matter of time, but of com

to ridicule, and, turning up their noses, proceeded to explode the whole business in one afternoon. (It takes longer than that now.) The "good" Sunday folks of staid Franklin County of course were shocked and amazed to think that His Satanic Majesty had obtained a foothold by the shore of "Montague Pond." All this has changed. The scoffers now come to pray, and the church no longer antagonizes the spiritual philosophy, but serves it up every Sun-day. Scholars and scientists come here to investi-gate. Lake Pleasant has set many thousand people to thinking, and thought never stops.

#### SPECIAL NOTES.

The opening ou the "Fourth" was a grand success. The Unitarian Society of Greenfield had an outing here on Thursday. A large party were in attendance. Gen. John L. Swift was eloquent as usual. He is a

favorite in this section. The Lake Pleasant Association extends a cordial in vitation to societies to occupy these grounds for plo

The Village Banjo and Guitar Olub of Orange came here on Friday for a stay of a few days. Their fine playing is the admiration of all. Mr. and Mrs. B. Terry, of Los Angeles, Cal., are at the Lake Pleasant Hotel. Mr. Terry is one of the di-

rectors of the Association.

and a life in the second stands and a second

and convincing. The excellent beginning to the camp services au-

gurs well for a month of great interest and suc G. W. K. NOTES FROM ANOTHER CORRESPONDENT.

The only meeting on Monday, the 2d inst., was in the evening, when a conference was held, George W. Kates, Becretary of the Association, presiding. Dr. H. F. Mertill gave many recognized descriptions of spirits, with a number of messages. Mrs. Glading also wrote messages, some of which were very con-vinging. vincing.

Tuesday, the 3d, the guides of Mrs. Richmond. Mrs.

Tuesday, the 3d, the guides of Mrs. Richmond, Mrs. Glading and George A. Fuller answered questions at the morning meeting, following which tests were given by Dr. Merrill. At the evening meeting Mrs. Glading's guides spoke eloquently for two hours and gave psychometric readings. July 4th a grand celebration of the day was had. George W. Kates gave an oration, of which the *Times* said: "We have frequently heard this gitted speaker, but never listened to his words with greater interest than on this occasion. Mr. Kates had had no notice of his appointment to deliver the oration until a very short time before its delivery, and this fact made the interest still more apparent. Mr. Kates held his au-ditors' closeet attention for an hour and a half, and at the close of the address was warmly congratulated at the close of the address was warmly congratulated

at the close of the address was warmly congratulated by his friends." Mrs. Richmond improvised a poem, the theme of which, given by the audience, was, "The Red, White and Blue." The *Times* said that the effect on the peo-ple was electrical," the audience applauding the fair improvisatrice to the echo." Mrs. McCann of New Orleans sang in a charming manner; Geo. A. Fuller delivered an address; Dr. H. F. Mertill gave descriptions of and messenge from sol-

manner; Geo. A. Fuller delivered an address; Dr. H. F. Merrill gave descriptions of and messages from sol-diers killed in battle on the mountain-one, whose name, birthplace, place of enlistment, etc., were recog-nized by a lady from Augusta, Ga. After singing "America." the audience partook of a sumptuous the of July dinner at the hotel. At night a fine pyrotechnic display, after which a dance was engaged in by the young folks till after midnight. Thursday, July 5th, a conference in the morning, a lecture by Mrs. Richmond in the evening; tests at the close of each meeting.

#### Sunapee Lake Camp.

Boston will be largely represented at Sunapee this year. The Independent Club and Eben Cobb's Society at College Hall are to be present by delegates.

The grounds have been much improved by Mr. Blodg-ett, and the sanitary conditions as well. The musical and literary entertainments on Saturday evening will be a great feature this year. Ten profes-sional artists constitute the musical troupe, and the full capacity of the hall will no doubt be tested at each enterteinment. entertainment.

encertainment. Mr. Nelson, mine host of the "Forrest House," is determined to improve upon his success of last year, and please everybody who enjoys comfort and good

food. The best talent will present the philosophy and phe-nomena of Spiritualism at the Sunapee meeting. The Boston and Maine Railroad has issued a band-some fare and time-table of Sunday excursions to Sun-apee Lake from stations on their road. Consult it at

e dépôts. Manchester and Keene people should at once apply Machester and Keene people should at once apply for Sunday excursions from those cities to Sunapee. Nothing like local influence to insure the coöperation of the railroads. Large parties could easily be gotten up at both places. The three steamboats—"Edmund Burke," "Arms-nia White" and "Lady Woodsum"—will carry pas-sengers from Newbury Station to Blodgett's Landing at equal rates.

Several new cottages are in process of building. Several new cottages are in process of building. Parties who desire tents should order them at once of Geo. W. Blodgett, Newbury, N.H.

New Era Camp-Meeting, Portland, Ore. To the Editor of the Banner of Light :

The New Era Camp-Meeting, which closed on the 20th of June, was one of the best meetings ever held in Oregon, and was noted for its harmony and good fellowship. Though the weather was not as pleasant as could be desired, the attendance was over the aver-age of other meetings bitherto held on the grounds; I

the headache and I did wish he would be quiet; but no; he is singing even now at eventide, the same old joyous song of praise to his Creator. I have been around the camp and fird about twenty families, while others have been, opened up, and gone, to return at the opening the 5th. Some have been here quite a while. Mrs. J. D. Eager and Cyrus Welch of New Haven, also Mrs. Lewis, of Groton. Mr. L. H. Burnham, of New Britain, the tower man, as we call him, has been tinning and painting the corners of his one hundred and twenty five feet of tower. He will put into the store part of it a line of edibles for the campers. Mr. A. Bill and daughter, of Willimantic, are here, he being our genial bus driver to and from the cars. Mrs. Dorman, of Willimantie, and her two so ns also, who are ever ready to lend a helping hand in time of

who are ever ready to lend a helping hand in time of need, keep row and sailboats to let. Mr. Frank Wright, of Meriden, has his new cot-

Mr. Frank Wright, of Meriden, has his new cot-tage just completed, and it is quite an ornament to the grounds. Nearly opposite is E. O. Harrington of Bridgeport. Many more have cottages here. E. M. Lynan, of Springheid, will let his this year, and we have one to let, built last season. The restaurant, I hear, is to have the sam- manager it has had the last two years—Herbert Stearns, of Willimantic, with Miss Jennie Mitchell for pastry cook, which makes us feel assured of the best of everything needful for the en-tertainment of visitors and campers in the eating line. It is no use to talk business, science or religion to a hungry, famished individual; first care for his physi-cal wants, then he will be in a condition to listen to the needs of his intuitional, toward the unfoldment the needs of his intuitional, toward the unfoldmen of our highest good, which should be the desire and aim of one and all.

aim of one and all. May the shackles of bigotry and superstition, which bind the soul in sackcloth and ashes, be rent asunder, and we employed, like my song bird the robin, in sing-ing praises to the giver of every good and perfect gift this world affords, both in the rain or in the sunshine. We have on the ground even performer the coronalidation We have on the ground even now one who exemplified these sentiments-Mrs. White, of New London, who these sentiments—Mrs. White, of New London, who, a year ago, I thought to meet no more this side the vall; but though conduct to her bed with consump-tion all winter, she has, by the ald of a magnetic heal-er, been enabled to come to her cottage home by the shore once more in earth-life. She knows she must soon pass on; but die? no, never. She will not stop talking, I tell her; her brain power is clear, and she will only lay aside the worn-out casket, and step into the sunshine of immortal life, in the twinkling of an eye, as it were. "Yes," she says, "I was bound to come to Niantie for the Fourth, if I had to be carried back in a box." and by will power she is here, but for back in a box," and by will power she is here, but for how long in her present frail tenement, I cannot say. MRS, N. H. Fogg.

#### Niantic, Ct., July 2d, 1888.

Etna (Me.) Camp. To the Editor of the Banner of Light :

Our camp-meeting commences Aug. 31st. The outlook for the success of Etna Camp, at Buswell Grove, was never better than for 1888, and a grand meeting is anticipated. OLIVE EMERY. Glenburn, Me., July 7th, 1888.

Cape Cod Camp-Meeting at Harwich.

This is the oldest camp of Spiritualists now in existence. The new grounds on the shore are very pleasant, and the meetings, under direction of Dr. H. B. Storer, will be interesting and profitable as in past years. The excursion fare from Bostou to Harwich and return is \$3,40.

Montreal, Canada .- Geo. Dawson writes: "The platform of the Montreal Association for the Investigation of Spiritualism was occupied on Sunday, July ist, by Frank T. Ripley, of Boston. In the afternoon he discoursed on several subjects handed in by parties in the audience, and in the evening he lectured on "What is Spiritualism?" At the close of the lecture he gave fifteen tests, all of which were fully recognized with the exception of perhaps one or two. Mr. Ripley has been engaged by our Association for the month of July, during which time there is no doubt he will do a good work for Spiritualism in this city. He has already set a good many people thinking, and has made a good impression on all who have had the pleasure of hear-ing him." gation of Spiritualism was occupied on Sunday, July

Saratoga Springs, N. Y .- The society resumed meetings Sunday, July 1st, the Court of Appeals having adjourned. J. Clegg Wright is engaged for Sundays July 22d and 29th. E. J. HULING.

In 1887 the cotton crop of the Southern Btates was estimated at 6,600,000 bales.

her physical condition. The Boston Spiritual Temple Society, through its

The Boston Spiritual Temple Society, through its agent, has delivered to her \$102 at various times. The pathering at the home of Dr. Rich Sunday evening. July 1st, realized \$48,00, and the \$38 00 sent by Colby & Rich from various sources, places the fund at this time -with what Emma J. Nickerson said she should add thereto-at \$88,00; but this sum in sickness, with noth-ing coming in, will go but a hitle way. (The money here mentioned does not include certain sums which visiting friends and others have paid to Mrs. Dimond direct.)

I learn that the owner of the house where Mrs. Di mond resided was kind in allowing her to remain for some time past without paying rent. I also learn that her attending physician has been very kind and atten-

Mer attending physician has been very kind and atten-live to her. Mrs. Dimond to-day is a very sick woman, and but little hopes are entertained (by those knowing her condition) of her recovery to good health. It seems singular that there is no free hospital, or bed in one, where Mrs. Dimond can be placed, and that she must be cared for by comparatively strangers poor-house A. S. HAYWARD. Boston, Mass., July 8th, 1888.

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Meeting of the State Association of Spiritualists at Milwaukee June 22d, 23d and 24th, 1888.

WISCONSIN.

to the Editor of the Banner of Light :

In the absence of our Secretary, Dr. J. C. Phillips, am requested to write a report of our late Convention, which I very cheerfully comply with, believing in a practical demonstration of our willingness to aid in "good works."

In "good works." As but few delegates arrived on the early trains of Friday, the 22d, the meeting was not formally called to order in the morning, the time being devoted to re-ception of delegates and social converse. At 2:30 F. M., the meeting was opened with brief words of wel-come by the President, Prof. W. M. Lookwood of Ripon, followed by a discourse by J. L. Potter of Wo-nowoc. upon "The General Trend of Spiritual Truth." The subject was treated with terse argument, inter-spersed with the quaint wittelism peculiar to the a lecture given through the mediumship of Mrs. A. H. Colby-Luther of Orown Point, Ind., and was an able discourse upon "The Scientific Aspect of Bpiritual-ian".

discourse upon "The Scientific Aspect of Spiritual-ism." Baturday morning, June 23d, a general conference was held. A discussion upon "How Best to Extend the Work of the State Association." was participated in by a goodly number. In the afternoon speaker J. L. Potter again interested the friends, and in the evening Dr. U. D. Thomas of Minneapolis gave an en-tertaining discourse upon "Our Country-its Fride and Shame," prefaced by a fine poem composed by himself for the occasion. Bunday morning, June 24th, Mrs. Luther delivered a radical, intelligent exposition of "The Most Perfect States to Protect their Government." It was the ablest lecture of the course, and the appreciative au-dence in attendance gave frequent expression to their accordance with the thought in hearty applause. It is a rare privilege to listen to such eloquent logic from the lips of a brave woman in defense of princi-ple and truth. Would that our spiritual rostrum might be graced by more such minds. Sunday afternoon the time was divided between J. L. Potter upon "What Shall the End Be?" and Dr. Arnoup, of Chicago, a sort of traveling mission-ary, who desired to present his thought before the Association.

Ary, who desired to present his thought before the Association. The closing lecture was given Sunday evening by Mrs. Luther to a large and attentive audience, after which demonstrations of independent slate-writing were given through the mediumship of Dr. J. E. Mikeswell. He requested that some skeptic sit by his table with him, which request was first compiled with by a stranger, when a message was written on the slates and recognized by O. Severance, of Mikeau-kee, as coming from his little child in spirit-life. An-other was acknowledged by Mr. Van Horn as from

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