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## Original Essays.

"THE SPIRITUALISTS' RELIGION."

BY A. E. NEWTON.

It is singular with what pertinacity the opponents of Spiritualism adhere to and reiterate misapprehensions and misrepresentations as to what Spiritualism really is. This is especially true of sectarian religionists, who appear to feel instinctively that their narrow and illfounded systems of faith are in imminent danger of heing toppled over if the simple truth on this subject were understood and accepted by the popular mind. Hence their persistent endeavor to give Spiritualism a bad name by misstating its real nature and uttering all sorts of calumnies and slanders against its adherents.

The recent calumnious diatribe of Parson Talmage, of Brooklyn, is fresh in the mind of the public. It was evidently a sort of mad-dog outcry intended to frighten away, if possible, the unthinking crowds who hang on the lips of this sensational preacher, from giving any attention to those significant facts of our time. which, while demonstrating the spiritual nature of man, throw a flood of new light upon all religious questions and thus tend to expose the crudities and errors of the popular theology. No doubt this outery was incited by the knowledge that the preacher's own church, as well as the whole community about him, is to some extent becoming "honeycombed" by a conviction of the essential truth of Spiritualism. which conviction must in time produce its enlightening and liberalizing effects.

One notable result of Parson Talmage's illadvised fulmination has been to make public the fact that a prominent elder in his church. and one of its leading supporters-Dr. Harrison Tucker-is, and has been for years, a clairvoyant physician, who, under acknowledged spirit-control, in the trance, diagnoses and prescribes for disease, and has amassed wealth by a successful exercise of this "spiritual gift." In fact, he is, by his own statement, a Spiritualist, in the authorized, dictionary sense of the term, as really as is the writer of this article. Being interviewed on the subject recently by the Brooklyn Eagle, Dr. Tucker frankly gave an account of his trance experiences, extending over a number of years, at first under the control of a spirit-uncle-which experiences were entirely similar to those of thousands of other spirit-mediums; but when directly questioned as to whether he was a Spiritualist, he is reported to have virtually denied it, answering somewhat evasively as follows:

"I do not believe the Spiritualists' religion. The foundation of that is infidelity, and the tendency is downward. But I know that spirits can communicate to mortals, because I have received the communications from my uncle, who mentioned his name on two occasions. What influence it is that dominates me in my trances every day I do not know. It may be the spirit of my uncle. At any rate it is some external and superior intelligence."

Now Webster's Dictionary defines a Spiritualist, in the recent or modern sense of the word. as "one who believes in direct intercourse with departed spirits through the agency of persons called mediums: one who attempts to maintain such intercourse." And Worcester gives an equivalent definition: "A believer in the doctrine that the spirits of the dead hold communication with men." These definitions by our standard lexicographers, it is true, are faulty in using the words "dead" and "departed." since it is plain that if spirits can communicate they must be both alive and present. The more proper term to apply to them is decarnated, or excarnated; i. e., disrobed of flesh. But neither definition says anything about belief in any system of religion as being necessary to constitute a Spiritualist. It is simply belief in (or knowledge of) the fact of spirit-intercourse. This Dr. Tucker positively avows. Why then should he refuse to avow himself a Spiritualist? Dr. Talmage himself has made an equivalent avowal. In a sermon preached in his pulpit some years ago, and reported in the New York Tribune, he said:

"As in war, one part of an army signals to another part, so may we on earth signal joy to those in heaven, and those in heaven signal joy to us on earth."

This signaling is communication—intelligent intercourse. He may mean it only in a very restricted fashion; but if communication exists at all, the principle and its rightfulness are admitted, and Parson Talmage, notwithstanding his sweeping denunciations, is himself a Spiritnalist in the recognized sense.

But Dr. Tucker says he does "not believe in | has been no uncommon thing for this useful | of medicine and sectarian theology must all go. | with their ready explanations; the defamed itualists' religion? Who has ever defined it and skeptical as to spirit-existence or any spirit gence must know this—that Spiritualists have done through their own instrumentality, they no distinctive system of religion. What con- have sometimes spontaneously described spirits stitutes them Spiritualists, as already stated, is who were present, giving convincing proofs to a belief in or knowledge of the simple fact that others, yet on recovering their normal state spirits exist and can communicate. Those who | have ignored and derided the idea of spirit-inagree in believing this one fact may and do also believe in a great variety of religious doctrines not inconsistent with it—some in no religion at all, and others in very little. There is scarcely a creed in Christendom, or heathendom either, aside from bald materialism, which does not admit of belief in spirit existence and at least the possibility of communication. Consequently Spiritualists in the recognized and dictionary sense of the term are to be found among people of almost all creeds, and of no (religious) creed.

But Dr. Tucker proceeds to say: "The foundation of that [the Spiritualists' religion] is infidelity." Who authorized him to make such a definition? and what does it mean? "Infidelity" is non-faith, no-belief. It is mere negation—a denial. How can a mere denial be the "foundation" of a religion? The statement is an absurdity in itself. A religion must be founded on affirmations - positive beliefs. Doubtless the Doctor's real meaning is that many Spiritualists (not all-for he is one himself) are unbelievers in some of the religious doctrines which he as a member of the Talmage church regards as true. Very likely this is so, but that does not justify him in declaring that Spiritualists, as a whole, have a religion whose "foundation is infidelity," and whose "tendency is downward." This is but a sweeping slander, born of sectarian narrowness, and wholly unworthy of a man who claims to have been for years the instrument and mouthpiece of a "superior intelligence.'

It may be true that there are believers in spirit-intercourse who hold to religious or irreligious doctrines that are erroneous and have a degrading tendency; but the same is equally true of believers in astronomy and electric telegraphy, or any other fact in nature-yes, even of believers in the Bible and Christianity. All do not believe alike in all things. Outside of the one point in which all Spiritualists agree, there are wide differences of opinion and of practice; and there is neither intelligence nor honesty in classing all together and denouncing all alike for the alleged errors or follies of some. He who does this stamps himself a narrow-minded, uncharitable bigot and calumniator, whatever his professions may be.

The point I wish to emphasize is that Spirnot necessarily either believers in or deniers of any formulated scheme of religious doctrines. The one fact of which they have become convinced-the fact of spirit-intercourse-may be honestly held along with a great diversity of views on the various questions involved in a system of religion.

At the same time it is true that whoever accepts the one fact of spirit-communion, and wisely avails himself of its privileges, if possessed of an inquiring and truth-loving mind, is quite apt thereby to be started on a course of thought and investigation which is very likely to modify old opinions, to reveal some errors in the teachings of the popular theology, and in time lead to clearer and broader views of human life, duty and destiny-that is, the essentials of religion. But in this investigation no one need to give up a single lots of truth, and if his aspirations are ever upward, as they should be, the tendency can never be downward.

It is further true that if one becomes a Spiritualist in the full meaning of the word-that is, spiritual in thought, perceptions and aspirations-he can hever rest satisfied with any external, formal, or superficial system of religion, but will seek for and recognize the essential, the vital, the truly spiritual in all religions. He may become "infidel" to many popular but crude external notions of religion, but will have the fullest faith in the eternal spiritual verities which underlie all. And this faith ever tends upward.

But human minds vary greatly in both the strength and purity of their aspirations for truth, and in ability to apprehend it and perceive its relations. Hence those who start on the road of progress advance at very different rates of speed, and often on quite divergent lines; while many seem content to remain stationary in some circling eddy of belief, espethizing friends and supplied with abundance of this world's goods. To such, naturally, all

progress seems to be a "tendency downward." The broad-minded and philosophic Spiritualist, therefore, learns to be tolerant toward all who give evidence of being earnest truth-seekers, however wide their differences on religious questions, knowing that all who are struggling upward will eventually arrive at essential truth, by however variant paths. And he learns, too, to be patient with even the wayward, the sinister and the indifferent, confident that the discipline of experience will sooner or later correct their

aberrations and conquer their perversities. Dr. Tucker, it would seem, ceased long ago to grow. Having advanced so far as to become convinced that "spirits can communicate to mortals," (because his uncle did so through his own organism, on two occasions, years ago,) he has stopped there, contented with the theology adopted in his youth, as expounded by Parson cases; but "Othello's occupation" will soon Talmage. Perhaps it was not necessary for the be "gone," in spite of all the pulpit, the press, | shelter; the grand army of grievance-bearers use he was to serve in the world as a trance- and a few subservient courts and plous juries | marches up and flings down its knapsacks full physician, that he should go any further. It can do to save it. The salcons, the old school of complaints at its feet; the accused fly to it | friend.

the Spiritualists' religion." What is the Spir- class of practitioners to be utterly ignorant and Spiritualism is the power that is removing to any general acceptance? The fact is—and it | agency in the matter. Going into unconscious would seem as though a man of Dr. T.'s intelli- | trances, utterly oblivious of what is said or tervention. Dr. Tucker was permitted to go a little further than this, and then stopped. He does not even know what influence it is that dominates him every day, but thinks it may be his uncle !-- showing that his spiritual perceptions have not been opened, but still remain dormant. What more absurd than that he should make his undevelopment a standard by which to measure and judge others? And yet this is but what humanity at large is continually doing in their judgments of truth and of each other.

It is quite probable that some Spiritualists, by ill-considered expressions, have given color to the idea that Spiritualism consists of or embraces a defined system of religion, or of antireligion, as many will have it. Individual Spiritualists of limited attainments are very apt to assume that the conclusions they have personally arrived at on religious questions, as the result of their own thinking and investigation, constitute Spiritualism, or an essential part of it, whether religious or anti-religious in character. And others still are inclined to insist that "what spirits teach is Spiritualism." These are great mistakes. Such individual opinions and spirit-teachings, taken as a whole, it is well known, present great incongruities and irreconcilable contradictions. All cannot be true, or parts of one system of truth. No comprehensive system of religion or philosophy has yet been formulated which commands the assent of all who are called Spiritualists. While every one is at liberty to try his hand at such a formula, yet years are likely to elapse before a satisfactory one shall be produced—as centuries passed before Christianity was elaborated into a congruous system, and even yet no one formula receives the concurrence of the whole Christian world, so-called, or is likely ever to do so.

It behooves all, therefore, while seeking the highest truth, to be modest and tolerant, catholic and just-to abstain from dogmatic assumptions and sweeping condemnations-each striving earnestly and reverently to develop his own powers of rational thought and spiritual perception, and to live from the spirit rather than from the external, as the only sure way

"The Spiritualists' religion," whenever it itualism, in its modern and accepted sense, is shall be formulated, will embrace the essennot a distinctive system of either religion or tial truths of all religions, discarding their irreligion, and that Spiritualists, as such, are orudities and irrationalities. It will be broad, tolerant and charitable. It will have no an tagonism with true science, and will recognize all the facts and needs of man's spiritual nature. Its comenting element will be brotherly love, flowing from the spirit. Its "tendency will be only upward.

## THE M. D & AND D. D. S IN TROUBLE.

When the temperance societies attacked the saloons those interested in that calling united in an effort to defend their business, by which they made their living or their wealth. That was naturally to be expected. They did not attempt to prove that their business was for the good of the community or was beneficial to the people at large, but they used all the legal the suppression of the saloons took away their other business. Now the M. D.s are rapidly losing their practice, as a class which they call 'quacks" and "impostors" has arisen, whose members are far more successful with patients than they, and the people are rapidly finding this out, aided as these new workers are by an invisible intelligence in many cases, which demonstrates possession of all the knowledge the Regulars possess, and often much more. Why calling with all the aid they can get from the

support of their business when they can? If we can rely on the best testimony of some of the ablest physicians, it is not at all certain that the medical profession is necessary for the support of life or even health, but if these healers are not restricted by law the occupation of the old-school doctors will soon be gone. If "quackery" succeeds best in removing disease, let us have the quacks—the name is no objection. "Old opinions, rags and tatters, get you gone, get cially if comfortably surrounded by sympa- you gone." We, the people, need no laws to protect M. D.s, the saloons, or any other branch of business which is being superseded by the advancement of the race. Frauds and adulprogress supported, and the old school of medical practice is going-for "advance" is the

> order. Next come the D.D.s. Their old fables have lost the power they once had over the people; all that pertains to their pulpits, preaching and practice is fast failing in influence. The occupation of the clergy is in danger of being superseded, and as their pay is large and their be expected to attack the enemy that is ruinsalary; hence the rabid attacks on Spiritualism by T. DeWitt Talmage and others, and their efforts to enlist the courts of law and the pop-

them; it cannot be stopped by conservative numbers, for it involves "the survival of the fittest." WARREN CHASE. Cobden, Ill.

#### Rostrum. The

THE MODERN PRESS. BY GEORGE CANNING HILL.

[The following address by Mr. George Canning Hill, lelivered ten years ago before a meeting of the Psi Upsilon Fraternity at the Parker House in Boston, is a philosophical analysis and a compact estimate of the character, power and promise of the public press, such as is not to be met with among the many cursory and superficial eulogiums which so prominent a subject constantly invites. The searching sentences of Mr. Hill are of eloquent impressiveness, and challenge the repeated reading of those whose instant attention they will engage:]

So far as the Press is recognized as a power, it is a reflex as much as a positive one. If no journal could be produced without the help of other ones, neither could they exist at all without our current social state to demand them. This is no less the inspiration of their being than the excuse for it. The Press is the universal reporter-advertiser-commentator. It collects the scattered rays of fleeting intelligence and binds them in a single sheaf. It serves as the focus of passing views and opinions. It knows no corner and no night. Steam is its cicerone, and electricity is its courier. It and agriculture. It is the free publisher for expresses and spreads the common thought them all-makes their announcements-adjusts more than it corrects or directs it. Its enterprise has so far gained on its reflectiveness, because, like the world it serves, it is more eager for news than for methods or results. It the poets; gives flexibility and present use to has not yet put on the prophet's mantle, but is satisfied for the time to be the runner and on international law; and, in general, sifts, the gatherer. In an age that is almost mor- assorts, and distributes literature. Its insatibidly active for discoveries, that studies alike ate appetite for news-presenting horrors and the star-beam and the working of the murderer's conscience, it, too, is flushed with the wine of the new spirit, and inquires up and down the world for its untold secrets. The gestions of its palate for thought and reflecfirst result may be sensationalism, but the thick rind often hides a sweet and succulent fruit.

The Press differs from all other recognized social forces in being the only silent one; om- and exhibits all things together in the same niscient and omnipresent in the human sense, sound of a voice. For such a reason is it that to a low-keyed suggestiveness, with a steadier it secures at once and everywhere the confi- aim and more practiced engineering; and it dence of a personal companionship. Thus does | will yet become the true living outline of the t button note the absorbed hack driver sitting I national literature. In the open door of his carriage, and abstract the lawyer among the noisy arguments of the and nameless power like this enjoys existence court-room. Being silent, it is impersonal also. and a place in society need there be felt the Its devotees need ask for no honors higher than | least apprehension for the return of the Middle the single one of its implicit service. They | Ages to the human mind, or of its drifting inmust be content to know, without being known, The potent but subtle magnetism of personal association with such a force is reward and honor enough. The true journalist keeps behind the throne. The deus ex machina never is at once Agora and Academe. Dead stagnashows itself. The inexplicable We is forbidden to be revealed. Within this simple mystery is into ferment the social mass. Public opinion, wrapped up very much of the power. In expression, the Press is versatile to the extent of all-sidedness. It presents a facet to every ray of intelligence, to intercept it. It does not as yet make opinions as fast as it collects and presents them, and by this parallel rendering of their sentiments and views communities are brought closer together and human society tends continually to unity. To show what support they could get (and still do), because others say and think is still its leading officewhat it thinks itself is but the secondary comlivelihood and incomes, and forced them into | mentary. From those who operate it it extorts a solitary service, while of itself it produces intensely social results. With steam and the electric fluid for its willing servitors, it lays continents under contribution, throws bridges across oceans and seas, and invites men of widely sundered states and countries to a more intimate neighborhood and friendship. So vigorously does it churn together the elements and outcome of the general experience that should not the Regulars, therefore, defend their stagnation henceforth becomes impossible. If reality that reposes in a thoughtful tranquility it does not generate thought, it at least quicklaw, and seek to obtain the passage of laws in ens thinking—and that is, perhaps, all the life from the inexhaustible mine of habitual con-

there is to speak of. Obedient as the Press may seem to be, it is, nevertheless, sleeplessly jealous of its standing and influence, lest they be either underrated or misapplied. It is an unerring measurer and gauger of public men, and best knows the diminutiveness of most estimated great ones. An integer in the fabric of society, it has a scorn of being thought to represent merely individual interests. The personal organ is dead the day it is born. If to day, therefore, it is the advocate, to-morrow it is the judge. If it is the eulogist now, it was the censor yesterday. Though it have three hundred and sixty-five terations should be punished, and legitimate opinions in the year, it is none the less consistent always. Not as yet has it won its rank among the learned professions, and it is doubtful if it ever will, for it must needs be practical instead of technical, and liberal rather than learned. In this country it is not recognized as the stepping-stone to public preferments, and it perhaps gains by the dissociation. In England it is the accepted touchstone of intellectual capacity, recruiting parliament, the bar, and lives are largely luxurious, of course they may the schools of authorship. In France it is the acknowledged finishing-school of publicists and ing their business and depriving them of their statesmen, and the entrée into the best society. With us, politicians would fain make a sort of whetstone of it to sharpen and polish their blades; advertisers find in it the greater part ular newspapers, as in the Diss Debar and other of their intangible capital; lawyers and doctors resort to it as birds do to the hedges for

with their denials and defenses; the philosophers with their remedies, the poets with their fol-de-rol, and the female sex with their endless causes.

The world at large seeks the cover of its sheltering fold. Everybody is eager to proclaim his existence, and something more, through its effectual agency, they alone excepted who are in the real secret, and sit silent at the source of its power. It is Argus, Briareus, Hercules, and Hermes rolled into one. Day and night it keeps its messengers running, flying, swimming, delving, looking and listening, and with their faithful assistance it manages to turn the world inside out. For it a Schliemann uncovers Homeric Troy to verify the immortal story; a Stanley cuts the dark core out of the forbidden fruit of Africa; governments despatch astronomers to the far-off capes to report the transit of Venus, and correct the distance of the sun; a Sitting Bull harangues his harlequin braves. and swings round the circle of Indian villages; the tireless interviewer pulls the bell at all front doors; and the local gossip glues his capacious ear to every private keyhole. All this purely for the production and dissemination of intelligence, the valuable and valueless.

It supplants the orator, compresses verbose debate into pregnant statement, makes only straightforward business of legislation, and turns eloquence into the raw staple of facts and figures. It edits the telegraph, the mails, the caucus and convention, the legislaturescience, art and invention-commerce, law their differences-and assures their influence. It boils down books; extracts the soul from treatises; culls bouquets from the garden of learning; sets professors in Greek to writing humors in parallel columns-will, however, create a surfeit sometime in the future and after that is over will yield to the finer suction. Just at the present time it is not greatly given to the nicer moral shadings, but flings the pigment on the canvas with a rapid brush, uniformly flerce glare of light. But this fault it utters its most impressive words without the of loudness will gradually be disciplined down

Never while a sleepless, voiceless, bodiless sensibly back into a "cycle of Cathay." It blows the winged seeds of intelligence beyond the reach of all forms of mental tyranny. It is itself the grand inquisition of thought. It tion will never befall while it continues to stir through its ubiquitous agency, will always be kept alive and sweet. The breakfast takes its relish from its welcome presence, and the tea is agreeably flavored with its chat. In one respect it certainly differs from all other products of human aptitude and industry-it can never become a monopoly; not, at least, until water rups up hill and tariffs are adjusted to protect all classes equally. As its erect front is stamped, in this our day, with the indelible mark of enterprise and unrest, so, in some other day, when the external in life changes places in a measure with the internal, will that front wear the still deeper lines of thought and meditation. In that day it will become a great deal more than the marvelous servant of awakened intellectual curiosity; something more than a busy purveyor of news and a tireless runner on errands; and, teaching while in the act of serving, it will instruct the popular mind in the deep soundings of judgment, the of life, and the measureless riches to be got templation.

Tribute to the Late John M. Spear, One of the Vice Presidents of the Universal Peace Union.

In a letter dated December 27th, 1887, from the veteran abolitionist, Parker Pillsbury, he speaks of the recently deceased John Murray Spear as follows: "He certainly was one of the most humane, tender-hearted and conscientious persons I ever knew. I think he could well say, as did Gov. Andrew, that he never hated anybody because he was poor, ignorant or black. And a degree further, I think, Mr. Spear would go, and never hate any one because hated by everybody else. He was always early in every enterprise of reform and progress, however unpopular; and the more it was opposed and proscribed and persecuted by the heads of churches, sects or parties, the more certain we could always be of his earnest and hearty support."

Dr. J. L. Newman of Boston, Mass., in a letter of date December 21st, 1887, writes of Mr. In a letter dated December 27th. 1887, from

ter of date December 21st, 1887, writes of Mr. Spear: "My poor words cannot help to fill the vacancy made by the transition of one whom to know was to revere. While he has taken up life under more satisfactory conditions, we must walk the weary way, missing his wise counsels, his genial companionship, and his sublime example."

What an indefatigable worker! In one year

what an indetatigatie worker; in one year he delivered eighty-one lectures on prisons and the causes of crime; visited prisons and distributed among them 7500 books; traveled 8000 miles on missions of mercy; and became bail for poor prisoners to the extent of \$10,490.—The Peacemaker (Philadelphia) for June.

Hadrian, the Roman Emperor, called the spirit hospes comesque corports," the body's guest and

#### ATLANTIC

Proud isle of the long distant ages,
Weird land of philosopher's dreams,
Thy name, in all history's pages,
With mystlest radiance gleams;
Enchantment her glamour of glory
Has cast like a mantle o'er thee,
As Time has repeated thy story,
Lost gem of the sea, Atlantis,
Atlantisi lost gem of the sea.

Attantis lost gem of the sea.

Bright sunshine no more gilds thy mountains;
Thy slopes are enshrouded in night;
Undiscerned are thy clear, gushing fountains,
Once crowned with seven-hued light;
All hushed are thy bird-notes, once gladly
Resounding o'er valley and lea;
Slow tides through thy forests sweep sadly,
Lost gem of the sea, Atlantis,
Atlantis lost gem of the sea.

Sunk in ruins, thy palaces nestle
Where finny tribes fearlessly roam;
Far above thy rich fleids the stanch vessel
Salls swift through the high-tossing foam.
Thy monuments, fallen and shattered,
Can give to tradition no key;
The threads of thy banners are scattered,
Lost gem of the sea, Atlantis,
Atlantis lost gem of the sea.

Thy sons lie at rest 'neath the waters,
Their tombs 'mid the coral groves placed;
And with them repose the fair daughters
Whose presence thy mansion halls graced.
All at peace are thy foes and defenders;
Side by side sleep the slave and the free;
What now are thy kingdoms or splendors,
Lost gem of the sea? Atlantis,
Atlantis! lost gem of the sea.

What scenes of earth's newness elysian
Were rimmed by the curve of thy shore,
Ere came mighty Nature's decision:
"Stand thou before heaven no more?"
What tales of heroic endeavor,
What wisdom of wond'rous degree,
Are sealed in thy bosom forever,
Lost gem of the sea? Atlantis,
Atlantis! lost gem of the sea.

Great mother of nations unnumbered. Great mother of nations unnumbered,
Once teeming with manifold life;
For centuries past thou hast slumbered,
Unmoved by the surges' hoarse strife.
Man's curtous questioning scorning,
Close-hidden thy secret shall be,
Till thou greetest eterrity's morning,
Lost gem of the sea, Atlantis,
Atlantis! lost gem of the sea.
—Charles Moreau Harger, in The Current.

#### Lookout Mountain Camp-Meeting.

We are indebted to Mr. George W. Kates for the following synopses of the discourses delivlivered on the morning and afternoon of the opening day of the Lookout Mountain Camp-Meeting, Sunday, July 1st.

INAUGURAL ADDRESS BY MRS. A. M. GLADING, UNDER THE INSPIRATION OF HER SPIRIT GUIDES.

We turn to a page of the Bible, in which is written the Word of God, as we take control of this our instrument and speak the words that written the Word of God, as we take control of this our instrument and speak the words that have arisen in our soul through our medium, being upon this glorious mountain peak, and breathing the pure air and the incense of these altars that almost reach the clouds and pierce the very heavens. This, in our capacity as control, makes us one with these scenes and with you who are gathered here.

A spirit is here that broods and breathes into your lives like the fragrance of sweet flowers, or like the sound of music among the trees; drinking in this beauty your lives are created anew, and come more near unto the soul of life. Thus it must seem evident that this Word of God is the book of Nature.

Let us turn page after page and read the wonders of Nature that are written there, and we read that everywhere is life, ay, life, taking as much of life as is traced in this book of Nature; we peruse the pages, looking it through and through from earth and sky to suns and planets, and we have never come to the world death. There is no death whetever

unrough and through from earth and sky to suns and planets, and we have never come to the word death. There is no death, whatever has taken place; but man in his blindness and ignorance has invented the word. That which you term death transforms the atom into you term death transforms the atom into beauty, and when it fades there seems to you to be nothing beyond. But the soul of the Infinite has whispered through manifestations that daily take place that there is yet another page to be turned to by men in scientific mood, as the sublime mysteries and living forces of Nature can speak; a page so profound that it will take ages to reveal all the wondrous words that the Infinite Creator has written or will reveal.

He struggles even now to make this known, until at last it will be possible to make this great love known to the comprehension of

man.
The Bibles that have been written by man no need of a revision) contain many deep mysteries, many sacred records of truths, and many histories. But the so-called Scripture has been changed until it no longer resembles the orig-inal documents from which it was compiled. Not so with the Book of Nature; as we bend

to read it we find life written on every blade of grass, stamped upon every leaf and flower that breathes in fragrance gratitude to the In that breathes in fragrance gratitude to the Infinite Creator for their being. We read life written everywhere. Then let us clasp hands with Infinite knowledge, struggling to throw aside all that will impede the work of progress. Any student of the occult laws of the Creator will find that we cannot understand God fully; but in his works we can read his will revealed in knowledge and wisdom; something so great that the finite mind has contemplated it with awe: but we must add the third quality of his life to make this word complete, that of Love—these make the divine trinity in which man

In the records of this Bible is recorded the fact that man must work out his own destiny; as God has willed so man must perform, not in a personal God, not in any individuality, but in the great life that flows in upon man's rea-soning faculties, just as the sweet tones of music that just now have died upon the air. From the instrument touched with skillful hands, those tones were vibrant with harmony, but if touched with unaccustomed fingers the instrument would have yielded naught but discord. Thus with the soul of man: in his eagerness he in ignorance touches life's strings, and produces discord, but by acquiring knowledge of their uses he is enabled to evoke from the in-strument the harmonies of God's will.

We look upon the book of Nature, which is God's Bible, and find that everyliving creature, however small or insignificant, expresses some portion of God's word. Man is supposed to possess all the finer senses; to be capable of reasoning, of controlling the affairs of nations, of holding the great chalice of Nature in his keep-ing, and controlling the forms of life that are be-neath him, yet from the lowest conditions on the earth he can learn a lesson that leads to

Man has not the instinct of the lower animala to protect him from that which will injure, but he has another undiscoverable, almost impalpable sense or faculty which leads him to wisdom and enables him to read what is written in the book of Nature. Through the is written in the book of Nature. Through the psychometry of the soul we understand how wonderful are the lessons of life, how important are the lessons that Nature teaches him. We do not get this teaching by gazing upon the forms of Nature and magnifying their glory, but we find each life provided according to its need, supplied bountifully. To meet all these demands there must be an Infinite Soul

that breathes through all. When we hear any one say, in the midst of I these wonders of Nature: "There is no od!" we know his soul has not been linked in love to the Infinite God: we realize that he has been walking in darkness with reference to the law of life.

On the other hand, when we see people who believe literally the so-called Bible, we see how they have been led by priestcraft; how they are in the dark valley of ignorance. They are in the shadow of experience, instead of upon

in the shadow of experience, instead of upon the mountain height; they are not breathing the inspiration of knowledge and wisdom.

Suppose each soul should be led on to contemplate this Bible, this wonderful book of nature, and while turning the pages should make itself familiar with the spirit of that which is written there, and become one with the knowledge that is given, not only to keep one's self, but to give to those who come as eager sculs. Give them a seat at your table bountifully spread of the spirit; let them revel

and if it is not done in one form it must be in another, until you are able to live the ideal that the Infinite Soul has created within you.

Then begin now; to-day is the accepted time, to-day is the moment in which the resolve should be written upon the soul and recorded there, so that you may read the word that God has written in the book of Nature. Day by day, wherever the opportunity will occur, we will teach you much which the finger of God has written.

The lesson this morning has been but a friendly discourse. May the angels unite together with you in this great work, preaching from the house-tops, from the mountain peaks and from the valleys below, the great truths of Eternal Love, Life and Wisdom.

WHY DOES MAN CLAIM IMMORTALITY? BY MRS. CORA L. V. RICHMOND, UNDER THE INSPI-RATION OF HER SPIRIT GUIDES.

It is certain that in every age, among all classes of people, the highest civilization has attested that man's intellectual and man's religious nature craves an expression beyond the senses. It is also evident that all people have had some form of religion; and however objectionable may have been their creeds, however much some of the external services may be revolting to modern thought and civiliza-tion, the inception of every religion is based upon the knowledge that there is an overruling, all-wise and all consolous Intelligence, and upon the relationship of the spirit of man to that Divine Intelligence.

There are those in the world of secular thought who call themselves materialists, who thought who call themselves materialists, who claim that man's belief in immortality Is merely a matter of education; but what is education if there is nothing to prompt the idea? If the intellect of man could not conceive of immortality, how would people have become educated without the evidence of some kind? The materialists say: But the thought of a God has its origin in the fear of man. We deny this. The thought of an over-ruling Intelligence or Power may have its origin in the sublimity and awe of man's nature, but not in his fear. Fear is as foreign to religion as truth and love are to falsehood and hatred. It is wholly impossible to ascribe the reverence of past ages, the monuments of religious thought, the deep religious fervor, the evidence of spiritual truth in the man of mind to the paltry passion of fear. Sectarianism and the narrow is limits of creed may bind man by fear; but as Jesus set his disciples free, as it was claimed by John that the truth had set them free, so in every age the noblest men, the most exalted entire these who have had even leavened. every age the noblest men, the most exalted spirits, those who have had consciousness of the deepest and of a religious kind, were the freest from fear.

There is an innate perception in man which slaims an Infinite God as the Pulgrafthe and verse, a Divine Intelligence that governs and pervades all, and claims an inheritance for man that is beyond the senses. Upon what does it rest? If man is governed merely by material laws he would never have thought of such a thing. No one knows, but it must be such a thing. No one knows, but it must be positively certain that the bird singing in yonder tree has no dream of summer gardens in paradise where it will sing its song forever. It is certain that the animals around you do not dream of an intelligence separate from that which is the instinct of their being, as stamped upon them at the time of their birth. No other form of life in the visible universe, excepting man has any conception of truth. excepting man, has any conception of truth apart from the senses, of any moral or scienapart from the senses, or any moral of scientific proposition. It is clearly shown that man alone worships an invisible, yet to him an allpotent and palpable power. If, then, the thought of immortality originated in the mind of man, whence came it?

the flight and song of the bird; nature does not waste her resources; that no promise is made that is not to be fulfilled. If there were no light in the universe would man have eyes, and go mockingly about, prowling in the darkness yainly endeavoring to find something to see?

Down in the shadow and chaos, in the night of that primal gloom which preceded the order of material creation and evolution, the rays of light first implanted the promise of vision. The very eyes through which you gaze have been millions of years in the process of formation, to the end that the ancient spiendor of the sun could be seen by the eyes of man. Nature pa-tiently through the ages has waited thus long for man to gaze upon her loveliness, and be her interpreter. Whatever the visible universe, in great majesty of primal law and primal intelli-gence has provided for, must be fulfilled.

Intelligence through man, from some unseen source, steps into this great laboratory of na-ture, and interprets the meaning of sound, and sights, and color; the spirit of man, capable of signts, and color; the spirit of man, capable of this interpretation, must be greater than that which is interpreted. It is useless for the ma-terialist to say that the human mind is devel-oped from matter, when the human mind is the only power in the universe that can analyze only power in the universe that can analyze matter, classify it, and call it by name and interpret its meaning. It is useless for the materialist to declare that the thought of immortality is derived from the dust; the dust nowhere proclaims anything in and of itself; it is man's intelligence that imbues the nature around him with the life that is his own, until by some great master stocks from which the by some great master-stroke from within the soul he recognizes through nature the Infinite Intelligence that has fashioned all this. Where in all the dust that is beneath man's feet, in all

the clouds overhead, could man find the thought of immortality if it were not true? It is only in the human mind that the proposition can rise as to whether it is best to sacrifice one's life for another, or greedily insist upon one's own life at the expense of another. There is nothing of that kind in the animal kingdom; in man there is sufficient of that selfishness which is born of the dust, and there is nothing to express these moral propositions except in the lives of the saints and angels amid the great heartless struggle that goes on

in the food with which you have already regaled your own souls; take this spiritual knowledge and spiritual oblidence to them; this is the spirit so well as the Bible of Nature, from which deduct the knowledge of the past, so wast that it was never dreamed of by the writers of listory, but which was recorded in the book of life. We read it in fossils which have been buried for agos. Everywhere is recorded to the Word of God printed upon forms of nature revealed to the thinking mind.

This meeting is as a school in which teachers and scholars will unite, blending their desire and their hope to the one great end—that is, to comprehend God. But learn the lessons which you can; in order to give expression to Divine Wisdom, your experience will be that which will reveal it more and more, and so me by one those who are in mortal life are controlled to speak, the light around this little payillon will redaite and illumine many hearts. We do not attempt any set speech in this in augural address; it has only been an interblending of ours, that your, shat you may hold communication with the immortal world; a greeting of the spirit-world must endeavor to live a good life in this world. You cannot enter into the highest glory and happiness with any duty undone, or with something that is unperformed in your material life.

You must express the highest that is given you, and if it is not done in one form it must be in another, until you are able to live the ideal that the Infinite Cool has ore at the within you. The sound that the Infinite Cool has ore and the life of the ore and the controlled to speak, the season than the propositions, and happiness with any duty undone, or with something that is unperformed in your material life.

You must

Therefore, as said before, the reason man claims immortality is because immortality is true. . . . There have been those who have had open communion with the world that is invisible to your senses, but is palpable to your spirits; and there is enough testimony in the world apart from and included in what man usually calls secular history, to show that the ages have been filled with the evidences of man's immortal nature. . . Then let us declare to you that there are more people upon the earth to-day than at any other period of human history who have open communion with the spirit-world, more who openly avow it, more people who believe in immortality, more people who demonstrate a knowledge of immortality by palpable evidence from those who mortality by palpable evidence from those who have passed on before.

What the angel of Socrates was to him; what

What the angel of Socrates was to him; what the prompting voice was to Piato, who in angelic guise won him on to the divine contemplation of his Cosmos; what the ministering spirits were to those in the Catholic and Protestant churches who believed in the ministry of angels; what the voice was that prompted Martin Luther to forsake the sacrament of the Roman Catholic Church with all the sergence. Roman Catholic Church, with all its ceremony and mockery; what the voice was that led George Fox and the Quakers to a higher conception of God in the worship of the spirit instead of the letter, in the form of ministering stead of the letter, in the form of ministering spirits, in the form of guardian angels, in the form of those who preside and abide near the household, near the hearts of those they love, has been found in greater abundance in the world to day....

Nor are these voices to be eliminated; nor are they to be put out of the world by any superficiel or external cars, nor are they to be

perficial or external cry; nor are they to be turned aside by any falsehood. Man's outward consciousness and perception of this spiritual nature must be fed; this spiritual consciousness must have its outlet in the communion nature must be fed; this spiritual consciousness must have its outlet in the communion with spirits. This communion is legitimate....

Doubt it not; the windows of man's spiritual nature are being opened wide, and messengers are passing and repassing daily.... No man who believes, who knows of the constant communion of spirit-friends, to whom it is a constant knowledge, can ever fail to try to be and do the best that is in him; for, with the light of angel-eyes above them, with the knowledge that the sainted mother can perceive every thought, that the darling child can know of every sinful wish or desire or action, who would willingly commit an offense against themselves or others? We say the redemption of the world does not lie in creed or dogma, in ritual of form or ceremony; we say the redemption of the world does not lie in the dull propositions of science nor the cold rules of mathematics, but in the human spirit, in its countless wellsprings of affection. What terror has failed to do in past time, through creed and dogma, God willing, angels and ministering spirits will do unto the world of mankind in the awakening of this immortal nature and its triumph here on earth. triumph here on earth.

## New Publications.

THE PEOPLE'S BIBLE: Discourses upon Holy Scripture. By Joseph Parker, D.D. Vol. VIII. 1 Kings xv., 1 Chronicles iv. 8vo, cloth, pp. 360. New York: Funk & Wagnalls. We have alluded to the general plan of this work on

the appearance of each of the previous volumes, and have only to remark at this time that many persons would find more satisfaction in it had Dr. Parker discoursed upon chapters and passages in Genesis. Exodus, Levitious and Deuteronomy, which he has passed by in silence, rather than, as he has done, given his attention solely to those every commentator and preacher from time immemorial has dilated upon, to the entire neglect of the portions we refer to every verse of the "Holy Scripture is God's Word." as claimed by our evangelical brethren, why should not every verse receive the attentive consideration and elucidation of the servants be has called to preach it?

HASCHISCH. A Novel. By Thorold King. 12mo, paper, pp. 314. New York: Brentanos. Those who find pleasure in stories of the sensa We contend that the universe contains no falsehoods; that the visible realm of earth, air and sky fulfill their promises; that whatever is promised in the nest is fulfilled in the tree; whatever is promised in the nest is fulfilled in the becomes his own exposer. he becomes his own exposer.

Society Rapids. A Story of High Life in Washington, Saratoga and Bar Harbor. By "One in the Swim." 12mo, cloth, pp. 250. Philadelphia: T. B. Peterson & Brothers. A novel the character and purpose of which is suf

ficiently indicated by its title. KENNETH CAMERON. By Judge L. Q. C. Brown pp. 349. Philaof Louisiana. 12mo, cloth. pp. 349 delphia: T. B. Peterson & Brothers.

A strictly Southern love story, the scene being in New Orleans and on two plantations. The heroine is the belle of the city; the hero a planter's son. The Mardi Gras festival and an exciting horse race are among its leading features. The same publishers have issued a twenty five cent edition of " Nana," by

## Mrs. Lake in Philadelphia.

To the Editor of the Banner of Light:

Observing a report in your columns of the work of the gifted medium, Mrs. H. S. Lake, in our city during April, and desiring to bear our testimony to the value of the efforts of her guides, we send this communica tion in justice to the instrument and her inspirers, not only for their work for the First Society, which was of great spiritual and financial service to them, but for the reorganization of the Ladies' Aid, which was accomplished by her during her ministration in September last, and which has proved a most efficient

aid to the parent society. The membership has increased from a beginning with sixteen members to seventy during the few months of its present existence; and during the late long, cold winter, it helped many deserving poor to needed food and clothing, made a handsome donation to the First Society, and retains a snug sum in bank as the nucleus of a building fund to erect a place in which to hold spiritual meetings in the city of broth

erly love. Mrs. C. Fannie Allyn, who came in October, aided in the framing of the constitution of the little society which aspires to the securing of a permanent edifice for First Society meetings and entertainments. That this is a most necessary and worthy object no Spiritualist will deny who desires to see his sacred cause take the rank and dignity it deserves in the home of the independence bell. JULIA R. GALLOWAY.

Sec'y of Ladies' Aid. Paper pulp is made from the hulls and stalks of the cotton plant. It is valuable, and comes from the part that has hitherto been valueless.

## Bunner Correspondence.

New York.

WATERVLIET CENTRE.—Samuel McCleary says: "Names of persons celebrated while on earth are given through illiterate mediums, and investigators are perplexed. The idea that a Webster would come to a novice in this world's lore I could not for a time admit. But an inner voice whispered to my spirit, 'Hold!' and said that while Webster was an intellectual giant among men in matters of jurisprudence, he probably would not be such in the more subtle and inner experiences of the spirit and spiritual knowiedge. But when the name of Benjamin Franklin came to me unasked, written by the hand of an unlettered country girl, quite a stranger to me at the time, I was perfectly astonished, and came near concluding that spirit phenomena were an inexplicable hocus pocus. But again that inner voice spake, more emphatically than before, and said, 'Hold, and go back to your early years.' Then light dawned. I remembered a book auction in Waterford, where I first laid eyes on the life of Benjamin, when I first caught an inspiration from 'Poor Richard' that has followed me from that day to this (over fifty years), and I also remembered the enthusiasm at the time which prompted me to buy two copies, for fear the salesman might, in his multiplicity of books, overlook them. Persons present noticed this freak of mine, and I was known ever after throughout that village as Dr. Franklin, and am to-day to the few remaining ones. Do you ask me now if I believe Dr. Franklin was there? and I answer in all sincerity, I know it, or I know not anything. Having been so long strongly attracted to his writings I had become closely affiliated with his spirit, and he with mine; hence it was nothing strange that he should be drawn to me at times, and no more appropriate time was there than this when he could make his presence known. Some time after this experience I commenced the

investigation of Spiritualism, under the direct influence of old Ben Wade, then United States Senator from Ohio, who had investigated, and found it to be true; and after him an elder brother also, Dr. James Wade, of our place, under his own roof, through the mediumship of his own half-grown granddaughter. About this time I made the acquaintance of a family about three miles distant from us, that held circles. In this family was a writing medium, a young unlettered girl. All the family were strangers to me, but after a little acquaintance this girl's hand would write long messages for me, often in my absence, and await my coming, each being signed 'Benjamin.' At last I went to New York, to see what I could learn there. A Mr. Conklin was holding free circles there. I called upon him, and such a company as I saw there never met before-mothers appareled with crape weeping for joy. At last my turn came. The method practiced was to write upon each of four pieces of paper the name of a deceased friend in such a way that no one could possibly see the names, fold them, lay them on the table, and mix them so that it was impossible for even the sitter to tell one from the other each sitter would thus fill out three sets with the same names. In each case Mr. Conklin would point and ask, is this spirit present? or this? or this? and so on. When one of mine was designated by raps, I, without opening it, would put it in my pocket, and throw the other three away. On my slips I wrote the names of a couple of sisters and a brother, and on the fourth Benjamin. Upon designating one of my slips, Mr. Conklin was immediately controlled, and dashed off a message for me, signing it, and I said to myself, I think Benjamin is around. The message said the had been for years, and was at the time, an inveterate consumer of tobacco, both smoking and chewing. He, as well as my wife in spirit-life, counseled me to quit it, that they could come nearer to me, and do for me what it was impossible for them to do while I continued the use of it. Of course I quit it, and have done without it in every shape not less than ten years. My nervous system gradually underwent a most favorable change, and I began to have spiritual visions. I have had many of them, all of which have been very instructive, and it was to these, probably, 'Benjamin' referred, as they were given me frequently at night after his promise."

NEW YORK CITY .- Prof. G. G. W. Van Horn writes: 'I have attended several of the séances of Mrs. Jennie Holmes, referred to by Mr. Hempstead in the BAN-NER of June 30th, at her residence, Cypress Hills, in each instance with satisfactory results. I heard spirits converse with each other in the cabinet while spiritforms were outside in conversation (audible) with friends, and heard two spirits within the cabinet sing together. A gentleman conversing with a spirit suggested it might be the medium transfigured. The spirit said she would prove he was wrong by bringing out the medium, and did so. At times two spirits were out together, while Rosa, a cabinet spirit inside, would talk to us. Different languages have been spoken by the materialized forms to friends, and forms have dematerialized in view of the sitters."

## Massachusetts.

ONSET BAY .- "Observer" writes: "At the Peo ple's meeting, Sunday, July 8th, remarks were made by Dr. Stansbury, of California, Mr. Bartlett, of Chicago, Dr. B. M. Lawrence, and Mrs. Whitney of California, the latter closing with some fine tests of spirit-presence, which proved very interesting; she being an entire stranger in this section of the country, made them all the more convincing to skeptics. Col. Wm. D. Crockett, President of the Association, introduced her to E. Gerry Brown, and his little child came and gave her name. Mr. Brown considers it remarkable, and the best test he has received for a long time. Mrs. Whitney is well-to-do in the material, and is negotiating for the Temple to give tests in, and anticipates staying during the camp season. She is the only one in her family who is a Spiritualist-being of family of ministers, having two brothers who are Episcopal ministers; other relatives of hers are also ministers.

Gen. Francis Lippitt, of Washington, D. C., is now on the grounds. He is a yearly visitor at Oaset, and a stanch Spiritualist."

BOSTON.--I. D. Moore refers to the lively interest Orthodox clergymen are manifesting in Spiritualism, and quoting the remarks made thereon by Rev. A. J Gordon of this city and Rev. J. P. Newman of Brook lyn, N. Y .- which we omit for the reason that they have already appeared in these columns-says "it is really consoling to see in the differing views of these gentlemen that all clergymen are not on one side." Our correspondent further says: "Concerning the vindictive utterances of two other clergymen on the Talmage and Rev. Emory J. Haynes. The former, whose recent fulminations against Spiritualism have been widely noticed by the press, said : 'There is not has not the torn and bleeding victims of this delusion. The latter, Rev. Emory J. Haynes, pastor of Union alism, thou hast filled the mad-houses of half-oh! of What, I would ask, but pious venom could induce two clergymen, occupying prominent positions, to people, and utter such statements? Could we attributa these stale misrepresentations to stolid ignorance It might mitigate their case in a measure, but no such plea can be offered in their behalf. Spiritualism, with the beautiful lines.

'Truth, crushed to earth, shall rise again— The eternal years of God are hers; But Error, wounded, writhes with pain, And dies among his worshipers,'

inscribed upon its banner, is gladly willing and abundantly able, at all times, to meet all such foes of truth, whether from pulpit, press or platform, and measure swords with them intellectually, morally or spiritual-

EAST BRIDGEWATER .- Remarking upon independent slate-writing, and the various pretensions that are made to explain it as a conjuring trick, Mr. E. C. Bennett says: "About four years ago I was presented with a ticket of admission to an entertainment in Providence, at which an exposure of slate writing was to be made. I attended out of curiosity. The | was, "Yes, I do n't."

'Professor' took an ordinary state, disculated it freely among the audience for examination, and when everybody was satisfied of its genuineness, he, holding it high above his head, carsted it up to the stage, and carelessly (apparently) laid it on a stand in full view of the audience. After a recitation common to his craft, he took the slate from the stand, and holding it up before the audience, exhibited one side covered with writing. 'How wonderful!' It took the house. The applause was most emphatic. The explanation of how this was done, as given by the performer, was very simple, and in comparison with the method of Kellar, a very clumsy one; yet it seemed to be sufficient for the audience, no one present seeming to know anything of the actual phenomenon, and, as a matter of course, the larger number of them said, 'That's the way it's always done.'

For myself, I can look at this subject both as a

Spiritualist and as one familiar somewhat with legerdemain. In my younger days I gave the latter a good deal of time, and after a thorough apprenticeship traveled through the country as a prestidigitator; this was before I gave the subject of Spiritualism a thought. Years after I had given up the road I chanced to come in contact with the subject of Spiritualism, and I investigated its claims, fortified against fraud by my experience in conjuring. As to table-moving and tipping, I have been one of a party of four sitting around a table in midday, the room as light as the sun could make it, with no one within two or three feet of the table. Under these conditions the table did, in answer to questions, tip or move to the alphabet, and spell out intelligent answers. If there were any books used on this occasion, they were operated by unseen forces; the sitters were friends and neighbors—no money changed hands, and no motive existed to deceive each other, even were it possible, and it was utterly impossible."

#### New Hampshire.

HOLLIS.—R. O. Boutwell writes: "At one time I ridiculed the idea of spirit-communication, but accident-or, as I have since thought, design-led me into the presence of a circle, and I received convincing proof of its truth. My uncle (who adopted me at three years of age) passed to spirit-life July 13th, 1887, aged ninety years. He was a strict Orthodox. About two weeks before he passed on a medium called, and when he had gone, uncle asked me if my aunt (his late wife) came during our sitting and left a message for him. I told him yes, and gave him the message. He said : I don't know what to think of this; I don't know-I don't know.' I remarked: 'Weil, we shall all know sometime, and if I outlive you, and you can come and talk to me through a medium, will you do so?' He answered: 'I will if I can.' He passed on in about two weeks from that time, July 13th, 1887, and the 16th of July the same medium I spoke of called, and was controlled. The spirit control said: 'Your uncle sends me to you, as he cannot now come himself, and wishes you to go to Nashua, N. H., at once and examine some legal papers, which you will know where to find, and see if the signatures are correct according to law, as the matter troubles him, and I will be with you and examine them also, and report to your uncle.' Said I, Who is this talking to me?' The control said: 'My home was in this town of Hollis when in the body, and I was called Mark Farley.' I asked: 'Have you seen uncle?' The answer was: 'Oh, yes; he is at present surrounded by his late companion in earth-life and his friends, who are greeting him and giving him a welcome to the new life he has entered upon. Your uncle is not developed enough to control a medium, and sends me to you and wishes you to attend to this matter at once.' I did so; and my uncle has since come to me and told me through a medium of his surroundings, of writer would visit me at night. Concerning his pro-posed visit I was perfectly blind as to its object. I told him of my belief in spirit-communion was all true, as his communication proved, only I had not told him the half of actual reality. The 'Mark Farley' uncle sent to me about the papers was a lawyer in Hollis years ago, and an old friend of my uncle when on earth. I remember him as an old man when I was a boy.

### Michigan.

KALAMAZOO. -- A correspondent writes: "On Sunday, June 17th, a meeting was held in Parsons's grove, a short distance west of the Texas Grange Hall, in Kalamazoo County, under the auspices of the Southwestern Michigan Spiritualist Society, L. S. Burdick, President. Charles A. Andrus and L. V. Moulton, both of Grand Rapids, were the speakers. Miss Lora Birchard presided at the organ and sang. The little Harris sisters (twins, ten years old) were also present and sang some of their pretty songs. The occasion was also enlivened by the Texas Cornet Band. The weather was warm, but otherwise it was a beautiful summer day. There were about five hundred neople pr Harbor, South Haven, Decatur, Kalamazoo, Vicksburg. Schoolcraft and other places.

The afternoon exercises were shortened a little for the purpose of attending the funeral of Allen McLinn, an old resident in that vicinity, a ploneer Spiritualist and Liberal, who passed away on the preceding Friday, after making all arrangements for his funeral, giving particular directions in regard to details, and especially instructing the family that there should be no conformity in any respect to beliefs and ceremonies that he had rejected. His wishes were fully carried out."

## Ohio.

CLEVELAND .- J. A. Heinsohn writes: "The philosopher, I. H. Fichte, in his criticism of the writings of Darwin and others on the origin of life, reaches the conclusion that there must be soul germs that have a preëxistence and cause the life of all living organism on our globe. This supposition of soulgerms has recently been substantiated by the spiritcontrol of Miss Shelhamer.

The terms soul and spirit are often vaguely or erroneously applied, and I think it is well to understand and apply these terms correctly. According to the above philosophical and mediumistical views, soul is the primary and original power and cause of all organic life on earth. Spirit is not an entity by itself but the unfoldment of the latent notencies of the soul by means of evolving a necessary human organism for life's purpose. From the birth of a child to its departure from earth there are three different states of consciousness: first, the unconscious-during infancy; second, the conscious-during child life; third, the self-conscious-during mature life. Under favorable circumstances the spirit may obtain a high state of intelligence, morality and spirituality. The inference is, therefore, that spirit is the outgrowth and unfoldment of soul."

#### Montana. HELENA .- A correspondent writes: "There are

many people in this country who lean toward Spiritusame subject, allow me to say a word. I refer to Dr. | alism, and who would come out and own the cause, were it not that they lack backbone and moral courage. A goodly portion of our rich and well-to-do citizens spend hundreds, and some thousands yearly for an asylum between Bangor and San Francisco which | policy, politics, tobacco and poker, but not one cent for the good of their fellow-men. These people need a few philanthropic souls scattered among them to show Temple Baptist Church, Tremont Temple, in a ser- them their responsibility, and overturn the orthodox mon published in Temple Pulpit said: Oh! Spiritu- plan of reward for evil by 'salvation through the blood of the lamb,' giving clearer views of human duty in all the commonwealths of the nation, with thy victims. Its stead, by awakening the people out of their long sleep of selfishness, and displacing from their hearts the love of the 'almighty dollar,' by infusing a little of stand up, in presence of a congregation of intelligent | the 'milk of human kindness.' I think much good might be done in this field if a few vigorous organizers were to come here and ' start the ball rolling.'

## Idaho Territory.

HAILEY .- E. Richards writes: "Please allow me space in your columns to say a few words in behalf of the keen, searching, psychometric power of Mrs. A. B. Severance, of White Water, Wis. To her more than any one else I am indebted for a state of almost perfect health and a partial development of my own psychic powers. Her predictions have been singularly accurate and faithful. She has been correct in my case while others have failed. With pleasure I recommend her to all desiring to investigate this interesting study."

"As SHE IS SPOKE."-" Mister, I say, I don't suppose you don't know of nobody what don't want to hire nobody to do nothing, do n't you?" The answer

## Foreign Correspindence.

LETTER FROM PAIS. DY HENRY LACROIN

To the Editor of the Banner of Light:

The month of May last I foundhere a backward month-much of March andApril about it. But then, as the Parisians are varm-blooded and elastic in character, it made lo difference in the general sense. The streets, boulevards, parks, gardens, the Bois de Boulgne and the theatres were as full of active lie as usual. The gay and resplendent capital 1 not easily influenced by what makes others unhappy or morose. Even when the German army encireled it and forced its population to lve on rats, the Parisians made fun on such afare. But now that June has set in, great heat, as in July, comes on, too suddenly, too soon. The Fates that inhabit above, in the air, find it difficult to establish a balance, both in the atmospheri-

Read the Next



Column Article.

cal and political sense, in this Old World of Europe. Boulanger having been chosen by the fates and the sensitive masses of electors as a proper instrument to innovate required reforms—viz: the dissolution of Parliament and the revision of the Constitution, which is not Republican—all the influences that have their feet turned backward, make much about it. The members of parliament or dépulés, pocketing easily five dollars a day—but without hard cider—are not much disposed to give up their seats for the risky event of general elections; hence the revision is quietly put off—until the proper moment! Elsewhere on the continent the Triple Alliance, "sensing that nothing good can come out of France," under truly republican management, or rather fearing the contagious example, are looking at and working for the "balance of power"—on their side! So, then, I inshuate that the fates must find it hard to please these specimens of humanity on this side of the Atlantic. But then, this world, as our new world, (as all worlds in fact.) is bound to go ahead even against triple alliances, resting on divine right. fates and the sensitive masses of electors as a

as our new world, (as all worlds in fact.) is bound to go ahead even against triple alliances, resting on divine right.

The people here rise above everything, and, as an example, they are fast completing the Tower Eiffel, three hundred mètres high, which, in English measure, is over one thousand feet. The reduced copy of the famous Bastille, which was besieged and torn down by the infuriated Parisians 14th July, 1789, is now open to the public. It lies close to the Tower Eiffel and the Champ de Mars, where the Exhibition Buildings present already an advanced aspect. This miniature Bastille is set in a quarter quaint as it was one hundred years ago, with its shops of all kinds, bearing queer signs, old French, with V's for U's on them. The whole life occupation of the old time, in dress, masculine and feminine, in business, industry, amusement, is here represented in full. It is verily interesting to spend an hour or so in weily interesting to spend an hour or so in this great curiosity shop, so much multiplied. The Exhibition next year will no doubt be a grand affair, the finest exhibition that has ever taken place on the crust of our planet. They do get up things finely in Paris when they go about it. And notwithstanding the cold mien of certain governments the industry of mercian of certain governments, the industry of every country will be there well represented. It is a question above the political sense, in which dollars and cents play an active part. Competition cannot be held back by crowned heads or their enactments. Therefore '89 of this contu their enactments. Therefore '89 of this contury is bound to make a bold and stupendous show in Paris. In the last century it began by proclaiming "The Rights of Man," and now it is going to show the effects of it. It will be an exhibition of the manhood of mankind; and surely Paris, the most beautiful city in the world, is the most suitable place for such a practical display.

tical display.

Sundays and feast days are kept in France in Theatres are open, and railways and boats not. Theatres are open, and railways and boats do a thriving business on those days, as the people then indulge in short trips, for the enjoyment of the young folks, in the country. Fairs are one of the popular amusements, and gingerbread Fairs, held everywhere around Paris, on these days offer quite a sight to those who have never beheld them. With what astoniched awa would not our appropriate as a sight of the property and the state of the sight of the second state of the second tonished eyes would not our youngsters ex-claim before the pavés or pavements of ginger-bread there profusely exhibited! With what bread there profusely exhibited! With what delight they would behold the multitudinous toys at every step, and the antics and plays before every tent and baraque, wooden shed! French gingerbread is made without molasses, which is not to be had anywhere. I had to bring some with me from New York, to keep my boyhood fresh and tasty. Syrup is named here molasses. The best gingerbread comes from Dijon, and honey forms its sweet foundation.

The Salon has had its day and voque lately. I found it superior to other years, so far as my

found it superior to other years, so far as my knowledge and taste go. Art here is an essential thing, which interests every one, rich or poor; every variety of it is closely cultivated. Gound in music, and Sardou in the dramatic. have many followers, who endeavor to compete with them in execution. I met a few days since a young Parisian lady, who will surely surprise the artistic world, as Malibran and Sontag did. Representative men are fast leaving this earth-sphere for a superior one. And so this world goes—some leaving every second and others returning to fill up their places. It is wisely ordained. I had noticed before Mr. J. B. A. Godin, of Guise, and his celebrated institution there, the Familistère, wherein about fifteen hundred people live and work on the fifteen hundred people live and work on the cooperative system. Well, on my return here, I learned of this good man's demise. His widow, learned of this good man's demise. His widow, however, a most worthy woman, carries on the great work, as President of the Association. I shall certainly pay her a visit of condolence, and give your readers some further information. Mr. Godin was a zealous adherent of Spiritualism, and so is his widow. He began life as a poor locksmith, but with a big head, like Franklin, and rose and rose until he became a widely useful pelebrity. A salf-made so that she pould not until herself: they would came a widely useful celebrity. A self-made man is a great man. Mr. Godin passed away on the 17th of January last, at Guise, and his funeral—a civil one—was attended by the most prominent men of the country. Thirteen remarkable discourses were delivered over his

Robert Houdin's theatre for sleight-of-hand performances is known the world over. One of its principal artistes, Mr. E. Jacob, whom I of its principal artistes, Mr. E. Jacob, whom I have known well for years, is an adept of the Spiritual Philosophy. I have seen him in private imitate well several of the spirit doings, but for all that, his spiritual convictions are firm. This expert artiste is also an astrologer; he has lately published a voluminous work on the subject, styled: "Les Mystères de l'Horoscope," or the Mystèries of Prognostication, which has been very favorably noticed by the press in general, with illustrations in some cases. As is often the case with French authors, Mr. Jacob has written the above named work under the nom de plume of Elle Star.

work under the nom de plums of Elle Star.
And while noticing artistic things I may as And while noticing artistic things I may as well mention that many of the theatres are en relache, in relaxation for the season. At the Theatre Français the fine piece of Adrienne Lecouveur has had a long run of success, being billed for every alternate day. I was very much pleased with that masterpiece of Scribe and Legouvé. At the Vaudeville a sensational plot, full of wit, humor and extraordinary scenes, called: Les Surprises du Divorce—The Surprises of Divorce—has also been having a vast amount of public favor, and surely it deserves it.

A good project is being mooted among our

iesturers, test-mediums, etc., who intend coming over, are cordially invited to take a part in that Congress. Uestain days should be devoted to English addresses, for the benefit of the large class of American and English residents, and visitors also. It is to be hoped that our people will take that project in due consideration and do their best to help it onward. Those desirous of doing so are invited to write to "Mr. P. G. Leymarie, editor of the Revue Spirite, 24 rue des Petits-Champs, Paris, France," and state particulars. The Spiritualistic press will please advertise the above in its columns, and editorially promote the good work.

Surgeon-General W. A. Hammond says

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Some veget to did the same as birth-marks appear upon children, by fright or otherwise.

A brief report of this case—to the following of foct—was printed in the Class day of the flag in the Class of the twenty is case—to the following of foct—was printed in the Class day of the June, 1888.

have been marked, the same as birth-marks appear upon children, by fright or otherwise.

A brief report of this case—to the following of foct—was printed in the Class day of the June o

SURGEON-GENERAL W. A. HAMMOND says we can each prolong our life if we learn the secret thereof. WHAT IS THIS SECRET? If you soak a sponge in oil, the sponge will have in it all the peculiarities of the oil. So every organ in the body contains all the peculiarities of the blood. If the kidneys, the only blood-purifiers, do not clean the blood of the waste of the system, then the various organs will give out, and you will have RHEUMATISM, MA-TABLA HEADAGUES AGUE OUTIES. out, and you will have RHEUMATISM, MA-LARIA, HEADACHES, AGUE, CHILLS AND FEVER, IMPOTENCY, BLADDER DISEASES, LAME BACK, NEURALGIA, NERVOUSNESS, BAD EYES, STOMACH TROUBLES, BOILS, CARBUNCLES, ABSCESSES, APOPLEXY, PARALYSIS, and in women FEMALE TROUBLES. The secret of good health, then, lies in keeping the kidneys well. If you don't, you can't cure any of the above diseases. They may not suspect it, but eight persons out of every ten have some form of kidney derangement. The only scientific blood-purifier is the famous WARNER'S SAFE CURE. WARNER'S SAFE CURE,

which not only cures kidney diseases, but the majority of ailments which really come from unsuspected kidney disease. Written for the Banner of Light. BIRTHDAY POEM. Inscribed to Adeline M. Glading, June 1st.

> BY H. MAUD MERRILL. Oh! sweet, perfumed month of roses, Thou art favored in array. Since the fairest of all flowers Claims thy first her natal day:

"Heliotrope, the sweetest-scented," Is her name in Flora's clime: And our hearts, with love unmeasured, Bow enraptured at her shrine.

Proud and stern a noble warrior Stands, with Hoolah at his side: With her sharing birthday honors, While their hearts beat high with pride. Choose ye, Winalow, the fairest

Of the flowers that cluster here. Blend their radiant hues together, For the one we hold so dear. In their glorious, fragrant beauty,

Let them breathe a tender message As they nestle there at rest. Friends of earth to day, and others-Angel guests from unseen land-

Place them on our darling's breast;

For a clasp of that dear hand. Oh! sweet neart, so sympathetic For the weary and forlorn: Would that we could bring some token

All are come with birthday greetings,

Suited to thy birthday morn. But the gift alone we bring thee Is pure love, sincere and true, That the years but serve to strengthen-Which shall live all ages through

And we wish thee many birthdays, Each one happier than the last; And that loving friends he with thee. As each golden mile is passed.

Striking Psychological Phenomenon.

A lengthy article appeared in the Boston Sunday Globe, June 24th, concerning Herbert and Frank Cutter, which has created quite an interest in certain quarters. Having known 'the boys" (now young men) for some years, I called to see the family, and talked with the parents, also attempted to talk with the boys; they may know what I said, but I could not understand what they said.

The eldest one could spell words with three letters, like dog and cat, etc., but could go no further in English, but when the boys talked together in the peculiar dialect for which they are so remarkable, they seemed to know clearly what each other said. I could not see them in any other light than that of foreign birth in looks and speech; they seemed to be intelli-gent, and displayed it in the same manner that foreigners do who cannot speak the English language. Their manner of making their wants known is similar to that which is made use of by the dumb-often pantomiming with their hands.

The oldest has many features that resemble his father; he seems quite well bodily, and eats what is set before him, and seems to relish it. The youngest eats but little, and is very careful what he eats, hardly consuming sufficient to sustain nature; he is quite thin in flesh; he dees not resemble any one in the family, not even the brother in many ways, but talks as he does. There is less than two years difference in their ages. They came in while I was at their home, having been to Newton to take a photographic picture of some buildings.

I was very much interested in Mrs. Cutter's remarks concerning her mediumship. She said that she was born a medium, also spoke of The oldest has many features that resemble

ese and other nationalities to perfection; the invisibles would the her up in broad daylight so that she could not until herself; they would also cramp her feet so that they looked about half of their usual size. The writer saw these manifestations in 1870.

The parents of these young men cannot com:

prehend, or do not recognize, that the spirit of some foreigner has taken possession of the organisms of their children, except it be in the form of a spirit-control, the same as other mediums are controlled to speak in foreign languages.

to the almost utter exclusion of all knowledge

of English.

Mr. Cutter wonders why it is that these two children should be thus circumstanced, and hopes the mystery may in time be solved.

the Theatre Français the fine piece of Adrienze Lecouveur has had a long run of success, being billed for every alternate day. I was very much pleased with that masterpiece of Soribe and Legouvé. At the Vaudeville a sensational plot, full of wit, humor and extraordinary scenes, called: Les Surprises du Divorce—has also been having a vast amount of public favor, and surely it deserves it.

A good project is being mooted among our Fraternity in Paris. It is that of having a Spiritual Congress next year, during the Exhibition, with a free platform. Those among our

Some years ago twiladies, sisters from Cincinnati. O., came to loston, and being undiums themselves and will-to-do in the material, assisted the boys fine cally in their necessarily hard struggie, by purchasing for them a home at Hyde Park, lass. They held séances with them and prepard quite a pamphlet concerning their experinces; numerous copies of this brochure were printed at the time, the most of which were busumed (ere they could

of this brochure wereprinted at the time, the most of which were busumed (ere they could be delivered) by the geat Boston fire.

These two young mn I regard as good subjects for the Psychic! Research Society to investigate, as their cas would furnish ideas and experiences entirely utside the beaten path concerning the theory of life, usually traveled by these sagants.

Boston Mass. by these savants.

Boston, Mass.

THE MIND CURE.-Mind cure, like the poor, was always with us; it masqueraded through the ages, in the guisof voudoolsm, the royal gift of healing, and steheraft, finding its expression in charms and talismans among the gnostics, and in terric noises to frighten away the demons of sickess among the Chinese. The mind oure of tday is practical, experimental graphics rejected unint double how mental psychology tisted up into double bow-knots of mysticism ad mistiness; it is a return from the simple trule that are now dawning upon markind to the mysticism of the Platon-ists, the Rosicrucian and the alchemists. It ists, the Rosicrucian and the alchemists. It means degeneration from the highest type of psychic experimentation to a low form of metaphysics; retrogression from the intellectual to the sensual, from orderto disorder, from law to chaos. Pure psychology read the fate of the mental method of thereutics as Daniel read the inscription to Babyln's last king. The intense egoism and ignorace of this superstition would inevitably brin; about its downfall. Any system that utterly incres the physical constitution of things must a times come into collision with fact. It has whin itself the elements of dissolution; viewed through knowledge of cause and effect, it is evident that the mental method will have to "move on."—Dr. Louise Fiske-Bryson.

The Lookout Montain Camp-Meeting, Near Chattanooga, Tenn., /ill be held during the entire month of July. The following speak: rs and mediums are engaged: Mrs. A. M. Glang, George A. Fuller, Dr. Hr. Merrill, Mrs. S. A. H. albot, G. W. Kates and wife, Dr. Samuel Watson, A. CLadd, Mrs. Cora L. V. Richmond. Excellent hotel fallities are on the Mountain. Tenting space given free. ddress

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

the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are ferwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal.

3. When our patrons desire the address of the BANNER changed, they should give us two weeks' previous notice, and not lorget to state their present as well as future address.

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

# Panner of Pight.

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

#### The Explosion of a Magazine.

There was a great fanfare, a month previous, in respect to what was going to appear in the July issue of The American Magazine, published in New York, on "Spiritualism and Like Delusions," which was to show, according to the announcement, that "Spiritualism is at best a mild form of insanity." It was likewise announced that "other features of the paper will be an untechnical description of the scientific means conjurer-mediums have used, including, among other things, the chemicals used in picture-painting." The writer of this much-problaimed paper, which was to take the cover clear off of all secrets and mysteries and reveal to common sight the profoundest laws of the universe, was Dr. Allan McLane Hamilton, "the eminent specialist on brain diseases." The idea evidently intended to be conveyed was, that what he did n't know about Spiritualism and its "conjurer-mediums" was n't worth knowing, and consequently need not be inquired about.

Well, the July number of the American Maaazine has been issued and the great paper of Dr. Allan McLane Hamilton on "Spiritualism and Like Delusions" has come out in it; and if ever the character of the war failed to come up to the loud-sounding manifesto, it is so in the present case. A more complete bankruptcy of confident pledges and promises was never known. Naturally, just as Talmage did, he makes the Diss Debar case the threshold of his structure, and invites his readers to walk in across that and sit down to their promised entertainment. Then he strikes out with the rather bold remark, that "it would almost anpear that if the cultured individual were more credulous than his less favored brother, it cannot be denied that he is more obstinate in the retention of his fixed idea when he has one." He even confesses that medical men have their faith in the existence of any such thing as common sense severely taxed-which would seem to be so much the worse for them, though Dr. Hamilton doubtless would have it inferred that it is so much the worse for common sense. He charges learned college presidents and clever railroad operators with seeking the assistance of ignorant men and women, "who thumb greasy playing-cards or lapse into fictitious trances and guess more or less shrewdly as to the health or business affairs of their clients." Even Vanderbilt, the eldest of the name, was guilty of "sending a look of his hair to a quack in another city, who made a diagnosis thereon."

Candidly, however, though without regard to precision of statement, Dr. Hamilton says that the subject of Spiritualism is but one phase of a mental state which has probably existed for all time." The vision of Job and the Witch of Endor are dragged forward in proof. But he dates Modern Spiritualism with the year 1716, "when nine persons of the family of John Wesley all had communications with disembodied [excarnated] souls by means of raps.' The "spiritualistic oraze," as he calls it. by way of an "untechnical description," broke out again in Germany in 1825. Forty years ago it invaded our own country, and he proceeds to narrate the history of its origin. In describing the practical verification of the statement of the spirits through the Fox girls that a murder had been committed in the house before, he first inferentially denies that what was actually found belonged to a human body, and then says it is reasonable to suppose that their being there was "quite accidental," and finally clears up all doubt by asserting that the presence of such things would ordinarily have no significance "beyond that the house was probably built upon the site of a graveyard or shambles." A truly scientific explanation from an "eminent specialist on brain diseases," not including his own.

Then he proceeds to relate how the excitement spread in central New York, each town holding its "circles," and the city of Auburn having not less than eighty mediums. He speaks of the state of fanaticism and folly, and the mob violence of those "whose daily life was governed by supposed spiritualistic direction" | get along with.

-though, for ourself, without claiming to be at all scientific, we recognize some slight difference between being governed and being di-vected. But let it be observed that any mob vi-biographer, Mr. Lamin: "He lived constantly members of the tribes. olence charged was not the work of the medi- in the serious conviction that he was himself ums. It was that of that portion of the people | the subject of a special decree, made by some who were at once the pronounced enemies of unknown and mysterias power, for which he spirit-communion - people not specially cul- had no name." And if ever it was true of any tured, but rich in bigotry, and, therefore, ac- man that he was "thembject of a special decording to Dr. H.'s own discrimination, the cree," it was true of fbraham Lincoln. He 'fortunately," he says, "the better sense of the community asserted itself"; after a while, sealed his mission with is martyrdom. It may "law and order prevailed"; "the pretended seem strange, exceeding trange, to such "emicommunications were proven to be wholly false"; and "the popular mania subsided." And he him, that "the belief in Spiritualism and the ate than it was thirty-five years ago." He regards "the true mental status of the Spiritual- and deathly shadow, but the laws of the unist" as "by this time pretty well established."

specialist on brain diseases"; he is ready to al- ing with hallucinations as an explanation of low that "a mere belief in Spiritism (another spiritual phenomena is blow the lowest standuntechnical description') does not affect the ard of puerility. If arbody illustrates the ability to make a last testament or contract, any more than the acceptance of the miracle of the Immaculate Conception as a truth, or others of a disputed nature." Why, no; since belief in a dogma is very far from establishing the fact of perfect sanity, whereas the actual, personal knowledge of a fact, superseding blind faith, and leaving the mental faculties in a state of healthy freedom, ought not to be compared for a moment with it or to be classed with it. Spiritualists discard all such rubbish as that of a human offspring without a dual parentage, and are therefore in no sense to be reckoned in with those who profess to believe either that the Son of God was born of a woman and without a father, or that the Creator of the universe is a being made up of three beings, each distinct vet all one. We should rather say that they are to be suspected of mental incapacity to make a last will and testament who believed either of these preposterous and inconceivable things, than are those who believe that decarnated spirits communicate with mortals because they personally know it to be

Nevertheless, Dr. Hamilton thinks the tolerance of the courts in this matter of "popular delusions" to be "remarkable." He cannot but mean by this that he would greatly restrict it if it were in his power. He holds a believer in the ancient doctrine of metempsychosis to be of "an insane character." Who, then, is safe, in the omniscient view of this "eminent specialist on brain diseases "?

He has the conceit to further assume that scientific pregress has materially aided "dishonest Spiritualists "-and they are all lumped together by him at the outset-"in their forms of deception." Let him explain in detail. Pray listen, and wonder at the hollow audacity! A man who should swallow such stuff into his mental belief would indeed be unfit to make a last will and testament. "The clumsy rappings of the last generation," he says, "are things of the past, and instead of being produced by anatomical peculiarities of the joints and mechanical contrivances placed within the shoes of the medium, they are now readily and simply evoked by a small electrical helix, armature and sound-board, connected with wires storage batteries and small incanoppear furnish a better supernatural light than the more unsatisfactory etherealized solution of phosphorus or luminous paint." He asserts what is notoriously untrue, and what THE BANNER has again and again denied, that Hermann, Kellar and Hertz nightly and unoscks "which, in the hands of Slade and those of his ilk, continue to mystify the administration of justice as the case may dewould-be deceived."

Now who pretends to believe that every medium, male and female, old and young, far and near, in the heart of families and in solitude, is provided with the scientific apparatus which Dr. Hamilton above describes? How is it, too, that the phenomena are produced through an increasing number of persons continually who have no warning in the first place that they are mediumistic, and in the next place would not know how to use the machinery described if they had it? And how is it, again, that the raps do not happen to include all forms of the spiritual phenomena, with the most of which the above clumsy machinery, termed scientific, could have practically nothing to do?-But this is all childish nonsense, and nothing more.

This "eminent specialist" now takes a tack and steers on a different course. He offers compassion to "the perfectly honest and sincere" who are "possessed of the delusion" of Spiritualism-men like Wallace, and Varley, and Crookes, and De Morgan, and Flammarion, and Wagner, and Zöllner, and Fechner, and Scheibner, for instance-and patronizingly affirms that they should not be "ridiculed." for which they will owe him unspoken gratitude. He tries to comfort all such with the statement that they are but innocent victims of 'expectant attention," in which, as he kindly explains, "the subject becomes to all intents an automaton susceptible to impressions from without, the responsibility being suspended for a time, as the higher centres of the brain lose their power of control." How glad the above-named men of science will be to learn that their case is no worse! This "automaton" business, it seems, applies especially, according to the writer, "to those religions where emotional excitement predominates." Then of course all the modern Evangelical denominations are included, inasmuch as their the whole process of metal, moral, social and representative feature and strong point is Revivalism, which is the foam and froth of all human emotion.

Then follows a specimen of pure pedantry. it having been found impracticable in the ma-The spiritual communications are alleged to jority of cases to apply it without such serious be "the result of some disorder of the organs damage to friendly relaions as would transof special sense, or of the brain itself, but it is form the Indian into a ebel. Therefore the not necessary that actual disease should exist." | President has moved slwly. The Indian is All that is needed, like the machinery for pro- nevertheless kept in a met unwholesome state ducing the raps, is "an active imagination," of suspense and uncertanty. For this reason 'expectant attention," "fixation of the mind | the Association has prepred a substitute for upon one subject," all of which will "easily the General Severalty la, which is now in the lead the susceptible person into a declaration hands of the Committee the House of Repof the reality of his false perceptions." He resentatives. It makes he taking of land in quotes Galton on visionary tendencies, who severalty optional, place citizenship on selfasserts that in many persons they are strong supporting ability, and otherwise remedies enough to deceive the judgment; but neither several serious defects if the existing law. he nor his cited authority can explain how it is that millions of persons are thus afflicted with clouded judgments. Calling the positive and Indians in adjusting he difficulties which definite impressions of such a multitude "the arise under the United tates laws regulating silly vagaries of vacant minds" is a good deal intercourse with them. These laws contemmore inconsistent than the outstanding twelfth plate the existence of separate government juror calling the other eleven too obstinate to

Speaking of the late President Lincoln in the possessors of all the "common sense." But, was certainly selected ind raised up for the large good of his countriand of humanity, and seem strange, exceeding trange, to such "eminent specialists" as Dr Hamilton, but it has got to be said, neverthess, that "they don't freely admits, for which we must all thank know everything down it (his) Judee." He can potter away among his ubbish of illusion and behavior of its followers is much more moder- hallucination, and talk osuperstition to people who long ago came ou from under its dark verse will continue to perate with the same Next comes an admission from this "eminent | unerring force, silent thugh it be. His dealdoctrine of illusions, he ertainly does himself in treating of what he ensiders the delusions of Spiritualism.

OF

BANNER

As an instance of hallunation, on which he lays so much stress in cder to overthrow the claims of Spiritualism, b recites the particulars of a case of clear maia a potu, or what is commonly called the "hrrors"; about as irrelevant as anything wil could be, and infinitely more silly than anthing he has brought against Spiritualism. Ad he solemnly proceeds to deduce from thi illustration the lesson that it is perfectly ear for an impressionable man or woman to delare that he or she has actually seen a real erson; as well as to impress the further lessn that "the truthseeker will always eradicae the possible physical and mental causes, even before he proceeds to question the authemicty of the particular story." Which can ony mean, that the truthseeker will be particulty careful to examine every case of hallucinaion thus presented, to see if the victim of it is r is not troubled with 'snakes in his boots.''

Summing it up and astily concluding, this delusions of Spiritualsm" slaps down the tion are nursery affair, with which he is willing to have us thir him most familiar. This is the whole of thi promised demolition of the phenomena of Spiitualism, and all will admit that it is a lame an impotent conclusion indeed, lamely enough cocluded.

## The National India: Defense Associa-

tior. This humane and higly serviceable organiration is not yet three ears old, but in that brief time has accomplished a great deal for the Indian, in particular were it was out of his power to help himself, t was formed to protest and aid the Indiam of the United States in acquiring the benefis of civilization, and couring their co-ritorial and proprietary rights. It holds that the Unite States laws for the protection of persons and property should, so far as is consistent with he obligations of the government to the Indias, be extended over and with such modifications, in respect to the

It likewise insists that the tribal condition should be maintained so ar as the interests of good government within the reservations demand, modified only so fe as may be necessary to merge it eventually ito some political institution in harmony wit. the general system of our government. Als. that such lands as are intended for the perpetual use of the Indians should be patented to the tribes, in trust, to secure permanent individual occupation and eralty to the Indians, the distribution to be charged." made according to age anonumbers.

The ultimate aim of the National Indian Defense Association is thus neasurably identical one carefully studying the round occupied respectively by the two, wil discover a very marked and important difference-for while the Indian Rights Associationseems determined to push matters on the instant, and to the extreme, in what will inevitably prove a pseudocivilizing direction, the National Indian Defense Association remonstrates with the disciwith truth, that the civil and political rights regard of treaty obligations, and cannot with safety be thrust upon my who are unprepared to use them. In otherwords, this later Association holds that severalty and citizenship cannot become civilizing agencies when thus bestowed. A certain legree of preparation must be the condition o the granting of these rights and the imposing of these duties; otherwise they cannot be a lessing. And this Association holds that the work of preparation can best be done on the eservation, and under the agency system. Education should precede severalty and citizenshi-education meaning industrial training.

The policy embodied inthe General Severalty law has not thus far been extensively adopted.

But the principal par of the Association's work consists in furnishing legal assistance to to have all their dealigs with the govern-

ment ; but the executive department has gradway of illustration, he says that "Mr. Lincoln | unlig come to ignore these tribal authorities,

LIGHT.

Hence the report of an agent in regard to the wishes and interests of individual members has more weight at the Indian Office than the declaration of any actual agents or heads of the tribes. The administration of the Indian Agent has thus become practically that of a provincial governor under an imperial government. Such a state of things having no root in the law or in the decisions of the court, complicated questions abound for the solution of the Government, of Congress and of the Courts. The Indian Office now assumes even to decide the question of an individual right to tribal membership and participation in tribal property and functions. Questions that belong to the courts are often subjected to legislative or executive decision—such as those of trespass on Indian lands by settlement, by timber cutting. and by pasturing; of leasing of lands to persons other than Indians; of the hiring of white persons as laborers; of the husbandry of the natural products of their land; and of the utilization of mineral deposits. Then, too, there are questions involving the construction of treaties, agreements and laws, and calling for the statement and settlement of long and complicated accounts. It is important that some competent person, skilled in Indian law, and aliva to the Indian's interests, should have charge of all such cases and see that the decisions are according to the law and the facts. As a rule, the Indians cannot employ at-

torneys, for want of the means to do it. The Indian is powerless to procure advice in any dispute between himself and others, or between himself and the government. And one of the professed objects of the National Indian Defense Association is to supply this professional advice whenever desired. What it has already done in this direction shows the need of doing still more. From a printed sketch of the origin and work of this Association we gather a full statement of the practical work it has done for the Indian in the courts. It is a remarkable record, and deserves the widest public attention. In no less than seventeen cases have legal advice and aid been given by professed and professinal expositor of the the Association to different tribes of Indians, which, from their inability to employ counsel, flat and broad personal tatement that "most | would not otherwise have been helped. Among of the stories of the Siritualists are based the rest, the Indians of Indian Territory were upon guesswork coincience, or are based assisted to defeat the bill for organizing the Terupon unjustifiable assumption." And what, ritory of Oklahoma, and the Sioux Indians pray, is his individual, usupported statement | were helped to vindicate their right to accept based upon? He does it seem to bestow a or reject the bills proposing to divide and allot thought upon that, evidetly thinking it is of their reservations. The attorney now emno consequence, as it clerly is not. The little | ployed by the Association is a man of ability. stories with which he arnishes this exposi- of rare knowledge of Indian law, and for his continued support, and that of his office, a sum not less than \$2.500 is required. A publication fund is likewise needed, to impart information promptly to the public.

An earnest appeal is made to our citizens to aid in so humane and worthy an object to the full extent of their ability. The President of the National Indian Defense Association is Alexander Kent. Communications seeking further information can be addressed to Dr. T. A. Bland, Corresponding Secretary and General Agent, at 1425 New York Avenue, Washington, D. C.

### A Just Decision.

A Texas correspondent writes us as follows regarding a magnetic healer. Fanning's, case in San Antonio, June 7th, 1888:

"In District Court Hon. Judge Noonan, presiding, gave this date the following lesson in a humorous way to the narrow-minded doctors of this city. The appealed case of the city of San Antonio against Dr. the Indian reservations, and should exercise | Frank Fanning, to secure the payment of occupation for them the rights of self-government to the tax as a physician, and which tax was assessed teutatiously reproduce the slate, folded paper. degree that is essential v their development, against him as a fine, was before the Court when ludge Noonan remarked :

'This case is submitted upon an agreed statement of facts. The question before the Court is as to whether or not the defendant, Frank Fanning, is guilty of following the occupation of a "traveling medical specialist" without first paying an occupation tax therefor. Under the facts it appears that the defendant is possessed of animal magnetism in an unusual degree; but is not a physician or doctor. If he be so endowed by nature it is a blessing, and defendant should not be prosecuted for it. We have proof that defendant is not a doctor. The doctors don't recognize him as a doctor, and the fact that he is never invited to their champagne banquets is conclusive upon the Court that he is no physician. The industrial use, and ultimaely to inure in sev- judgment is for defendant, and that he be dis-

New York and Massachusetts have recently each sentenced a female criminal to be with that of the Indian Rights Association, but hung by the neck until death ensues. It is murder for murder. One illegal, the other legal! How long shall such barbarism exist in professedly Christian communities? Is it not quite time to do away with the Mosaic law, "an eye for an eye and a tooth for a tooth "? Instead, imprisonment for life should be the penalty for murder. The late Robert Rantoul, one of the ablest men of Massachusetts, wrote ples of unseemly haste, and declares, we think strongly in his day against capital punishment, and was endorsed by some of the best writers contemplated cannot be faced upon any Indian in Germany. Would that we had among us towho does not want then, without serious dis- | day such a man as Mr. Rantoul. The clergy as well as our statesmen are mainly silent upon this momentous subject. When a murderer is hung he enters the spirit-life full of vengeance toward those who have summarily divested him of his earthly body, and by and through the psychological laws returns to earth and causes more murders, until his evil propensities are fully satisted. Our long intercourse between the two spheres of life-the mundane and supermundane-warrants us in making such a statement. Angelio intelligences are a unit in regard to this matter, and they endeavor to reach the minds of all good people, to the end that capital punishment be done away with in cases of murder, and imprisonment for life be substituted therefor.

> As various parties are claiming to receive messages from the spirit of the late Mrs. J. H. Conant in the form of advice to the BAN-NER OF LIGHT managers, we deem it but just and timely to state that the spirit in question has authentically notified us that she has had nothing whatever to do with the communications aforesaid.

> GERALD MASSEY concluded his series of eight lectures in London by one on the evening of Sunday, July 1st, in which, in reply to Max Müller, he undertook to prove that thought can exist independently of words. The lecture received frequent demonstrations of approval during its delivery.

Attention is called to the letter from Paris. France, by our special correspondent, Henry Lacroix-third page. The closing paragraph embodies a matter of important and agents for each tribe, through whom they are general interest, and should be thoughtfully erused by our readers everywhere.

### Decase of Hiram Sibley.

Hiram Sible passed to spirit-life from his home in Rochester, N.J., July 12th, at 10:35, from the effect of the apoplecticiroke he suffered on Monday, 9th.

He was bornt North Adams, Mass., Feb. 6th, 1807, and was the sound son of Benjamin and Zilpha Sib. ley. He leared the shoemaker's trade, at which he worked for a umber of years. At the age of sixteen he migrated b the Genesee valley, and, after a time, was employedin a machine shop, and subsequently in carding wool By the time he was of age he had learned five tades.

In 1843 he rmoved to Rochester, and for a time engaged in police; but since 1840 he had been interested in the tiegraph. In that year he went to Washington, when he assisted Prof. Morse and Ezra Cornell in procuring an appropriation of \$40,600 from Congress to built the historical first telegraph line from Washingtonto Baltimore.

The success of this enterprise is known to all the world. Mr. Sibley conceived the idea of uniting all the patents and companies which rapidly sprang up in one organization. The result was the Western Union Telegraph Company, of which he was the first President. He held this position for sixteen years, and under his management the property increased in value from \$220,000 to \$48,000,000.

Ten years before the Pacific railroad was built he made an individual contract with the Government to construct an overland telegraph line to California. The Western Union Company, which at first declined to join him in the enterprise, finally united with him, and the line across the Rockies was completed in four months and eleven days, although two years' time was allowed by the contract.

Mr. Sibley's next great enterprise was the construction of the Russian overland telegraph. It was intended to connect Russia and the United States by a line of wire reaching through British America across the wastes of Alaska. under Behring's Strait, and over the frozen steppes of Siberia to the Russian capital. Mr. Sibley visited Russia in the furtherance of this dedesign in the winter of 1864-65. He was cordially received and entertained by the Czar, and honors were showered upon him at St. Petersburg. The Russian government agreed to build the line from Irkupsk to the mouth of the Amur River. But when fifteen hundred miles of this line had been completed, the needles of the trans-atlantic cable began to vibrate, and the success of this enterprise ruined the Russian overland telegraph. It was abandoned at a loss of \$3,000,000.

At the close of the war Mr. Sibley, whose fortune had become enormous, made large and varied investments in the South. When the Mississippi valley was devastated by floods, he gave \$10,000 worth of seeds (of which he was one of the largest growers in the world) to the sufferers, and attended personally to the distribution of his bounty.

Mr. Sibley owned the largest farm in New York State, thirty-five hundred acres in extent, located in Cayuga county. He also had a number of other large farms, among them being the Burr Oaks farm, one hundred miles south of Chicago. It is forty thousand acres in extent, and is the largest tract of land in the world cultivated and owned by one man.

Mr. Sibley was fond of saying: "There are two most valuable possessions which no search warrant can get at; which no execution can take away; and which no reverse of fortune can destroy: they are what a man puts into his head-knowledge; and into his hands-skill."

Mr. Sibley did much for the cause of education during his life. The Sibley College of Mechanic Arts of Cornell University, Ithaca, was endowed by him. The Rochester University and the Rochester Theological Seminary have also received large benefits from him.

THE BANNER readers already know that Mr. Sibley was for years interested in the investigation of the spiritual phenomena-(though, as usual in the majority of cases where a public man dies, such information is nowhere given in any of the notices we have thus far seen of his demise.) The late Epes Bargent Esq.—a trustworthy and veracious witness—makes the following statement in proof of our assertion, on page 41 of his grand and life-closing work "The Scientific Basis of Spiritualism":

tific Basis of Spiritualism":

"In May, 1880, having learned from Mr. Watkins that Mr. Hiram Sibley, of Rochester, N. Y., a gentleman of wealth, had carefully investigated the phenomena, and had offered him a large sum of money to disclose 'the secret of his trick,' I wrote to Mr. Sibley for confirmation of the statement, and got a satisfactory reply, dated May 10th, 1880, in which he tells me that he and Judge Shurat had paid Watkins a hundred dollars for about ten sittings; and that they got the independent writing in a way to satisfy them that some unknown power moved the pencil. Mr. Sibley writes: 'I offered Mr. Watkins a large sum of money, which I proposed to settle on his wife and children, it which I proposed to settle on its wire and children, it he would disclose the trick (if trick it were) by which the manifestation was produced; and furthermore, I offered to give bonds, if he desired it, that I would not divulge his secret. I am ready to repeat the offer now to any person that can expose or explain the trick, if trick it be."

## Our Trip to Onset.

We made on Saturday last a flying visit to Onsetbusiness of importance preventing a longer stay. We found all things pointing out a prophecy of a highly successful season, which we trust may prove the case. Among other friends met with was that fine medium. Mrs. Cadwell, of New York. We learned from Mr. H. A. Budington that Mrs. Carrie E. S. Twing is located at his cottage, on the South Boulevard, near the Audito-

We desire to express thanks to Col. W. D. Crockett, President, and other officers of the Association, also to E. Gerry Brown, of the motor train, and A. W. Wilcox, of the horse-railroad, for genial courtesies by them to us extended.

## The Children's Lyceum in Cincinnati.

Much satisfaction has been expressed at the estabishment of a Children's Progressive Lyceum in Cincinnati, and its marked success thus far encourages its promoters to proceed zealously in the good work upon which they have entered. A correspondent informs us that at a recent session the exercises commenced with the singing of "Happy Greeting to All" -Miss Belle Molloy presiding at the organ. Mrs. Sheehan, under influence of her spirit guide, spoke in consideration of the important inquiry, "Whither are we Going?" Mrs. Donnelly was influenced by one who passed to spirit-life in 1811. Mr. Grooms spoke to the youngest of the Lyceum, and the session closed with a march and hymn.

Two of the yellow-poster fraternity have in. flicted their presence upon the good people of Brainerd, Minn., and by raising their expectations to an unwarrantable height by promises to give astounding manifestations of spirit-power "in full gaslight upon the open stage." subjected to a far more astounding fall the expectations aforesaid, by a complete failure to exhibit anything they promised; so we are informed by a correspondent. Morris S. Liden, who was present. The yellow bills they lavishly distributed through the town for the purpose of getting bills of a different complexion and greater value from the people in return—and which they succeeded in doing bear all the marks of others in their profession : " Eminent English Medium," "Religious Illustrated Lecture." etc., and the dramatis persona, who style themselves "Miss May Howard" and "Prof. Williams," are doubtless the same as have appeared in other places under various aliases.

The Victorian Association of Spiritualists at Melbourne, Australia, has recently been favored with inspirational lectures by Charles H. Bamford. In one on "The Use and Purpose of Spiritualism." the Harbinger of Light says he presented a parable of three men starting on a journey, who after traveling a distance were confronted by a great mountain. The first stopped short, affirming that there was nothing beyond; the second thought perhaps there might be he made no effort to solve the question; the third pushed on, and climbing to the top saw the country beyond and its inhabitants. He invited the others to follow on his track; they heeded him not. The first was the Materialist, the second the Agnostic, and the third the Spiritualist. Following this the speaker inquired with great pertinency, which of the three was most competent to tell of what was on the other side?

Sidney Kelsey's letter will appear next

### ALL SORTS OF PARAGRAPHS.

OUR NATIONAL GAME. BY H. C. DODGE. In Sie Parts—Part II. On these three upper points with grace Three base men stand, each "off his base." HIS BASE-The players, filled with hope divine, Are called with pride a Champion Nine.

A UHAMPION NINE- 9

The ruby raspberry's ruddy radiance raises restful It was the 14th, 15th and 16th of this month that Gen. Greely predicted as the hottest days of this summer. Gen. Greely must guess again.—Ex.

True enough! Gen. Greely, however, retorts upon his critics that he is hampered by too many incompetent men being attached to his department.

The annual report of the Boston Public Library shows a falling off since 1887, when high water mark was reached of 249.398 books loaned. The figures are 934,593 as against 683,195. Some concerned Bostonians are trying to explain this state of things.—Ex.

Perhaps some theologico-political influence is at work in this city, which narrows the horizon of choice in reading among certain people, and measurably approximates an index expurgatorius as to books. Who

M. Mosessohn thinks that the Jews should keep out of politics, saying (in The Record):

"If Mr. Joski would read carefully the Jewish history he would find that it is more to our interest to keep out of polities. History tells us that there was a time in Spain when the Hebrews were the leading ministers of the State, and were also the leading bankers, lawyers and doctors, and, in fact, they held the reins of the government. But no sooner was the Inquisition introduced than the Hebrews were the ones who suffered the first and the most by it, and last of all they were obliged to go to Holland to seek shelter, and politics was the cause of it."

Bad "professed" Spiritualists, like thieving crows, might appropriately be termed martyrs to their caws.

This week begins in The Better Way the publica-tion of an original story entitled "Six Chapters in the Life of a Spirit." It was written for us by Miss M. T. Shelhamer, and is one of the beet productions of her ready and fruitful brain.—The Better Way, July 14th.

Grover Cleveland is reported to be the only clergyman's son who has ever been elected President, though Arthur's father was a clergyman. He was not, however, elected President. The fathers of the Virginia Presidents, Washington, Madison, Jefferson and Monroe, were planters. John Tyler's father was a lawyer and a statesman, and John Adams, the father of John Quincy Adams, was by profession a lawyer. Grant's father was a tanner, Hayes's father a merchant, and the fathers of Garfield, Lincoln, Pierce, Fillmore, Polk, Van Buren and Jackson were farmers.

Attention is called to the prospectus of the BANNER OF LIGHT, in another column. This is the oldest, as well as the ablest journal devoted to the Spiritual Philosophy in the world. It is also a first-class family newspaper, and should be taken by every one interested in the least in Spiritualism.—The Newmarket (N. H.) Advertiser.

["THINK NOT THAT STRENGTH LIES IN THE BIG ROUND WORD."]-The longest English word is the chemical terminology for cocaine. Methylbenzomethoxyethyltetrahydropyridinecarboxylate. The next longest words known are Anthropomorphitamismicaliation, phiscounoscophagraphicalities, dynamorphostsopalinklaster (an instrument used for breaking the ossified callus of a falsely united fracture), methylethyephynlammonium, and dioxyymethylarthra-quinone (an old name for chrysophanic acid). The most "utterly utter" of the German great compounds will have to look to their laurels when this armada of doctors' English "heaves in sight."

COMPOSITE. COMPOSITE.

The hash lay on a plate:

"I am a thinking entity," it said;

"I'm lying here in state;

I am alive, although my parts are dead!"

It felt a sudden thrill,

Then rose a clamor shrill:

"Oh! Whole—you're rash;

We parts are still ourselves, although in hash."

Murmured the mutton: "Ah! how yellow were The cowsilps in the fields, how passing fair Was all about when I, a merry lamb, Began the life which led to where I am!"

Said the Potato: "Warm was the brown earth Of the brown hillside where I had my birth; What joy of growth within my bosom welled; How curled my tendrils! how my tubers swelled!" d the Reef : " How green are Texas plain

With what a novel grandeur Nature reigns; What vast expanses; how our pulses stirred As we swept onward in a mighty berd; I hear the flying steeds, the lariat-swish!"

" Moo.ow!"
" Bow-wow!" Said the rest of the dish!

-Chicago Tribune.

THE SAFE SIDE .- Little Dot-"1 don't like to help wipe dishes." Omaha Mamma-"Why not, pet?' Little Dot-" If I learn to do such things just right. I'll grow up into a servant girl, won't I?" Omaha Mamma-" No, dear; if you learn how to do anything just right you'll never be a servant girl."

The Brazilian slaves do not owe their freedom to re-ligion, any more than do the American negroes. Dom Pedro, the Emperor, is the individual who has eman-cipated the Bouth American blacks, and he is a Rationalist, as is well known, though apparently the fact is forgotten.—The (N. Y.) Truth Seeker.

Some people we wot of seem to forget that a blackguard is not a gentleman.

In Frederick III. the Free-masonry of the empire has lost a stanch friend and influential patron. Masonic institutions in Germany differ from the Masonry of our own country, in so far as they embody a more progressive spirit and represent a sturdy, revererent free-thought. Their ideas, their aims and their principles of action have been deepened by the phicosophy of men like Goethe, Schiller and Lessing, and we may therefore well understand the far-reaching influence which the sanction and sympathy of royal patronage have exercised through its foremost exponent of humane liberalism.—The Open Court.

Is there any higher prize than the invulnerability

["QUITE ENGLISH, YOU KNOW."]—Blaze in the Erie County (N. Y.) penitentiary [July 15th]; loss, £15,000.—Boston Herald, July 16th.

The imported goods of the United States amount annually to \$700,000,000, one-third of which is admitted duty free.

Suppose the Catholics did sell indulgences in old times. Why need the Catholics of to-day care? They do n't do it now, and they are not responsible for its having been done,... The Catholics of to-day can't help it. They are too sensitive by half. The Catholics used to burn heretics, and the Puritans used to hang Quakers and witches and banish Baptists. Surely their descendants can find something better to do than revile one another because of the sins of their ancestors.—"Causerie," in Boston Herald.

When Strength and Justice are true yoke-fellows, Where can be found a mightler pair than they? - Eschylus, B. C. 500.

[THE "TIPPING" SYSTEM IN A NUTSHELL.]—
Hedges has dined well, and has offered his water a
dollar. Watter (in a voice that reaches the desk):
"No, sah; we aint 'lowed fer ter tek no fees, sah."
(In a voice which does not reach the desk): "Drap
him on the flo', boss."—Ttd-Bits.

Stanislaus Poltzmarz, of Pesth, Hungary, left the greater part of his fortune to a Hungarian notary, forbidding him, however, to take possession until he had sung in La Scala or San Carlo Opera House the parts of Rossini's Otelio and Elviro in "Somnambula." Poltzmarz, who was eighty years of age when he executed his will, wrote: "I do not dispose of my wealth in this manner for the sake of being thought an outline in the hardy peen present four years ago at an original, but having been present four years ago at an evening party in Vienna, I heard M. Lotz sing a cavatina from each of these operas with a beautiful tenor voice, therefore I believe him likely to become an excellent artist. In any case, if the public hisses him, he can console himself eachy with the 3,000,000 of him, he can console himself easi floring which I leave him."—Ex.

Mr. Kellar is not likely, by any demonstrations he may make of a public character, to shake the faith of many quiet believers in Spiritualism, who in their own homes have seen more things than are dreamed of in the highest flights of material philosophy .- Bos . ton Transcript, June 28th.

### THE DISS DEBAR AFFAIR.

LAWYER MARSH FOR THE FIRST TIME TELLS HIS OWN STORY,

As much interest centers on the case of Mrs. Diss Debar and the position of Mr. Marsh with regard to it, our readers will, we are sure, be gratified in reading the following-which we have necessarily condensed-from a lengthy account in The New York World of Sunday, July 18th:

Perhaps the most talked about man in New York during the last three months has been Mr. Luther R. Marsh, the central figure in the Diss Debar affair, which, from the first revelations in the latter part of May, up till a short time since, when the Madam and her partner were consigned to Blackwell's Island, furnished one of the most remarkable sensations to which the public has been treated in recent years. This was largely so because of Mr. Marsh's character. People could not understand how one of the shrewdest lawyers in the metropolis, a man of affairs, ripe in years and experience, intrusted with large public responsibilities, of high intelligence and wide knowledge, should be deceived by what they regarded as the tricks of Spiritualism, and should boldly defend and uphold his honest convictions in a public lecture in the face of ridicule, prejudice and intolerance. He is a brave man in these times who will avow a belief in Spiritualism, for he must be prepared for ridicule and ignominy, and to be dubbed a crank and a lunatic at the hands of a public who know nothing about it themselves. Mr. Marsh was probably convinced that he could make no headway against this popular prejudice, and so through the whole of the Diss Debar excitement, while the papers were ringing with his name and reporters dogging his footsteps, he maintained a reserved and dignified silence save upon that one occasion when he spoke at Chickering Hall and made an earnest and masterly plea for a man's right that his convictions be respected. He had been daily pressed to give his views for publication, but had steadfastly refused to speak about the case to any member of the press, although he talked it over fully and frankly with his personal friends, who have all along stuck to him and sympathized with him. Yesterday, however, Mr. Marsh consented to meet a renresentative of The World by appointment, and to go over with him the remarkable history of the Diss Debar case before he leaves New York, which he will do

early this week, and probably to-morrow. The World reporter was prepared to meet a tottering old man, on the verge of the grave, and with a wild look in his eye, but when Mr. Marsh opened the door of "the Temple" himself he found, instead, a straight, vigorous man with a clear eye, a firm grasp and a hearty manner, who looked like the successful lawyer that he is. "Come right in," said Mr. Marsh, and he took the visitor to the large front room on the second floor, where Madam Diss Debar performed so many of her feats, and where there were still some specimens of the "ghost" pictures to be seen. The rest of the house was empty, and some large packing cases stood down stairs, full of furniture ready for shipment to Mr. Marsh's new home on the shores of

In the centre of the room was a large square desk. such as lawyers use, and which was strewn with papers and legal documents, whose presence Mr. Marsh explained by saying that he had been engaged in settling up the affairs of the New Parks Commission, and had just about finished the work. "There are," said he, "thirty-eight hundred acres in the new parks, embracing hill and valley, meadow and marsh land, and I have kept the run of everything so closely that there is hardly any difference between my figures, based on guesswork, and those of the engineers. based on measurement, and I have guessed to within five dollars of the cost of the Parks. I could n't have done it if I had not come down through seven generations of New England ancestors." His work as President of the New Parks Commission Mr. Marsh regards as the crowning work of his life, and the creation of the Parks originally was due to him, for he has long been interested in phlianthropic measures, and seeing the lasting benefit which such parks would be to New York, pushed the scheme through to a successful ending. He says that the Parks have cost the city nothing, as the increased taxable valuation of the adjoining property more than compensates for the original outlay. Mr. Marsh has served the city without pay, giving his time and his valuable experience and judgment free, and, now that he has seen the work through its critical stages, is ready to retire.

Mr. Marsh spoke on the subject of Spiritualism with entire frankness and without the least hesitation, and simply come, that is all there is of it, and you can't maintained throughout the manner of a perfectly clear-minded man discussing a serious subject with which he was thoroughly familiar. He naturally does not feel very friendly toward the newspapers, and said it was not until the Dies Debar matter began to be talked of that he understood how the old Egyptians felt when they were visited by a plague of fleas and other insects, but that the papers seemed to be satisfied when the Madam and the" General" were

A PLEA FOR LIBERTY OF THOUGHT "It is very singular," said Mr. Marsh, "that a man may hold any opinion he pleases on politics or religion or any other controversial subject, but the moment he announces himself as a Spiritualist he is at once put down as a crank by the great body of the public, people look askance at him and the newspaper paragrapher makes fun of him. It is a popular superstition that Spiritualism is a fraud and humbug. I stand for myself and for what I believe to be truthful, and if I believe upon facts, considerations and conclusions that satisfy my judgment beyond all peradventure, I cannot be persuaded from believing except by proof that the evidence on which my belief was based is false and deceptive. I do not allow vague conjectures to affect my absolute knowledge. It is absurd for any man to put what he does not know against what another man does know. Every one is accountable to his own conscience, and should be allowed to form his own judgment as to the future life and the invisible world around us, and his honest judgment should not be controlled by the cant or mistaken opinions of friends or the malignant insinuations of enemies. There are many difficulties and perils in the way of a man who dares to avow his belief that the spirit of man survives after death and under certain circumstances manifests itself to the living. He may be thrust into Bloomingdale or some other asylum for the insane, and his will may be set aside when he is dead. Men may differ on any other topic, religious or political, and the difference is not regarded as in any degree affecting their mental equilibrium; but if one accepts a belief in Spiritualism he is immediately put down as a lunatic. No regard was paid to the character of the man expressing such belief, even when, as in his own case, he was one accustomed all his life to weighing evidence for what it was worth and knowing exactly what is proof and what is not.

'Now as regards these pictures, the 'spook' pictures, as they have been called, I will say at the outset that I still believe them to have been genuine productions from spirit hands, notwithstanding all that was shown at the trial regarding the character of Mme. Diss Debar. Here is one that the newspapers know nothing about, and which I value perhaps more highly than any of the others, because it was one of the first that came to me from the spirit world, and because of the circumstances under which it was produced."

A VERY PECULIAR PICTURE.

Then he took from the mantelplece and handed to The World reporter a picture about eight by six inches in size, and which was inclosed in a neat oak frame. It was on plain, unruled, common yellow writing paper, and consisted of what appeared to be a crayon picture of the head of Christ, with some writing in red ink above it. The picture was very peculiarly exeouted, and from an artistic standpoint was perfect. It was a full-face drawing of the Saviour's head, with a wide divergent aureole, somewhat like Guido's famous one-line picture of the same subject, the whole drawing being about as large as the palm of a man's hand. Every feature was fully shaded, and clearly visible, and the whole made a beautiful miniature which none

but a master could produce, and with infinite labor. The peculiarity of the drawing was that there was nothing of what artists call "hand work" about it, the lights and shadows all interblending with a soft-

ness and evenness to be seen only in a photograph. It was not a photograph, and not a penell-drawing, for the lead in a pencil always makes a chining mark which reflects against the light, and which this did not show, and it could not have been done with such softness by a crayon. The words above the head of Christ were written in large characters in red ink, and began, " In his presence."

WANTED, AN EXPLANATION.
"Now this picture," said Mr. Marsh, "was produced by Mme. Dies Debar when I first became acquainted with her, some two or three years ago, and when I was more skeptical than I am now. It was done in this way: I went out and bought a pad of yellow writing paper, such as lawyers use, gummed on one side and on the end, so that each sheet must be torn off corner wise. I brought it to Mme. Diss Debar's parlor, and sitting down, held one end of it firmly in both hands. in this way." And then he took a pad from the table and held it in both hands so tightly that The World representative could not have pulled it away.

"The Madam," continued Mr. March, "held the other end of the pad in the same way. In a few minutes we heard a faint sound of writing inside, and then the Madam said it was done, the whole time being perhaps seven minutes. I took the pad to the light, and there was nothing on its surface. She said open it, and I did so, and down near the middle of the pad, under ten or twenty pages, I found this picture on one of the pages of the pad, so it was utterly impossible that it could have been put there by human hands. I had to tear off the blank pages before I could reach the one with the picture on it. That is the way many other pictures have since been produced, and nothing has been brought forward by anybody to

show how they could have been made by human hands. "There are," continued Mr. Marsh, "only two ways in which that could have been done by a trickonly two explanations. One is that the picture had been prepared beforehand on a similar pad and substituted by legerdemain for the one I was holding. In this case you will remember that I went out and bought the first pad I came across, which might have been in any one of a thousand forms and kinds of paper, and went immediately with it to the house, so that if they had a pad of that kind there, which is hardly probable, they could not have put the picture on it in the short time before it came, there being at least a day's work in it. Then I am not such a fool that a person can take from my tightly-closed hands one pad of paper and substitute another without my knowing it. The other explanation is that I was hypnotized, or put into a mesmeric state, when a pad already prepared could be put in my hands without my knowing it. But there were half-a-dozen people in the room at the time, friends of mine, and they must have been hypnotized also, an impossibility for any one person to perform, and besides there is the question to overcome of putting the picture on the paper in a few minutes. Those," said Mr. Marsh, " are the only theories advanced to explain the phenomenon from a materialistic standpoint, and neither of them will hold water with me nor any other man of common sense."

WHAT HE THINKS OF PROFESSOR HERMANN What do you think of the picture-producing that vas done by Professor Hermann and others to show how Madam Diss Debar did the business?"

"I was at Prof. Hermann's lecture on the subject, and I called on him twice and we went over the whole subject together," replied Mr. Marsh. "He is a very clever gentleman, but he cannot begin to approach Mme. Diss Debar in producing the pictures, nor offer any solution other than that they are the work of spirit hands. He took a glass of water and it went un in the air and disappeared, and then he took it out of my sleeve; and he grasped a friend of mine by the beard and took from it a roll of bills, and all that sort of business, but when it came to bringing pictures on blank canvas or in a pad of paper he could not do it in a way that could not be easily understood and ex plained, and he could not do it as Mme. Diss Debar did. So again during the trial they called an expert, who said that then and there he was going to bring a picture as she brought pictures, and I sat in the wit ness-chair and held a pad tightly, as you saw me do a noment or two ago, and the expert said he could not do it if I held the paper that way. I laid the pad down on the table in disgust, and while my back was turned Mr. Townsend, the counsel for the defense, saw the expert write a word or two in it.

"And thus it is." continued Mr. Marsh. "Nobody has come along in all this time who, when it comes right down to the merit of the case, can explain on any plausible theory the production of these pictures by other than supernatural agencies. The pictures tell how they do come."

HOW ANOTHER PICTURE CAME.

"Then here is another picture," said Mr. Marsh, as he took from the mantelpiece a small painting in oil of the head of a woman, unfinished and roughly done, but with some artistic merit. On the bottom was written in lead-pencil the date, and the names of the witnesses before whom the manifestation was performed, together with the letter "A." the picture being supposed to have come from Adelaide Nellson, and being not unlike that famous actress.

" Why did n't Mme. Diss Debar produce a picture in

court, and satisfy the skeptics? "Simply because," replied Mr. Marsh, " it could not have been done under those conditions. There must be no disturbing element when a picture is produced. Thus I lost a beautiful portrait of my mother which was coming on the canvas when somebody entered the room, and it vanished, and you must remember that my mother lived before the time of photographs and daguerreotypes. In a court-room it would have been utterly impossible to make a picture come. The oil paintings did not appear at once, but came gradually, though quickly, and the people in the room could see them growing from the first faint outlines to perfection, and then it took a day or two for them to dry. Mme. Diss Debar was sitting in that corner one more ing, and said she saw a light on a blank canvas on the other side of the room, and I took it up to bring to ner, and in passing before the mirror I looked in, and saw a complete picture on the canvas, which will show you how quickly they come, both sides of the canvas having been plain when I took it up, and Madam sitting some feet away. There were some thirty or forty pictures promised to me that I cannot get, now that Mme. Diss Debar is gone."

HE WOULD HAVE DEFENDED HER.

" If it had not been for the way my eyes were opened as to her character," continued Mr. Marsh, " I would have taken an active part in defending her at the trial, and you may be assured that I would have got her off. As it was, I simply maintained a neutral attitude, and in all my testimony and utterances I have confined myself to her merits as a medium and never said anything against her character. If she had not deceived me as she did, and if I had had perfect confidence in her in everything else than Spiritualism, I would have stood by her through thick and thin, and appeared actively in her defense."

Mr. Marsh spoke of the advances the cause of Spir itualism was making from the first discoveries forty years ago, of the rappings on the tables, and said that it was gaining ground rapidly and "permeating all the churches." He then said that he would continue his researches, and was even now in communication with the spirits.

A MESSAGE CAME LAST WEEK "Have you received any messages from the spirits

since Mme. Diss Debar left?" "Yes, indeed," replied Mr. Marsh. "I am receiving great sympathy and encouragement from the spirits. Here is a long letter I received from Henry Ward Beecher only a day or two ago through Mrs. Sawyer, who is a wonderful medium and can produce pictures in a slight degree, as can Mr. Duguid of Scotland and one or two others living."

Mr. Marsh then showed the reporter a long, type written communication signed "H. W. Beecher, which had come from the spirits through Mrs. Sawyer just as it was. It covered three or four closely-writ ten pages, and said that Mr. Marsh was going to be a leader and discoverer in the spiritualistic world in connection with some great medium whom he was go ing to meet, and that after death he should pass to the spirit-land and associate with all the great men who had ever lived. This epistle was couched in a peculiar, spiritualistic, semi-biblical style, and was

well composed. Mr. Marsh said it was the first type-written message he had eyer received from the spirite, and that they had generally communicated with him in pen or pencil writing, which was sometimes written backward and had to be turned to a looking-glass to be made out.

"My wife," said Mr. Marsh, "was a believer at a time when I paid little attention to Spiritualism. She wrote out with great rapidity long messages, inepired by the spirits, covering fifty or sixty pages at a time, and these she used to hand to me. I had little time to spare then, being in active legal practice, and put them away in a drawer. That was some twenty years ago; and I have recently taken up these spirit-communications and read them, and find therein many singular prophetic utterances that have since comtrue. It was pointed out in these messages that would ultimately become a believer and do a great deal for the cause of Spiritualism. I have had all these letters of my wife's nicely type written and bound, and here they are."

Mr. Marsh then showed The World reporter one of the original messages written by his wife over twenty years ago, which covered many closely-written pages of foolscap paper. The type-written copies bound in six volumes, and embraced about one hundred and fifty pages, some of which he read to The World reporter; they were well written in a dignified, biblical style.

HIS PLANS FOR THE FUTURE.

Mr. Marsh then spoke of his plans for the future, and although he lays down his work as a public officer, and has retired from active practice at the bar, he is not going to lead an idle life at the beautiful farm to which he will go early this week, having sold his house, No. 166 Madison Avenue, and shipped ail his household goods to his new home. The farm includes some one hundred and fifty acres, and, with its improvements, has cost Mr. Marsh about seventy-five thousand dollars. He bought it twelve years ago for the only people who have even a sentimental claim upon him, three sons of his wife's sister. named Dean, and who are all married and living

It is two or three miles from the village of Brocton Chautauqua County, two hours' ride from Buffalo and one mile from Lake Erie, of which it commands a magnificent view. Mr. Marsh is building a fine new house

there, which he expects to move into this summer. He said yesterday: " I will spend my time studying and reading and perfecting myself in a knowledge of Spiritualism, and hope to be able to advance the cause. There are eighty acres of the farm planted in grapes, and I will have a good time among the grapevines when the fruit is ripe. I don't expect to come to New York again, except once next September on some official business, and am contemplating a trip to Europe in the winter. I have never been in Europe, and think I would enjoy a stay in London. where I have many old friends." Dr. Dean Clarke desires to hear at once from

all societies who wish for his services for the coming season, so that he may conveniently arrange his time Dr. Clarke ranks among our ablest exponents. As a teacher of the science of spirit intercourse few, if any, can excel him. When his powers are not impaired by ill health, he often rises to the heights of eloquence and inspirational power. When in Oregon in 1880 the Portland Telegram said of him: "When at his best Dr. Clarke speaks in a manner that would do credit to Col. Baker in his paimiest days." When in Michigan as State Missionary in 1868, he was frequently compared as a speaker to Selden J. Finney (whom he re sembles in person). At the close of one of his most powerful efforts at a State Convention, Old Sojourner Truth said to him: "Chile, I'm an ole woman, an' I've been to a great many Conventions, an' heard a great many speakers, an' you have beat 'em all." Dr. Clarke is a comparative stranger in the East by reason of eleven years' absence on the Pacific coast thus much of commendation from those who have heard him is his due, that his valuable services may be constantly secured to our cause. Address him at

The matter of organizing Spiritualism into a sectarian movement is treated upon adversely by several able writers in our London contemporary, The Medium and Daybreak, notably by William Oxley in late issues, and in that of July 6th by one of the controls, whose words are recorded by A. T. T. P. A just view of the situation is held by The Medium, which says that those who from the world of causes are guiding the Spiritual Movement, and have labored to make it an impersonal work among mankind, are opsectarian and priestly systems. "But," it continues. selfishness and self-conceit in their various forms, amongst those in the body and those who are out of it clamor for the perpetuation of sectarian and priestly tyrannical systems, in the name and under the auspices of Spiritualism."

Dr. W. L. Jack, of Haverhill, Mass., recently delivered lectures while Southward with great success, and to acceptable audiences, and is to again deliver a series there. While at his cottage at Lake Pleasant, he will give a limited number of private alttings-the greater part of his time being previously

The Vermont State Spiritualist Association held its Quarterly Convention at Newport, Vt., the last two days of June and the first of July. A report of its proceedings from the Secretary, Luther O. Weeks, is received and will appear in these columns next week.

"D. D. Home: His Life and Mission."-A supply of the above work, an elegant octavo volume of 428 pages, by Mme. Dunglas Home, has been received is and for sale by Colby & Rich. A review of the book will appear at an early date in these columns.

THE BANNER recently received a pleasant call from Col. S. P. Kase, of Philadelphia, Pa., who was temporarily in Boston.

For Sunstroke, use Horsford's Acid Phosphate. Dr. A. L. ZURKER, Melrose, Minn., says: "It produced a gratifying and remarkable regenerating effect in a case of sunstable."

## RATES OF ADVERTISING.

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

Special Notices forty cents per line, Minlon, each insertion.

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

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

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

Ar 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 cut can 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 BANNEB OF LIGHT cannot well undertake to vouch for the honesty of tie 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 pairons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

## SPECIAL NOTICES.

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

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. Merney, No. 8 Bigg Market, New-castle-on-Tyne, will act as agent in England for the HANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the Bannen of Light is \$3,50 per year, er \$1,75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

ADVERTISEMENTS.

## A FEW WORDS

STOUT PEOPLE.

## Distant Patients Successfully Treated.

In reply to numerous inquiries in regard to "OBESI-TY CURE," I would say that it is a safe, harmless and effectual combination of roots and herbs, mostly im-

ported from Germany and the Orient, and prepared under my personal supervision for each patient. We are not cast in one mold. We differ physically even more than in our faces. All stout people have

not the same tendencies and dangers. Obesity Cure is adapted by me to meet differing conditions-for those who suffer from indigestion, or, as it is often termed, "gas"; those who have no appetite; those who have too much appetite-and a special combination is indicated for those who are stout in the ab-

domen only. Fees for medicines and medical services will in all cases be named as low as is consistent with accomplishing desired results in each case.

Reduction in weight is invariably accompanied with general beneficial effects-labor-power is increased; a sense of ease and freedom in moving comes immediately. There is joy in living when one is relieved from the weary burden of undue flesh.

In no case have wrinkles or an aspect of age been induced.

Medicines sent by mail everywhere. Obesity Cure has no unpleasant taste; it is taken

but once daily. No dieting is required. Send stamp and report your own case to receive erms and full Particulars.

Treatise sent on application. Respectfully,

### EDITH HALE, M. D.,

Specialist in Chronic Diseases, 377 Columbus Avenue,

Boston, Mass.

England dSiritualists' Camp-Meeting Association.

## FIFTEENTH ANNUAL CONVOCATION.

AT LAKE PLEASANT,

Montague, Mass.,

On the Hoosac Tunnel Route,

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

WITH speaking on Sundays July 22d and 29th. Ablest Speakers on the Spiritualistic Platform. The best 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, ce. Best of Hotel and Café accommodations. Low Excurdon rates from all points. For Circulars, address

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 tickets for "ONSET." The 9 A.M. and 4:06 r.M. trains from Boston are the most rapid express trains. Sundays, at 8:15, from Boston.

COMFORT, SPEED AND SAFETY, 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

SAVE MONEY For yourself, as you will secure advantages by showing your "ONSET" railroad ticket at the

CAMP-MEETING.

## AN INVITATION

To Those Needing Advice. THE Guides of DR. J. R. COCKE, 474 Shawmut Avenue, corner Concord street. Boston, will, on Thursday, August 24, between the hours of 2:30 and 4 p. M., give advice upon Business Matters and Development of Mediumship free of charge.

2w\* Jy21

# ONSET

DUY Excursion Tickets for East Wareham, and take the Onset Short Line Horse Raliway for Onset Bay, and save money. Horse cars connect with every train. Check baggage for East Wareham.

DR. JAMES A. BLISS, THE DEVELOPING MEDIUM

OF ELMWOOD PLACE, OHIO, receives persons from a distance for the development of ALL phases of mediumship. Terms very low; write to him for full particulars, Jy21

MRS. WEBB, Astrologist and Life-Reader, TROM 154 West 22d street, New York, will be at Onset Bay, Mass., from July 20th until Aug. 15th, where she can be consulted. Sittings \$2.00.

DR. J. C. STREET, 78 Montgomery street, Boston, Mass. 13w

MISS L. M. WHITING.—Massage. This method of treating all chronic and nervous diseases, and stiffness of limbs from sprains or breaks, is the most successful in use. Hetel Rutland, 701 Tremont street, Suite 4, Boston.

1w\*

Jy21

PROF. BEARSE, Astrologer. Office 172 Washington street; residence 259 Meridian street, Boston, Mass. Whole life written, horoscope free. Reliable on Business, Marriage, Disease, Speculation, etc. Send age, stamp, and hour of birth if possible.

## THE SECRET

Truly Great, Happy and Successful Life. Inspirational Discourse, delivered by W. J. COLVILLE at Irving Hall, Post street, San Francisco, Cal., Sunday evening, Nov. 6th, 1887.
Pamphiet, pp. 8. Price 5 cents; postage free, For sale by COLBY & RICH.

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THE SCIENTIFIC BASIS OF SPIRITUALISM. By EPES SARGENT.

This is a large 12mo of 372 pages, in long primer type, with an appendix of twenty-three pages in brevier, and the whole containing a great amount of matter, of which the table of contents, condensed as it is, gives no idea.

CONTENTS. Chap. 1. The Basis: Clairvoyance; Direct Writing, etc. 2. Facts Against Theories, etc. 3. Reply to Objections of Wundt, etc. 4. Clairvoyance a Spiritual Faculty, etc. 5. Is Spiritual Science Hostilie to Religion, etc. 6. Phenomenal Proofs—The Spirit-Body, etc. 7. Proofs from Induced Somnambulism, etc. 8. Cumulative Testimony; Spirit Communications, etc. 9. Discrete Mental States, etc. 10. The Unseen World a Reality, etc. 11. The Sentiment of Immortality, etc. 12. The Great Generalization, etc. Appendix. Index of Subjects.

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THE LIFE-LINE OF THE LONE ONE; or, Autobiography of Warren Chase. By THE AUTHOR. Those who sympathize with the many great purposes, high aspirations, broad charity, and noble individuality of the author, will give wide circulation among the young to this autobiography of Warren Chase, who, straggling against the adverse circumstances of a "dishononrable birth, and the lowest condition of poverty and New England slavery," conquered ignorance, obscurity, poverty and organic inharmony, and rose to the position of legislator, public lecturer, spiritual teacher and trenchant writer. Cloth. 310 pp. Price \$1.00, postage 10 cents,

## Messuge Depurtment.

All The Messages published in this Department indicate that entrits carry with them the characteristics of their earth-file to that beyond—whother for good or ord; that those who pass from the earthly sphere in an underglopod state, eventually progress to higher conditions. We sak the resder to receive no doctrine put forth by spirits in these columns that does not comport with his or her research. All express as much of truth as they perceive—no more.

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

The Letters of inquiry in regard to this Department of The Banner must not be addressed to the mediums in any case.

Lewis B. Wilson, Underman.

#### The Free-Circle Meetings

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

#### QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held May 22d, 1888. Spirit Invocation.

Oh! Holy and Divine Spirit, we know that thou art a God of wisdom and a God of love; we acknowledge thy power; we realize that whatever thou doest is done because thou knowest it is best. We would also comprehend thy laws and regulations, learning of the mysteries of the universe, and reading the secrets of the worlds in space that march along in ceaseless order from age to age. We understand somewhat of these because, within the human heart, we feel thy presence and acknowledge thy wisdom. We know, oh! our Father, that thou hast set man here upon the steeps of time, that he may grow strong and enduring through the experiences he shall meet, through the traveled road he shall pass; and we believe that after the tumuit and the storm of earthly discipline is over, thou wilt not only give to thy beloved rest, but give a new life and new power to gain knowledge and understanding. We worship thee in spirit and in truth, because thou art a God of truth and righteousness. We open our hearts for thy inspection, believing that tho will judge wisely and well, and knowing that in thy merciful tenderness thou will endeavor to bestow upon each life just that which it most requires. We ask the assistance and the cooperation of thy angels. We desire thy blessing and love; and we would walk hand in hand with the pure and good from divine spheres of life, that we may grow strong and beautiful in thought and spirit, like unto the angels of God. Amen.

#### S. B. Brittan.

I give you greeting, Mr. Chairman. To my spirit the glad sunshine of this glorious day and the sweet May breezes are singing songs of immortal life, songs of melody and sweet-ness which the mind of man can interpret to Itself, if it desires to study and listen to Nature's anthem rising to the spheres.

To my mind, Mr. Chairman, the promise of

summer is revealed to you to-day in the bright spring-time, as an evidence of eternal life to the heart of mankind, and it seems to me that those who question anxiously concerning the continuity of human existence may read the

lesson of endless life in the blooming earth, and from the glowing stars of heaven.

Spiritualism, to-day, seems to be also singing its sweet messages to the heart of mankind. breathing them forth in tender tones of love and peace, and to me the words are fraught with meaning, the message is bright with import, for doth it not say: "I am assailed from without, but no storms, no weapons that beat against me can avail, for I am the rock of To me this is, indeed, significant. And Spiritualism can truly say, in its soft and pleasing voice, which however rings down the ages through the soul of human life, "Out of the mouth of mine enemies I may be condemned, but in the hearts of my friends I live forever."

The grand and stately tree upon the mountain side which spreads forth its branches, friends, inviting to rest and repose beneath its shade the weary toilers o'er the rugged path, may, because of its important position, path, may, because of its important position, invite the storm and tempest, but it rears its stately head undisturbed by the winds that surge around it, and it lives through ages of time in spite of the tempests that sweep abroad. So Spiritualism, like a stately tree upon the mountain side of life, spreads forth its branches far and wide, inviting the weary, heartsick toliers of earth to come and rest beneath its genial shade. From its exposed position and from its prominent place it seems to invite, or at least to win the attacks of those who are its foes, but it stands undisturbed, in spite of the jest or sneer of calumny that may be hurled against it. be hurled against it.

way onward. By-and-bye one comes along who is a giant in strength and stature, one who is is a giant in strength and stature, one who is powerful to accomplish all things. The giant powerful to accomplish all things. The giant strides onward, outstripping the pigmy in the race, and the little elf, made angry because he is outstripped, gathers a handful of pebbles and another of mud and filth, and in impotent rage hurls them at the form of the giant, who has because him by:

But friends the little and is a missing the strike and in the complex that the strike and the strik passed him by. But, friends, the aim is so mis-directed, and the strength of the pigmy is so puny, that his missiles fall far short and aside from the giant form; it strides onward, paying no attention to the assault it would have received. So with Spiritualism: it is the grand Giant of Truth, striding onward up the hills of time, paying no attention to the pigmies of intolerance and of theological bigotry that, filled with rage because they have been outstripped. huri their dirty missiles against the form which shines so grand and resplendent. Why do I speak thus to day, Mr. Chairman?

Why do I speak thus to day, Mr. Chairman's Because I have had coming to me in my spiritual home thoughts and requests from friendly hearts in the mortal life bearing the desire that I might, through some mediumistic channel, take notice of the assaults which Spiritualism has received of late from certain pulpits in our land, notably from that one in the Brooklyn Tabernacle occupied by Rev. De Witt Talmage. Now, Mr. Chairman, I have no particular de-

sire to take especial notice of the tirade which that reverend gentleman has recently sent out against Spiritualism, because I know that Spiragainst Spiritualism, because I know that Spiritualism can be its own interpreter; and not only that, it can bear its own refutation of that which is false and calumnious. I know that Spiritualism is the grand Giant of Truth, moving majestically along, bearing its torch of progress, and that no pigmy of theology can possibly stay its way. I know that Spiritualism bears aloft its banner of justice, and that eventually, through its aid, that banner shall wave o'er land and sea. Thus I reply to my friends: Why should we frown? why should we feel disturbed because some sensational preacher stands forth in his pulpit and denounces and calumniates Spiritualism? Why should we shrink because these tirades are sent forth in the name of religion? Do they not prove that Spiritualism is growing, that it is demanding attention, that these opponents of ours feel its importance, and are anxious to do their best in orushing it down, because they fear, if they do not do so, by-and-bye it will so grow and spread as to overwhelm and sweep them from their place? Most certainly is this the case; therefore we can afford to smile and let the tirades pass by, for a thousand such puny blows can have no effect upon the castle of strength

Chairman, I come to my friends who have sent out their silent appeal to me to re-turn and sneak of this thing. I thank them for turn and speak of this thing. I thank them for their confidence in my ability to meet the question. I recognize and appreciate the friend-liness which prompts them thus to ask for my presence, and I trust I shall ever be ready to stand forth in the army of truth to do my part and speak my word as best I can. Our good friend, Mr. Pierpont, has kindly in-

vited me to consider your questions this af-ternoon, and I shall be pleased to do so, from my own personal standpoint and to the best of my ability. S. B. Brittan.

#### Questions and Answers. CONTROLLING SPIRIT.-You may now present

your questions, Mr. Chairman.
QUES.—[By L. B. S.] The subject of a recent conversation through planchette was Magnetism and Mesmerlsm. In reply to a question concerning the differences or the relations between the two, "Z," the communicating spirit, said, after drawing a double circle with a centre: "The inner circle represents Mesmerism, the outer, Magnetism. The dot in the centre

am most happy to give my simple opinion upon any subject which might arise in her mind. I cannot, however, accord with all the conclusions. sions evidently adopted by the spirit in com-municating with your correspondent. I must only give my idea concerning these forces, as it has been developed from observation, and through experience with the laws and forces of

Mesmerism, I conceive with the spirit men-Mesmerism, I conceive with the spirit mentioned, to be the power of the intellect as exercised over mind, it being that power or force generated within the human mind, and governed by the will alone, which enables one intelligence, strong and positive, to act upon, and in a measure govern some other intelligence similar to its own. Undoubtedly, the mesmeric force, or the force producing mesmerism, is of itself an imponderable element, closely akin to the electrical force of the universe, and those natures who have within stored up the largest the electrical force of the universe, and those natures who have within stored up the largest amount of this imponderable force, find themselves possessed of positive natures to such an extent as will enable them to exert an influence, and exercise a power over other natures somewhat in sympathy with their own, but possessing a less degree of this subtle force or element of which we speak. This, then, to me, is mesmerism, and directly distinct from that other force or power in the universe, existent in man, which is called magnetism; mesmerism dealing entirely with the will or intellectual part of man, while magnetism deals principally with the spiritual and physical body.

within the physical and the spiritual body of man, seems to permeate every part and portion of the being, and also to extend itself out from the inner life, forming a circle or aura around the individual. It may be imparted to those who are receptive to its influence, and may be useful in vitalizing such, in giving them new power and activity, or if unwisely directed, if not assimilative to those who are susceptible to its influence, it may produce a deteriorating effect upon their physical health. deteriorating effect upon their physical health, as well as upon their mental atmosphere. Thus do I find a difference between mesmerism and magnetism, or mesmeric force and magnetic force, and yet I conceive one to be as important as the other, and each undoubtedly to be produced by those subtle elements in the universe that are classed under the head of which men know so little, and there is yet

teachings of occult students, I believe that the astral body is certainly not the soul, but that it is somewhat akin to what we Spiritualists are pleased to call the spiritual body. It seems to me that the astral body, of which theosophists teach, can be nothing more or less than the spiritual body surrounding the immortal element of life, acted upon by this immortal element or principle which I call the soul, and made to do its work in the great arena of existence. arena of existence.

It seems to me that the best way to reach the comprehension and attention of man is to simplify these questions and subjects, as far as possible, not to make them mysterious, or to clothe them in occult, metaphysical language, and if we come to understand something of the forces of nature, and the laws and possi-

A.—By the undue exercise of any quality of our natures we may develop an abnormal condition in that direction, for Phrenology teaches us that possessing faculties that are equal at first, by paying strict attention to the develop-ment of one at the expense of the other, ignor-ing the latter while pursuing our work for the cultivation of the first, we shall grow into an abnormal condition, exhibiting signs of undue unfoldment in one direction, while on the other hand we will show a lack of something which is needed to make up the perfect rhythm of our minds. Therefore, if one in the pursuit of material wealth, of physical health, pays strict attention alone to the external form, surrounds it with all that may provide for physical health, wealth and grandeur, but pays no particular attention to the mental part of his na-ture or to his spiritual proclivities, we may find him growing a man of stature and strength, externally speaking, one of great vigor and of influence in material life; but as we look within we find that he is narrow and contracted in his opinions, biased and intolerant, and many times we observe that the man grows selfish, and that we observe that the man grows selfish, and that really, while his physique may develop into splendid proportions, the spiritual part of his nature is stunted and dwarfed, because of lack of opportunity for cultivation and growth.

On the other hand, we may take an individual who pays but little attention to his material surroundings, who ignores the state of his physical health, but bends his mind to the development of his intellectual abilities; he studies early and late, takes no thought for the morrow what he shall eat or what he shall drink, because he finds food for his mind in the books and the laws that the hall angle his attention. What because he finds food for his mind in the books and the laws that challenge his attention. What do we find also? That the physical grows weak and puny, is easily disturbed, that his external surroundings may be those of poverty, even of seeming shiftlessness, while the mind grows brilliant in its intensity, yet becomes abnormally developed. He is apt, also, to be a man of one idea warning that restiguies at the of one idea, pursuing that particular study which claims his thought at the expense of others, and while he may be informed upon that special subject, he is very ignorant upon other themes which man should understand in

order to be well informed. Again, we take one whose nature is largely religious, who has the emotional part of his being strongly developed; he cares nothing for society, pays little attention to material life, ignores the state of his physical health, cares not for the study of scientific law, but he is anxious over the welfare of his soul and those of his relighbors. He appends have of the relighbors. of his neighbors. He spends hour after hour in exhortation and praise, day after day in expounding those religious thoughts and teachings of the ages with which he has become familiar to those who may listen to him. is the result? This man may develop a puny and weak physique; he may show appearances and surroundings that are not well cared for— that are indigative of a poor lot in life. Mentally he is deficient in understanding, but spiritually he may be somewhat developed; he may glow and shine—not with the calm, steady light that comes from a well regulated, evenly-balanced nature, but with that fitful glow which is an indication of a diseased and per-

verted mind.

Therefore, friends, we say that in whatever direction one seeks to develop a part of his nature while ignoring any other portion, in that part will he be abnormally unfolded and show signs not only of an erratic disposition but also of a disordered mind. It is best to try and keep yourself well poised in every direction; to pay attention to the physical; oh! yes, that is important for without a healthy frame that is important, for without a healthy frame one cannot be happy and at ease. It is wise for one to pay attention to the wants of himself

of the circle is the Astral Body upon which these forces act. The Astral Body is not the Soul. Mesmerism is the influence of intellectual forces over mind; Magnetism the influence of united physical forces over both mind and matter." The spirit was then asked to explain more about "physical forces," and replied: "Physical forces are the strength of united spirit-kin, and the circle of psychic cone. These forces include magnetism and mesmerism." He was then asked what "psychic cone" was, and said, "it is spiritually generated and focused electric light rays." Now I wish the spirit intelligences at your circle would give their opinion of the correctness of these definitions.

Ans.—In your questioner, Mr. Chairman, I recognize a longtime and valued friend, and I am most happy to give my simple opinion upon any subject which might arise in her mind. I those it may reach. One can do this, friends, and pay attention to every side of his nature, giving nourishment to each, and building up a bright character, a sweet life, that will be broad and sustaining in time to come.

Q.—If the previous proposition be wholly or partly correct, should an occasional exhibition of material proclivities in one whose medial gifts are almost constantly in exercise be a reason why one should condemy the person as

eason why one should condemn the person as a medium?

A.—We have answered the previous question from the standpoint of humanity at large, but we find that this relates especially to the but we find that this relates especially to the standpoint of mediumistic life, and applies to those sensitives who are susceptible to influences from without and within, and who at least may be, at times, unconsciously used in such ways as they would not willingly outline for themselves. Perhaps it is one whose medial powers are fully unfolded and are exercised upon day after day and year after year by invisible intelligences for some work or purpose of their own.

pose of their own.

We will take such a life and examine it a little, that we may see what it contains, and how it is played upon. Now, perhaps, Mr. Chairman, that life of itself would have been very different had it not been acted upon by invisible intelligences. It may be that the in-strument has developed such wonderful pow-ers and activities of mediumship that it has attracted around it a band of spirits who find that by keeping their instrument largely under This force called magnetism, generated both within the physical and the spiritual body of as possible without the exhaustion of their magnetic powers, they may be able to pursue and accomplish through its agency some grand and accomplish through its agency some grand and beneficial work. But perhaps that in-strument has not been sufficiently developed in every portion of his nature; it may have been that his mediumship, exercised so fre-quently, has helped to develop to an abnormal extent the spiritual side of his being at the expense of others, and these spirit-attendants find that their best work will be fulfilled by keening him as largely as possible under their keeping him as largely as possible under their control. So we find that such an instrument may be acted upon for days and weeks, and even for months, giving forth grand and beautiful utterances and ministrations to human life; and then, perhaps, having exhausted all the surplus of magnetic force at their command, the spiritual attendants are obliged to let their instrument down for a few minutes; Your correspondent speaks of the "astral body," and tells us it is not the soul. So far as I understand the claims and the peculiar teachings of occult students, I believe that the site condition and reflect or give forth that which is unlovely and crude. No doubt this has been so in certain cases; no doubt it will be so until man learns the delicate laws of his being and seeks to live in harmony with them.

Is the medium, then, to be blamed because, after weeks and months of kindly ministration and useful work, he may suddenly veer around and attempt or accomplish something in mortal life that is crude, carnal or unlovely? We must examine into the individual case closely and justly, before we can decide. If it be as we have said, then he is not to be blamed, because the conditions, and even the atmosphere in which he is plunged, are stronger than his own

which he is plunged, are stronger than his own will and spirit.

But again, we may take an instrument of the same kind, and find that he is not well organized, that the animal nature is really more in the ascendency than is the spiritual, but possessing certain medial qualities of his own which may be useful to the spirit-world, he has been drawn under the influence of a spiritual guard, who use his organism for their own purpose. In this case, as in the first, the spirit attend. eartslick toilers of earth to come and rest beeath its genial shade. From its exposed positions of life, our souls and minds on and from its prominent place it seems to sail so expand that when we step forward on a higher plane of action and of view, we shall behold and have time to study those laws and pitted against it.

Q.—[By Freethinker.] Admitting that man ture of the medium may gain the ascendency, has two natures—a spiritual or mental, and a ture of the medium may gain the ascendency, exhibiting itself in its own peculiar manner, through its own physical—anders through its own physical appetities of the province of the medium may gain the ascendency. exhibiting itself in its own peculiar manner, through its own physical appetites and material avenues. If this be so, shall we blame the medium? Well, have we any right to blame any criminal or any ill developed human being who has been brought into this world through crude and unlovely conditions, given a warped, biased brain and organism, and bidden to make its way in life? Society condemns; man has come to do so; yet he must remember that it is the business of life, of humanity and of society, to afford its people the finest conditions and the grandest organisms possible for the develthe grandest organisms possible for the development of that which is pure and good.

So with the medium of whom we speak: he has not been rightfully endowed; he has been robbed of his heritage, therefore he expresses, undoubtedly, the best he can, when in his normal condition, that which he feels. While we condemn the sin, we must have charity for the sinner, and remember that as man advances, not only in intellect but in spiritual growth, he will come to study the laws of heredity and of human life, and studying will seek to regulate his conduct by the knowledge he gains, in such ways as will give posterity the grandest conditions for the development of honor and of

Q.-[By J. T.] Can spirits materialize through a medium apparently having that allt quite largely, and who is conscientious at the time the materializations are produced? Can that

A.-A medium who is perfectly honorable and conscientious in her desire to be of use to the spirit-world, who has no intention of defrauding the public, or in any way prostituting her medial gifts to unworthy ends, will attract to her side spirits who are wise and tender and true, who will desire to make use of her gifts for the elevation of mankind and the dissemination of truth, and if such a medium pos-sesses the power of materialization, then un-doubtedly her spiritual attendants will experiment with her power and with the forces of her being, seeking to utilize them in such ways as will make them of benefit to mankind Such a medium, you say, is honest, and possesses materializing power. Very well; as like attracts like, we have no reason to suspect that those spirits who attend her are dishonest; undoubtedly they are as pure and honorable as herself, consequently they will not seek to deceive; they will try to collect her forces, and of them build up, so far as they can, representations of human forms that will personate and bear the likeness of spirits who are present and desire to manifest to their friends. This will be a genuine manifestation of materializing power, and if such occurs in the presence of any medium, then, indeed,

it be accepted as genuine and as truly Q.—Are there any on earth sufficiently in-formed of spiritual laws and operations to des-ignate what conditions a medium shall be subject to at a séance, or what manifestations a spirit shall give to demonstrate his presence? A.—No; because no mortal can understand the spiritual environment of a medium at the particular time of holding the scance, and conparticular time of holding the scance, and consequently what might be perfectly fair and honest as conditions at one sitting, might be unfair and uscless at another; therefore, no one here in the body has the right to dictate to spirits and to their instruments what shall and what shall not be done. But fair-minded, intelligent, honorable people, who desire to study the laws of mediumship, and to come into harmony with spirits from the other world in this, may make suggestions and counsel with returning spirits and mediums as to the best course to adopt in seeking the needed evidences of spirit power. Spirits never object to honest criticism, nor do they object to receiving suggestions and even advice from their mortal cooperators; indeed, they are very glad to enter into counsel with intelligent, unselfish mortals,

who are not self-opinionated, who do not presume to dictate.

I believe this whole question of mediumship is to be more thoroughly understood in the next decade of years. It seems to me that modiums and their spirit attendants, as well as those who come seeking evidences of eternal life from such sources, will be willing by-and-bye to discuss and to consider the question and the laws of mediumship, and to submit themselves to the wise desires and regulations of the pure and good of spirit-life, who understand their earthly instrumentalities, and whose only desire is to help the race in its march of progress. I believe, friends, that much of this adverse criticism, and even anger, which is abroad to-day, will soften, become friendly and bearable, and that a harmonious condition will prevail, so that we shall be able to make a code of instructions and to give a system of what you may be pleased to call tests, which will be convincing to the world, but not degrading to the mediums or to the spirits who surround them.

All that we ask of our mediums is perfect

grading to the mediums or to the spirits who surround them.

All that we ask of our mediums is perfect honesty, and the desire to cooperate in good works with those who are wise and truthful from the spirit world. All that we ask of our sitters is that they will deal fairly and honorably toward our mediums and toward ourselves; that they will not be unjustly critical to such an extent as to suspect and condemn before they find any evidence of fraud. If they will come together with their mediums in an will come together with their mediums in an earnest, sincere, honest manner, anxious to know only the truth for the truth's sake, not to support any pet opinion of their own, but for the benefit of humanity, I will guarantee, Mr. Chairman and friends, that the spiritworld will be able to do all that is needful in demonstrating the truth of spirit return, and in giving light, cheer and instruction to the

#### SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF Mrs. B. F. Smith.

Report of Public Séance held April 20th, 1888-Continued from last issue.

#### William Hayward.

Will you please announce my name, Mr. Chairman, as William Hayward, from North Attleboro', Mass.? I have had permission to speak in your glorious meetings, for such they are. I would like to say much more than I feel I shall say, because others are anxious to speak. I would like to have dear brother Gardspeak. I would like to have dear brother Gardner know that I have tried to pen a few lines with the help of others. Brother Charles is here, and mother, and brother Mason, for so I term him. Ann, learn a lesson from the little child, if you believe the good book, which you say you do. We read: "And a little child shall lead them." And passage after passage tells you that we do come to visit you. Oh! how strange that mortals will close the doors so tightly, so closely, for fear of some wrong. Now if we bring you evil, lock your doors as close as you please; but if we bring you good, or happiness, throw your doors open wide, for you will need no lock.

Charlie, it is all coming out right eventually; and I suppose you are anxious to know when.

and I suppose you are anxious to know when. That information is ahead of you. We do n't go backward.

I have been looking over the messages my-self, and felt if others could send a message I would try to do so; and as I gained permission I was only too glad to be able to announce even my name. Please circulate this, Charlie. I know you will, and they will see that William Hayward isn't dead, any more than Charles is. I thank you very much, Mr. Chairman.

### Dr. Altred Miller.

Will you please, Mr. Chairman, to announce Dr. Alfred Miller, from Fitchburg, Mass.? have failed in the attempt to even give my name to the dear ones that are left. Mr. Russell asked me to say that he is present. He was the leader of the band at Lake Pleasant, and sometime will be able to speak for himself. Emma is with me—dear child! and I will say to those in the mortal, that father is not dead, only gone a little before; Oscar is here, and will in the near future send a message to his dear earth-mother. I know, dear child, I did all I could for your head, but the angels called you up higher.

you up higher.

I passed out rather suddenly at last. My angel mother with outstretched hands beckoned me up higher. There was a welcome in the air, and a welcome at the gate, and a welcome to the manufacture of the manufa pared for his children. I found, on entering the spirit home, many disappointments, but all for the better, let me say. Don't misunderstand, and think I was disappointed in my home. It was happiness beyond what mortal minds can conceive here, and I would not, as has been said, ask to come back and stay, but would ask them to open the spirit door, and by so doing we gain happiness and progression.

I have tried in the halls to make myself known by name, but failed; then tried to make myself seen, that they might give some description of me. Now, the door is open wide. I have come in, and I know there will be those who will be glad to hear from me in Fitch-burg, in Ashburnham, and in Westminster for I was well known in those places.

## Josiah Wilson.

You may say I lived in Haverhill, N. H., Mr. You may say I lived in Haverniii, N. H., Mr. Chairman. My name is Josiah Wilson. I suppose I will have to say that I have tried before, but always failed. Now, as the channel is open, I would like the message to reach Joseph, my son, in Haverhill. I want them to know we are not so far away but that we are mindful of those that are left. Never have I had an opportunity of speaking to a mortal but once in all the years since I passed over. assure you I do appreciate that one time; but now I know your paper will be sent, for you understand it will give some one pleasure to read it, and also will be gratifying to us to know they have interest except from the read know they have interest enough in us to read the paper. I would like George to know have kept my promise as soon as possible. George is a dear friend.

## Timothy Corey.

Three different times have I tried to speak, not wholly from a selfish motive, but for the others that are left. You may place my name as Timothy Corey, of Brookline, Mass. I hope the family will be able to feel that I live, and yet have an interest in the children and my dear wife Sarah. I have dear ones in Philadelphia and in Boston; and I wish to be remembered to the gentleman who treated me so kindly in business affairs. I know in due time I shall be able to come into communication with my dear wife privately, for some things in business. my dear wife privately, for some things in business matters we rather hold back a little in public. I have been cognizant of what has been passing. I understand full well the intentions of the purchases; but I have tried through influence to give you caution not to go too fast, and I think you have heeded it.

This is altogether new business for me; but

do not misunderstand me, and think that while I dwelt in the mortal I never did any thinking in regard to what you term Spiritualism. think the ism should be left off; spirit is al there is, anyway. It makes no difference what

there is, anyway. It makes no difference what creeds or dogmas you have—it is all spirit, as I understand it. I know you have bodies for covering, like an old coat; when one gets worn and won't bear patching, they give you a new one. I went out rather suddenly. I found, on entering spirit-life, many old friends that I once knew here, and many that had passed on years before. Father often said, "Children, do right." That certainly don't mean any wrong. Do right, and you'll be much happier in spirit-life.

I know this message will reach the dear ones. I know Mr. C. will understand the meaning, as he will read the letter. A straightforward busi-

he will read the letter. A straightforward business man. That means a great deal. I am satisfied with Mr. Perry and Mr. Brooks.

## Eunice Robbins.

Will you please, Mr. Chairman, to announce one to day who has tried to come near enough to even give a name: Eunice Robbins, of Leominster, Mass.? I was a long time in the mortal, but when I laid down the burden of life it

seemed as if I was young again. I felt none of the infirmities of age as I put on the immortal. The dear daughters and others were kind to me, and every want was attended to—mother must be looked after. I know they did all that willing hands could do for one, and I know that alnoe I have crossed the boundary they have thought I must have been near to them, which is true. I thank the good angels that they helped me to know a little something of spirit return while dwelling in the mortal.

Darling children, I am happy in my spirithome. I would not ask to return and stay, but I would love to have you seek every opportunity to come into communication with us. It will give us as much happiness as it can mor-

nity to come into communication with us. It will give us as much happiness as it can mortals. Only a thin vell hangs between us—it seems as if we can almost clash hands together. We look at you, dear children, and see you plainly. But you will say you cannot see mother. We understand it, darlings, because this thin vell is between us. You try to look at us with the mortal eye, and we look at you with the spirit eye. Oh! I thank the Father that he, in his wisdom, made the wise provision that we should never die, but have everlasting that we should never die, but have everlasting

that we should never die, but have everlasting life.

These flowers are beautiful, yet they hardly compare with ours in the spirit. The perfume is sweet, and we thank you mortals that you bring the flowers into the meeting, for it attracts us strongly here to you to-day. Not only myself but little ones come, so eager and anxious to find some loved one.

A little child has gone to the lady [pointing to a lady in the audience]. She is there beside you. Do not place her with the "dead," but clasp that little hand and say: "I know they will care for my darling in heaven." The little girl walks down the alsle, and stands by the lady on the end of the seat. I see the child that you have placed away as dead. No, no; gone to bloom in heaven, and every link in the chain will be made whole again. Beautiful thought with the mortal, but a beautiful truth and knowledge with us. We love to come into communion with you to-day. Please to say I live, and the mother watches over the children. Eunice Robbins.

#### Nellie Wheeler.

Father says if the guide gives me permission I had better speak. My name is Nellie Wheeler. Mother, I am not the little child you laid away; I have grown to womanhood in spirit-life, and have been spiritually educated, not as mortals are, mother. In all your trials your darling daughter has stood beside you often. When father came he knew his child readily. I cannot reckon mortal time, never having been taught that. The name of mother I never was permitted to use; but to-day I love to repeat it, for it is sweet to me, and in heaven you will have your rosebud back again. Mother, remember when trials come through others, as

remember when trials come through others, as you know they have done, look a little higher, and ask the angel-world to come nearer, nearer and ask the angel-world to come nearer, nearer still, and I know, dear mother, while we keep our watch over you here, you will be happier in your spirit to feel that your Nellie lives in heaven. We are not all here, but father is here, and grandma Wheeler. I know you are anxiously waiting for a word from father; but do not be impatient, it will be the sweeter when it does come. Nellie Wheeler, from I cavelly it does come. Nellie Wheeler, from Lowell.

#### Willard Gale.

l would like to announce my name as Willard Gale, from Haverhill, Mass., better known as Ayer's Village. I have only come into communication with Hannah two or three times, but nication with Hannah two or three times, but I did appreciate those times. Hannah, dear wife, in spite of all opposition go on, for it is a truth, God's truth, and it is no other. In the stilly hours of the night have I come so near that I placed my hand upon you, and I know you have realized at times that I was there.

Don't place me too far away, but bring me a little nearer when you think of me. Many times mortals place us too far off—away in the northeast corner of heaven: but let me tell

northeast corner of heaven; but let me tell you we are much nearer than you think. Han-nah, learn all you can this side. Mother is nah, learn all you can this side. Mother is with me, and grandmother. The rest are not here to-day. Hannah, when you pass the boundary you will have a good body, a perfect hip; you will not have to limp or go with a crutch. Try to come into communication whenever you can. You will say: "Willard, it is hard for me to do it with my lameness," because you have to be dependent upon others. But what are we placed here for, if it is n't to help each other?

Dr. Robinson's as often as you can, for they give you some words of comfort that you do not get in the other place you go to. I am present, or I should not know the difference. Hannah, not but a little time, at the longest, before you will join the happy number, and there will be no more broken hips, no more aches or ills, no more opposition; but all will be harmony and love and perfect peace. I thank you very much, Mr. Chairman, for giving me the privilege. I have been here before, but it was n't your fault I did n't speak. Dr. Robinson's as often as you can for they

## SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. April 21.—Warren Hunter; Nancy B. Doolittle; Nathan hase; Helen M. Currier; Raymond Dodge; Aaron Cilley; tiranda Gleason; Ella Poole; Charles L. Brown; Alpheus f. Hoag; John B. Morrtson; Alonzo Gildden; Sarah G. mory Dyer; George Holbrook; Daniel Sanborn; Manson 1988.

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

"FORTY YEARS ON THE SPIRITUAL ROS-TRUM," by Warren Chase, has been published by Colby & Rich, of Boston. The work is "a sequel to 'The Life-Line of the Lone One,' an autobiography of the author, as The World's Child." In their advertisement of the book, Messrs. Colby & Rich say: " No one is better qualified to place on record relia-

ble information regarding the early history of Modern Spiritualism, and of its early advocates and defenders, than the author of this volume. There has been scarcely a worker for the cause he has not known; scarce a city or town in the Union he has not visited: and no place he has visited whose people have not enjoyed greater mental freedom and a better understanding of this life and assurance of a future one from his having been with them. As a worker in every reformatory movement, Mr. Chase's career has been almost phenomenal in persistency, efficiency and self-sacrifice. He has been a pioneera pathfinder in the wilderness of moss-grown superstitions and hide-bound dogmas, making the way clear for the army of freedom-loving men and women that was to follow and destroy it. For this reason this autobiography of his should find place in the home of every friend of human progress and spiritual enlightenment, and be valued as a monument to his memory and his work.'

The book is lively and full of interesting reminiscences, and friends of Mr. Chase and other Spiritualists will certainly desire to possess it.—The Truth Seeker, New York.

#### Verification of a Spirit-Message. ADELIA DE VERE MATHEWS.

In THE BANNER of June 80th was a message purporting to come from ADELIA (misspelt Adella) DE VERE MATHEWS, deceased. We accept the same as being from our daughter, and thank you kindly for its MB. AND MRS. C. H. MATHEWS. New Philadelphia, O., July 9th. 1888.

## Passed to Spirit-Life,

Mabel Alice Bradley, wife of Harry Bradley, jr., of Buffalo, N.Y., aged 31 years.

falo, N.Y., aged 31 years.

Being naturally of a mild, sweet disposition, and possessing a heart always ready to sympathize with others in affliction, she won the affection of all who were brought in contact with her. As a wife, she was devoted to her household, and performed its duties always in a cheerful spirit. As a mother, she was loving, kind and forbearing, and never happier than when she was malistering to her little ones. As a friend, she was loyal and true. She was a firm Spiritualist, and faithful te her belief in the hour of dissolution. She was sensible to the last, and about ten minutes before death called for her children and kissed them. Her husband and four little ones—the youngest two years of age—are left to mourn the loss of a true wife and mother.

#### July Magazines.

The Homeletto Review. In the opening paper off the "Review Section," Rev. Dr. Van Dyke, of Brooklyn, N. Y., endeavors to throw some light upon the declaration of Bishop Cox, that "Christianity needs no spology," and antagonizes the opinion of some that "every defense of Christianity in the puipit is more hurtful than useful at the present time." It is interesting to note how the Doctor circumlocutes his subject, especially in view of the fact that truth is its own defense, and that it is idle to suppose there can be any kreater or more powerful truth than "the Word of God." Rev. Dr. Colby of Dayton, O., follows the above with a discourse upon "The Temptations that Beset Intellectual Culture in the Ministry," containing advice and suggestions worthy of the consideration of every one who assumes to be a teacher of and an example for his fellows. An interesting, though evangelically biased account of "Japanese Preachers," is given by Dr. Griffis of this city. In it are the following proverbs of that people: "Proof is better than argument." "Clever preacher, short sermon." "The unskillful speaker is long-winded." "It is dark at the lantern's base." New York: Funk &

THE WOMAN'S WORLD .- A portrait of Queen Elizabeth, from the painting by Zucchero, is the frontisplece, and "Woman and Democracy" the subject of the opening article, by Miss Julia Wedgewood. "Some Recollections of Cobden" are given by Lady Dorothy Nevill. The first part of an interesting sketch of Marie Bashkirtseff, the Russian painter, who, though deceased at the age of twenty-three, left two pictures judged worthy of a place in the Luxembourg, is contributed by Mathilde Blind. The narrative displays re markable mediumistic gifts in its subject. Other interesting contents of this issue are: "The Endowment of a Daughter." by Emily Faithful, "A Woman's Thoughts upon English Ballad-Singers," by the Countess of Munster, and "Women and Club Life," by Amy Levy. New York: Cassell & Co.

HALL'S JOURNAL OF HEALTH .- Editorial remarks are made upon the new language proposed to be adopted by all civilized nations, Volapük, and E. D. Babbitt, M. D., calls attention to what he considers its defects, suggesting the need of a more euphonious combination than Volapilk offers of vowel and consonant sounds. The third of the papers on "Mind Cure" is given, closing the series. An interesting variety of shorter articles, including seasonable instructions in plant propogation by slips, fills the remaining pages. New York: 206 Broadway.

HERALD OF HEALTH-Dr. M. L. Holbrook supplies the opening article, treating upon sundry matters relating to health. The departments of "Woman and the Household," and "Mothers and the Nurpery," are well filled. New York: P.O. Box 2141.

THE QUIVER .- " Play-Room for Poor Children sets forth a labor which is effecting great good in London, and suggestive of a "mission" in which tens of thousands in this country may engage with advantage to the rising generation and themselves, "The New Playground of Europe" describes a trip to Norway. Of the articles that follow are "Notes on Pews," "Historical Hymn-Tunes," and "Hilda's Sacrifice." Several serial stories are continued and a number of short ones given. New York: Cassell &

THE BLECTRICAL ENGINEER considers "The Commercial Aspect of Electric Lighting." It gives an elaborate, illustrated article upon "High and Slow Speed Engines," and in its "Abstracts and Extracts." "Correspondence," "Reviews," "Electrical News and Notes," and "Inventors," gives a vast amount of practical information upon its specialty. New York: 11 Wall street.

THE PATH gives advice "To Aspirants for Chelaship," "Some Teachings of a German Mystic," "Conversations on Occultism," etc. New York: P. O. Box

THE THEOSOPHIST (June) .- "Uttaragita." a paper read before a Theosophical Society in India, "The Psychometric, Clairvoyant, Physiology of Yogam." Hypnotism in a Palace," details of a séance in the Royal Palace at Madrid, as given in Spanish papers, and "The Hindu Trimurti or Trinkty," are the principal subjects treated upon. Madras, India: Conducted (pro tem.) by H. S. Olcott. For sale in Boston by Colby & Rich.

#### [ From the St. Louis Medical Journal. ] Mr. John Bright on Compulsory

Vaccination. SIR-The opinion of Mr. Bright concerning | ington A. Danskin. spect to vaccination, published in the leading journals, is a distinct advance upon any former utterance on this subject by this distinguished statesman. On previous occasions Mr. Bright has been content to stigmatize repeated prosecutions for non-vaccination with the penalties of fine and imprisonment as "monstrous," and to promise his support for a Bill to repeal cu-

mulative penalties. He now regards all pun-ishment as unjust, and would abolish the penal clauses of the Vaccination Acts altogether. This abolition of compulsion in respect of Jenner's hotly disputed process is, permit me to say, the sum total of a contention which has been unceasingly waged by an ever increasing been unceasingly waged by an ever increasing number of sanitary reformers for upward of quarter of a century; although the principle of compulsion was vehemently and influentially opposed at a much earlier period. The Right Hon. George Canning, in 1808, said: "I cannot imagine any circumstances whatever that would induce me to follow up the most favorable report of the infallibility of vaccination with any measure for its compulsory infliction." And in the same year Sir Francis Burdett, M. P., declared such an Act would be unconstitutional; while at a later period, when vaccinists were demanding coercion, Sir Robert Peel declared that he would be no party to such a despotic project.

such a despotic project.

And yet the most cruel and hard-hearted And yet the most cruei and hard-nearted vaccination laws, described in the Lancet for June 13th, 1868, by an eminent surgeon, Mr. Brudenell Carter (himself a believer in vaccination), as "an aggregate of useless, meddlesome and mischievous legislation," were passed without previous inquiry as to their utility or necessity, and have now been instrumental in coercing, fining, imprisoning and spoiling the bouseholds of tens of thousands of the most inhouseholds of tens of thousands of the most in-telligent and upright citizens during the past

telligent and upright citizens during the past thirty-three years.

It is now more than two years since an able scientific investigator, Mr. Alfred Russel Wallace, published two remarkable communications (in the Pall Mall Gazette for March 24th, 1885), and the Manchester Examiner for May 6th, 1885), in which he demonstrated that the alleged greater mortality amongst the unvaccinated, as compared with the vaccinated, is "a mere arithmetical puzzle, utterly valueless and delusive," and the writer demands, in the interest of the public, an independent inquiry, which, he says, "should be entrusted to men whose studies or special training have accustomed them to deal with complex masses of facts and figures, and to deduce from them sound and trustworthy conclusions."

To these articles, although widely circulated, there have been no answers. The demand for an impartial public inquiry is now supportated by a large and influential bedox of Mambars.

for an impartial public inquiry is now supported by a large and influential body of Members of Parliament on both sides of the House.

Yours faithfully, WILLIAM TEBB.

Devonshire Club, St. James, London, Eng.

EVANS'S MENTAL CURE, VITAL MAGNETIC CURE.—The so-called Christian Science, or the no-disease theory, is proven to be a mortal error by the philosophy inculcated in the two treatises above mentioned.

The philosophy in the Mental Cure Book illustrates the utilizing of the mind and subtle healing elements, in the form of a self-cure process, and acts as an auxiliary to all modes.

process, and acts as an auxiliary to all modes eradicating disease extant, and harmonizes the ancient record with the progressive age of to-day. The two books will be sent by mail on receipt of \$2,08, by the publishers, Colby & Rich, 9 Bosworth street, Boston, Mass.

Cardinal Mazzofanti, the linguist, who is said to have known a hundred languages, declared that he never forgot a word he had once learned.

No man will ever live long enough to regret the good he has done

## Adbertisements.



THE following characteristic letter, from the pen of Lyman U. Howe, the veteran speaker and writer for the noble cause of Spiritualism, speaks for itself. Mr. Howe has worn our Shields for more than five years, and has had large experience with them among his friends. The readers of Tits Bannake have implicit confidence in the integrity and good judgment of Mr. Howe. He always writes and speaks what he knows to be THUE. Write him for further ovidence about our Shields, and he will give his experience.

ther ovidence about our officers, there is the content of the cont

CHICAGO MAGNETIC SHIELD COMPANY, No. 6 Central Music Hall, Chicago, Ili.

## F. L. H. Willis

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

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychemetric power. Dr. Willis claims especial skill in treating all diseases of the blood and nerrous system. Cancers, Scretnia in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both soxes.

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

Jy7

DR. J. R. NEWTON TILL heals the sick! Spirit, Mind and Magnetic Cures at a distance through MRS. NEWTON, send for testimonials to MRS. J. R. NEWTON, P.O. Station G., N.Y. City.

### SOUL READING.

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

MRS. A. B. BEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and montal adaptation of those intending marriage; and hintstothe inharmoniously married. Full delineation, \$2.60, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps.

Oentre street, between Church and Prairie streets, April 6m\* White Water, Walworth Co., Wis.

## CUTTER HOUSE,

WICKETT'S ISLAND.

Open for the Season, 1888. A CCORDING to the off-expressed wish of Dr. Abble E. Cutter, late owner and proprietor, the House will be kept open to guests and carried on as outlined in her notice in this paper, and we hope the friends and patrons of past years, and all who are interested to give the best conditions to those who have passed on to a higher life, will join us in our efforts to give our dear departed one the opportunity to demonstrate what was ner highest and dearest object in life. object in life.

We have the strongest faith in her ability to return and continue the work she had see armestly commenced for the benefit of humanity and the world, both for time and eternity.

We take this opportunity to thank the many many friends who have written us such kind letters of condolunce

our GREAT bereavement. Address
Jels tf W. O. CUTTER, Onset, Mass. Clairaudient Medium,

## W 11.1. diagnose and cure all diseases at any distance without the use of medicine. Diagnosis, \$1,00; thirty entranced exercises, \$10.00 Address GEORGE BANCROFT EMERSON, 1218 Michigan Avenue, Chicago, III. Api4 15w\* HEALING.

SEND One Dollar, a two-cent stamp, lock of hair, age, sex and one symptom, to 16% North Gilmore street. Baltimore, Md., and get a diagnosis by Spirit Dr. Rush, who has wrought many wonderful curesthrough the widow of Washington A. Danskin.

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# Banner of Bight.

BOSTON, SATURDAY, JULY 91, 1888.

### The Spiritualist Camp-Meetings.

Onset Bay. Encomium to the old pump in front of Association Office? This was the first well dug at Onset, 1877, and

is familiar to many:

Old Pump i round thy battered form gather old and young, rich and poor, with leverish tongues and parched lips, but with grateful hearts they turn away re-

ed lips, but with grateful hearts they turn away rejoicing.

Thy pure, cool, limpld waters are a nectar unsurpassed by man's invention. Dusty and travel-stained
the weary traveler stops by thy side, eager for the cup
that satisfies but does not intoxicate. All who come
are gratified, and turn away with renewed vigor. A
cooling draught from thy limpld depths gives a cheerful smile to many faces.

Thy presence maketh glad many weary hearts.
Healing is in thy depths. Thy volceless mouth discourseth volumes in the aid of temperance. Generously thou givest of thy bounty, and none are sent
away unsatisfied. Little children hover round thee,
and are never repulsed. Old age, having slaked his
thirst, doffs his hat in thy presence, and wipes the
perspiration from his brow with a feeling of thankfulness to the great Giver of all good gifts.

Silent and alone, firm, erect and unflinching, dost
thou bare thy form to the cold blasts of winter. Snow,
rain, hall, and the shriek of the angry winds have no
power to move thee.

rain, hall, and the shriek of the angry winds have no power to move thee.

In the early spring, when the warm sun kisses the cheek of the blue waters of the Bay in thy presence, thou standest unmoved, unconquered.

Thou alone art ever the same to all men. Thou receivest all who come to thy side with the same civility. Thou art a lesson of patience, a monument of peace, a pattern of excellence, a bond of hope, a standard of purity, meekness, generosity, and all the attributes combined. Thou givest without stint or measure, and with no expectation of recompense. Thou needst no eulogy. Thy correct deportment and example are a silent reproof to intelligent but erring man. Thou art never remiss in thy duty. Yea, thou art a blessing in the land.

OPENING DAY.

OPENING DAY.

the land.

OPENING DAY.

"Let there be many windows in your soul,
That all the glory of the universe
May beautify it."

Sunday, July 15th, the morning dawned auspiciously—air clear and cool, with a gentle and invigorating breeze from the southwest, the waters of the Bay shimmering in the sunlight with dazzling brilliancy. Numerous birds were singling clear, sweet notes of gladness, and the saucy squirrel ran briskly about in search of an early meal. With all Nature clothed in her brightest dress, a person must be dull indeed whose heart is not filled with inspiration on beholding her most bountiful gifts displayed so lavishly all about us; for in drinking in this soul food, both heart and brain are refreshed. Oh, life is indeed charming! Who could wish, on such a day as this, they had never been born? 'I is a grand, 'tis a glorlous thought that we live, surrounded by so many blessings.

The cars brought many people to the grounds, and large numbers came to the Grove in teams from the surrounding country. The Camp-Meeting opened by the popular Middieboro' Band discoursing excellent music, and as the speakers came to the platform they seemed to catch the inspiration of the hour from the many bright upturned faces eager to drink in the thoughts as they flowed from inspiration of the morning, followed by J. Clegg Wright in the afternoon, after which Mrs. J. J. Whitney from San Francisco gave some excellent tests. Chas. W. Sullivan led the singing as formerly, while Mr. Frank E. Crane presided at the organ.

Concerts were given before each service and at noon in the Temple, and in the afternoon at the Onsat rail.

the organ.
Concerts were given before each service and at noon in the Temple, and in the afternoon at the Onset railroad station.

A masked ball and fancy dress carnival will be given at the Casino the 25th, with prizes.

Mrs. Helen Walton of Brooklyn, N.Y., who has rooms at the Baker Cottage, corner West Central and 9th streets, receives her friends every Friday afternoon.

noon.

The Saturday evening dances at the Casino are well attended. Fancy bicycle riding and other entertainments later in the season.

The Saturday night dances at the Temple commenced July 14th.

menced July 14th.

Mr. H. A. Budington and wife are at Alcyone Cottage. Mrs. Carrie E.S. Twingarrived Saturday. They will be with us till Aug. 10th, whence they proceed to Lake Pleasant and afterward to Queen City Park.

The Association has appointed a committee and appropriated funds for the prosecution of liquor dealers at Onset. ers at Onset. We are in receipt, at headquarters, of a printed pe-

We are in receipt, at neadquarters, or a printed po-tition in opposition to the passage of any Doctors' Plot Law in Massachusetts, which is being rapidly filled with names. Believers in medical freedom should not omit signing this petition. The new Union Laundry on the moor is now com

Mrs. E. A. Wells, materializing medium of New York, and Dr. Henry Rogers and wife of San Fran-cisco, are among the recent arrivals. It is said there are sixteen materializing mediums at Onset the pres-

Drowned in the Bay Saturday night, July 7th, Joseph Godfrey of East Wareham. The body was recovered Monday morning at ten o'clock. The deceased was a widower with one child.

We have on our table a new book in pamphlet form, entitled "Physical Proofs of Another Life," by F. J. Lippitt.
The Ladies' Industrial Union at the last business

The Ladles' Industrial Union at the last business meeting voted to furnish street lights for Onset for the accommodation of residents all the year round; and Mrs. C. L. Woodward and G. F. Howe were chosen a committee to ascertain the required number and their desired location.

The People's Theatre has engaged the Temple for a series of plays, commencing with "Fanchon the Cricket" Monday evening, July 16 h.

Mrs. C. M. Tinkham of Providence has bired the "Howard Cottage" on South Boulevard for the season.

Any one wishing a horoscope read cannot do better Any one wishing a horoscope read cannot do better than call upon Prof. J. Lindall Basford, astronomer and astrologer, at Aquarian Cottage on Park street.

We are told that the Old Colony now sends out 1174 trains daily. Buy your tickets to Onset proper and patronize the motor cars to the grove; by so doing you are helping support the camp-meeting.

All Sunday trains now stop at Onset.

The O. B. G. R. R. Co. have built a bandstand at the Onset Dépôt and engaged the Middleboro' Band to give concerts every Sunday afternoon from 4 to 6 o'clock.

The Children's Progressive Lyceum held its usual

The Children's Progressive Lyceum held its usual session at 2:30 P.M. on the 15th, under Mr. D. N. Ford's direction. The Lyceum is increasing in numbers as well as in interest. There were seventy-three children in attendance; sixteen in recitations; three in song. Little Lulu Morse sang and played an accompaniment on the banjo very prettily. Mrs. Gilbert, of Washington, made some very interesting remarks to the children.

In the notice last week of Mr. Sidney Howe's funeral the song "Beautiful Life" was finely rendered by Prof. W. H. Peck, instead of Prof. Phelps as stated.

The following have registered at headquarters dur-

by Prof. W. H. Peck, instead of Prof. Phelps as stated.
The following have registered at headquarters during the profession of the profess The following have registered at headquarters dur-

N. G. Ayisworth, San Francisco, Cai.; Amos Adams, Ban Francisco, Cai.; Dr. and Mrs. Henry Rogers, San Francisco, Cai., independent slate-writing and ploture mediums; Geo. A. Harnes, Clympia, Washington Territory; William H. Hawkes, Boston; Mrs. Jens Strong, Boston, Mass.; Chas. F. Blanchard and N. L. Hianchard, Boston; W. R. Proctor, Sandwich; E. T. Pope, Handwich; Mrs. Jennie K. D. Couant, Boston; James E. Riwell, Boston; Mrs. P. C. Rothermel, Longwood Avenue.

Headquarters Office, Onset, July 10th, 1838.

"Observer" writes: Eulogia Prieto Santisa, of Sagua la Grande, Cuba, W. I., together with a party of eix from Boston, visited Onset last Sunday. Mr. Santisa —one of the prominent Spiritualists of Cuba—is a wealthy merchant now staying at the Tremont House, Boaton

wealthy merchant now staying at the Tremont House, Boston.

Prof. J. R. Buchanan and wife and Dr. Petersen and wife were at the camp on Sunday. This was Prof. Buchanan's first visit to Onset; they dined at the Washburn House.

Prof. Butler (of the Esoteric Society, Boston,) and wife were also at Onset Sunday.

Dr. Shaw and wife, of Boston, are at the Union Villa; Dr. Brett and wife, of Boston, are staying at the Glen Cove House; Mr. Haines and wife, of Cambridgeport, are at the Glen Cove House; Mr. Haines is one of the officers of the Boston Spiritual Temple Society, also a good medium; Mr. Ring, Treasurer of the Boston Spiritual Temple Society, is also at the same house.

#### 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 sur publications for sale at his bookstore, He will conduct the correspondence for THE BANNER from this Camp-Meeting.]

With the next issue of THE BANNER the meeting at this place for 1888 will have opened.

The Worcester Cadet Band will arrive on that day

The Worcester Cadet Band will arrive on that day, and for the succeeding six weeks we shall enjoy their inspiration. Whatever criticism may be made of the platform, the gospel of muelc is above censure. Prof. Ingraham has a fine musical organization at his command, land the Association was more than fortunate in securing them.

The regular list of speakers is somewhat varied, and includes the best talent upon the platform, which will doubtless draw "big" audiences. The Association did the correct thing in leaving Tuesday, Thursday and Saturday of each week for conference meetings, for although the list of speakers is an unpublished one, the interest will be none the less. There will be some able addresses at this part of the service, and we shall wait and watch as usual. Volunteers make good and efficient soldiers.

The present season concludes the original régime, as established by the projectors of this camp-ground. What the future will develop seems to be something of a study just at present. One thing is certain—there must be no back tracks, for the wheels of progress are not turning that way. A celebrated writer has said that the "past is secure." This is emphatically true of Lake Pleasant. May its future be full of golden fruitage which shall count in the hereafter.

PECIAL NOTES.

The "Saratoga Special" will stop here. This is a ompliment.

Mrs. Packard, of Albany, N. Y., is stopping at Auburndale Cottage. burndale Cottage.

John White, Esq., of Buffalo, is enjoying his suburban home here.

Mrs. M. V. Lincoln, of Boston, well known to the Spiritualistic societies of that city, has arrived for

Boating is a favorite pastime.

Boating is a favorite pastime.

Mrs. Georgie Koerner, and son Raymond, of Buffalo,
N. Y., are at "Buffalo Cottage."
Capt. A. W. Caswell, of Gardner, has arrived. His
war record is of the heroic kind.
The Lake Pleasant Hotel is getting to be lively.
Charles E. Watkins, the slate-writer, and family
have arrived for the season.
Mrs. H. W. Cushman, the musical medium, is at her
cottage on Montague street.
The Dillingham Cottage is open, Mrs. J. F. Dillingham presiding.

ham presiding.

Mr. Frank Crozier, the artist, of Readsboro', Vt., is having his rooms put in order. He will come next

week.
A party of ladies from the West have taken Sylvan Cottage.
The post office is to be removed to the hotel.
Treasurer Tice is building an addition to his cottage on Lyman street.
A literary club has been formed at the 'Symposium' of George James on the "Bluff."
M. L. Fletcher and family, of Westford, have arrived to stay.

rived to stay. Moonlight parties upon the lake are the favorite en-

Moonlight parties upon the lake are the favorite enjoyment just now.
Mr. Merritt Mowry, the ice-cream man from Greenwich, N. Y., has arrived.
There are a large number of new comers in camp.
Mrs. M. E. Fitzpatrick, of Holyoke, is at the Gurney Cottage.
Cottages and tents are at a premium.
Six parties are to build six cottages on Ninth avenue, of a uniform pattern.
Miss M. C. Donnell, of Boston, is with Mrs. A. E.
Blinn on Honto street. Blinn on Honto street.
Several of the members of the Worcester band will

Several of the members of the Worcester band will bring their families.

The train service this year will be most efficient. The "scoot train" will run as heretofore.

Rockingham County, N. H.. will be well represented. The Boston & Maine railroad did the correct thing in putting on excursion tickets.

Dr. W. B. Mills, of Saratoga Springs, N. Y., informs us that we may look for him soon. He will receive a most cordial welcome.

A large delegation from Rochester, N. Y., is expected.

pected.

The train men say they meet lots of parties from the West who are talking of Lake Pleasant. The novement is growing. The annual circular has been very widely distrib-

The political movements of the day create but very Ittle interest at this camp-ground.

Flowers and plants adorn many a home here among the place.

J. M. Y. le pines. Lake Pleasant, Mass., July 14th, 1888.

Pilgrims to Lake Pleasant. - The Pittsburgh (Pa.) Dispatch states that the Spiritualists Society of that city has under consideration the question of sending regularly appointed delegates to the Camp-Meeting at Lake Pleasant.

Lookout Mountain, Tenn., Meeting. The first week proved to be of much interest, but was not numerously attended; still the officers of the camp feel encouraged, and think there will be larger crowds in attendance this year than as yet have gathred at Lookout. The Association is struggling no-ly in a section where prejudice abounds, and where facilities for transportation are just being made for public accommodation. The future of this camp is a great one, and it should meet with more help from the friends in the North.

the friends in the North.

On July 4th a special celebration in honor of the natal day of the nation was held. G. W. Kates was selected as orator. He spoke at length upon "Freedom," eliciting much applause and receiving many congratulations for his effort. National songs were sung. Dr. Fuller also spoke eloquently, and Dr. Merrill gave several descriptions of soldier spirits and others present.

sung. Dr. Fuller also spoke eloquently, and Dr. Merrill gave several descriptions of soldier spirits and others present.

Saturday, July 7th, was "excursion day," and was highly enjoyed by all—especially those who went to the wonderful "Rock City." A night service was held on this date, during which Mrs. Claney, of Chattanoga, was controlled by the spirit of the camp's favorite, Mrs. S. A. H. Talbot, of Texas.

President Albert was the only person present aware of the demise of the good "mother in Israel," who was engaged to lecture at this camp. The intelligence of her decease was fraught with the influence of sorrow, and yet all felt that the dear one had attained a higher spiritual exaltation. A special memorial service is ordered for Monday, July 16th.

We copy the following report of the meeting held Sunday, July 8th, from the Chattanoga Neus:

"Yesterday morning Mrs. Cora L. V. Richmond delivered an address, her subject being, 'In My Father's House are Many Mansions.' It was a most interesting and touching discourse, and was listened to with the closest attention by the audience present.

"The hall was well filled in the afternoon, and the services proved quite interesting. They began with a selection by the musicians, 'Sweet Spirit, Hear My Prayer,' after which Mrs. McCan rendered a vocal solo with taste and expression. Mrs. Glading then took the platform, and delivered an address on 'The Origin of the Soul.' Her remarks were deeply interesting, and showed that she possesses ripe thought and the gift of eloquent speech. At the conclusion of the address Mrs. Glading gave a number of psychometric test readings of various articles selected from persons in the audience. Beveral of the readings were very successful, and proved that the medium possesses remarkable powers in that direction.

"Dr. Merrili next gave a few tests, some of which were correct, while others were not acknowledged publicly by any one in the crowd.

"Mrs. McCan gave another vocal selection in her

"The dogology was then sung, and the meeting was dismissed."
The largest night audience of the season assembled, and was a worthy compliment to the eloquent speaker appointed. Dr. (leorge A. Fuller addressed the meeting, taking for his subject, "The Truth will make you Free." This speaker is a prime favorite, and his logical and practical discourses are much admired.
It is a matter of pride to see a younger generation of speakers coming on. They should all be sustained, but those fired with a grand inspiration and holy purposes in life should be supported and encouraged. Your correspondent will try to give you limited items of interest during the progress of the camp.
Those here seem to enjoy themselves. Burely the meetings are interesting, and yet there is a lack of seprit and cooperation on the part of the Southern Spiritualists. Dr. Fuller, Mrs. Glading and Mrs. Richmond have worked hard; Dr. Merrilli gives tests at each meeting.

at each meeting.

The expressive and earnest speaker on the spiritu-Tuesday, July 10th, the conference was made interesting by Dr. Fuller, Mrs. McCan, Mr. and Mrs. Stevens, Mrs. Kates, Mrs. Richmond, Mrs. Glading and

esting by Dr. Fuller, Mrs. McClan, Mr. and Mrs. Stevens, Mrs. Kates, Mrs. Richmond, Mrs. Glading and others.

The first mediums' meeting was held Thursday, July 12th, at which Dr. Merfill, Mrs. Kates, Mrs. Glading and Mrs. Claney took part. Friday morning the different mediums again gave evidences, concluding with a slate-writing test by Mrs. Anna Cissna of Cincinnati, O. It was her first trial before a public audience. She obtained four sides of slates full—two of which were from our newly arisen sister, Mrs. Talbot. The writing seemed to be natural to her, as was the message. It was a great success, and marks a new beginning of usefulness for Mrs. Cissna.

At night an excellent concert and "hop" was enjoyed by all. It was a meritorious display of talent that graced the concert part of the programme. Saturday marked the appearance of the venerable Dr. Samuel Watson of Memphis, Tenn.

Saturday was excursion and rest day, but a conference was held at night, presided over by Dr. Watson. It was a meeting replete with good thought and interesting display of mediumship.

Field.

Ferona Park, Me. The sixth annual camp-meeting of the Penobscot

Spiritual Temple will be conducted at Verona Park Verona, Me., during the month of August.

Verona, Me., during the month of August.

The opening day will be on Sunday, Aug. 12th, and the closing session will take place Aug. 27th. Services commencing at 9 30 A. M., 1:30 P. M., and 7 evening.

Mrs. J. Wentworth, of Knox, Mrs. Adeline M. Glading, of Philadelphia, Pa., Miss M. T. Shelhamer, of Boston, and George A. Fuller, of Boston, Mass., are to be among the speakers and mediums present. Messrs. J. B. Hatch, Sen., and C. Frank Rand, two veteran workers in the cause for the education of the children, will be present.

George Francis, of Manchester, N. H., will take charge of the entertainments at the Park for the season.

Invitation is most cordially extended to all me-Invitation is most cordially extended to all mediums to join and assist in spreading the truth of immortal life and bappiness.

Good table board can be had at the public dining hall, by single meal, day or week. A refreshment saloon will be kept in connection with the dining hall, supplied with the usual stock generally kept in them

hall supplied with the usual stock generally kept in them.

Lodgings can be obtained at the village, which is easily reached by the conveyances established, and a limited number of lodgings may be obtained on the ground. Tenting lots will be free.

The Boston & Bangor Steamship Company's steamers leave Boston daily (excepting Sunday) at 5 P. M., touching at Rockland early next morning, also at other landings on the river, arriving at Bucksport about noon. Excursion tickets can be had from Boston to Bucksport and return for \$6.00, good on any steamer of this line. The steamer Rockland of this line, plying between Rockland and Bangor daily (Sundays excepted), leaving Rockland at one o'clock noon, line, plying between Rockland and Bangor daily (Sundays excepted), leaving Rockland at one o'clock noon, touching at all the landings, and will make landings at the Park during camp-meeting, at camp-meeting rates. Persons wishing to visit the Park before or after the Camp Meeting should buy excursion tickets to Bucksport and return, which can be had on any of these steamers at reduced rates, and are good on any boat of this line. Regular Camp-Meeting rates given during Camp Meeting, which is about one fare for the round trip for landings on the river between Rockland and Bangor. The Bar Harbor and Bangor steamers will also issue tickets to those attending Camp-Meeting at reduced rates.

The Maine Central Railroad will Issue round trip tickets at very low rates over their road to all who

tickets at very low rates over their road to all who wish to attend the meetings. Ample conveyances will be afforded from Bucksport Village to the Park

officers for 1888: Dr. Charles F. Ware, President Bucksport, Me.; Besj. Ryder, Vice-President, South Orrington, Me.; Carrie F. Wardwell, Secretary, Bucksport, Me.; Rufus H. Emery, Treasurer, Bucksport, Me.

Close of the Oakland, Cal., Camp-Meeting. The Camp-Meeting at Lake Merritt Park, Oakland, Cal, that commenced June 3d, closed with appropripriate services Sunday, July 1st. At the morning session Mr. J. J. Morse was the speaker. His sub-ject, "The Crusades," was dealt with in the usual clear, forcible and impressive manner in which his guides treat all subjects brought to their notice for elucidation. Mr. Lilite added to the interest of the occasion by skillful rendition of choice vocal selec-tions.

In the afternoon W. J. Colville interested and in-

In the afternoon W. J. Colville interested and instructed a large and very attentive audience that in various emphatic ways manifested their appreciation of the efforts of himself and his guides.

In the evening, says the Golden Gate, the capacious tent was packed to its utmost capacity with a wide circle of standing attendants unable to obtain seats, to listen to Mrs. R. S. Lillie, who gave forth her inspirations in clear, ringing words that all could understand, and, it is needless to say, all fully appreciated. Thus closed the fourth of these annual gatherings of the California Spiritualists at Oakland, the most successful of the series.

The Board of Directors of the Camp-Meeting Association for the ensuing year are: I. C. Steele, J. J. Owen, C. E. Killot, Dr. G. J. Bentley of San José, S. B. Clark, Mrs. Eggert Aitken, Mrs. S. Cowell of Oakland, J. H. Shepard of Oakland, W. R. Colby, J. L. Bachelder of Tulare, and G. H. Hawes. At a meeting of the new board July 1st, the following officers were elected.

der of Tulare, and G. H. Hawes. At a meeting of the new board July 1st, the following officers were elected: President, I. C. Steele; Vice President, Mrs. Eggert Aitken; Secretary, Mrs. S. B. Whitehead; Corresponding Secretary, G. H. Hawes; Financial Secretary, C. B. Ellot; Treasurer, J. L. Bachelder.

Queen City Park, Vt.

To the Editor of the Banner of Light: I have just received my excursion tickets from Boston to Queen City Park, Burlington. I have four different tickets: No. 1, good via Fitchburg and Bellows Falls, return the same route; No. 2, going via Fitchburg, Bellows Falls and Rutland, return via White River Junction, Concord and Lowell; No. 3, good via Lowell, Concord, White River Junction, return same

Lowell, Concord, White River Junction, return same route; No. 4, good to go via Lowell, Nashna, White River Junction, return via Rutland, Bellows Falls and Fitobburg. Nos. 3 and 4 good going until September 10th, good to return on until October 18th. Tickets Nos. 1 and 2 good going until August 20th, good to return on until September 20th.

To any one wishing to go to Queen City Park, I will forward one of these tickets by mail on receipt of post-office order for \$9.00. After August 13th I will sell these tickets for \$8.00. No tickets can be bought at any of the ticket offices in Boston for less than \$12.00. I get these tickets at reduced rates by taking a large number of them. The best train to leave Boston is at 8 A.M. Yours very truly,

President Queen City Park.

R. A. SMITH,
President Queen City Park.
Brandon, Vt., July 18th.

Ocean Grove, Mass. The Twenty-second annual Camp-Meeting of the Cape Cod Spiritualists opened at Ocean Grove, Harwich, at 11 o'clock on the morning of Sunday, July

15th.

The following officers were elected for the ensuing year; Dr. H. B. Storer, President; Ephraim Doane, Vice President; Mrs. Bangs Nickerson, Secretary; Mrs. Love C. Howes, Treasurer; E. Doane, T. B. Baker and Isaae Smith, Finance Committee.

The exercises opened with singing by the choir, followed by a poem, "Spiritual Presence," by Miss Jenile B. Hagan. Dr. Storer delivered the morning lecture, taking for his subject the poem of Miss Hagan. The afternoon service opened with singing by the choir, invocation, and an address on "Psychic Force," concluding with an inspirational poem by Miss Hagan. A conference meeting was held in the evening. There was an unusually large number present for the first day.

There was in unusually large number present for the first day.

The meeting will continue until Aug. 1st.

A large number of well-known lecturers and test mediums have been engaged to speak during the sessions. The meetings will be conducted throughout by Dr. H. B. Storer.

East Portland, Oregon.

The Clackamas County meeting closed after a ten days' session at New Era. We had an unusual rainy time, but all present enjoyed the services. Many good

time, but all present enjoyed the services. Many good tests were given from the platform by Mrs. Ladd and Mrs. Brown. Many strangers were present who never attended a Spiritualist meeting before, and by what they saw and heard were set to thinking as they never thought before.

We had fine music and singing, furnished by Mr. Cruse, Mrs. Holland, Mrs. Buokman, Mr. and Mrs. and Miss Chesbrow is a fine organist and singer; she is but ten years old; a little brother of her's, eleven years old, and others, assisted in singing, much to the oredit of all.

We decided to hold a State Camp-Meeting commencing September 10th, to hold ten days or two weeks. There will be some cottages built upon the grounds before the State Camp. I am building a three-room cottage, and two other parties and myself are build-

ing a dancing hall, 24x46, with spring floor. Some object to dancing in the lecture hall, and I am determined to give the people amusement.

We cannot "dash out" like your Eastern people, but we can do right at least.

Our grounds are all arranged in lots, and are leased for a term of years at very low rents. We are to have some good mediums at the fall meeting. We would like to see some of the Eastern mediums here.

There is an open field for a good materializing medium, and in fact for any good test-medium.

July 4th.

M. F. MOORE.

Mr. Baxter at Wachpsett Park, Mass.

To the Editor of the Banner of Light : Sunday, July 15th, was the occasion of the Spiritualists' Annual Grove Meeting at Wachusett Park, one

Sunday, July 15th, was the occasion of the Spiritualists' Annual Grove Meeting at Wachusett Park, one of the most attractive spots in the State, on Wachusett Lake, foot of Mt. Wachusett. The day was anapticious, and hundreds from Clinton. Princeton, Westminster, Ashley, Fitchburg, Gardner, Sterling, Berlin, Worcester, were in attendance.

10:30 and 1:30 o'clock were the hours of service. J. Frank Baxter was the speaker, and was cordially received on this his third yearly visit. "What has the Spiritual Platform to Offer that can be Gained from No Other?" was the theme of Mr. Baxter's morning lecture, and that of his afternoon remarks, "How Came I to be a Spiritualist, and Beling One, how Came I a Public Advocate." His narration was an intensely interesting one, occupying an hour and a half in its delivery. A descriptive séance followed. Absolute proof was given of spirit presence to the unprejudiced, and nearly all exhibited offered problems that no theory, aside from the spiritistical, could account for.

Considering the great promiscuity of a grove audience, the results obtained through Mr. Baxter's efforts of lecture, song and mediumship were more than ordinarily satisfactory.

A second gathering this season was decided upon favorably among the chief concerned. Mr. Baxter's services could not be secured, he is so fully engaged; but an effort will be made to get some exponent of the Spiritual Philosophy who can render efficient service.

N. B.—An organized management is needed to develop these meetings, relieve individuals of burdens, and equalize expenses. By such means not only could expenses be easily covered, but an overplus, to serve as a standing fund to meet future emergencier, created. The reporter, who is interested, hopes this suggestion may lead the several concerned to definite action in a matter of so great importance.

Letter from Robert Cooper.

Messrs. Colby & Rich: I am pleased to learn from Light and Medium that through your instrumentality an important addition has been made to the Testimonial Fund my good friends, Mr. and Mrs. Tebb, have inaugurated in my behalf. I am sure I feel very grateful for your generous cooperation, as well as for that of those who have responded to your

kind and considerate appeal.

My requirements are few, and it is a satisfaction to feel that through the assistance of a few friends these will be supplied, and that I shall be placed beyond the reach of want.

I take as much interest as ever in our good cause, and do what I can to promote it. In this town there is more interest than ever, and a greater disposition to regard it favorably. Some of the clergy, however, are still opposed to it, and occasionally, like your Talmage, make an onslaught on it; but this only excites inquiry, and helps rather than hinders, for Truth, like a torch, the more it is shaken the more it shines. Soon after my return from America. I agitated the Sunday question, and have succeeded in getting the day observed in a much more liberal and rational manner. I therefore have the sat-isfaction in knowing that my efforts in the cause of Truth and Progress have not been without

result.
I do not expect to visit America again, and therefore shall not be able to see the faces of old friends any more, but hope to meet them again some day on the other side.

With the kindest regards,
Fraternally yours, Robert Cooper. Eastbourne, Eng., July 4th, 1888.

An Experience in Point. To the Editor of the Banner of Light: In the last number of THE BANNER Peter H. Kent asks a question regarding the wherea-bouts of a spirit when the mortal is under the influence of an anæsthetic. I will relate an in-cident that transpired in my office a few years

ago: A lady came in to have a tooth drawn. I administered what is called "laughing gas"; the effect was very pleasant. I removed the tooth, and might have taken out several without causing any pain. As soon as she commenced to regain consciousness she began to sob, and tears flowed down her cheeks. Soon she said: "Oh! I would take it again. I was with Georgie." I looked up to her husband, who was standing near by, and noticed that tears started in his ever he

and noticed that tears started in his eyes; he said: "That was our little boy we lost two months ago." I told them I had no doubt but that she saw her boy.

From my experience I should say that people

sionally come in contact with spiritual life. JOSEPH BEALS. Greenfield, Mass.

Return of Walter Howell. To the Editor of the Banner of Light; Your readers may perhaps be interested to learn of my safe arrival in this country after a hurried European tour. I will not occupy time or space with details of my trip, but merely say that I had an enjoyable time. On Satur-day, the 21st inst., I shall commence my work at Cassadaga Lake, and remain there until the end of the camp season. My engagement list is full until the end of 1888. I am open for engagements early in the new year. Letters may be addressed to me at 248 No. Division street, Buffalo, N. Y. During the month of September I am speaking in several places in Western New York and Northwest Pennsylvania. During the Sundays of October I county the results of the several places in the present the sundays of October I county the results of the several places in the present the several places in the several places in the present the several places in the present the several places in the present the New York and Northwest Pennsylvania. During the Sundays of October I occupy the rostrum in Buffalo. November and December I speak for the Society of Union Spiritualists in Cincinnati. WALTER HOWELL.

Movements of Mediums & Lecturers. [Notices under this heading must reach this office by Monday's mail to insure insertion the same week.]

Hon. Warren Chase is at the Mount Pleasant Camp mon. Warren Chase is at the Mount Pleasant Camp-meeting, Clinton, Iowa, where he may be addressed till Aug. 25th. He will act as agent for THE BANNER and all books and publications of Colby & Rich. Any books on our catalogue may be paid for to him, and they will be promptly mailed: A good opportunity for the Western friends to escape risks in mailing prices ato.

prices, etc.

J. Frank Baxter will be the speaker of the day at
the Parkland Camp Meeting, near Philadelphia, Pa.,
on next Sunday, July 22d. The week following, as announced, he will conclude his season's work in Plymouth County, on Sunday, 29th inst., being at Hanson. moute county, on sunday, 28th inst., being at Hanson.

Mrs. Jennie K. D. Conant, inspirational trance
speaker, having been restored to health by spirit
power, arrived at Onset on Saturday, July 14th. Herself and husband are occupying the Park-street tent,
near the Spiritual Temple, where she will be pleased
to meet with her friends. She is now ready to answer
calls to lecture and give psychometric readings for
fall and winter. Societies desiring her services can
address her at Onset Bay until further notice.

Miss M. T. Shelbarray moutest to the state of the services. Miss M. T. Shelhamer speaks at Onset Bay Camp-feeting on Saturday, July 21st, and Sunday, 22d.

W. J. Colville will lecture until further notice every Sunday in College Hall, 106 McAllister street, San Francisco, Cal., at 10:45 and 7:30.

J. J. Morse speaks every Sunday evening, at eight o'clock, in Washington Hall, 35 Eddy street, San Francisco, Cal. Frank T. Ripley, who has been very successful as a lecturer and platform test medium in Montreal, Cana-da, of late, will return to Boston on or about Aug. 6th, and can then be found at 156 West Brookline street.

MR. JOHN BULLENE, husband of the eloquent Mrs. Emma J. Bullene, passed to spirit life from Central City, Col., June 20th. The funeral services were held on the 24th. Mrs. Bullene will in September, it is expected, return to Denver. Our sympathies are extended to this worthy lady, whose platform work in the early days of the Spiritualist movement has proved of great and lasting benefit.

MRS. ELIZABETH LOWE WATSON, of Sunny Brae, Cal., has just been called to part with the material presence of her son Will-a promising young man, whose twenty-three years on earth gave prophecies for the future which the spirit-life must now unfold.

JOHN H. OWEN, elder brother of J. J. Owen, passed to spirit-life, June 28th, at St. Cloud, Minn .- leaving the editor of the Golden Gate the last survivor in the mortal of a brotherhood of seven sons.



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Delivered in Berkeley Hall, Boston, Sunday Morning, May 6th, 1889, 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.

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.

ONSET BAY, MASS.—The Twolfth Annual Camp-Meeting at this place commences its sessions July 15th, to close Aug. 12th. Express trains from Beston, 9 a.M., 4:05 r.M., on Old Colony R. R.: Sundays 8:15 from Boston. Old Colony R. R.; Sundays 8:15 from Boston.

LAKE PLEASANT, MASS.—The Fifteenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasant, Montague, Mass., on the Hoosac Tunnel route Aug. 1st to Sept. 3d, inclusive. The regular session will be preceded with speaking and musical exercises July 22d and 29th. Trains "54," "100," "45" and "43," will stop at the Lake when there are passengers to leave, or when signalled to take passengers. The above trains, "54" and "10," leave Boston at 6:30 A. M. and 3:05 P. M., arriving at Lake Pleasant at 10:40 A. M. and 6:45 P. M. The trains No. "45" and "13" leave Lake Pleasant at 6:40 A. M. and 2:55 P. M. CAPE. COR CAMP-MEETING.—Cocan Grove Harwich CAPE COD CAMP-MEETING—Ocean Grove, Harwich Port, Mass., from July 15th to 29th inclusive. VICKSBURG, MICH.—The Fifth Annual Camp-Meeting will be held in Fraser's Grove July 14th to Aug. 13th. PARKLAND, PA.—Meetings begin June 30th, and close ept. 5th.

Sept. 5th.
LOCKOUT MOUNTAIN, TENN.—The Fifth Annual Meeting will be held at this place (near Chattanooga) during the entire month of July.
SUNAFRE LARE, N. H.—The sessions of the Eleventh Annual Meeting commence July 29th, to close Aug. 29th. QUEEN CITY PARK, VT.—Meeting commences Aug. 21st and continues to Sept. 16th, inclusive. HASLETT PARK, MICH.—Meeting commences July 28th and continues five Sundays.

VERONA PARK, ME.—Meeting opens Aug. 12th and ends

Aug. 27th.

CASSADAGA LAKE, N. Y.—The Ninth Annual Meeting commences July 21st and closes Aug. 26th. MISSISSIPPI VALLEY SPRINTUALIST ASSOCIATION.—
The Sixth Annual Camp-Meeting will commence at Mount
Pleasant Park, Clinton, Is., Sunday, July 20th, to continue NIANTIC, Ct. - Meeting commences July 8th; closes Sept. 9th.

Spiritualistic Meetings in Boston. College Hall, 34 Essex Street.—Sundays, at 10%. L. M., 2½ and 7½ P. M. Eben Cobb, Conductor, L. M., 2% and 7% P. M. Even Cobb, Conductor.
Engle Hall, 616 Washington Street, corner of
Essex. - Sundays, at 2% and 7% P.M., also Wednesdays at
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## Mishawum Hall, City Square, Charlestown.— Mediums' meeting every Sunday at 2½ and 7½ P.M. Dr. Mark Smith, Chairman. Spiritualist Meetings in New York

and Brooklyn. Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spenter Hall). Services every Sunday at 23 and 78 P. M. Mediums and speakers always present. Frank W. Jones, Conductor. A General Conference will be held Monday evening of each week at 230 West 30th street, at the residence of Mrs. M. O. Morrell.

Johnston Building, Finibush Avenue, corner of Nevins Street.—Brooklyn Progressive Spiritual Confer-nce every Saturday evening, at 8 o'clock. NEWARK, N. J.-Meetings will be held every Bunday evening at No. 129 Congress street, commencing at 7 o'clopk. Mrs. H. C. Dorn, Secretary.