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Spiritual Phenomena.

THE SPIRITUALISTIC EXPERIENCES OF PROF. J. W. CADWELL, MESMERIST.

NO. TWENTY.

As our highly esteemed friend, the Rev. Mr. Talmage, has recently repeated a public delivery of his sensational sermon on "Spiritualism," I would like to review a small part of it had charge of that Asylum, how many of his in connection with my "Experiences" with | nearly four hundred patients were made crazy the phenomena upon which that subject bases | by Spiritualism? He answered, "Not one." I its claims as an indisputable truth. While Tal- asked, "How many by religion?" He said, mage lives he will undoubtedly help us keep this subject before the people. The report in the Hartford, Conn., Telegram, April 29th, 1888, of the delivery on the preceding Sunday, in the Brooklyn Tabernacle, is nearly word for word the same as that printed in the Kansas City Times, April 28th, 1884. The Telegram reports him as saying of Spiritualism: "An unclean, adulterous, damnable religion. Not a madhouse but has its victims. The Bible is enough for us to know of the future."

His text was a part of the plain and simple narrative of Saul conversing with the spirit of Samuel through that spiritual medium, "the woman of Endor": I. Sam., xxviii: 7-8; and I know of nothing in print that so fully proves Spiritualism true, and the Rev. Mr. Talmage length, in his own peculiar manner, that re- His entire discourse was a series of bitter mismarkable scance: "I see her," he said, "way- representations, except his individual expeing a wand, or stirring up some poisonous herbs in a caldron, or hear mutterings over some in- has at some time had a touch of hallucination. cantations, or stamping with her foot as she Some time ago, after I had been overtempted cries out to the realm of the dead: 'Samuel! to eat something indigestible before retiring Samuel!' Lo, the freezing horror! The floor at night, after retiring I saw the president of the tenement opens and the gray hair floats of one of the prominent colleges astride the up, and the forehead, the eyes, the lips, the foot of the bed, while he demanded of me a shoulders, the arms, the feet, the entire body of loan of five cents!" dead Samuel, wrapped in sepulchral robe, appearing to the astonished group, who stagger back and hold fast, and catch their breath and its victims in the troubled, the sick, the bereft. shiver with terror. The dead prophet, white That is why I hate Spiritualism. It takes adashen lips, and he glares upon King Saul and which may come upon us at any time. We cries out: 'What did you bring me up for?'... And lo! the floor again opens.... Nothing is focating, almost maddening. If we could marleft in the room but Saul and the two servants, shal a host, and storm the eternal world, and and the spiritual medium, and the sculptured images, and the divining rods, and the bottles, and the vases, and the poisonous herbs. Oh! that was an awful séance!"

I should think so, if all that happened. Instead. I think it the most untruthful and extravagant exaggeration of a Bible statement I have ever known a minister of the gospel to make. Continuing he said: "I learn first from this subject that Spiritualism is a very old religion, a doctrine with which many of you are already tinged." Following this he gave an acconsolation to mourners whose friends go count of the origin of Spiritualism at Hydesville and accounts of ancient manifestations; religion cannot, unless both dead and living "Nothing," said Mr. Talmage, "in the spiritualistic circles of our day, has been more strange, mysterious and wonderful than things which have been seen in the past centuries of the | called a "woman" eleven times, and not once | world," many of which he describes, and then asks: "What does God think of all these delusions?" and then he tells what he thinks: "He | séance." thinks so severely of them that he never speaks of them but with livid thunders of indignation. suicided; but fails to mention that a New York He says 'Thou shalt not suffer a witch to

Now, seriously, Mr. Talmage, what shall be done with her? Why, break that other command of God, which the Bible says he wrote with his finger on a table of stone, "Thou shalt not kill," and kill her at once.

Did God give two directly opposite commands, one to kill and the other not to kill? If he did, it is not difficult to surmise which one Talmage | eth laugh at your calamity." [Bible.] would obey, so far as modern "witches" or mediums are to be dealt with.

Are both those contradictory commands from God? Are either of them? Are any of the Bible statements concerning Saul or witches reliable? "Search the Scriptures" and see.

quired of the Lord. . . . And the Lord answered | by the greatest minds. . . . Men may predict, but him not." In I. Chron., x: 13-14, we find a not prophesy, foresee. If I shall be able to positive denial of that statement; and instead, show that there was a class of men back in that the Lord slew him because he inquired not | those Bible times who did foresee events that of the Lord. In I. Sam., xxviii: 17-18, we read did come to pass in the future, without conthat God killed him because he did not execute | nection with the past, then I ask: How did the "fierce wrath of God" upon Amelek, which they do it? From our end we say, it was bewas, to break that command, "Thou shalt not cause God was in them. Tell me, skeptic, if kill," and utterly destroy an entire nation- you do not accept that theory how you will men, women and children-for something that explain it? All talk of hypothetizing is empty; their ancestors had done nearly four hundred years before Saul was born!

As the Bible contains three plain contradictions about the death of Saul, which one is true? And which two are not true?

may be demonstrated." After making the above positive assertion, he contradicts it by saying: "Ventriloquism, legerdemain, sleight-of-hand and optical delusion account for everything." Oh! Talmage! your statements are as contradictory as those quoted from your Bible; and are they more reliable?

Further on, Talmage said: "I further indict Spiritualism for the fact that it is the cause of much insanity. There is not an asylum between Bangor and San Francisco that has not the torn | proven also that modern prophecies are as reliand bleeding victims of this delusion." Is that statement true? Is it more disastrous than the "delusion" of modern theology?

My eldest sister died at the age of twentytwo years unconverted. At the open grave my mother laid her head on my shoulder and cried out in agony, "My God, shall I never meet my first born child in heaven?" My mother never smiled again. The hideous, heathenish, hellish, Christianized thought that her child must wail with the damned in hell forever, as taught in the Congregational church, of which she was a member, made my mother insane; and for many years she was in the Insane Asylum at Northampton, Mass.; and with her there were the crazy wives of two Congregational clergymen. Having heard a minister of the gospel make a statement in his pulpit similar to that made by Mr. Talmage, I inquired of Dr. Earle, who then "Over thirty."

I would risk my life against a dime that there are more than one hundred in the asylums made crazy by religion of the kind Mr. Talmage preaches, to one by Spiritualism.

In his sermon, Talmage said that a steamship was delayed on the ocean by machinery breaking; and the friends of the passengers consulted spiritual mediums, who said that the vessel was lost; and "women went raving mad," and when it finally came into port all safe, many of the passengers found their friends crazy in insane asylums. Do people usually become insane when they learn-no matter how-that their friends are lost at sea? If so, we shall need more asylums soon. 1 think that statement of Mr. Talmage the most rience, of which he says: "Almost every man

One more quotation from his sermon: "And I have to tell you now that Spiritualism finds ington street, Boston, Mass., after being put lose a friend. The trial is keen and sharp, sufrecapture our loved one, the host would soon be marshaled. The house is so lonely. The world is so dark. The separation is so insufferable. But Spiritualism says: 'We will open return, as predicted, until Saturday. There ments. the future world, and your loved can come back and talk to you.' Though you may not hear his voice, you may hear the rap of his hand." Talmage goes on to explain how, by the different number of raps, communication can be had with the invisible hosts of the unseen world. He "hates" it, because it brings down in death: consolation such as his Christian believed in Jesus.

"Put your hand," says Talmage, "in the hand of the witch of Endor" (who in the Bible is a "witch.") "and she will lead you to bottomless perdition, where she holds her everlasting

He gives one instance of a Spiritualist having paper recently chronicled the fact that two olergymen had just done the same thing. He closes his sermon with this quotation from his | At that time he did not believe that many Bible: "My spirit shall not always strive." No. According to Talmage's belief, when the realities of death begin to come over you, and you for the first time realize your danger and feel your need of aid, the "Holy" Spirit will refuse to help or "strive," and "when your fear com-

In the Utica Daily Herald, April 9th, 1884, is sermon delivered by Bishop Foster, at the Methodist Conference, then being held in Rome, N. Y., on "Bible Prophecies and their Fulfillment." Among other things Bishop Foster said: "We stand in the grip of the In 1. Sam., xxviii: 6, we read that "Saul in- greatest battle of infidelity of the ages, waged but you will agree with me that those men must have had a peculiar intelligence to see into the future as well as into the past."

Talmage said: "Some of the performances of | but because they were gifted with clairvoyant | cause, extinguished it, and the headlight of the | forms no part of heaven or earth. spiritual mediums are not to be ascribed to vision, or were entranced, or in some way in- incoming locomotive was already in sight. By fraud, but to some occult law that after a while | fluenced by excarnated human spirits. Some may ask why I think so?

If I can prove that mortals, while entranced, do "prophesy," do "foresee events that come to pass in the future without connection with the past," in this age of the world, and that instant death; and but for the fact that Mr. the controlling intelligences claim to be human spirits, then I shall have proven that it was not | that some invisible intelligence knew that the 'because God was in them" (for he would not misrepresent himself), and shall have answered pened that night one of the most fearful rail-Bishop Foster's question "scientifically"; and able as any that are recorded in the Bible.

In the Portland, Me, Daily Advertiser of Jan. 5th, 1887, there is nearly a column referring to just such a prophecy, made on the preceding Friday afternoon, and its remarkable fulfillment on the following Saturday forenoon. And the names and residences of several wellknown and reliable witnesses thereof are given, thus presenting as strong proof of this fact as can be found for anything in the Bible.

This prophesying was simply the result of my mesmerizing a lady whom I had never seen or heard of until that afternoon.

Before I removed the mesmeric influence, she became entranced by what claimed to be an excarnated human spirit, who said that on the nection between that "prophecy and its ful- and would return home within three months. could not extract it alone? Could any one have known beforehand that he would get a that while both men were using their combined strength one tooth would break off, and, after being crushed, one fragment could not be the following day, Jan. 1st, 1887, in Dr. Fer- one of them? nald's office, 216 Middle street, Portland, Me.; and the names and residences of the witnesses ready given.

mated.

A lady who formerly resided at 595 Washinto a mesmeric trance on a Monday, was controlled by a spirit who said that my wife left would not until the following Saturday. My and fifty miles from Boston, and at that time certainly was no connection between the 'present and the future" in this case.

to the truthfulness of this prophecy and its

fulfillment. Dr. Gladwin has quite recently been publicly healing the sick in Unity Hall, Hartford, Conn. The Daily Courant of that city, May 22d, 1888, has a lengthy notice of several remarkable cures performed by him and his associate in the above hall. About four years ago I met Dr. Gladwin at Lake Pleasant Camp-Meeting. Out of mere curiosity he called with me on Sue B. Fales, a well known medium, for a sitting. She said to him that in the near future he would become one of the most successful public healers in the United States. 'I can see you," she said. on the platform in a large public hall that is crowded with people, healing the sick, lame and blind." He laughed at her predictions. people could be healed by magnetism, much had never tried to do so.

Since that prophecy, circumstances over which he had little or no control have brought about that very thing; and since that time, to my certain knowledge, he has stood on many a in Cincinnati, Trenton, Newark, Norwich, Hartford, and other cities. When that prophecy was made there was no probability of its fulfillment, and no possible connection between the "present and the future."

William D. Hilton, of Providence, R. I., who I think was Superintendent of the Providence gift of prophecy, or dialraudience. A freight train from Worcester was side-tracked late one afternoon in Providence. There were, however, two cars too many for that track, and as it was nearly time for the Boston and New York express train, the danger signalhonest desire to get at the truth? If so I would saw that it was burning brightly. At that in an imaginative brain, and "light," four slate-writing other than by spirit-power, as I

swinging the red lantern he succeeded in stopping the train, but not until it was within four feet of the rear freight oar.

There were six coaches in the approaching train, crowded with passengers rushing on to Hilton possessed the gift of "witches," and signal-light would go out, there would have haproad accidents known on this continent. There certainly was no connection in this case with the "present and the future." Hearing of this, and wishing to know the exact particulars, I called on Mr. Hilton, and at my request he gave me the facts, not only of this case but others as remarkable as this, in writing, which I hope to insert in my forthcoming book of "Experi-

My second son wrote me from Bangor, Me., a few years ago, that he was about to leave that city for Norfolk, Va, with a vessel loaded with lumber, in which he had an interest. A few stars, as the glory of God and the Lamb is to weeks later the Boston papers reported that light the eternal city. The golden streets are lumber-laden, water-logged vessels had been to reflect the effulgent splendor of an unending seen off the coast between those cities, whose | day. The twelve gates of pearl will swing wide crews were supposed to be lost.

About three years later I mesmerized a lady who would have her upper teeth extracted Wickett's Island, Ouset, Mass, who became enpainlessly while mesmerized; that the dentist tranced before I removed the mesmeric influwould get a larger man to help, and be unable ence; and the control at once began to talk to to get a fragment of one of the teeth. I would | me about my absent son who, she said, was not like to ask Bishop Foster: Was there any con- dead, as I supposed, but in a very hot place,

fillment"? Between "the present and the fu- I did not believe him alive; but two days bewho at that time had not thought of having | South America. At the time the spirit who teeth extracted while in the mesmerized state, | had entranced the lady said he was in a "hot | would have several taken out while in that place," the ship he was on had been becalmed condition? Could any mortal, through any of for more than a week near the equator. When the five senses, have known that one of those telling me where he was at that time, he reteeth would come so hard that the dentist | marked that it was the hottest place he ever was in.

There could have been no connection be-"larger man" to assist him? or have known | tween the "present and the future" by which she could tell how soon he would return. If ferred to, he has more to do with mediums in taken out? or have known that during the dif-this age of the world than with ministers. ficult operation there would be no pain? All And Jesus said that his followers should do

mesmeric subwere given, as previously stated, in the Port- jects, that have been minutely fulfilled, and land Daily Advertiser on the day and date al- furnish as positive proof of the same as can be found in the Bible for any ancient prophecy It is self-evident, therefore, that a fulfilled and fulfillment, or as can be produced for any prophecy is not evidence that "God was in event of modern times. Men may doubt and at their own ignorance of positive facts connected with human life.

One more quotation from Bishop Foster's sermon. In speaking of the Bible, he said: "And no discovery has ever been made in scicannot be invalidated, whether found in the wife was visiting a brother over one hundred Bible or an almanac. All statements may not expecting to return home on the following day, claimed that every statement made in the Bible

Mrs. Gladwin, wife of Dr. D. W. Gladwin, of ence, or of the deadly effects of air exhaled 67 Arctic street, Bridgeport, Conn., can testify from human and animal lungs. Has not "scientific investigation" since the Bible was written proven that eight men and women, and two to eight of every kind of animals, birds and reptiles, could not have lived in "Noah's Ark" one year and ten days without fresh air?

Has not "scientific investigation" demonstrated that there is not water enough within "highest hills under the whole heavens fifteen

invalidate" the statement that Jonah lived in the belly of a whale three days and three nights? and while there obtained air enough to breathe with which to make long speeches about his being in "hell"? If not, "science" is worthless to man.

The Bible declares that God made heaven and earth, and all that in them is, in "six less that he could cure by that means, as he days": That he made "light" on the first day; that he divided the light from the darkness and called the light "day" and darkness "night." Does not a "scientific investigation" demonstrate that that first day's work was utterly annihilated when the darkness of the first night platform, in crowded halls, healing the sick; settled down on the yet uncreated heavens or earth, and prove that only five of those six days remained for the entire creation?

Does not "scientific investigation" prove that there is no "firmament," that the Bible says was made on the "second day," to "divide the waters above from the waters below," and in which he set the sun, moon and stars on and Worcester Railroad, was possessed of the the second day? If there is, it must extend out further than light can travel in ten thousand years. Is it a material something or immaterial nothing? If the latter, nothing was made on the "second day," and "heaven and earth, and all that in them is," were made in four days instead of six. "All talk of hypothelamp was lighted. Before the main track was tizing is empty," unless Bishop Foster can tell cleared, Mr. Hilton heard a voice close to his us where those first two days' work is now; ear say: "Hilton, that signal-light will go and "you will agree with me that those men out." He ran to the rear end of that freight train, must have had a peculiar intelligence to see took off the red lantern, and hurried up the into the past," and see the creation of a

In his sermon, as printed in the Telegram, | like to answer, not "because God was in them," | moment a sudden gust of wind, or some other | days before the sun was made, that to-day

Is it true that "scientific investigation" cannot "invalidate" so positive a contradiction as that Moses and Aaron, and seventy of the elders of Israel, saw the God of Israel"? Exodus. xxiv: 9-10. And that "No man hath seen God at any time"? I. John, iv: 12. If it cannot, the sun may have been stopped by Joshua for the express purpose that God's chosen people might break that command of his, "Thou shalt not kill," and slay a vast army of defenseless men. Are the wicked to be burned up "root and branch" at the final judgment? If so, what part is left of them for God's great enemy, the

devil, to torment forever? Is annihilation of the wicked true, as taught from the Bible by the Adventists, and endless perdition, as taught from that same Bible, by other denominations? If either are, is the prophecy in the closing chapter of the Book of Revelations true also? What does that proclaim as to the fate of the human race? The New Jerusalem is to descend from heaven upon the new earth. No more use for sun, moon or open for the redeemed to go out and in forever. The River of Life is to flow from beneath the following day I should mesmerize another lady, in the parlor of Mrs. Dr. Abbie E. Cutter, late of great white throne. And out there, on the banks of that crystal stream, are those burntup-root-and-branch people, alive forevermore.

Sing, oh! Talmage, an anthem to God: The dead are alive; the lost are found. The "everlasting seance" of the "witch" of Endor, in that "bottomless perdition" you talked of, while making double rhetorical somersaults in ture," in that particular case? Could any fore the expiration of three months from the the Brooklyn Tabernacle, is ended. Hell is mortal have known that on the morrow a lady, day of that "prophecy" he returned from empty; and "Brimstone for Sale" posted on the door of the bottomless pit.

The soul-debasing nightmare of theology will wear off in the near future, and men blush at their past belief of the Creator damning his own children forever, because he failed to create them with a capacity to comprehend how 'God's only begotten son' could be as old as his own father.

Science, Bishop Foster, has a higher mission than attempting to "invalidate" the thousand "God was in the prophet," in the cases re- and one contradictory statements in your Bible, which "invalidates" itself so plainly that a "wayfaring man," if not a fool, cannot "err therein." Especially in that hideous fantasy, wrong, as that text. He described at great se seless I ever knew a minister to make. these predictions were minutely fulfilled on even greater things than he did: Is Talmage that the biggest rebel against God-the worst sinner in the universe-is to take unspeakable I could relate more than a score of remark- | delight through endless ages in tormenting less sople than himself, just to spite his maker!! who, Christians say, was originally one of God's most exalted angels in glory, but who, Jesus (in "John viii.") said, "was a murderer from the beginning."

Since writing the above, I see by the New the prophet" in the sense Bishop Foster inti- sneer if they will; but they are only laughing York World of May 28th, 1888, that Professor Hermann gave an exposé of Spiritualism at the Academy of Music, in that city, the preceding night; and that "he completely exposes all the mediums' tricks, from slate-writing to spook picture-painting," and further states and awful from the tomb, begins to move his vantage of one in a moment of weakness, home on the previous Saturday, and although entific or historic investigation which invali-; that "It was also a great night for the New she then expected to return on Tuesday, she dates a single fact in that book." A "fact" York Press Club, for whose benefit the instructive entertainment was given." (?) "He took two blank slates, simply sponged them be facts. Bishop Foster, if I mistake not, in the presence of the audience, then placed them together and tied them tightly with a but the sudden illness of another lady made it is a part of God's revealed truth to man, and cord. They were then given to a gentleman in necessary for her to remain, and she did not therefore used the word "fact" for Bible stateof paper different people in the house wrote When people lived in log-houses or tents, in certain questions which they desired the Her-Bible times, they did not know much of sci- mann spirits to answer. The nine slips were placed in a hat: a lady drew forth one. It contained the question, 'Who will be the next Governor of New York?' The blank slates were untied, when the following communica-

> "The explanation of the trick followed. One of the slates simply had a false or double millions of miles of this globe to cover the surface. It was shown as a clean slate to the spectators, after which the false piece was dropped from the frame, leaving beneath it Has "scientific investigation" been able to another slate surface, upon which the above 'communication' had of course been previously written. The nine questions written by different members of the audience were simply palmed by the Professor, and nine slips containing the one question 'Who will be the next Governor?' substituted for them. Of course the lady who played grab-bag with the hat was obliged to draw the query, as there were no others in the grab-bag. So much for spirit slate-writing."

tion was seen to be plainly written upon one:

'Let us say grace for Governor David B. Hill.

From the spirit-world.'

Does the above expose "slate-writing?" or his other explanations of mediums' "tricks" expose them? Is it possible that I have been deceived by so simple a "trick" as slate-writ-

About four years ago, while filling an engagement of two weeks at the City Hall in Columbus, Ohio, on one evening that the hall was otherwise occupied, with my manager, Mr. Todd, I attended one of Professor Hermann's sleight-of-hand exhibitions in the Opera House, and as quietly as possible explained to him every trick that Hermann performed, not intending others to see, and we had taken seats by ourselves where no one could hear me. Before the "show" was over the professor requested that as there was one man present who evidently understood his tricks, he hoped that he would desist in explaining them there. I subsequently learned that the audience in the balcony "caught on," and were giving more attention to me than him. I have attended his entertainments several times, and can easily perform any trick I have ever seen Did Bishop Foster ask that question with an | track until he had passed the signal-light and | "firmament" that never had an existence save | him do. But I cannot explain independent

have often witnessed it in the presence of Dr. Dobson, of Maquoketa, Iowa, Dr. Henry Slade, of New York, and Charles E. Watkins, of Boxton, Mass. And if Professor Hermann will teach me how to do it as they do, I hereby pledge myself to make over to him all the worldly goods I possess on earth.

The last sitting I had with any of the three named was with Mr. Watkins at the Queen City Park Camp-Meeting last season, with my wife, who had never seen him till then.

Before he came into the room she wrote six questions on as many slips of paper, rolled them into pellets, and mixed them up so as not to be able to tell one from another. When he came in he asked her to hold one of those pellets in her hand. He did not approach within four or five feet of the table. He verbally gave the name written on that first pellet, and answered the question as concisely as the one addressed could have if there in bodily form. For the second pellet, while she held it, his hand was controlled to write the answer and the name. For the third he did the same, each as correctly as he had answered the first. On opening the pellets, after holding them, they were found to be the ones he had answered.

After she had taken the fourth pellet in her hand, she placed two slates together, with a orumb of pencil between them, which she held in the other hand, and we could hear the scratching noise between the slates. Being opened, on one of the slates was found an answer to her concealed question-in that pellet -and the name of the one addressed signed thereto in his own well known handwriting.

She then held the remaining two in one hand, few moments; on opening them, one was found covered with two separate messages in different handwritings, the questions in those pellets being answered correctly; and the names of the two spirits addressed signed to them, also, in their handwriting.

Mr. Watkins did not touch one of the pellets; there was no arrangement in those slates for a false surface; and we have the slates at home now, the writing on them protected by glass, the sides and ends of which have paper pasted over them to hold the glass in place.

The "exposé" that Prof. Hermann made before the "Press Club of New York" must have been a very "instructive (?) entertainment."

Good Proof of Spirit Identity.

To the Editor of the Banner of Light:

A lady residing in Somerville, this State, recently informed me that in 1856 her husband. who was a medium, said to a materialist, "James, a spirit, is here." The person he addressed named over several of that name he had been acquainted with, but no one responded as being present. Finally the spirit said: "You ought to know me; we went to school together." He then asked, "Is it James Woodworth?" "Yes," said the spirit. The materialist said: "He is alive, and resides in Liverpool, England."

The following week the materialist called again, and said he had received a letter from his mother, who resided in Liverpool, informing him that he would be surprised to learn that James Woodworth was drowned last July. The materialist held another séance, when the spirit said, "You have it proved to you," and could get no more from the spirit.

Her husband did not make his power, or gift public, but had on many occasions equally as satisfactory tests of spirits returning, and related several of them; but the above is just as good, as far as proof and evidence go, as more

The lady giving me the above information is perfectly reliable. Her husband, the medium, slavery inflicted by those persons who made up, from has been a denizen of the spirit-world many tradition and otherwise, the so-called Christian Scripyears. It is needless for me to state that the lady is a pronounced Spiritualist in the midst of the sectarian church-members of different aspirations of women, of all the centuries since the denominations that reside all about her, and she is a medium herself. What better evidence can any one have than to see spirits and have them made manifest through one's own organism?

Recently I met an ex-Universalist minister, residing in Somerville, Mass. He seemed delighted to inform me that he had received some satisfactory communications from his spirit-daughter and others; he also said that in the past he had received remarkable tests of and being the only source of claimed authority in respirit-identity from loved ones gone before. I could but contrast his views now and those entertained while preaching or advocating the Universalist doctrine, with no positive proof of demonstrating the truth of immortality. H.

THE HIDDEN WAY ACROSS THE THRESHOLD. or the Mystery which hath been Hidden for Ages and from Generations. An Explanation of the Concealed Forces in every Man to Open the Temple of the Soul, and to Learn the Guldance of the Unseen Hand. Illustrated and Made Plain with as Few Occult Phrases and Made Flain with as rew Occult Phrases as Possible By J. C. Street, A. B. N., Fellow of the Order S. S. S., and of the Brotherhood Z. Z. R. R. Z. Z. "All things come from within." Neither height nor depth can measure the possibilities of the human soul. Boston: Lee & Shepard, Publishers, 10 Milk street, next to Old South Meeting-house. 1887.

We have read this volume of 587 octave pages, with a great deal of interest; and while we can by no means endorse all there is in it, we find it so suggestive and entertaining that we shall read it at least once more; possibly several times. The price is \$3,50, but it is a cheap book, and the fact that two editions have been cheap book, and the fact that two editions have been exhausted within a year shows that it is appreciated. While the Doctor is a thorough Spiritualist, and gives some of the best explanations of Spiritualism we have ever seen, he is also a Theosophist of fine culture, and his book contains more matter, both original and se lected, which will teach a novice something of what Theosophy is, and something of the occult forces in the universe, than any book we have yet seen.

the universe, than any book we have yet seen.
The Doctor belongs to the orders mentioned above,
and has studied the Wisdom of Eastern occultists un-

and has studied the wisdom of Eastern occulitats under the masters themselves, and consequently knows what he is talking about. Besides that, he has a way of telling what he knows, in such a manner as to make others comprehend him.

As before intimated, the Doctor is not only a thinker, but he is a gleaner as well. He seems to have read about everything, including all the principal works on Spiritualism. His exposition of Spiritualism, its purposes and its philosophy, suits us as well as any we have seen. His chapter on "The Spiritualization of Matter" is especially commended. We would make some quotations from the book, but really, we do not know where to begin, or to leave off. Our readers are advised to purchase and study the book. — New Thought

Among the Mexican Tailors.

of pantaloons," says a cur The tailor measures it.

"Here I bring you a piece of cloth for a pair of pantaloons," says a customer.

The tailor measures it. "It is not enough." The customer gathers up the cloth and carries it to another tailor.

"Is there enough of this piece to make me a pair of pantaloons?"

pair of pantaloons? Yes, sir; day after to-morrow I will send

them to you by my son."

The boy comes with the pantaloons two days later. The oustomer notes that the youth is earing a jacket made of the same piece of

Boy, how is this that the other tailor said that there was not enough cloth for a pair of pantaloons, and your father has not only made my pantaloons but also a jacket for you out of

the piece?"
"Sir, the son of the other tailor is a much bigger boy than I am."

Banner Correspondence.

New York.

WESTBURY.—In relation to belief of some that what are claimed to be spirit communications are simply the result of mind-reading, Mr. L. Hakes writes: "I have been an investigator of the phenomena of Spiritualism since 1851, and had multitudes of communications that seem to me anything but mindreading. Several years ago I became acquainted with a Mr. Lee, living nine miles south of me. He was a medium. I did not know of any of his kindred. I was at his place one Thursday of the week, and proposed to him to see if we could not communicate with each other by aid of our spirit friends. I proposed that we each sit that night, and also on Friday and Saturday nights, at eight o'clock, half an hour each night, and see what the result might be. After I returned home I learned there was to be a spiritual meeting the next Sunday, six miles west of me, at 2 o'clock P. M., to be addressed by a prominent lecturer. That Thursday night I sat as agreed upon by myself and Mr. Lee, and soon after I sat there came raps. I questioned the spirit, and was informed by the raps that it was the spirit of a Mr. Lee, uncle of the one I had seen that day. I asked him if he would go and do an errand for me to his nephew. He said he would. I asked him to tell his nephew I wanted him to meet me at the spiritual meeting at such a place on the next Sunday at six o'clock P. M. In a little while he gave me his signal, and informed me that he had done my errand to his nephew, as I requested.

The next evening at eight o'clock I sat again, and the same spirit informed me he had just been to his nephew, and was informed that he would let me know the next night whether he would meet me at the meet ing or not. On Saturday night he sent word by his spirit uncle that he would see me at that meeting the next day. On Sunday I went to the meeting, and had been there but a few minutes when Mr. Lee came. I and two clean slates in her other hand for a asked him what caused him to come, and how he heard of the meeting. He said, 'You sent word to me about it by the spirit of my uncle, first on Thursday night, to meet you here to-day. I could not say then whether I could come. He came again Friday night, and also on Saturday night. I then told him to say I would meet you here to day, and I come and find you here as you

> Will some one tell me where mind-reading comes in In this case?

MALONE.-Lyman Perry writes, advocating prayer as one of the most efficient means of reforming and elevating mankind. After arguing in favor of prayer for those living visibly in our midst, he says: "Of the two chief religious of our civilization the Orthodox Protestant is the most heartless and cold in its feeling and treatment of the so-called dead. While the Catholics pray for those who have passed on, unless they regard such as having become attainted with the motal sin,' the Protestants, if a spark of life remains, sympathize with and pray heartily for their fellowman, but the moment he is dead they entirely cease all further prayer and effort in his behalf! They leave him to his fate. Some say they do not want even to hear from their friends 'over there.' Oh! cruel and unnatural dogma! Miserable creed that would a rest all aspiration and hope for the departed! How are these to obey the command to pray for all men, given in I. Timothy, il.: 1 if they exclude the dead therefrom? The living are but a very small portion of the all men. The vast and overwhelming majority are on the other side. And these all died more or less imperfect, and need help to progress to higher planes of spiritual development. Why, then, should we lose all interest in them, and offer no prayer in their behalf, as we did for some of them on earth? Cannot God hear and answer prayer for them now as well as then, in that world as well as in this? Spiritualists must answer in the affirmative. Why, then, should they not pray for the dead, especially for their friends recently deceased? Could anything be more natural and reasonable, more promotive of the grandest aspirations and desires of the human soul?

Connecticut.

NEW HAVEN .- E. P. Goodsell writes: "One of the brightest and most encouraging signs of the times as by Elizabeth Cady Stanton and her coadjutors, as spoken of beretofore in the BANNER OF LIGHT, regarding 'the Woman's Bible'-unwilling as they are that their sex should longer remain under the curse of

It cannot be successfully disputed that the noblest Bible became extant, have been crippled by and through its binding them to the observance of certain meanings and dogmas purposely interwoven throughout its pages.

It is well known that a trained priesthood has been drawn from the various useful employments-useful to humanity and of true value to the world, but entering into the compact of the priesthood changed the idea of Nature, that man should earn his own subsistence. The Bible and its priesthood have been ever set in array against women, the mothers of our race; ligion, will continue to resist the opening of any and all new avenues of light and knowledge to the people of America.

In India, religious law and custom demand that every female child shall be given to a male child in infancy, and she is thus bound hand and foot in such ar entanglement during the unnatural stay of her mortal life on earth. Is it any wonder that only pigmies are born in that country? No! But the greater wonder is seen in the fact that intelligent spirits accept such a birth as that must of necessity be in the inception of the idea and its outcome. Possibly, however, there may be a grain of evolution following in the wake of the surging masses who are, and ever have been. struggling against unjust laws, to strike for freedom of thought and investigation. Christian countries also present kindred anomalies in their treatment of

woman. Let our own sisters in America first cast off forever the religious yoke-and in their might they are able to do that. Let those who, like Augustine, declare that woman was the cause of sin,' be firmly met with the declaration that such an accusation is void of fact and truth. The heathen may well laugh at our Christian college-bred missionaries for their futile and inglorious attempt to convert the peoples of so-called heathen countries to such fanciful ideas.

Sin, or 'the curse,' originated not in woman but in man, and culminated in the priesthood.

Woman is our world's Best type of redemption. Christianity is in no sense a redeemer or saviour. Therefore I am glad to see the sisterhood of America awaking, if in never so small a degree, to the importance of the question of their rights and the bigoted attitude of the Christian Scriptures thereto."-

California.

WEST END.—Mrs. F. A. Logan writes that having spent three weeks of the time at the recent Oakland Camp-Meeting-occupying one of the thirty tents near the mammoth tent situated on an elevated spot of ground, bedecked and shaded with evergreen foliage, and adjacent to Lake Merritt, she was privileged to meet with and be greeted with many a warm clasp of the hand by friends from Oregon, Washington Ter ritory. Nevada and other localities, who have kindly cooperated with her in years gone by. She speaks appreciatively of tests given by Mrs. Miller, Mrs. P. W. Stavens (sister of the late E. V. Wilson), et als., and addresses by Mrs. Crossett and Mrs. Cowles, Mrs. Dr. King, Mrs. Dr. Thompson (of Portland, Ore.), Dr Hanhert (who is settled as regular trance sneaker over the Spiritual Society of Seattle, W. T.), and others. The labors of these workers, together with the grand ministrations of the Eastern speakers, she thinks produced a profound result, and she feels that the multitude received many new thoughts, and that much good was accomplished. She considers, however, that more spontanelty and less of rigid " regulations" will be found by camp-managers generally to be the best course to pursue when large numbers of mediums are found gathered together, subject, as they inevitably are, to the impressions of their guides: The door being thus left open, in her view, "a far

greater outpouring of Heaven's choicest blessings upon the world of humanity" may belooked for. Mrs. Logan can be permanently addressed as above.

Massachusetts. BOSTON .- "Franklin" writes: "People in this world are too much afraid of being sympathetic-as if it would hurt them, and they would 'go to the dogs'if they did not shut up their feelings in an iron box, as it were; while no one is required to do anything which he or she cannot afford to do, all will find that instead of hurting them, every kind word, every sympathetic expression, makes it easier to live, easier to stand the ear and tear of life; easier to be understood, and easier to keep peace; easier to accumulate riches of wealth material, and the higher kind too. This idea came to me to-day as I was looking about me, and reflecting on our methods of school work, of bringing up children, of treating oriminals, of treating paupers, and those in asylums. Why cannot the world talk a little less about quarrels, and try to find ways to grow aymnathatia?

I shall not soon forget a kind word which a rich old merchant in Broad street, during the war, gave me when I applied to him for business. He died years ago; never did he do anything for me but say a few sympathetic words, and I never saw him save that once, but it did me such a deal of good that I have not forgotten it in a quarter of a century and more-and yet it cost him nothing !

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> Written for the Banner of Light. MOUNT EVEREST.

(While the country below is wrapped in darkness, on Mt. Everest, owing to its great elevation, daylight still remains.)

BY MISS S. W. KELLEY.

Great darkness shrouds the plains below. But on thy crest's eternal snow The sunshine lies; Deep silence through all nature reigns, Like holy hush in sacred fanes.

Ere anthems rise. Everest! thy summit, gleaming bright, Glows far and near, a beacon-light, To east and west : Bo human aspiration rears

Through the great darkness of the years

Its shining crest. In every soul there is one spot Where total darkness cometh not-A sacred place; And there shall rays of Love Divine

At last in living glory shine, With wondrous grace. Oh. Mount! majestic and sublime.

Thou art the herald of a time Which yet shall be: When earth, from errors dark unbound With songs of light and love shall sound From sea to sea. South Coventry, Ct., April, 1888.

A MUCH DISCOVERED COUNTRY.—From Mott street in New York to the Chinese quarter in San Francisco, the Celestials are talking about San Francisco, the Celestials are talking about the Chinese discovery of America in 499, which antedates by some five hundred years the Norsemen's discovery. Then the Welsh are recalling the alleged voyage to America, in 1170, of Madoc, who, unlike the Norsemen who builded the Newport mill and then left, remained and grew up with the country. It has been claimed that the white Indians, seen on the western banks of the Mississippi by occasional wanderers centuries later, were the desional wanderers centuries later, were the descendants of Madoc and his followers. With some show of reason the Welsh urge that the claims to distinction of a discoverer who comes and stays ought to be considered. At all events, it is growing more clear that in naming this country America, in honor of Vespucci, who came later than Cabot, later than Columbus, later than the Pole John of Rolno, or than Nicolo Zeno, the Venetian, injustice has been done, not only to Columbus, but to the Norwegians from Herjulfson down to Thorsia and including Leif, Thorwald and Thornstein. We have thus far claims in behalf of the Chi-nese, the Norwegians, the Welsh, the Venetians,

the Poles, the French and the Genoese.—Milwaukee (Ill) Sentinel.

EVANS'S MENTAL CUBE, 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-ourse process, and acts as an applicant to all modes.

process, and acts as an auxiliary to all modes of 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 \$2,68, by the publishers, Colby & Rich, 9 Bosworth street, Boston, Mass.

The Spiritual Rostrum.

(From The Daily Dove.] "Every Soul that has been Touched by Death has Part in These Exercises."

Address Delivered at the Memorial Services held at the Camp-Meeting in Oakland, Cal., Sunday, June 17th, 1888, by MRS. R. S. LILLIE.

[Reported by G. H. Hawes.]

We are reminded most forcibly here and now of the thought of one whose breadth and depth and liberality of ideas and feelings have made the way possible for your utterances in a great measure to-day, and it is him who said, "The world is my country." I believe that Spiritualism says this in reality, and looking upon the faces of those who have been servants of the cause, upon whom the world of spirit has called for assistance, that they might voice their sentiments and give the truth, we find that there are those who have come from the east and from the west, from the north and the

Spiritualism, or this grand message of the soul and its immortality, gives to us a positive certainty that those who have gone before us are only separated by the thin veil that hangs only over our vision, not over theirs; that while it is so dull and misty and filled with tears on our side, it is clear to them, so clear that in reality there is no veil on their side. They behold even now your thought, and with this thought of the world and the needs of mankind, the message that is to be given here, we believe, is for all, the unbeliever as well as the believer, the one who readily receives the same, or the one who vet must wait for the growth in knowledge that prepares the mind for its receptivity.

Wherever death has been a guest, there Spiritualism comes as a divine messenger of light to show what death is, to open the gates that they may stand thrown wider on their hinges. and reveal to us, in a measure at least, a knowledge of what awaits the immortal soul of man.

It is well that you hold your days memorial whereon you call up the pleasant memories of those who, while tabernacled in the clay with you, had such pleasant associations, and have left such sweet memories.

While they have changed in the mortal, they step from behind the veil, and are present with you, and not a spirit whose name has been mentioned but we find their immediate presence to our spiritual sight made clear, that tells us in reality: "Yes, we are undivided still, and here is but the thin veil of your mortal selves that hides you from the gaze of those who are around and about you."

There is no death; they stand so near to you that it is needless for the soul to seek by its power to reach out toward them with the thought to span or bridge the distance between your love and theirs. Therefore our thought upon this memorial service would be that the world is our country, and that every soul that has been touched by death has part in these exercises, especially those who are here assembled, as we are children of one great family.

The infinite spirit, God above us, and we the children of this living service of life, and every one of us, whatsoever our difference of opinion or belief, cemented by this point of unity, of death itself, at least upon this platform, stand united: You may believe in gods one or many; you may believe in Saviours one or many; you may differ one with another in opinions in regard to these things; you may each have an altar reared in your minds where the good ing to that will your thoughts go forth; differ on these things as you may, our tears fall alike, our sorrow is just the same, our hearts are

touched by the same bond of sympathy. Whenever we are brought by the side of a grave there is no human heart that stands not mute in the presence of this mysterious change; never a difference so great or a belief so strong but what at that point the soul cries out in its agony and lonliness; and the reason that Spiritualism is here to-day, as a message more emphatic-with its positive supply of evidences and accumulation of witnesses, and the thousands who stand up and testify of its truth-is because of this great need in humanity, is because of this uncertainty by the side of the grave of our silent loved ones. Belief does not exactly satisfy, and all the difference of inter- brings for the consideration of his readers yiews of pretation of texts, that contained any comfort whatsoever, left so large a blank in the human heart, and such a void, such an uncertainty, such a want of satisfaction that it could not be otherwise than that the great law of need and the great infinite power of love should at last respond to this, and in response to the same we have our Spiritualism of to-day

At this point I want to say that many times the inquirer or skeptic says: "What is the reason that you as Spiritualists mourn just as other people mourn?" Our answer is that Spiritualism softens grief and sorrow, and pours light anon this change. But Spiritualism does not change nature, and our nature in the mortal is a desire for the medium of the mortal body, for the communion of soul with soul. What are we, each of us, as bodies external? We are mediums for the expression of the spirit; your bodies are mediums by which you communicate with one another. The loss of this is what we mourn, but we no more mourn uncertainties, we no more sorrow over our fears or doubts, but we have this great cause of sorrow removed; we have a knowledge at last that though the body passes away, there is no loss of the spirit.

Therefore the consciousness that somewhere. sometime, when death shall have loosed the bonds that held us and made us free, we, too, having been through the second birth of the spirit, shall at last pass out into the land beautiful, where their souls are. Oh! how glad we are that God, shall we say, did not close the way after the soul's departing. One of the darkest thoughts of the theological teachings of my past recollection is, that smiles went out never to return again; and I hear, even now, along the walls of memory, ringing back to my consciousness, the words so oft repeated as I have stood beside the dead: "They can no more come to yon, but you shall one day go to them." And at the close of this there has always been the largest word to me in all language, and yet it is but the little word "if." We have been told in the past: "You shall one day go to them if you will believe and accept." Spiritualism removes this "if," and says you

are going anyway!

Therefore the greatest obstacle in the way

That certifies nobility of mind,
Was written by the "meanest of mankind." are going anyway!

of human happiness has been removed by this message; therefore we no longer mourn-saying if we live aright we shall meet them again t If we live right we shall be happier than if we live wrong; but if we live by any means wrong or deviate from the path of true righteousness they will, as God's ministering spirits of good unto us, aid us back to that which is right.

And as this is the knowledge, then, though we have our days of reunion when we throw open the gate still wider, that the spirits may bear back some message of light to us, yet we have a knowledge that they are constantly present with us to breathe a benediction, to give us a word of counsel or cheer, to unlift our saddened and drooping spirits, to point us upward to a higher, life and better living, and at last to meet us after we pass the portal that eads us into the way of life and immortality that lies beyond.

Our workers have fallen on almost every shore and in almost every land, and just at this point the mind, without going to a far-off land and finding a lowly grave, remembers him who going forth to gather more light upon the material plane, stopped by the wayside, and passed through the gates that stood ajar, even on that unknown waste, away from all civilization, and yet not away from the loving angelfriends who had followed our loved worker, William Denton, on his researches. I speak of this at the point where we say the world and the vast country of knowledge is ours, as the children of earth seeking light, wisdom and truth, and death is the blessing at last to emancipate every spirit and set it free.

It has been ours to stand very near those gates that swing wider on their hinges and see souls pass out triumphant under a knowledge of this truth.

Many times our doubting skeptic friend has said that Spiritualism may be very well to live by, but wait until you come to die. We have waited these forty years of Modern Spiritualism, and have seen its philosophers or its believers led up to the gate of life, and it opened wide to them, and never one yet but either shouted or whispered back the message on their parting breath, "I see them; they are coming; it is better than I thought it was; I shall wait for you." And with this message of assurance of life, positive, the certainty of immortality, death has been vanquished and life is victorious. How many times through the gates ajar we have seen an angel stand looking this way, then gazing afar, pointing with outstretched hand to the spirits' goal, then silently leading a human soul out through the gates toward the better land. How oft we have watched them close and waited, ourselves tear-stained, outside the gate that closed with such a jarring sound. But at last the soul once more came back to us through the open door with a message of spirit power; and that message was named Spiritualism!

New Publications.

REPORT OF THE COMMISSIONER OF AGRICUL-TURE, 1887. 8vo, cloth, pp. 724 Washington, D. C.: Government Printing Office.

This is the third annual Report of the present Commissioner of Agriculture, Norman J. Colman, and is, in connection with those of the various divisions of this important branch of our Government, one of the most exhaustive that has appeared. As an indication of the existing status of the Department, it is said that the demand for its official documents far exceeds that of any previous time, three hundred and eighty thousand copies having been distributed the past year, and four hundred thousand of the bulky volume before us printed in anticipation of that of the current one. As one of the thousand items of interest, so far as the wealth-producing resources of our country are related, it is mentioned that more than half of the wheat and flour imports into Great Britain are from this country, and that last year the proportion from America was increased, while that from Inideal or idealized is placed upon the throne dia was diminished. The comparative prominence of As THE BANNER is sold at nearly all the Periodical thereof, and wherever the name God is spoken this country in its wheat surplus may be realized from foreign countries, it is a capital avenue through which your mind will revert to this altar, and your the fact that where our exports have exceeded 136,picture of God will rise before you, and accord- | 000,000 bushels per annum for ten years, those of Russia were but 66,000,000, and of India 24,000,000 for the same period. Following the Report of the Commissioner, the volume contains those of the Entomologist, Chemist, Botanist, Vegetable Pathologist, Ornithologist and Mammalogist, Bureau of Animal Industry, Statistician, Forestry Division, Microscopist, Pomologist, Seed Division and Superintendent of Gardens and Grounds, and one on the National Horse of America. A number of these are finely illustrated. TEMPERANCE AND PROHIBITION. By G. H. Stockham, M. D. 16mo, cloth, pp. 131. Oakland, Cal.: The author.

It must be admitted that with all the effort that has been made to decrease the sale of intoxicating liquors and lessen the number of those who habitually use them, neither the one nor the other has been accomplished; and the inquiry naturally arises, is the object sought impossible to attain, or are the methods employed wrong, and hence futile? Dr. Stockham the matter seldom presented, and never to our knowledge in so clear and rational a manner. At first sight some of his positions may appear inconsistent with his admission that the fearful effects of intemperance affect the welfare of every household in the land; but a careful reading of what he has to say upon the subject of its suppression will be likely to lead the reader's mind into new channels of thought, and possibly of action.

THE SAFE SIDE. A Theistic Refutation of the Divinity of Christ. By Richard M. Mitchell. 8vo, cloth, pp. 385. Chicago: R. M. Mitchell, 6141 Stewart Avenue. Boston: J. P. Mendum.

The author thinks the attention of Christians ought to be arrested by the fact that the first step in worshiping Christ consists in defaming God, for it cannot be shown how Christ is a saviour without representing God to have made a partial failure. Further, that the declaration of Christendom that God was circumvented by an independent and inferior power, constitutes the greatest insult that man has ever offered his creator, and that insult has borne its natural fruit and been the greatest misfortune mankind has ever

GLEANINGS FROM THE PAGES OF HISTORY, by the Aid and in the Light of Progress. 8vo. cloth, pp. 300. Boston: For sale by Colby &

Seventeen articles in prose and nineteen songs and hymna with music constitute the contents of this volume. Of the former are "Platform of Principles and a General Basis of the Coming Church"; " A Statement of Facts and a Compand of Evidence": "Spiritual Truths Recorded in the Bible," and "Reasons for Not Being an Orthodox Church-Member." Of songs with music are "Footsteps of Angels." "Shining Shore," "We Shall Meet Beyond the River" and 'Home of the Soul." The compilation appears to have been made with care and good judgment.

BACON AND SHARSPEARE.—Skeptics like Mr. Donnelly have done their best to throw dust upon the fame of William Shakspeare, but there are many scholars who laugh at them. Dr. T. W. Parsons, the accomplished translator of Dante, published the following recently in the Evening Transcript:

Bhakspeare! whoever thou mayest prove to be, God save the Bacon that men find in thee! If that philosopher, though bright and wise, Those lofty labors did in truth devise, Then it must follow, as the night the day, That "Hamlet," "Lear," Macbeth," and each great

Original Essay.

RELIGION AND REASON.

When religion and reason shall join hands and go forth in the advocacy of that true religion which shall be founded upon the brotherhood of man and the final salvation of all through works, then will have commenced that era of religious freedom and thought which will awaken the consciousness of man and arouse to action the nobler faculties of his soul. He will then go forth in the investigation of that which pertains to his immortal life with naught to hinder him from coming to just and honest conclusions with reference to the same. And when man, without bias, without prejudice, with no preconceived ideas in his religious belief, shall step out upon the broad platform with enlightened reason as his guide, he will perceive that he and all humankind hold the same sacred relation to God, or the Great Infinite Cause; and that he has not the right in religion to claim any superiority over his brother man only so far as he lives a purer and better life; and then, if the horizon of his mind is bounded by that charity which wisdom dictates, he will see adequate cause why his brother man exists upon a lower plane, and will east no reproach upon him in consequence of his condition, but rather strive to awaken in him a consciousness of his real state, and show him the true road which must be traveled by all. It will be apparent to him that none have superiority in God's kingdom only in and through works, and those works must harmonize with God's plans, which are universal plans, and open alike for all.

And further, all will find, when a true religious belief shall have become universal, that each and all hold the same relation to God, or the Infinite Cause, and that that relation can in no way be severed; that the highest work man can perform is for the elevation of human kind, and that to first inform himself with reference to God's plans for the salvation of all of human kind is a duty he cannot ignore, and the one paramount duty he owes to self, to God, and all of human kind. Learning that duty, his religion will be one wherein enlightened reason will be his guide, and he will go forth true to his highest convictions, ever ready to take a step in advance if, through a higher unfoldment of his soul, he should perceive a new truth of which he had not had cognizance

growth, and he who will work best for God is he who understandeth best himself, and, understanding, realizes the fact that the underlying principle in true religion is a love of God, which will elevate self to higher kingdoms of love for humanity as essential to a true love of God. When that true religion shall have gainupon which rests man's salvation, man's progress, he will arise and go forth from day to day with no fear of a revengeful God in his heart, but his God will be one of love for all humanity, and one in which there can be no desire to punish any human being only so far as it shall work reform, advancement toward a higher unfolded life of the soul, that germ of



A.

intelligence which came from God, and as such will ever progress when it truly understands and comprehends self and its vital or true relation to God.

That life which is in us all is there by virtue of our inherent relation to God, the great, overruling Cause, and by no mode of reasoning Report of the Quarterly Convention can any man make that relation different in of the State Spiritualist Association, one from what it is in all others, for it is the self-same in all; and although the manifestation in one seemeth higher than in another, and there appears to be no explanation of why one human soul should give forth a manifestation above another, still it is inherent in the physical form, and is clear unto him who is developed in wisdom sufficient to comprehend spirit of Thomas Middleton was seen by Mrs. A. P. the true functional relations existing between that immortal spark and the physical body.

Driven Out of Spain.

THE EXPULSION OF THE JEWS BY KING FER-DINAND.

[In our lesue for July 21st we noted the controversy now going on between Mosessohn, Joski and others, in regard to the Jews of this country entering politics as a unit-M. Mosessohn advising them not to think of such separate action, and reminding them of the fate that overtook the Hebrews in Spain when they had reached the highest point, and [under the famous and skillful Don Isaac Abrabanel] actually held the reins of government (financially) in that country. As some interest is being aroused on this topic, we take the present occasion to put before our readers the following extracts from a lecture delivered awhile since in Boston, at the Temple Adath Israel, by the gifted Rabbi Solomon Schindler, in which this expulsion of the Jews was the principal topic.-ED. B. of L.]

The history of mankind is by no means a book the pages of which have been kept sorupulously clean. All the great events in the life of the colossus called mankind have been accepted by the colossus called mankind in the colossus called mankind in the colossus called mankind have been kept soruptions. companied by more or less misery and suffer-ing of Individuals; all great innovations have been ushered into the world not without the most excruciating labor-pains, or—to quote the words of Marat, the great revolutionist of the last century—"Revolutions are never per-fumed with rose-oil." It seems almost as if his-torians had found nothing worth recording in the the last century—"Revolutions are never perfumed with rose-oil." It seems almost as if historians had found nothing worth recording in the
life of the human race other than the miseries
through which it has passed and the blunders
which it has made. Surprising as this fact may
appear it is quite natural that it is so. We forget easily the good days through which we have
passed, and, as a rule, we love to dwell complacently upon the misfortunes which have beset our way. We are quick to observe wickedness, but very slow to recognize virtue. A
crime committed somewhere is not only minutely recorded in the news columns of a dail;
more eagerly discussed by the public, while
comparatively less attention is paid to the good
that is constantly practiced by the many. Virtue loves secrecy, though it need not fear publicity, and the one criminal action of which we
occasionally hear is a hundredfold counterbalanced by the honorable deeds of which we are
not informed at all.

The horrors of the inquisition and of the
parture of Christopher Columbus on his adventurous but world famed voyage, are facts which
we could hardly believe were not the authentic
proofs of their reality in our hands. During
the last two centuries the Jews in Spain had
been tossed about like a ball between the two

contestants — the advancing northern Uhristians and the receding southern Moors. A great many of them had allied themselves to the conquerors and had embraced Christianity, but so lax had they been in their allegiance to the Church, and so much were they still attached to their former co-religionists, that they were not only suspected by the dignitaries of the Church on account of their rationalism, but feared on account of their skeptical tendencies.

dencies.

The inquisitory tribunal felt, therefore, that Christianity could never take root in Spanish soil unless the Maranos, the pseudo-Christians, were cut loose from the Jews, through whose influence they were still kept from a thorough amalgamation with the conquerors. Hence the desire to expel them, to obtain by brute force what could not be reached by arguments.

King Ferdinand, who was always pinched for money, thought that he would improve the state of his finances by the sequestration of the wealth which the Jews were said to have accumulated during centuries of toil and labor. That his policy was a mistaken one, that he was ignorant of the very first financial law that money is of value only as an agent of exchange between of the very first financial law that money is of value only as an agent of exchange between commodities, is so well known that I need not reflect upon it. On March 30th, 1492, he issued the famous, or, rather, the infamous, edict, that after the 31st of July no Jew should be seen upon Spanish soil. It is a lengthy document, and it has been preserved so that we can scrutinize it to the letter, but what do we find? Were the Jews to be driven from the country on account of any immoral or criminal action on their part? Had they been rude, riotous or ungovernable? Not a word is said about that, not the slightest allusion is made to any imnot the slightest allusion is made to any improper or unlawful conduct on their part. Were they accused, as they were frequently in other countries, of being usurers or money grabbers? Not with a word does King Ferdinand refer to avarice or ill-gotten wealth. He brings only one accusation against them, and upon this he dwellage to consider the statement of the statem dwells at considerable length. Their only crime was that they opposed the Catholic faith; that they induced others to do the same; that they held fast to the laws of Moses, and that they seduced others to join them in their religious

In the second paragraph of the edict he allows In the second paragraph of the edict he allows them to depart in peace during the three months given to them, and apparently permits them to take their wealth with them. A clause, however, upsets his good will, and shows the real inwardness of his plan. He prohibits them to export gold, silver, jewels and all such articles, the export of which was interdicted before. Thus they were not allowed to take anything with them. In the third paragraph he finds if with them. In the third paragraph he finds it necessary to threaten with severest punishment all those of his subjects who should aid, protect or assist any of the emigrants after the time appointed for their departure had elapsed. Two days of grace were afterward added to the three months, so that the Jews left Spain on Aug. 2d, 1492, while Columbus set sail on Aug. 4th of the

The misery by which the departure of the before.

True religion is that which elevates man, and, as a consequence, means progression; for the elevation of man is progression, or soul-

But there are several points which we ought not to overlook, and which, though they do not palliate the crime, reduce it to a truer measurement. With the exception of some ruffians, the people of Spain do not seem to have been in sympathy with the king's decrees. Although the Jews lingered to the last day, they were not

molested by them.

The expulsion of the Jews from Spain broke ed such a foothold upon earth, in the mind of man, that he readily perceives the true basis upon which rests man's salvation man's pronight of ignorance began to rest heavily all over

> PEOPLE GENERALLY BELIEVE that if the PROPLE GENERALLY BELIEVE that if the Blood is pure, the health will be good. The purity of the blood is guaranteed only when the kidneys are naturally active. The fluids may flow freely, and yet the kidneys fail to keep the blood clean. This will be indicated if you have MALARIA, STOMACH TROUBLES, RHEUMATISM, SALT RHEUM, SCROF-ULA, SKIN DISEASES, IMPOTENCY, HEADACHES, LAME BACK, NEURAL-GIA, CARBUNCLES AND BOILS, AB-SCESSES WEAK FYVES NERROUSNESS. SCESSES, WEAK EYES, NERVOUSNESS, POOR APPETITE, and in women FEMALE TROUBLES. These disorders show that your blood is full of uric, kidney, acid polson, AND YOU CAN NEVER GET WELL until you clean out the blood with the only recognized scientific blood tonic,

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VERMONT.

1st, 1888.

The Convention was called to order at 10:30 by our esteemed President, Mrs. Abbie W. Crossett, and was opened by a Conference participated in by Mrs. S. A. Wiley, who led with an appropriate invocation; the Brown standing by sister Wiley during its delivery.

She was followed by A. A. Wheelock, of Boston; Dr. Dean Clarke, Dr. Charles Woodhouse, of Rutland (an ex reverend), and Sabin Scott, of Eden, Vt. Dr. E. A. Smith, of Brandon, explained the origin of this meeting, and the efforts he had made to bring it

E. A. Smith, of Brandon, explained the origin of this meeting, and the efforts he had made to bring it about.

Others followed, all speaking with great power and effect. Mrs. Crossett closed the session with very appropriate remarks. Adjourned.

Afternoon.—Called to order at 2:10, the President in the chair. Beautiful song and music by the choir, which was composed of the following array of talent: Prof. Ober of Waterbury, Vt.; Mrs. Florence Ely of Wailingford, Vt., Mrs. Carr of Bostou, Mass.; A. A. Wheelock of Boston; with Mrs. J. E. Thompson of Brandon, Vt., as organist. Their line singing throughout the Convention richly deserved the hearty applause given by appreciative audiences.

Conference of thirty minutes, opened by Dr. S. N. Gould of West Randolph, who spoke earnestly and well, as did Drs. Clarke and Smith, who followed him. Conference was followed by a vigorous and timely lecture by A. A. Wheelock. After a brief discussion of a subject concerning the movements of the Convention, the meeting closed with music and song.

Buening.—Came to order at 7:15. The choir gave us "When the Mists flave Cleared Away" in a pleasing manner. Conference opened by Mr. Clement, followed by Dr. H. B. Storer of Boston, who recited in his forcible way some of bis experiences, and also warmly conveyed his fraternal greetings to his many friends in Vermont. Music. Lecture of the evening by Mrs. S. A. Wiley of Rockingham, who spoke to the satisfaction of the large audience. The choir sang: "We are Bound for the Evergreen Shore," and at the close of the Convention—but I forgot, I was not to tell who made it, nor anything about it, and I will not, only I hope to hear him again. Adjourned.

Saturday Morning.—Called to order at 9:35 by one of the managers. Mrs. S. A. Wiley. Conference onen.

indulged is, participated in by Sabin Scott, Mr. Clement, Mrs. A. P. Brown, Dean Clarke, Miss B. Lizzie Kwer, of Portsmouth, N. H. (who spoke beautifully), Dr. E. A. Bmith, L. D. Weeks, Dr. Gould, Charles Woodhouse, and several others. Music and song. A. Wheelock then gaye a fine discourse. Dean Clarke followed in his usually interesting way, as did Mrs. Crossett and S. N. Gould. Music by the choir closed the seasion.

BANNER

 \mathbf{OF}

Crossett and S. N. Gould. Music by the choir closed the session.

Sunday Afternoon.—Bession commenced at 2:15. Splendid music. Mr. Stiles being introduced delivered an inspirational poem, and then gave in his rapid manner seventy-four names, with a great deal of description and items of interest about each one. Nearly all recognized.

Music, after which Mrs. Fannie Davis Smith was introduced as the speaker of the session, and nobly old this gifted lady sustain her high reputation as a speaker. She was followed with the closest attention throughout. Music and song concluded the meeting.

speaker. Bla was followed with the closest attention throughout. Music and song concluded the meeting.

Closing Session.—Met at 7:40, the President presiding. Music. Conference opened by Mr. Clement, followed by Dr. Smith, Mrs. Crossett, Mrs. Brown, Mr. Craip, of Hyde Park, Vt., Mr. Thompson—who acknowledged the correctness of a test given by Mr. Stiles that afternoon, saying that the medium could not by any possibility have had any knowledge of the incidents related by "Swift Arrow." Conference closed by Bro. Stiles in interesting remarks.

Dr. H. B. Storer then gave an earnest and eloquent address fitted for the closing of the convention. Music and song. Mr. Stiles then took the platform, much to the satisfaction of the large audience, and gave us an excellent poetic talk, after which he gave the names of fifty nine spirits who presented themselves for recognition, and but few were disappointed. A fine poem from Mr. Stiles closed the scance.

Resolutions of thanks to all who had in any way alded us to enjoy this convention in this lovely spot on Lake Memphremagog—especially to Dr. Smith and his associate managers for their successful efforts in getting up the excursion—were read by the Secretary and adopted by the convention, after which we adjourned to meet again in October at Wattrbury, Vt., if satisfactory arrangements can be made there with Messrs. Barrett and Son, of the Waterbury Hotel.

This convention was very harmonious; a progressive spirit was manifested by all the speakers, and I for one went away feeling strengthened anew to meet the many trials of life here on the earth-plane, or primary department in the school of human progress.

LUTHER O. WEEKS, See'y.

Proctorsville. Vt. July 10th, 1888.

MY OWN SHALL COME. BY JOHN BURROUGHS.

Serene I hold my hands and wait, Nor care for wind, nor tide, nor sea; I rave no more 'gainst time nor fate, For io! my own shall come to me.

I stay my haste, I make delays, For what avails this eager pace? I stand amid the eternal ways, And what is mine shall know my face.

Asleep, awake, by night or day, The friends I seek are seeking me; Nor winds can drive my bark astray, Nor change the tide of destiny.

What matter if I stand alone? I walt with joy the coming years; My heart shall reap where it has sown, And gather up its fruits and tears.

The waters know their own, and draw
The brook that springs on yonder height;
So flows the good with equal law
Unto the soul of pure delight.

The stars come nightly to the sky, The tidal wave unto the sea; Nor time, nor space, nor deep, nor high, Can keep my own away from me.

July Magazines.

THE AMERICAN MAGAZINE .- The remarkable art collection of William T. Walters of Baltimore is the subject of the opening article, illustrated with engravings of five paintings contained in it, the subjects of which though skillfully treated, are not of a very pleasing nature. An admirable story of Southern life is "T'other Miss Norie." An interesting account is given of the National Asylum for Disabled Soldiers, Dayton, O., where nearly five thousand defenders of the Union in the late war are fed, lodged, clothed, taught, nursed and amused by the government. "Ecuador and Her Cities," "Early New England Choirs and Singing Schools," are among the remaining contents. New York: 749 Broadway.

THE INDEPENDENT PULPIT .- The editor, who at the time of the issuance of this number was in New Mexico, reports incidents of his experience and something of his labors for the diffusion of light amid much darkness. A correspondent argues forcibly and at some length that "If Man is Mortal his Creation is Crime." Many other articles are creditable to their authors, and fully sustain the good reputation this monthly has acquired as a stanch advocate and promoter of liberal and progressive thought. Waco, Texas: James D. Shaw, editor and publisher.

THE GNOSTIC.-The principal articles are "The New Religion," by George Chainey, Answers to Questions, by W. J. Colville, and a "Rosy Cross Sermon," by F. B. Dowd. San Francisco: 17 Flood Building. THE VACCINATION INQUIRER condemns the practice of outrages on emigrants in the name of vaccina tion, only tolerated because the victims are too help less for resentment. That steerage passengers upon arriving in New York are vaccinated by one man at the rate of five hundred and fifty an hour, at a dollar a head, it ju-tly deems a cause for shame and loath Held in "Grand Army Hall," New- ing. Rather than that the New York press fill its col port, Vt., Jane 29th, 30th and July umns with sensational, and for the most part fabulous reports derogatory of mediums, would it not be more commendable and beneficial to do something to terminate, as the Inquirer suggests, the career of those who with virus in hand practice this brigandage on humble folk" who seek to better their forlorn condi-

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tion in this " land of the free."

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the varied shades of opinion to which correspondences.

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.

The when our patrons desire the address of the Banner changed, they should give us two weeks' previous notice, and not forget 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, Creeds emble, Ignorance dies, Error decays, and Humanity ses to its proper sphere of Knowledge.—Spirit John

Judge Dailey on "Bibles."

respondent, we are in receipt of the full text of symmetry and health. It is fantastic and abthe discourse delivered Sunday, 221-at the opening of the Lake Pleasant Camp Meeting to-day. These are the conditions and feelings for '88-by Judge A. II. Dailey, which we shall place before our readers next week.

Prisons and Prisoners.

As all our readers are apprised, the National Prison Association, of which ex-President Hayes is president, held a prolonged meeting in Boston last week, at which were discussed all the various questions relating to the condition of the prisons of the country and the which they contain. Preliminary to the gathering of this timely congress of experts and liberty. The struggle for recovery begins tions and views may be said to rest on sentiton preached discourses from their pulpits, man should lose his liberty and energy and only universal and perpetual powers. Creeds, pertinent to the occasion, on the Sunday morn ing previous. That of Rev. Phillips Brooks, of Trinity Church, is conceded to bear off the palm, being in all respects a truly comprehensive, thorough and noble production, in which the only right attitude was assumed toward. the class usually termed outlawed, and so regarded even after the expiation of their crimes and misdemeanors. Dr. Brooks vigorously presented to his hearers the responsibility as well as the right of the punishing power, and discussed all sides of the subject from the standpoint of humanity, justice and progressive spirituality. His main design was of this prison life in which we all live. to illustrate the true position in which the criminal stands to the State which holds him prisoner. "It is," said he, "man held by humanity, held at arm's length, but held with an arm through which still runs the electric human current which can make him more truly

Dr. Brooks began by stating that a meeting of a national prison association would have to bear amid the confused sophistical standbeen an impossibility a few short years ago. ards of human life. Fourth, the prison's influ-The elements which were necessary to produce | ence is impersonal. A private prison would be it did not exist. The sense of responsibility abominable. The prisoner is no man's slave. and the human sympathy needed to ripen. The | No private grudge has put him where he is. final object of the Prison Association was that prisons should contribute to their own extermination, instead of their own perpetuation and increase. All reform and progress come that largeness and impersonalness of treatment healthily about by a return to the ideas which lie at the heart of institutions and give them their vitality. All reform which does not come about thus is superficial and spasmodic. You cannot reform a man until you feel freshly and deeply what the true glory of human nature is. | tion of his rights as a man. And fifth, the When Christ said to his hearers, "I was in prison is to emphasize defect as the source of prison and ye came unto me," he meant that the prisoner's trouble, and so to insist upon he had lain in the prison of humanity, await- supply as the means of its relief. The criminal ing the visitation of pitiful and sympathetic is what he is, not primarily by reason of what hearts. He felt himself into the fate of every he has acquired, but of that which he has misswretched prisoner. He claimed the man in ed; not that he has become a criminal, but that prison for a brother of his own humanity. He he has not become, in the full sense, a man. said: "I, the true humanity, am there with him. You visit me when you step across the threshold of his dungeon. Nothing can destroy our human nature. The prisoner has not ceased to be a man." That is Christ's key to the whole matter. And prisons have been such dark and hopeless places because that key has so often been lost or thrown away.

The man in prison, said Dr. Brooks, is the man on whom the hold of the aggregate humanity which is in all men has for a certain time and purpose tightened; and all the problem of his life lies in the question, first, how that hand shall hold him, and then how it shall gradually open to let him loose again from its extraordinary to its ordinary restriction. For there is restriction everywhere. No man living among men is what he would be if he lived alone. Only the character of the restraint is continually advancing as the man grows better. The normal loyal life is always passing into the power of a higher and finer law, which exists in the essential spirit of the community, the state, the humanity with which it is in ever deepening sympathy. We call ourselves free,

part, are all the time around us. They are | ing into him through the very processes of his | Peace and the Selectmen met in the town house, never loosened. We do not feel them because we are in sympathy with them, but they are always there. So we live, each in the splendid prison of his environment. We are free by the cordial acceptance of our restrictions. Our necessities give us inspiration, and not paralysis, because we are in sympathy with them and not in rebellion against them. The prisoner in his cell is held in the same great hand, but held differently, held tightly, violently, indignantly, because he is out of sympathy with the hand which holds him. When the law is unrighteous, the cell is full of spiritual honor to the prisoner and the scaffold is glorious; but when the law is righteous and the prisoner unrighteous, his nunishment is simply the tightening grasp of the same great hand of corporate humanity which has been about him from his hirth.

Once it may have been that society dealt only with its inconveniences, and swept into the waste-heap of its prison or over the precipice of its scaffold all that made it uncomfortable, or hindered the execution of its plans. But modern society and modern law demand a moral element. There must be wickedness in the criminal as well as inconvenience to the State, before punishment becomes the latter's right. life outside, between the closer and the freer Modern life has no prison for the inconvenient man who is not a wrong doer. There are three purposes of punishment: the first two are deterrent, and the third is educational. The first two are repressive, and the third is constructive. The first two are negative, and the third is positive. The first is easy, the second is harder, and the third is very hard. It is easy so to deal with the prisoner that he cannot repeat his crime, since we may kill him or keep him in perpetual imprisonment. It is harder so to deal with him that others shall be less inclined to crime on his account, since it demands deep study of human nature and of its wayward impulses. It is very hard to deal with him in such a way as to bring about his reformation. This is not done without sympathy, tireless devotion, and quenchless faith. Yet this third for freedom, and outside the prison-gates the purpose is the only real one, and if it be left out there will be little need of prison reform. The scaffold, the guillotine and the fire will answer all purposes, as they formerly did. But make the third purpose supreme, and keep the other two in the background as its ministerslet the great purpose of imprisonment be reformation, the immediate prevention of crime being only the subordinate necessity, and the figure of the tightening hand becomes absolutely true and clear.

sunshine now shuts the culprit in the dark. and warned and frightened by his disappearance; but third, and most of all, that in that | tightened grasp and that undisturbed darkness surd when judged by the past, but it represents the true and growing prison standard of with regard to imprisonment which are really fundamental to its best work, and must be cordially recognized before imprisonment can both satisfy our consciences and do its best in the whole great world of men; unless it exand proper work. Five such conditions furnish the normal or healthy aspect of the pris- mination, a faith in God, a confidence in man, natural and the unnatural, the prisoner to be new chance, a sense of the universal weakness made to feel both of these elements in the and sinfulness, which altogether make the real prison. His manhood is undestroyed, honor, warmth and openness of the hand which, after hood, and so forfeited its first right, which is acter and self respecting work. These posicharacter. When it seems possible to be redeemed, then it seems horrible for him to philosophies, are local and are temporary; but be as he was. The second condition is the the great human sentiments are universal and education which a true prison ought to give to perpetual. Upon them rests religion, and the the prisoner's sense of the quality of pain. progress of mankind is contained in their That which causes the prisoner's suffering must change as his manhood is more and more | lutely one utterance of the nature and the will developed. Being the mere discomfort of his of God, that sentiment, duty and safety always lot at first, afterward, if he becomes more go together and reënforce each other. They noble, it is the nobler suffering of the loss of make the threefold cord that draws the world liberty. The prison influence is poor which along. Never have they combined in greater does not bring forth the capacity for ever nobler, deeper pain-which is also the ministry

ing constant witness to the fact that principle and interest are identical, that goodness and of the churches and the schools, but shall behappiness, wickedness and unhappiness go together. The prison is the stony conscience of ened and humanized institutions. the town. It stands there, with its blank, unqualified assertion that sin brings misery. Its sharp, clear voice has its perpetual testimony No private whim may dictate how he shall be treated. It is the grasp of the State that is on him. We are not to lose sight of the value of which shall make the prisoner feel that the State is his true jailer, as the public school boy feels that the city is his true teacher, and so make him look for perfect justice and indiscriminating fairness, and the simple recogni-All that he has been is but the vicious exhibition of that which he has failed to be. Therefore develop torpid powers and tastes by exercise. The ambition is to be awakened by chances; the new experience of life is to be set in the middle, rather than at the top or bottom, of the prison scale, where the two great human motives—the hope to rise and fear to fall—may seize it; productive trades are to be taught; and in each man his own peculiar character and capacity are to be brought out. These will all minister and combine to make the criminal

Employing a strikingly felicitous illustration for the case, Dr. Brooks said that the rebellious child, shut out by his rebellion for a time from his true household place, losing his share in much of the best household life, yet never so truly a part of the household and of your fatherhood as now in his rebellion, never so held and pressed on by the family vitality, never so drawn back with constant attraction into its tinued until in December he had inoculated bosom-what is he but this same prisoner, the two hundred and fifty. The Justices of the meaning and hope of whose exile and captivity but who is free? The prohibitions and commandments of the whole, of which we are a ceases to belong to God. God's life is ever flow.

| The Story of A Great Decusion in a Series of Matter-of-Fact Chapters. By William White. 12mo, cloth, pp. 627. London: E. W. Allen, 4 Ave Maria Lane.

less a criminal by making the man more a

punishment. The hand that smites him is redevil till he finds his own way back to God. The God from whom he wanders, and to whom he finally returns, is holding him all the way between. And the incarnation of Christ is only the assertion of all this, the claiming of the human life for this perpetual belonging to divinity.

It is indeed a strange sight, man holding his fellowman in prison. If we can once see the real significance of such a situation, we shall better understand how to obviate or mitigate its evils, and how to bring it to its best result. But hardly less important or less difficult than the holding of men in prison is their release from prison, and their restoration to the ordinary life of man. The great problem of many processes is their stopping. It is plain to see that the release of prisoners, and their restoration to their normal life, to be natural and healthy and complete, must be gradual. The closed hand must not be opened all at once. It must open little by little to replace the returned life in its true atmosphere of liberty, keeping a true connection between the prison life and the

prison. The question which has been the great study of all prison-reformers during this past century, since prisons began to be reformed, ishow shall the prisoner be once more made a part of the free community? How shall the frozen mass be once more melted into the fluid stream? The State has not done with the prisoner when she gives him his paper of discharge and his freedom clothes, and bids him go. The transition cannot be so abrupt as this. A serious responsibility cannot be thus cast aside. We blunder when we try to make those great transitions which must necessarily take time, because they are spiritual and involve character. This problem has been carefully studied. Men have been trained within the prison-gates State has tried to follow the enfranchised prisoner and make his new entrance into liberty less hard. This was the better meaning of the experiment of transporting criminals beyond the seas. It was thought that it would change the mind as well as the sky of the transported ones. This it is that has tried to proportion isolation and companionship in prisons; this is the true inspiration of the religious work in prisons; this is what is meant by systems of indeterminate sentences, of mitigated restraint, The same grasp which has held him in the of Irish probation schemes, of ticket-of-leave devices, and of discharged prisoners' aid socie-First, that he may not do mischlef; second, ties. It is all only the slow opening of the that others still in the sunlight may be taught closed hand. The latter organizations were characterized by the speaker as the most hopeful and interesting. In that society has lain the sole resource of many a poor creature, the healthy pressure of the healthy whole may standing in the most forlorn and desperate con-As elsewhere mentioned by our special cor- round this diseased, distorted portion into dition which civilization has to offer to a human being.

Without such a society, said Dr. Brooks, condition of the discharged prisoner is the bewilderment and almost the despair of prison philosophers. Yet such a society is good for nothing unless it utters a rea! living soul behind it schemes of government, political economies. broadening movement. The world is so absoharmony and strength than in the wonderful regeneration of prison life which has marked the last hundred years. The time will come, Third, the pris in life is valuable from bear- is coming, when the preciousness of every human soul shall be no longer a mere doctrine come the sole and shaping power of our soft-

"The Story of a Great Delusion." To the Turks we owe little, and in that little is the practice of inducing smallpox artificially. says the author of the valuable work bearing the above title. The practice was first brought to the attention of the English in 1713 by Timoni, a Greek physician, who at that time said it had been practiced in Constantinople for forty years. This information was conveyed in a letter to Dr. Woodward, who read it to the Royal Society, in whose Transactions it was published in 1714. Cotton Mather, of this city, notorious in the history of that period for his efforts to 'extirpate witchcraft, shrinking from no atrocity, until the frightful Salem tragedy of 1692 shocked the colony into mercy and commonsense," may be credited as the father of the disgusting and infamous practice in this country. Having read the Turk's description of a short and easy way of dealing with smallpox, he was determined to adopt it-at least try the experiment whether compelling the people to have smallpox by inoculation would prevent them from having it from contagion or other cause: he who had hanged warlocks and witches with sublime assurance, was not likely to have scruples about inoculating the community" with a loathsome disease, "when inwardly satisfied it was for the public good." But as there had been no smallpox in Boston for nineteen years, a fact, remarks our author, worth noting by those who imagine smallpox was an omnipresent ailment until the advent of Edward Jenner, the prospect of putting his purpose into practice was discouraging.

An opportunity, however, presented itself in 1721. In October of that year the deaths were one hundred a week in a population of fifteen thousand. With all haste Mather called a meeting of doctors, and stated his plan. They immediately condemned it. One of their number tried it on two of his slaves and two sons, aged five and six; he was arrested, and severely reprimanded. Though thus opposed by the State, he was supported by the Church, and he con-

and having summoned the physicians and surclaiming him. He is not given over to the geons, questioned them concerning inoculation -and finally among the conclusions arrived at were the following:

"It appears by numerous instances, that it has proved the death of many persons, soon after the operation, and brought distempers upon many others which have in the end proved deadly to them.

"That the natural tendency of infusing such malignant filth in the mass of blood is to corrupt and putrefy it, and if there be not a sufficient discharge of that malignity by the place of incision, or elsewhere, it has a foundation for many dangerous diseases."

Among the violature of inconlation in New

Among the victims of inoculation in New England was Jonathan Edwards, the famous Calvinistic preacher. There was an epidemic of smallpox in New Jersey, and to protect himself from it, Edwards was inoculated. The result was the generation of smallpox in a severe form, of which he died, March 22d, 1758.

A very full account is given of the various fortunes that befell the inoculation theory and practice in both New and Old England, and of its finally being superseded by vaccination—a history that is of no great credit to the medical fraternity, but fully as much as its present adoption and employment of the latter for a like purpose will appear in the generation which is to follow this.

Edward Jenner was born in 1749. He was the son of a clergyman, and, says Mr. White, who proves the truth of his statement as he proceeds, "as ordinary a character as was ever thrust into greatness." When a boy he was apprenticed to an apotheoary, and in 1770 began a two years' course with Dr. John Hunter of London, who cared more for his menagerie at Brompton than for his patients, and when Capt. Cook, on his return in 1771 from his first yoyage of discovery, assigned to him his collection of specimens of natural history for arrangement, Dr. H. set Jenner to work upon them. After an apprenticeship with the apothecary and the stuffing of bird-skins in London, Jenner went to practice as a surgeon at Berkeley in Gloucestershire, a dairy country, where the milkmaids believed that if they caught cowpox in milking they could never afterward catch smallpox. Jenner's attention could not fail to be attracted to this prevailing belief, but he gave it no credence for what he thought sufficient reason, and from what he learned inferred that cows, infected with grease from the heels of sick horses, supplied a sure protection against smallpox. In 1798 Jenner published his famous "Inquiry," setting forth his chosen prophylactic, horsegrease compox. But his effort to introduce it was a failure; it was, we are told, "summarily and ignominiously rejected.... He said not another word about horse-grease cowpox; and as the public were eager at any price to escape from the nuisance of smallpox inoculation, and disposed to substitute cowpor as a harmless substitute, he resolved to go in for cowpox (though he had once set it aside as valueless) and pose as its discoverer and promoter."

While the publication of the "Inquiry" was in progress Jenner was in London. There he became acquainted with Henry Cline, a teacher there would be little hope. Even with it the of surgery in St. Thomas's Hospital, who has the honor, if such it be, of performing the first vaccination in that city. There also he was confronted with facts tending to show that his theory was incorrect. Dr. Ingenhousz, an electrician and chemist, cited several instances of presses a hopefulness, a tenderness, a deter- sickness and death resulting from the practice, and suggested to Jenner further inquiry beoner's life. The first is the combination of the a pity, a willingness to give the worst man a fore venturing finally to decide in favor of "a

prove erroneous." In 1802 Jenner petitioned the House of Comand hope fill the prison atmosphere, and yet he having held the prisoner in constraint, would mons for largess, for having, as he said, to use moral improvement of the prison population has broken loose from the true life of man- now welcome him back into the world of char- his own words, "discovered a disease which occasionally exists in a particular form among philanthropists, the leading clergymen of Bos- when it comes to seem very dreadful that a ment. The great human sentiments are the being inoculated on the human frame with the most perfect ease and safety, and is attended with the singularly beneficial effect of rendering through life the person so inoculated perfectly secure from the infection of smallpox." Here the "great delusion" made its first grand triumph, securing for its pretended discoverer ten thousand pounds, and later (1807), twenty thousand pounds, on a claim based, as its claims from that day to this have been, on falsehood and misrepresentation. For Jenner was by no manner of means the "discoverer"; it was a notion of the dairy maids of Gloucestershire, and when he discussed the plausibility of their "notion" with his medical acquaintance in Berkeley, and they said to him: "We know that such is the dairy maids' faith, but we also know that it is untrue; for we know dairymaids who have had cow-pox and afterward had small-pox." he was convinced of the correctness of their position, and publicly admitted that the doctors were right and the milkmaids wrong, and so betook himself to what he called "horsegrease cowpox,"

> scouted at as intolerable. The persistent efforts of Jenner and those who recognized in his scheme to operate on the fears of the people a means of great pecuniary profit, by introducing what was asserted by them to be an assurance of immunity against a much dreaded disease, resulted in making the inoculation of cowpox fashionable among busybodies. Cobbett relates: "Gentlemen and ladies made the beastly commodity a pocket companion; and if a cottager's child were seen by them on a common (in Hampshire, at least.) and did not quickly take to its heels, it was certain to carry off more or less of the disease of the cow.'

Cobbett, as may be inferred from the above, and no faith in vaccination. Alluding to a notorious outbreak of smallpox in a thoroughly vaccinated population, he said: "It [vaccination] has failed, and it is vain to endeavor to prop up its reputation, for in a few years it will become proverbial as humbug," a prediction that, unfortunately, did not find its verification in fulfillment.

We cannot follow to any greater length the course of this book, invaluable as a history of one of the greatest inflictions of evil that has befallen the people of earth. If any one has a doubt that vaccination was begotten in selfishness, cradled in ignorance, and grown to robust stature through pride of opinion, avarice, and a hankering for personal aggrandizement, let him read this volume, and, our word for it, ha will doubt no more. We can close in no better manner than by commending its reading to every one, for the reason that, as its author remarks, there are few subjects among educated people upon which opinion is so absolute and yet so ill-informed as vaccination.

FRED EVANS writes us from San Francisco that he leaves that city Aug. 23.1, accompanied by his wife. for Brisbane, Queensland, having been sent for by some of Australia's best people, among whom are Siz Thomas Mollraith, Premier of Queensland, George Harris. U.S. C., and members of the Psychological Boolety. He will visit, beside Brisbane, Sydney, Adelaide, Melbourne, etc., and points in New Zealand.

Spiritualism in England.

Of Spiritualism in England, a correspondent of the Tyneside Echo, published at Newcastle, says: "Its disciples are numerous and active, and their number increases. In most centres of population throughout the country Spiritualist Associations, with lecture-rooms and means for propagating their opinions, exist and flourish. Spiritualism can also boast of a literature of no inconsiderable dimensions, which includes a number of weekly and monthly magazines, the most of them ably conducted. The staff of itinerant lecturers is large, and a fair number of those are men and women whose abilities would enable them to make their mark in any other department of human inquiry."

The writer proceeds to say that meetings of Spiritualists in Newcastle are held in Cordwainer's Hall, which on such occasions is "inconveniently crowded by an apparently wellto-do and most intelligent audience." Mr. W. Victor Wyldes, a resident of Birmingham, was at that date, June 30th, filling an engagement of some duration. He is thirty-four years of age, and was, when his attention was first directed to Spiritualism, a teacher in a public school, with every prospect of a successful career. The earnest advocacy of Spiritualism by Mrs. Emma Hardinge-Britten led him to an investigation of its merits, with the result that, we are told, "he is now one of the clearest and most understandable exponents of the science before the public."

Mr. Wyldes is said to be a psychometrist of very clear and convincing power. At one of his recent public psychometric séances, after having given an illustration of his gift of that order, and, in connection, the name of a spirit to whom articles brought by a lady once belonged. Mr. Wyldes gave the following interesting description of his experience:

"The séance you have just witnessed was exceptional, inasmuch as, physically and mentally, I experienced the connective influences of an ordinary paychometric experiment, and what I, as a medium, realized as a spirit control. In an ordinary séance I am not conscious of the direct control of an excarnated spirit, but rather of a throbbing, thrilling sensation from head to foot, in which I experience an affinity of sentiment and feeling with the former possessor of the articles experimented with, which enables me absolutely to identify his or her individuality. Holding, as I do, that every object any human being has been associated with becomes permanently associated with his or her individuality, and that as all embodied and excarnated spirits having mutual sympathy have an irresistible attraction for each other, it follows, granting the psychometric faculty, that a connecting link can be established between them. This was my primary experience at the commencement of to-day's se ance, and by the connection, or association, formed, I was able to realize the relationship of the possess or of the pocket book and glove to the lady seeking information, but nothing further. Realizing, however, the presence of my spiritual attendants, you will remember my audible request for help and guidance. Immediately I experienced an overshadowing of a superior intelligence, and my right hand was impelled to move without conscious premeditation, and in this condition the words ' Alfred, your son,' were written. The sensitive condition governing mediumship differs from the state of so called control, for in the latter there is a sense of the actual presence of an excarnated spirit, and often clairvoyant vision or converse with the controlling spirit. This last condition supervened, and enabled me to describe the spiritual attributes and home sphere of the communicating spirit, and also a message intelligently understood by the lady. A brief season of unconsciousness next en sued, when, as I was afterward informed, an intelligence, purporting to be an excarnated spirit, spoke doctrine which may do great mischief should it through my lips, and the scance came to an end with satisfaction to the inquirer and myself, as a medium, and I trust with real scientific interest to you."

To Proclaim the Truth.

The explanatory statement of Mr. Luther R. Marsh, of New York, published in last week's BANNER, which was made by Mr. Marsh to a World reporter, afforded interesting reading for Spiritualists everywhere. No sensible person can peruse Mr. Marsh's account of the manner in which a certain picture was taken on the interior leaf of a glued pad of writing sheets, without a voluntary and full admission that it was the work of spirits. If testimony like that offered by Mr. Marsh is to be rejected, then is all human testimony worthless. Poohpooling will not weaken nor dissipate it. It is on such clear and positive knowledge as Mr. Marsh adduces that he bases his personal convictions. What wonder that neither ridicule nor malignity is able to shake them. Of what value would such a man's word be to others, if from prudential reasons, in other words from timidity, he was induced to suppress what he positively knew to be absolutely true, and to convict himself of convenient hallucination? He might in that case well conclude that he was incapable of forming a belief on any matter, even with the help of ocular demonstrawhich, when he endeavored to introduce, was tion.

But the point to which we were coming, in remarking on this case, is that the spirits have chosen wisely in calling a man like Mr. Marsh from his profession and clothing him with all needed authority to publish as widely as possible the great truth of this modern age-the close and constant relations of the invisible world with this external world which we inhabit. That is the momentous truth in which mortals are everywhere interested, and by the full acceptance of which the nations of the earth are certain to form a united fraternity. The spirit-world is naturally striving to lift up the human vision to a point where it will embrace a larger view of the universe than ever before, and to make one brotherhood of all people. And though exisiting organizations named churches, restraining their growth in accordance with the injunctions of tradition and the command of creeds, may avail to obstruct and hinder for a time the progress of this most desirable accomplishment, it is none the less certain that the purpose of the angelic world will be steadily advanced to its final completion.

It is by the selection of such men as Mr. Marsh that the spirits work, and work most effectually. They are best able to discover the human agents who are capable of serving their high purpose with the greatest success, and they choose their own good time and way to call such agents to their chosen work. Mr. Marsh evidently recognizes the summons in his own case, and openly avows his purpose to give the remainder of his days on earth to a close and scrutinizing study of the spiritual phenomena and their true significance and value, and the widest dissemination of the great truth of Modern Spiritualism.

We wish that the friends in all parts of the country, who may in their reading of the daily and weekly press see articles of interest bearing on Spiritualism and cognate matters, would as a personal favor mail us a copy of the paper in which such is found, marking the item. We shall highly appreciate the kindness.

Woman and the Law.

" Nothing has been better said than Mrs. Lucy Stone has uttered editorially in a recent issue of the Woman's Journal, apropos to the proposed execution of Mrs. Robinson, of Malden, who was convicted by a jury of murdering one or more persons by poisoning. This is the way she presents the argument for woman suffrage, while not seeming to urge it either. Says Mrs. Stone:

"The property, the liberty, and even the lives of women are taken from them, while they are denied any voice, or right, or power in the matter. The awful beloiessness of the position appeals anew, when a woman who had no voice in making the law is sentenced to be hanged by the neck until she is dead. How great is the guilt of men who subject women to such unjust conditions. It is appailing to think that the majority of men in these United States, after hav ing handleapped women by disfranchisement, consen to the existence of laws by which the very lives of women may be taken from them-men alone her judges, men her jury, men her executioners; men to make and execute the laws."

Could the case for woman suffrage be more pointedly put? Here it is in a paragraph. The foundation of our rebellion against Great Britain was that taxation and representation should go hand in hand; but here we are today, refusing to let one sex participate in making the laws under which they are not only taxed but executed.

A Suggestion.

A gentleman residing in Washington, who has given much thought to spiritual matters. writes us, in the course of a private letter, the following, as his idea of the true course to be pursued in séances for materialization, in view of the present public pressure exerted upon them:

"It strikes me mediums will have to adopt some more stringent plan as to who they admit to their scances. And being driven to adopt that course for protection, I deem it advisable that no publication be made of what may have occurred at any séance, as to manifestations. By doing so it excites in many who are personally uninformed on the subject a curiosity to witness for themselves, declaring in advance 'it is all fraudulent,' and as we know invites the con ditions which generally result in raids.

If the doors are kept barred and the manifestations private, as people hear of them they will be the more anxious to enter the seinces, and will be the better prepared to judge and more circumspect. I have about made up my mind never again to publish what I have witnessed at a scance. If people wish to know. let them find out as we have done."

Friendly Calls.

We held a pleasant interview at our office last week with Mr. Eulogio Prieto, of Cuba, proprietor of a sugar plantation there. He is a firm Spiritualist, and a highly honorable gentleman. He previously visited Boston in 1881.

Dr. William A. Knight and wife, of Worcester, called upon us Saturday last. This was the first time we have met the Doctor for many years. The very first spiritual manifestations districts. we witnessed were given in his presence in this city before the commencement of The Banner, at which time we were a strong skeptic. He was then a rapping and writing medium, algorithms are the firelight's ruddy glow.—Philadelphia Call. we witnessed were given in his presence in this though only a few of his friends knew the fact.

STUART CUMBERLAND, who, in this and other cities a few years since, undertook by a misapplication of his natural gift of clairvoyanceand, we may add signally failed-to explain away spirit phenomena, at one time assuming to "expose," and at another to admit his belief in mediums, has started a new enterprise in England whereby to gain notoriety, pounds, shillings and pence. Referring to it The Two

"We have received from various sources copies of papers containing Stuart Cumberland's version of his | county Fair grounds next September. experiences in scances. We are not apologists for We do not, however, deem Mr. Cumberland's mere assertions to be evidence; we see no reason why the boasts of a man whose business it is to get himself talked about, and to amuse the ignorant public by conjuring and other tricks, should be believed before the serious testimony of thousands of sane, honest and capable witnesses.'

We want the New York Sun, and other sensational dailies, to understand fully one thing, namely, that psychomaniacs are not Spiritualists, whether they "conduct a so-called 'Church of Nature,' or anything else." Spiritualism per se has load enough to carry, in consequence of the opposition of the bigoted priesthood and the slanders of the secular press. without having forced upon it the sayings and doings of the class referred to above.

Mrs. Ada Hoyt Foye

Will leave San Francisco, Cal., Aug. 17th, for an extended tour throughout the Eastern States. She will probably visit England ere her journey is done. She will give lectures and tests from the platform, as her guides in spirit life urge her to do.

Any societies in the Eastern States desiring her services for the fall and winter months can address her immediately at Chicago, Ill., P. O. Box 517. She will be in Chicago during September.

Mrs. Foye is a reliable medium—one of the veterans in the ranks of the spiritual workers-and deserves a full and extended hearing by the friends hereabout, and wherever she may journey.

DECEASE OF MR. CHARLES DAWBARN'S FATHER. Services attending the funeral of Robert Dawbarn, J. P., father of our friend and fellow-laborer, Mr. Charles Dawbarn, are reported in the Wisbech (Eng.) Advertiser of June 13th, introduced with the remark that "There have been few occasions of late years when so large a following has testified to the loss of a valued citizen." Nearly all the shops and many private houses were partially closed, and manifestations of regret marked the route of the procession, which was an unusually long one, composed of relatives and friends, the Corporation and other public representa-

At the time of his decease Mr. Dawbarn was in his 90th year. He was in religious faith a Nonconformist and Baptist, strongly attached thereto, and very active in efforts for its dissemination. "Yet he had," says the account, "a large heart, a heart that could see beyond all creeds and sects." Into that larger field upon which he has entered he will find a wider scope for his vision, and we congratulate him that he can now see otherwise than "through a glass darkly."

INTERNATIONAL ARBITRATION. - Belva A. Lock wood filed, July 16th, with the Secretary of State at Washington, D.C., a letter with regard to the establishment of an international court of arbitration, in which that official is requested to instruct Minister McLane to consider any overtures in this matter that may be made by the government of France. There were submitted with the letter a similar request from M. Charles Lemmonier, President of the International League of Peace and Liberty at Geneva; a petition signed by the Presidents of the five Peace Associations of France, and one hundred and twelve members of the French House of Delegates, and a letter from Alfred H. Love of Philadelphia, President of the Inter-

ALL SORTS OF PARAGRAPHS.

While attacks all along their line are periodically to be expected by Spiritualists-and further, while base pretenders to mediumship are ever on the alert to put on the robe of the angels, that they may thereby be aided in serving their own evil and speculative purposes-we maintain that the indiscriminate assaults made on our mediums ever and anon, by prejudiced parties having no practical knowledge of the subtle laws of development and condition, are outrages of the most indefensible nature.

An old Quaker said: "I expect to pass through this world but once. If, therefore, there be any kindness I can show, or any good I can to, to any fellow human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again. Let this be my

What I spent I had; What I saved I left behind; What I gave away I took with me,"

Maryland is the latest State to curse itself with a Doctors' Protective Law." We presume that now the Allopathic fraternity will apply itself to a practical outworking on the part of its disciples of the State's motto: " Crescit et multiplicamine." [Increase and multiply 1]

Disastrous floods have devastated West Virginia of late, causing upward of twenty deaths and a large property loss.

According to the report of the Boston Fire Marshal, sixty-three per cent. of the fires in this city for the past year have been due to culpable carelessnessmatches and kerosene counting in the category of causes as prominent agents of destruction.

A Barlem Christian has just had a neighbor arrest-A Barlem Christian has-just had a neighbor arrested for cutting grass for his cow on Bunday. In the police court the judge turned sharply on the policeman who made the arrest. "Suppose." said his honor, "the man's cow had fallen into a loathsome pit; would you have arrested him for pulling the beast out on the Babbath day?" "I would not," said the offeer, and he hung his head to escape the flery glances of the indignant judge. "The prisoner had as much right to mow grass to feed his hungry cow as he would to have rescued her from a pit into which she had fallen." continued the justice. "The prisoner is discharged."—Truth Seeker (N. Y.).

Yellow fever is now raging at Plant City, Pia.; and one case has been brought to Delaware Break water (so reported) by the Brig Teneriffe.

> OUR NATIONAL GAME. BY H. C. DODGE. In Six Parts-Part III. The batsman on his hands will spit, And try to make a two base hit.

A TOO BASE HIT- 4-11-44 To keep from slipping when he strikes, And save his sole, he stands on spikes THE SPIKES- T T T

The mining town of Roslyn, Wash. Ter., was totally destroyed by fire July 22d; fifteen hundred people were made homeless; loss \$500,000-no insurance.

Nervous lady passenger in the train, after passing a temporary Bridge - Thank goodness! we are now on terra firma." Facetious gentleman—" Yes, ma'am. Less terror and more firmer."—The Judge.

Washington dispatches of the 23d announce that disastrous fires have occurred in the lumber regions of northern Sweden, destroying the town of Sundesvall and two neighboring villages. The loss is estimated at \$9,000 000. Great suffering prevails in the stricken

At a very successful public seance held during the recent Camp-Meeting at Oakland, Cal., a list of names of spirit intelligences was given through the mediumship of J. V. Mansfield, which occupied over a column in The Datly Dove. Many of these names were recognized by people in the audience.

Newspapers are the schoolmasters of the common people. That endless book, the newspaper, is our national glory.—Appleton's "Proverbs from Plymouth Pulpit."

Pontiac will provide gold rings, marriage license. minister, hacks, and two pairs of shoes to the unso phisticated pair who will agree to be married on the

On the arrival of the German squadron fraud, but believe that wherever fraud exists it should | July 19th, the Emperor William was rowed to the Rusbe exposed, and the shameless impostors denounced. sian imperial yacht Alexandria, on which the Czar awaited the arrival of his visitor. The two Emperors met at the gangway, and embraced and kissed each other several times. Afterward they had a long talk No toasts were offered at the state dinner given in honor of Emperor William at Peterhof. Emperor William went for a drive, in company with the Czarina and the Duke and Duchess Viadimir. The whole Russian press are convinced that the meeting of the Emperors will inaugurate a new era of peace, and feel hopeful that Russian interests will now be considered.

Huxley coincides with Pythagoras in the prediction that "the religion of the future is to be of the silent sort." The growing number of unused meetinghouses strengthens the prophecy, the low voice of which is emphasized by the contrasting clamor of the Salvation drum, tambourine and Talmage.—"Z.," in Boston Hamilia.

It is easy enough to tell about everybody else, but difficult and hard to tell what everybody knows about

"You should be a base ball player," said the beetle to the spher. "Why so?" inquired the latter. "You're so good at catching flies." "True, but I'd fall a victim to the fowls." And he went behind the bat.-Life.

Of all our infirmities vanity is the dearest to us. A man will starve his other vices to keep that alive.

Sald a matd, "I will marry for lucre," And her scandalized ma almost shucre; But when the chance came, And she told the good dame,

I noticed she did not rebucre.

stopped.

The Baptist denomination having taken the lead in defense of the American free educational system, the Methodists on "Denominational Day," July 16th, at the Lake View (Framingham, Mass.) Assembly, debated the question of the "duty of Methodists to Romanists," the gist of the result being that of full accord with their Baptist brethren, to the effect that all aggressions upon our public schools must be

The barbarous practice of detaining witnesses in prison survives in at least twenty-three of our States and Territories. The largest number is in New York, thirty-one; those which immediately follow in rank are: Onio, nine; Massachusetts, ten, and New Jersey,

Whosoever breeds his son well, though he leave him little, gives him much; it is the mind which makes him great or small; whatsoever they have, to the good seems sufficient, to the rude too little.—Xsnophon.

By a collision on the Norfolk & Western Railroad, 22d inst., at Forest Dépôt, near Lynchburg, Va., two engineers and eight men were killed.

"Ah! I'm saddest when I sing," She sang in plaintive key; And all the neighbors yelled, "So are we!" So are we!"

In writing to the American press from London, Eng. oulse C. Moulton takes occasion to criticise Spiritualism, while admitting that she knows nothing whatever in regard to its philosophy, because, as a writer, she wishes to be on the popular side of things, "you know." The "drivel" she speaks of emanates from her own bigoted brain rather than "through some me dium in a back street," as she writes.

Ex-Congressman John F. Finerty, on being interviewed regarding the letter of the Pope explaining the rescript on the Irish question, said:

national Peace Union.

Learning that the dynamite cartridge which was to kill the Czar, recently, was shaped like a book, leads the Texas Siftings to remark: "This would indicate that the Emperor's troubles are increasing in volume."

"I can only say what I said when the rescript was first discussed, it is an interference in Irish politics. If the Irish Bishops of the nineteenth century had had the backbone of the English Bishops of the thirteenth century, they could easily have brought Leo XIII. to terms. As it is, the fight fails on the people. The

to damn me or any other Catholic. His latest utterance is an outrage on Irish Uatholic manhood and womanhood. The Pope of Rome, the head of the Catholic Guurch, is in all matters of religion supreme; but the Pope of Rome, an Italian Prince, with an Italian policy to carry out, at no matter what expense to the other Catholic people, is a fair subject for Irish criticism, and it is from this standpoint I criticise him. I am a Catholic, I am a believer in the Catholic Church, but I am an Irishman and not an Italian, and I am not to be sacrificed for the needs of Italian diplomacy."

[Sunday School Teachers] What did Jonah do when he got out of the whale? [Bright Scholars] Told some fish story, I suppose.

Belford's Magazine for July has among its contents poem by Sarah M. B. Platt, wherein the following neat tribute is paid to Mrs. Cleveland. After referring to the queens of other lands Mrs. Platt says to this Lady Shining in the West":

Go, if you will, among them all, and stand With just a mountain wild flower in your hair, With just the wedding-ring on your light hand The nation bids you wear.

Then from the Elysian fields call Paris back:
"Say who shall have the golden apple—who?"
Though Europe armed should follow in his track
He'd throw it straight to you."

Scandal-mongers still continue to vent their spleen notwithstanding asseverations to the contrary.

A New York daily for want of sensible articles wherewith to fill its columns, tells its readers "How girls buy their clothes!" How many drunkards congregate at Coney Island on Sundays; How many dudes promenade Broadway; How dirty the streets are; How much rascality pervades the city; and so on. It should give its patrons a better class of reading matter.

Mr. Lewis B. Wilson, for many years one of the editors of the Boston Daily Bee, and for the past twenty eight years connected with the BANNER OF LIGHT. Boston, was in the city to day on his way home from the mountains.—The Evening Express, Portland, Me.

THE NIGHT EDITOR'S REFRAIN. I sleep all the day. And I work all the night, Which gives me good pay, But I sometimes "get tight !"

Since 1879 there has been in the South an increase of 15.000 new industries, 15,000 miles of railroad have been built, while iron production has increased from 397,000 tons to 876,000 tons. The amount of coal mined has grown from 6,000,000 tons in 1880 to nearly 14,000. 000 tons; cotton mills have increased from 180 to 370 cottonseed oil mills from 40 to 150.

Natural Gas at Newburg. To the Editor of the Banner of Light :

We have had another splendid evidence of spirit power and communion through the Occult Telegraph, and the cause of Spiritualism is making great headway here in Cleveland in consequence—and, in fact, throughout Ohio, where it is so well known. Two leading dailies, the Leader and Plain Dealer, have given the matter good prominence in their columns, bearing witness to the value of the gas-well recently located here (on the Jewett farm in Newburg) "by W.S. Rowley, by means of his 'occult telegraph,' through which he obtains messages, as is claimed, from the spirits of the approximation of the spirits of the spirits. of those who have lived and passed away from

Numerous wells have been drilled here, located by "guess" or by the "divining rod," but none of them have amounted to anything of account. When Jabez Fitch, ex-Lieutenant-Governor of Ohio, Nathan Payne, Randall P. Wade, Amaza Stone, and others who have passed over to the other side came and told us, through the instrument, that there was an immense reservoir of gas at a certain point in immense reservoir of gas at a certain point in the suburbs of the city, we thought it too go do to be true, but as they had always told us the truth in other matters we believed them in this. The original parties who received the communication were Mr. and Mrs. J. T. Strong, Mrs. Rowley and myself, and we really formed a nucleus of what will prove one of the largest companies extant. Through the untiring efforts of Mr. Strong, Cleveland capitalists were interested, and among the rest Mr. George Howe, a firm believer in the spiritual phenomena. After encountering many difficulties the gas was struck just as they—the culties the gas was struck just as they—the spirits—told us it would be, and at the very depth. Almost daily interviews were had with them, and instructions given how to proceed. The all wise unbelievers laughed us to scorn, and among the rest our erudite State geologist, who solemnly declared to us that it was impossible to find high pressure gas in this vicin-

d high pressure. Very truly yours, W. S. Rowley. Cleveland, Ohio, July 20th, 1888.

Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

Amounts received since last acknowledgment: From Minnie Nesbitt, \$1,50; L. R., 90 cents; Eliza H. Dorland, 75 cents; Mrs. C. M. Emmons, \$3.00; F. W. Coffin, \$1,00; H. Lovewell, \$1.00; R. A. Grieves, \$1,00; from L. B. Wilson, by donations at the Free Circle, 84.10

A TRUE MEDIUM .- Mrs. Albert Morton, one of our noblest women and mediums, is of such a retiring nature and does her work so galetly that the wonderseeking public lose sight of her. And in fact she is not a medium that would gratify that taste. But for those who seek for purely spiritual intelligence and the enlightenment which tends to their higher welfare she is a grand instrument. Her spirit medical unides are unexcelled in their line of work. Through her they can diagnose disease from letters or a lock of hair, as well as by the patient being present. This is a part of her work -to advise and administer to those suffering from the ills of the flash. She has also a bright little control, Milly, who is always a sweet spirit to meet; and through her the way is opened for converse with your own spirit-friends, and many a ray prophetic is carried to those in the material plane, which enables them to steer through the breakers and billows of earthly conflict, by this same faithful spirit. We always receive a spiritual feast with Mrs. Morton and her noble band, and after sitting a "golden hour," or less, in their presence, we come away feeling It was good for us to have been there. - Golden Gate San Francisco, Cal.

THE SHAWMUT SPIRITUAL LYCEUM will be well represented at the forthcoming camp meeting to be held at Verona, Me., during the month of August. The party will consist of Mr. J. B. Hatch and wife, C. Frank Rand and wife, Miss M. T. Shelhamer, Mrs. Carrie L. Hatch, and Masters Eddle and Charlle. On Sunday, Aug. 12th, Miss Shelhamer will occupy the platform, and at different sessions will answer questions. Through the kindness of Dr. C. F. Ware "Silver Star Cottage" has been secured for the party, and much pleasure is anticipated by all. On the door of the cottage will be found the banner of the Shawmut Lyceum; the latchstring can be easily found, and all upon entering will find a hearty welcome.

Movements of Mediums & Lecturers. (Notices under this heading must reach this office by

Monday's mail to insure insertion the same week.]

J. Frank Baxter spoke at Parkland, Penn., Camp J. Frank Baxter spoke at Parkland, Penn., Camp last Sunday, 22d inst., and will lecture in Hauson next Sunday, the 29th. Sunday, Aug. 5th, he will speak at the Mantua (Ohio) Station Yearly Meetlag. He then will come East, filling appointments successively at Cassadaga Camp, N. Y.; Niantic Camp, Conn.; Lake Pleasant Camp, Mass.; and Etna and Madison Camps, Me. His Sundays are secured over fourteen months ahead. Week evenings at liberty.

Prof. J. M. Allen lectured in Peoria, III., July 1st; in St. Louis July 8 h; in Viokaburg (Mich.) Camp July 15th, 16th, 18th, 221 and 24th. His address for two weeks is Vioksburg, Mich., care W. S. Wardell. By a private note from Dean Clarke we learn that he recently had a fall, fracturing one of his ribs upon the right side. He says he shall be on hand to fill his engagement at Lake Pleasant, Aug. 15th and 19th, nevertheless.

Mrs. H. S. Lake speaks at Niantle Camp Meeting (Conn.) next Sunday, July 29th. Dr. H. F. Merrill has been engaged to give tests at the Temple Heights, Me., Camp Meeting, and will be pleased to meet his friends at this camp. He is now making engagements for the fall and winter; would like to correspond with societies—especially in Massachusetts—forengagements. Address Bucksport, Me.

Albany, N. Y .- We pen these few lines to let ous friends know what is being done here for our beloved cause. The society has adopted a new and very simple constitution recently, and has elected officers as follows: President, J. D. Chism; Vice-President, George McDonald; Secretary, J. D. Chism, Jr.; Financial Secretary, Bamuel G. Payn, Jr.; Treasurer, Marcus Carl. The above five officers constitute the Board of Managers, together with the following elected by the society by ballot: Mrs. Fero, Mrs. Carl, Mrs. Chaplu. Mrs. Payn, Mr. Fero, Mr. Briggs, Mr. Pierce and Mr. Payn, Sr.

Our lecture season closed July sth, at which time Mrs. Holmes, of Brooklyn, lectured in the morning and evening. We will begin in the first part of September; with renewed vigor, and a determination to increase the interest in the cause in this vicinity.

Mrs. C. E. S. Twing is engaged for September; Professor Peck for January; J. Frank Baxter for February, and Mrs. H. S. Lake for June next. The other months are not provided for as yet, and we destre to communicate with sp-akers and medium relative to any servers. friends know what is being done here for our beloved

other mouths are not provided for as yet, and we desire to communicate with sprakers and mediums relative to engagements. The terms must be moderate, for we are not in shape financially to guarantee large salaries, but hope in the near future to have more funds at our command.

salaries, out hope in the near future to have more funds at our command.

Mrs. Lake filled our platform most acceptably during June and the first Sunday in July. We as individuals, and collectively as a Society, are more than pleased with Mrs. Lake. Site has given us food for thought and reflection sufficient to last through the vacation months. We have not had any one upon our platform that we consider her superior. Mrs. Brigham lectured once during June for us, and will be with us once every four weeks furing next season. We could scarcely be induced to give up this most talented and pleasing speaker. All unite in urging her to continue her regular lectures in Albany.

The cause is prospering here continually, and we trust the time is near at hand when a person can acknowledge his convictions without being liable to the scoffs and ridicule of an ignorant rabble.

Fraternally, J. D. Chiem, Jr., Secretary.

Albany. July 22d, 1888.

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.

such convocations are to be held.

ONERT BAY, MASS.—The Twelfth Annual Camp-Meeting closes Aug. 12th. Express trains from Boston, 9 A.M., 405 P.M., on Old Colony R. R.; Sundays 8:15 from Boston.
LAKE PLEASANT, MASS.—The Fifteenth Annual Convocation of the New Engiand Spiritualists' Camp-Meeting Association with 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,' '' '5'' and ''43,' will stop at the Lake when there are passengers to leave, or when signaled to take passengers. The above trains, ''54'' and ''10',' 'teave Boston at 6:30 A. M. and 3:5' F. M., arriving at Lake Pleasant at 10:40' A. M. and 6:45 P. M. The trains No. ''5'' and ''4'' leave Lake Pleasant at 6:30 A. M. and 2:45 P. M.

CAPE COD CAMP-METTING - Ocean Grove, Warwich Port, Mass., closes July 2 (th. Vic KSBURG, Mic H. The Fifth Annual Camp-Meeting in Frast's Grove crosses Aug. 13th. PARKLAND, PA. - Meetings close Sept. 5th.

LOOKOUT MOUNTAIN, TENN. The Fifth Annual Meeting will be held at this place (near Chattanooga) during the entire month of July. SUNAPER LAKE, 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. uid continues to Sept. 16th, Inclusive, HASLETT PARK, MICH. - Meeting commences July 26th and continues five Sundays.

VERGINA PARK, ME. - Meeting opens Aug. 12th and ends CASSADAGA LAKE, N. Y.-The Night Annual Meeting commences July 21st and closes Aug. 26th. MISSISSIPH VALLEY SPRIBHICALIST ASSOCIATION,— The Sixth Annual Camp-Meeting will commence at Mount Pieasant Park, Clinton, Ia., Sunday, July 29th, to continue

NIASTIC, C1. - Meeting closes Sept. 9th. LAKE CORA, MICH. The Annual Meeting of the Spirit-ialists' Association will be held Aug 34, 4th and 5th. 1.78x, Mr. Camp Meeting commences at Buswell's Grove, Aug. 31st, and closes Sept. 9th.

Horsford's Acid Phosphate makes Delicious Lemonade. A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and in-

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.

page, and litteen cents for each subsequent insertion on the seventh page.

Npecial Notices forty cents per line, Minion, each insertion.

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

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

Payments in all cases in advance.

AT Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Naturday, a week in advance of the date whereout they are to appear.

Af only small and light cuts will be allowed in the advertising columns. When secepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in escess of the regular rates.

Electrotypes of pure type matter will not be accepted. The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT cannot well undertake to vouch for the housely of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request pair on 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.

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13w*

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

H. A. Kersey, No. 3 Bigg Market, New-castle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the Banner of Light is \$3,50 per year, or \$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.

FACTS CONVENTION At Onset, Aug. 2d and 3d.

Physical Phenomena of Various Kinds in the Light. Trance, Test and Inspirational Mediumship, In-cluding Music, Psychometric Readings from Scaled Letters, Diagnoses of Discaso, Etc.

The following noted Mediums have kindly consented to assist in making this the most important event of the ea-on:
Mrs. J. J. Whitney, the celebrated Platform Test Modlum, of San Fravelsco.
Dr. Stansbury, Medium for Independent Slate-Writing and Spirit Photographs.
Horatio Eddy, Physical Phenomena in the Light on the

platform.
Dr. Henry Rogers, Medium for State-Writing and Independent Spirit-Pictures.
Mrs. Whittemore, Inspirational Singer.
Miss Emma J. Nickerson, Inspirational Reader, and many others to be announced.
A Spirit Congress both days at 2:30.
Thursday evening, Mediumship on the platform in the Tennile. Femple.
Friday, Concert and Dancing at the Temple.

MRS. L. F. HANCOCK, BUSINESS and Test Clairvoyant Medium. Sittings daily from 10 to 4. No. 5 Hawthorn Place, opposite Grand Dyra House, Boston.

MRS. H. D. CHAPMAN, M EDICAL Clairvoyant, Magnetic and Massage Treatments. Office 147 Tremont street, Room 8, Boston. Jy28

MRS. L. M. VIERCE

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Message Department.

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

MOTO.

APT 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.

APT 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 29th, 1888. Spirit Invocation.

The heavens declare thy glory, Lord, and the earth responds in smiles, in blooms and perfumes. Thy chilresponds in smiles, in blooms and periumes. By cuitdren recognize thy power as it is displayed on every
hand. We read the lesson of the stars, and realize
that in their majesty is displayed thy skill and wisdom.
We turn to the springing blade beneath our feet, and
watch the opening of the they bud, believing that there
is also a manifestation of thy great law, of thy tender
and divine love

waten the opening of the they does deliving that there is also a manifestation of thy great law, of thy tender and divine love.

Oh! our Father God, we gather up the aspirations and the thoughts of our human souls, that are to our lives like buds and blossoms, blooming forth in richness of spiritual perfume; may they be acceptable in thy sight; may they prove to be indeed bright blossoms of love and sincerity. We ask the spiritual helpfulness of thy angel hosts. We believe that thou art the grand omnipotent over soul that doth embrace all humanity, and so we lean upon thy fove even as the little child leans upon its mother's breast to receive a sinile of encouragement.

We ask the association and coöperation of angels at this time. May our hearts expand under their divine ministration. May our minds be imbued with new thought and our souls become enlarged with a bigher conception of life, so that we may go forth from this place thoroughly imbued with the idea that we are here to do our part in life, to fill a mission, and assist our human brothers and sisters in doing their part and in fulfilling their mission. We ask thy blessing and the blessing of all pure and angelic souls to rest upon us now and forevermore. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—Your questions are now in order, Mr. Chairman.

QUES.—[By C. H. K.] Cannot a refined, educated and cloquent speaker (who has passed to spirit-life) control a medium who is not so edu-

Ans.-If the medium or instrument employed be adapted to the use of the spirit who desires to communicate, and if such medium possesses the requisite power and medial qualpossesses the requisite power and medial quality of magnetism to be operated upon by the intelligent spirit who desires to manifest his thoughts, then will that instrument be able to respond to the vibrations of brain power from the spirit, and give forth to the world that which is desired. But if the medium is not fully developed in his mediumship, or if he be not adapted nor magnetically assimilative with the spirit who desires to manifest them that the spirit who desires to manifest, then that intelligence will be unable to clearly manifest his thought through his instrumentality. A medium who is crude and ignorant, undeveloped in mental ability, may yet possess in incipiency much of mental power, which, of itself, may be operated upon by invisible intelligence.

But there are spirits who are high in power, which of itself, may be operated upon by invisible intelligence.

gences.

The child who is ignorant and unformed can be taken in hand and trained by an intelligent person, and be so cultivated as to be able, in time, to send forth through his own organism spirit, that expresses itself in crude ways and that which is grand and beautiful in the realm of intellect, so a medium who is unformed and of interior, so a medium who is unformed an ignorant in many ways may yet possess a fine spiritual rower, which can be utilized by attendant intelligences. These attendant guides, directing their influence not only upon the brain but upon the entire organism of their subject, may so surround him with their superior influence and magnetism as to assist in drawing forth that which is best and sweetest within his being. Consequently the medium grows into harmony with those spiritual forces, becomes educated through his association with the inhabitants of the spirit-world, and may be able to send forth through his organism sounds and strains, utterances and ideas which are grand and glorious.

Q.-What is meant by the phrase "the power

A.—"The power of concentration" is that power brought under control of directing one's thought or purpose to one especial end, in order that certain results may ensue. One who brings the power of concentration to bear upon any idea or plan that he has in mind, brings the full bent of his positive will force upon that idea, pursues it closely to the end, concentrates his mind in that line, so that no external side issue shall attract his notice. In thus bringing all the force of his energy to bear upon his idea or plan, it receives the most pow-erful magnetism of his being, and consequenty will, without doubt, grow and expand under ()n the other hand, we shall take one in in-

tellectual life who pursues some literary employment; he is noted for his power of concentration. What does this mean? That the expression of his thought is terse and lucid, crisp, so that he easily makes himself understood by simple words, yet in an intelligent manner; he is not diffusive, does not spread over his subject, but confines himself to the thought and manifests it in the simplest language and the clearest manner.

Q.-[By a correspondent, Brockville, Ont.] To what degree, if any, are the Orthodox religionists correct in their belief that Jesus the

Christ was specially endowed with divinity?
A.—To that degree that every child of God every human being in the universe, is endowed with divinity. Being an offshoot or offspring from the great Eternal, the divine source of all life itself, each human being must, of necessity, be endowed with some degree of that divinity from which it sprung. Yet, you say, there are many, many human beings who give no signs of that divinity within them, who are crude, uncultured, and even debased and degraded in their habit and appearance. Very true; and there are those in human life who are refined and cultivated, spirituelle in manner and appearance and each seem to aphibit a large pearance, and such seem to exhibit a large spark of the divine nature, since they manifest their character in helpful, serviceable ways.

The man Jesus, the Nazarene, was endowed with a spark of divinity; yes, and that divinity seems to have been fanned into a gentle flame, under the influence of attendant spirits, who held the child and the man in their keeping.

Surrounded as the Nazarene was, by friends on both sides of life, it afforded a condition for the approach of the highest, the purest magnetic forces. It is not to be wondered at that he, gentle in mien and kindly by nature, loving, tender and sympathetic in his own being, re-ceived within himself those influences that brought to light and life the purest, sweetest manifestations of the divine in the human.

And so Jesus, the Nazarene, lived his un-selfish life, working for others, and assisting man to understand himself as best he could, according to the times and the age, and passing onward through tribulation and the anguish of martyrdom into another world, there to continue his helpful unselfish labors for his race, in association with those bright spirits

who had attended him in times past.

We recognize Jesus, the Nazarene, as a man and a brother, a tender humanitarian, who desired to bless his kind, to lift humanity out of the bondage of error and of ignorance, unto a high plane of knowledge and of wisdom. ognize the man, not as a special incarnation recognize the man, not as a special incarnation of the Godhead, but as a human being, subjected to the laws and influences of material life while he remained on earth, but with the power to so far overcome them in his own person as to live, at times, almost indifferent to those limitations, because the spirit within soared above the material, recognized its kinship to the divine and to all high and holy spiritual influences, lived in harmony with the pure and good of angelic life, and sent forth through

his mortal existence an influence and a peace which proved a blessing unto others.
Q.—(By a Subscriber in Utica, N. Y.) What is the object of employing a perfectly dark enclosure, termed a cabinet, at a scance for the materialization of spirit forms?
A.—We believe this question has been discussed at various times and places, but we will consider it briefly from this platform. There are spirits as well as mertals who do not believe it necessary to employ a cabinet or dark.

are spirits as well as mertals who do not be-lieve it necessary to employ a cabinet or dark-ened closet for the purpose of receiving either physical manifestations from the spirit side or the production of materialized forms, and there are a host of spirits, as well as many mortals, who believe it highly necessary that, in the production of these phases of Spiritual-ism, such an enclosure should be employed. We believe that it is necessary with certain mediums possessing a large surplus of physical force, of magnetic emanations, which may be utilized by returning attendant spirits in manifesting their presence and power physi-cally and unmistakably to humanity on earth, to employ a cabinet for the medium, or, at to employ a cabinet for the medium, or, at least, to surround the medium with darkness, because the atoms, the emanations, the ele-ments which are required, and which are pass-ing off and surrounding the medium, can be best gathered and utilized in darkness; since light produces agitation of the elements, the atoms are constantly changing form when light, natural or artificial, is present, and are not easily gathered by the operating spirits. This is one reason why the guides of certain mediums demand a condition of darkness for

their operations.

And again, the mind of such a medium is fre-And again, the mind of such a medium is frequently more passive in darkness than when surrounded by light; he or she is not then affected so much by the minds and the glances of those sitters who are present and desire to witness the manifestations. Such a medium will most frequently sink into a quiescent state, under the manipulations of the spiritual guides, when surrounded by a condition of guides, when surrounded by a condition of darkness, and therefore the work is made more easy to those spirits who come to manifest their presence.

We affirm that it is possible to receive highly convincing evidences of spirit power and presence in a darkened room, or when a cabinet is employed by the medium. It is for mortals, investigators, all those who desire to receive the truth, to study into the laws of convincional phenomena, and to do their best to spiritual phenomena, and to do their best to afford the highest conditions for the grandest results. It will not take long, if such investigators come into council with the spirit guides of honest mediums, to discover how evidences may be given that prove the genuineness of the medium, as well as the potency of the spirits who operate through such a subject.

Q .- [By Mrs. Seth T. Davenport, Hopedale, Mass.] Are we not spirits now as really as we shall ever be—ourselves and intimate friends a spirit band—and every act of ours a spirit

A.-We take no exceptions to what your cor-A.—We take no exceptions to what your correspondent offers in this direction. You are all spirits; whether good spirits or not you must decide for yourselves. Your thoughts, your motives and your conduct bear witness to what class of spirits you belong. Every individual, whether on earth or in other realms of space, must be a spirit, since the material is only always acted upon by unseen but prior time. space, must be a spirit, since the material is only clay acted upon by unseen but potent in-telligence, and a human being on earth must be governed by this potent intelligence, must exercise his individuality and develop his own personal identity, through the operations of

well developed in thought and activity, whose works are wise and displayed in goodness; and unlovely manifestations. Such a spirit is in-carnated in a certain form that appears repulsive to you, and yet he is not only a human being but an immortal spirit; and if you exercise toward him love and charity, giving to his life sympathetic helpfulness, you may be doing much in assisting that immortal spirit in rising above the limitations and crusts of materiality that hedge and surround it, and in putting forth exhibitions of a more beautiful and refined character.

Q.—What are your views in regard to the text commented upon at the Catholic Apostolic Church, at 57th street, New York, a few Sundays ago, namely, "Is there any true preaching of the Gospel of our Lord Jesus Christ?" Christ :

A .- We have not been in strong rapport with the utterances expressed, to which your correspondent refers, and therefore cannot give you a just criticism upon them; yet we may give our own opinion concerning the question whether there is any true rendition of the life whether there is any true rendition of the life of him who was called the Lord Jesus Christ— of his life and works. It seems to us, as we review the history of humanity, and trace so-called Christianity from its early incipiency to the present day, that much, ay, very much that has been put forth in the name of Jesus the Christ, and has claimed to be his word and his teaching, has fallen far short of that experience. It seems to us that it we look abroad rience. It seems to us that if we look abroad in the world, seeking for human helpfulness and sympathetic love, as expressed in unself-ish ways to man, irrespective of creed or dog-ma, indeed independent of all that savors of theology and of so-called Christianity, we shall find the strongest evidences outcropping of the living out of the word of Jesus, which came from above, poured through his instrumentality by divine and intelligent he had ty by divine and intelligent beings, which said unto the world; "Do ye unto others as ye would be done by." To our mind those who have followed this golden rule, and have tried to help their neighbors, friends and associates, and even their enemies, to a happier condition of life, to find relief from suffering, to be up-lifted to grander thought and higher effort, have accepted the word of Jesus and lived it out in their lives. But we find so much of creed, of dogma, of theological assumption and affirmation, so much that has been given forth in the name of Christianity, that we lose sight of the word and example of Jesus the Naza-rene, the humble human being who desired simply to bless his kind, and can perceive only ceremonial, the form and the empty letter. Every individual on earth and in other worlds who desires to bless his kind, to make life brighter and more beautiful because it has been his portion to leave behind him an influ-ence of peace and sympathy and love, is doing the will of our Father in Heaven, such as our brother Jesus desired to see take its place broadcast throughout the land. We have seen poor, untutored red men, and also those of the dusky race who never knew of the "word of God," so called, who never learned of the ex-God," so called, who never learned of the existence of Jesus of Nazareth, who had no information concerning the Biblical history of humanity, exhibiting signs of tenderness, of helpful assistance to their kind, giving that which they had to give, even at the sacrifice of self, unto others, and these were practically living out the divine word, which may ring down through the ages unto man calling appearance. down through the ages unto man, calling upon him to be kindly forbearing unto others, helpful and loving, which Jesus and every reform er in every age must send forth as the word of truth and righteousness.

Q.-[By Joseph E. Baldwin, Topeka, Kan.] To what are we to attribute the difference in statements made concerning conditions of mankind in spirit-life by Sweden borg and those communi cating to us through our own mediums?

A.—We consider Swedenborg to have been a medium for the transmission of spiritual intelligence to earth, and for his time a very finely developed medium for such work. We under-stand that the seer was brought under the direct influence of a band of spirits who desired to use his organism for this purpose, and that, to the best of their ability, they did utilize his powers in sending forth to the world intelli-

give that which the world has received, yet it was his desire and his will to send such information forth according to the heat of his own mind, and therefore, although the writings and productions of Swedenborg were highly imbued with spiritual intelligence and with truth, they did receive the impress of the material, and did flow through the channel which Swedenborg's own mind had prepared for them, consequently we find them somewhat crude in certain directions, and strange and mystical in others, strangely like unto the spiritual communications received through mediums in this age in certain directions, and strangely at variance with them in others. We try to reconcile the discrepancies and to understand why these things have been.

things have been.

It is easy for us so to do if we consider the age, the time and the bent of public thought and opinion when Swedenborg lived on earth. He was a man superior to his surroundings and his associations, open upon one side to the ma-terial, and grandly open on the spiritual side to that invisible world which is peopled by spiritual intelligences.

Let us also keep in view the fact that Swedenborg came under the direct influence of a certain band of spirits who had ideas of their own; they believed it wise to teach humanity in certain directions only, and not to open out to mortals the full extent of that spiritual information concerning the higher life which they were qualified to give; so these spirit attendants opened before their subject such visions and fields of knowledge as they desired to give, and none others; therefore what has been produced in the name of Swedenborg fur-nishes an idea of only a very small part of the nishes an idea of only a very small part of the states, conditions and surroundings of the inhabitants in the invisible world. There are minds in the spirit-world, spirits themselves, in whose existence may be traced the likeness of those scenes and influences described by the those scenes and influences described by the seer, and no doubt many invisible intelligences can be found who, if they should communicate to you an account of their own life and its conditions, it would clearly be seen that the scenes and visions which Swedenborg has described are not so far at variance with the real, tangible life of personal spirits as they may seem to be to those who do not understand be to those who do not understand.

Warren H. Cudworth.

Mr. Chairman, I am attracted to your Circle-Room this afternoon, not only because of the spiritualizing influence that is here, but because of the beautiful magnetic influence that is going forth at this time from all quarters of the land, reaching up from human hearts on earth and rising like a veil of glory unto the spirit-world itself. I refer to the tender, affec-tionate thoughts and sentiments that are at this hour rife in the hearts of all mankind in this land, the gentle memories that are awak-ening to life and finding loving expression. It seems to me that a halo of peace and glory

It seems to me that a halo of peace and glory surrounds our country at this time, because human differences are being put aside, and those even who have frowned upon each other during the year, who have scarcely exchanged a civil word because of misunderstandings and misrepresentations in commercial or social circles, do at this time lay aside all such inharmolars and are not time for the the expected level. cies, do at this time lay aside all such inharmonies, and are putting forth the sweetest, loveliest portions of their natures; they are even coming together in friendly association and kindly thought, because they are weaving their garlands, preparing their floral mementoes of those who have gone on to the higher land.

This is a beautiful thought to me, Mr. Chairman and as one who in the years that have

man; and as one who, in the years that have gone, when this country was plunged in civil war, and we felt it our duty to stand forth and war, and we felt it our duty to stand forth and be counted in some capacity that would make us of service to our land, and to our common humanity, who took his place and went forth, having been sometimes known as "the fighting parson," I may return to you to-day, and speak my word of good will and kindly cheer to the friends and comrades who remain on earth.

It seems fitting to me that something should be said from the spiritual side of life in behalf of those ascended hosts who are marching onof those ascended hosts who are marching on-ward to grander heights and more glorious campaigns. We are battling for truth, in the name of the Most High: we are sending forth our forces and our influences on every side against the citadels of error, and in the name of justice. We remember with kindly feeling the dear ones who still toil along the mortal pathways; we send to them our heart's best thought and affection; we wish them to know that we understand and appreciate their loving thought and their tender memory, and while thought and their tender memory, and while they lay their garlands upon the lowly mounds, and bedeck the lofty shafts of marble with their floral offerings, we recognize the fact that it is not to the dust these are given, but there are memories and gentle recognitions of the spirit-ual which have gone forward to gain brighter victories on high, and so we appreciate and arc thankful for the day that brings such loving re cognitions, and we wish our friends on earth to

cognitions, and we wish our friends on earth to realize that this is so.

The garland of peace rests upon the brow of the country at this time. The Goddess of Liberty may proudly lift her head to the heavens above, and feel that, for one day at least in the year, there is perfect union of heart and sentiment and soul from the South to the North, from the East to the West, and that the perfumed blossoms which send up their rich fragrance to the skies of springtime, bear aloft with their odors the travers the glowing with their odors the rayers, the glowing, thoughtful remembrance of millions of human

souls.

We, as members of the great spiritual army of life, recognize this fact, and so we send forth our united affection and sympathy to the

friends on earth.

Mr. Chairman, I would like to give my personal remembrance to my friends in this city, and assure them that I am pressing forward to the best of my power, for I desire to receive that which is grandest and holiest from the storehouses of knowledge and truth, not altogether for my own welfare, but that I may, perhaps, be counted in as one worthy to send forth unto others such food as I may receive from on high, to feed, nourish and strengthen the struggling souls whom I love. Warren H. friends on earth the struggling souls whom I love. Warren H.

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

Report of Public Séance held April 27th, 1888.

Warren Hunter.

With the permission of the guides I feel I shall be able to give out a few words to the mortals. You may place me as Warren Hunter, of Montague, Mass. I have tried several times before but have always failed. It was nothing new to me to find I could return to earth and be able to give a few words to loved once when an avenue was once preserved. ones when an avenue was open, ready for me. I well remember when in the mortal hearing people speak like this: "Why, it must be avery easy thing to come and just speak your names and leave a few words with them." I names and leave a lew words with them." I find on making the attempt it is not so easy, for we must get control of the organism, then get permission of the guides that we may speak, and to-day I am thankful that the avenue was open for me at the present time. I looked forward to the coming of the good BANNER OF LIGHT when dwelling in the mortal more than for my food. It was meat and drink for me for my food. It was meat and drink for me—I

enjoyed every word.
I would like them to know in camp that I am not absent from them in spirit, although they do not behold the mortal form. I am happy, and feel that I have made a little progression in spirit-life. Father, mother and loved ones are waiting the coming of others.

Nancy B. Doolittle.

My home, when dwelling in the mortal, was South Boston. Nancy B. Doolittle. There are many attractions in earth that draw me here to-day. Many times, while suffering in the mortal form, have I felt that I held sweet communion with the angels, and I felt grateful to

outstretched hands to receive me in the spirit home, just back of the veil, which is all that closes you mortals away from us, or we from you. I would like them to learn all they possibly can while here, for we find, on entering spirit-life, it is a school where we learn something we do not learn here.

Nathan Chase.

You may place me in Lynn, Mass.; Nathan Chase. I tried once before to come, but I got rather mixed up with another spirit. Now I guess I'll say what I have to, and not interfere with anybody else, that is, with your permission. I find since leaving the old mortal form, I had all of this world's goods to make me happy, but I was n't all right of the nell.

but I was n't all right, after all.

Lyman is with me, and so is father and mother. I have felt hurt in spirit to see so much contention among the children after I passed out. There was enough for all of you. For the dear one that was so kind, and did so nobly for me in the last hours, I did what I thought was right. It was mine to do with as I pleased, and you find, after all, Nathan's word stood for all the rest of you. I am glad Emma got what I wanted her to have for the kindness she had shown me.

what is the happiness of money unless you get something for it? Now I feel as if I had put considerable emphasis and strength into a few words, but I've got to be Nathan Chase and nobody else.

I am happy, and I am satisfied with the home I have, but I found I could by ild it up considerable after I crossed over. I would not ask to come back to stay, but I would like them to know I am not dead.

I would like to say to Emma (there are two Emmas—Emma that's a kind of relation like) there was enough for you all, and what I did for the other Emma is all right. I have not seen one moment that I was sorry for it.

Helen M. Currier.

I have gained permission from the dear spirit guides to day to say a few words. You may place me in Clinton, Mass. Helen M. Currier. I have tried before to speak, but had not gained as much power as I needed. I was happy in the mortal and I am happy in my spirit home. Before my spirit took its flight I saw a beautiful heavenly vision that came before me and said: "Mother, father, sister, it is sweet to know I shall live again," and before the services were through I was able to make them know I was present know I was present.

Oh! how sweet it is to feel that the dear ones will open the door and allow us to come in and commune with them, for father and mother had taught me to know and to feel that the dear angel spirits did come around us.

I was but fifteen when I passed away from the mortal, and as near as I can reckon mortal time it will be five years coming full store!

time, it will be five years coming fall since I left, but I have not been silent these five years. Oh I no; and one and another has come, of the relatives, to join the happy number.

I loved music. It was sweet when in the

mortal form, but oh, how sweet in heaven! The flowers are so real, so tangible in spirit, more so than yours can be on earth! I feel I have not been forgotten in these five years of mortal time. I know they will remember Belen Currier.

Raymond Dodge.

I would like to send a letter to my dear papa and mamma. I passed out in Southern Cali-fornia, but my dear parents live in Northbridge Centre, Mass. I know they will get the letter, if you just put that down. My name is Raymond Dodge, and I do want them to know I can send a letter as well as the dear girl who has just spoken. I was not quite as old as she. I suffered a great deal with my hip before passing over, and to day dear mamma cannot feel that I am dead. No; but I passed away so far, it seems to you in the mortal. Yet how quick we can go there! They felt they could not leave the mortal form there, but I said: "Dear mamma, I can come to you just as easy away from there as if you took the body along with

Uncle Joel asked me to say that he was present. Mamma will know who that is. I am so happy in my spirit-home! Dear mother, talk with me privately when you can. I know you will say: "Raymond, I would rather, than to come in public"; but as the privilege is denied me now I seek this channel to speak a few words that it may reach my dear dear recent words, that it may reach my dear, dear parents and brother Harry.

Grandfather Fay and grandmother are here Grandfather Fay and grandmother are nere to day. I am so glad I did n't die! Harry said: "Raymond, would you like to come back to stay?" I said: "No: not even if we could go duck-hunting; I would not want to come to

I know, mamma, Uncle Sydney has tried to come to speak with us, but did not get permission from the medium, as they call them; I suppose that's right, aint it? I have been trymany times in this meeting to send a letter, that papa and mamma might know I came here. I said to Grandma Dodge I might get close up to this guide and get in; so I came just as close as I could while the lady was singing so sweetly, and I stood near; but you see there were some others to speak first; I had to wait till they gave me my time.

Mother, l am ever so happy in my spirit.

home; not so far away from you but what I come to Northbridge often, and I sometimes go with Harry to hear the music in the concerts. Papa, I know you have been trying of late to come into communication with me privately, but did not succeed; in a little time you will. and we will talk together just as real as we have done before. Papa and mamma, your Raymond lives in heaven, and you will have me back again; we'll all be together, and Grandma Fay says that not one link will be left out of the chain.
Uncle Joel says that in time he will be able

to send a message, but not just yet. Uncle Joel is Dr. Fay. They will know when he comes to give a message himself.
Will you please, Mr. Chairman, send this letter to Northbridge Centre? My father's name

is Marcus Dodge. Aaron Cilley.

My home was in Andover, N. H. My name is Aaron Cilley. I have been in the spirit-land, as they term it, for quite a number of years, but I think I have been on earth about as much, for we are not confined to one place by any means. Abbie is here to-day, and mother, and also Gracie.

George, Abbie says as soon as the channel is opened for her she will do her own talking to you. George, I know you have had some disappointments of late; but take courage; these disappointments are only for a day in the mortal; in spirit-life we have none, only when we return to earth many times and cannot make mortals understand we are with them; these

are the greatest disappointments we encounter.

I am happy in my spirit home. I often take
a look around old Andover and wonder: Have
they forgotten old Squire Cilley? Well, some they forgotten old Squire Cilley? Well, some have and some have not, and some have crossed the boundary since I passed on. I am glad to-day to even give out a few words, for I know I shall be remembered by some of the old town's people.

George, go on and learn all you can in this life; but let reason work, do your own thinking, and you'll come out all right at last,

Miranda Gleason.

I would like to speak a few words. My home was in Manchester, N. H. You may place my name as Miranda Gleason. Many long years have passed since I passed on with others. I would say to the dear ones that are left, Edna and George, that I would like them to read the few words that mother leaves to day. I, too, have tried many times to dispose the little to munion with the angels, and I felt grateful to the dear ones that were so kind to me while lingering in the old distressed body. I often said to Benjamin: "How kind the friends are to do so much for me."

I was connected for a long time with the Ladles' Ald Society. I have no regrets, only that I could not do as much as I would have liked to do, but now, since leaving the old mortal, oh!

I have prayed carnestly to the Father and to the angels that the dear ones who were so kind, and who are trying to do so much for each other here, may be blessed and prospered in their work.

Dear old grandma, God bless her, came with outstretched hands to receive me in the spirit home, just back of the veil, which is all that closes you mortals away from us, or we from the superstance of t has been rough and shadowed; not all shadows, for some sunny spots, dear boy, have come to you at intervals. Gracie is here, but not the little child you laid away so tenderly. She often says: "Grandma, papa thinks I must be small." She has grown to womanhood in spiritlife. How beautiful, dear child, to know we shall all come together and there will not be consisting. I am happy in my snirth home: one missing. I am happy in my spirit home; but, George, father and myself are not togeth-er all the time, any more than you would be all together here, but we separate and go wherever the spirit dictates. I leave my blessing upon you, dear child.

Ella Poole.

My home was in East Boston. You may place my name as Ella Poole. I have before tried to speak, but have failed. I would like father to know I am happy, and have understood all the changes that have been going on in the home. Mother is with me to-day. Laura, I know, dear sister, you are not feeling well, but in heaven we have no aches, and no ills can find us. Mother is happy and so is grandma, and many dear relatives, and friends that are not relatives: we are together, but not all the time. relatives; we are together, but not all the time. Father, I wish you would open the door a little and feel that mother and I do come to the home. Dear brothers, we often come so near we can place our hands upon you. Father, mother asked me to say that she is pleased with the change you have made of late, and she will be in the home with you often. We have met Uncle John many, many times since he passed out so suddenly.

My father is William Poole, of East Boston.

Charles L. Brown. My name is Charles L. Brown, and my home was in Seabrook, N. H. I suppose they will term me a soldier. I have not been able to manifest before, but it has not been because I was not here. I have failed in the attempt, the same as many others. I am thankful in spirit that the Government has done a little something for Sally. Sylvester has lately joined the happy number beyond the veil, and to day I am glad there are channels provided for us who have crossed the boundary, but are not dead men by any means. I've not met any dead people. I think your dead people are on this side of the veil, not ours, for we are all active, all willing to do the work we have to do, and I assure you there are no drones over do, and I assure you there are no drones over here. I am happy. I am satisfied with the home provided for me, although I find I can build it more beautiful every day through pro-

gression.

gression.

The soldier boys, if I do say it, came up and did their duty.

I am glad that the Government is doing a little something for those that are left to finish fighting the battle of life. It is right that they should do something for them; when we've laid down the old mortal for the country's space the least they can do be to core for or resake, the least they can do is to care for or remember those that are left. I thank you, Mr. Chairman, for the privilege of speaking, although we got the privilege before we came.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

April 27.—Alpheus B. Hoag; John B. Morrison; Alonzo
Hidden; Sarah G. Emory Dyer; George Holbrook; Dan-el Sanborn; Manson Gore. THE MESSAGES ON HAND,

Not mentioned above, will appear in due course.

Verifications of Spirit-Messages.

ANDREW LYLE.

For a long time I have wished we might hear from a resident on the other side, who, while in the material, might have been a resident of Barnet. At last my wishes in a measure have been gratified. I notice in the Banner of Light, of July 14th, a communication from ANDREW LYLE. Fifty-six years ago I came to Barnet a boy. At that time there was a tract of land up on the side of the mountain contigyous to this village, which went by the name of the "Lyle lot," Andrew Lyle having occupied it years before. In conversation with an elderly lady I gathered the following in relation to "Aleck" mentioned in the communication. She told me she was a girl six or seven years of age, and recollects very distinctly the shudder that came over her when she first saw this horridly deformed Aleck. We were hoping from those we were acquainted with, bu take great pleasure in reporting the verification and truthfulness of what we are favored with from the land of spirits.

Barnet, Vt., July 18th, 1888.

ANNIE GRIEVES.

I take pleasure in acknowledging the communication published in the BANNER OF LIGHT July 14th, signed Annie Grieves, as being all correct. This communication was promised me through Mrs. Smith about ten days before it was given at your circleroom, and I have been anxiously waiting for it ever since. And now one is promised me from my father, and I shall look for that also in due time.

Thanking you for this means of communication. I would say, go on with the good work until the light of this great truth shall illuminate all dark places. Yours for the truth, from whatever source.

Haverhill, July 16th, 1888. R. A. GRIEVES.

ELLA DOWNS NEAL.

I am happy to acknowledge that the message from my wife, ELLA DOWNS NEAL, given through the mediumship of Mrs. B. F. Smith, is true in every way. Thanks to THE BANNER and the angel-world that they can communicate with us. With thanks. J. W. NEAL.

75 Court street, Boston, Mass.

LILLIE KIMBALL. In the BANNER OF LIGHT of July 14th my atten-

tion was attracted to the message of LILLIE KIMBALL, which I fully recognize as coming direct from my dear sister. MRS. CHARLES A. WILMAN. Lewiston, Me., 1888.

"TRUSTS," AND THE PEOPLE.—Thus, in these times, we see the ablest lawyers, the ablest chemists, the greatest inventors, the most ingenious mechanics, the most competent busingenious mechanics, the most competent business. ness managers in the pay of great corporations, combinations and trusts, doing obediently the unscrupulous will of the aggregated and selfish capital which employs them. Thus we see more and more even our public men the servants of trusts and corporations.

Thus we see growing in this country a great,

unscrupulous, powerful plutocracy, banded to-gether more and more closely, resisting by the help of its hired agents every attempt to reform abuses and to reëstablish liberty, crushing out opposition, more and more greedily grasping power, and bribing the best intellect of the country into its service.—New York Herald.

"SUMMER DAYS AT ONSET," by Miss Susan H. Wixon, is a very pleasant pamphlet of four-teen chapters, and the last is an interesting story of a famous Indian chief who flourished in that region a long time ago. A number of incidents, historical, amusing and sentimental, are described in the excellent manner of the well-known and admired writer, and her pretty little pamphlet is also illustrated with pictures of Onset Bay, and the Indian chiefs Wacosta and Tuscawo, and a handsome Indian young woman by the name of Awanee. A charming pamphlet to read in these summer days when one takes a sall in a steamboat, a ride in a car, or sits down under a tree in his garden on a Sunday afternoon. 84 pages. Price, 25 cents. For sale at this office.—The Boston Investigator.

Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the oldtime "Satanie" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-ISM"; Colby & Rich, 9 Bosworth street, Bos-

Prof. Kellar Again.

SIDNEY KELSEY, late Secretary of the Spiritualist Society of Eric, writes us as follows from Williamsport, Pa.:

Williamsport, Pa.:

"I notice in The Banneh of July 7th, 1888, an editorial article under the heading 'Mr. Keliar as an "Exposer," which, among other items, contains an extract from a former letter written by Keliar himself, in which he distinctly asserts that after having witnessed spiritualiatio phenomens, his 'inability to explain or account for what must have been an intelligent force that produced the manifestations, which, if my senses are to be relied on, was in no way the result of trickery or sleight-of-hand.'

no way the result of trickery or sleight-ofhand.'

This same wonderful Mr. Kellar' penned a
column article, that appeared in The Erte Sunday Morning Gazette of June 24th last, in which
the writer relates some of his early and latter
exploits as a Spiritualist and 'exposer.' I myself
am an Erie man, and know that the 'wonderful Kellar' lived there during his boyhood days,
and that his parents still reside in that city;
and that the city still clings to him as her 'favorite son' is evidenced by the editor's caption
to the article in question: 'From Our Own
Kellar.' The great magician announces with a
grand flourish of self-importance, 'There are
any number of amiable and soft-headed old
ladies and gentlemen flourishing throughout
the land, who, blessed with well-lined pocketbooks and credulous dispositions, have ardent
cravings for communications with the spiritworld.' That to satisfy this demand there are
a 'liberal supply of professed Spiritists who
keep the "spirits on tap" and furnish intercourse "with the élite of spookdom," etc.
'Verily,' says K., 'who shall say this is not a
noble age for the professed Spiritist?' 'My
experience,' he adds. 'with professed Spiritists
began very early, extending over a period of
more than twenty years, and I can most truthfully and most emphatically declare that I never witnessed a so-called "spiritualistic manifestation" that I was not enabled, after careful investigation, to brand as a deception and a
fraud.'

Then he proceeds to relate his adventures

festation" that I was not enabled, after careful investigation, to brand as a deception and a fraud."

Then he proceeds to relate his adventures with the famous Davenport Brothers, showing their success in the old world before crowned heads, scientists, and lordlings of various degrees, he himself, with others, believing such results to be produced by supernatural agencies. But, as time moved on and he grew older, he 'watched and waited,' until at last he found that 'Brutus could start a spirit as soon as Cassar'—in other words, that he himself could, without the aid of any other spirit outside that in the Kellar bosom, duplicate any and all of the Davenport marvels. Then he separated from the brothers and went to Mexico, a full-fledged, 'professional Spiritist,' where he was charged with 'being in league with the devil.' Next he went to India, studied magic, jugglery and legerdemain of various kinds, such as he could pick up in the countries of the Orient. It was soon after this that he met the world-renowned slate-writer, Dr. Henry Slade, and after trying his skill to reproduce the slate-manifestations admitted that he could not, and that there must be something besides trickery in Spiritualism.' The learned 'deceptionist' also alludes in his tirade to his connection with the 'Seybert Commission,' at Philadelphia, claiming that through his agency and cleverness that wonderful body was enabled to report slate writing, and the whole range of so-called spiritualistic manifestations, to be humbug and deception—describing how such feats were accomplished, etc.

Of course this great manipulator of illusions and

tion—describing how such feats were accomplished, etc.

Of course this great manipulator of illusions and effusions has not read Hon. A. B. Richmond's book replying to the Seybert Commission, and declaring its conclusions to be drawn from false premises. Not he! That would be beneath the dignity of the great Fakir of the East, learned in all the arts of the Egyptians! When he was a child he was a Spiritualist, but after he got his eyes open he saw that it was like the baseless fabric of a vision—a seeming, without a single foundation in fact! Still, in the face and eyes of this great knowledge—this indescribable something—which leads him to pronounce Spiritualism a humbug, and its votaries 'amiable soft-heads,' he refuses to reveal the manner of duplicating such manifestations, except by an explanation that rather mystifies than elucidates anything.

Kellar has said once that certain so-called spiritualistic demonstrations were beyond his reach or skill; now he avers that he 'NEVER YET witnessed any spiritualistic manifestations that he could not brand as deceptions.' Which of these statements would he have us believe?

This wonderful two-tongued prophet of the

believe? This wonderful two-tongued prophet of the prestidigitational dispensation characterizes Spiritualists as 'amiable, soft-headed old ladies and gentlemen!' So be it! For if to believe in immortal life; if to say that I expect to be reunited to my spirit-wife in the better land; if to hope that my dear friends in spirit-life will to hope that my dear friends in spirit-life will continue to bless my earthly pilgrimage, and greet me finally on the other shore, be an evidence of a mellow cranium, then like Paul I shall continue to 'glory in mine infirmity.'

We who have attained through actual personal experiment a knowledge of the verity of spirit communion, need have no fears of what the Kallar string may have to gay in the

men of the Kellar stripe may have to say in the premises. Secure in truth we can afford to wait, knowing that

'The false alone need dread delay,
For time will only strengthen right !'"

Passed to Spirit-Life.

From Keene, N. H., July 1st, Dr. Ossian C. Mansfield, at the age of 36 years.

Dr. M. was formerly a resident of Gilsum, N. H., but of late years of this city. He leaves a wife and two children to mourn his material presence, although they feel it is well with him. He was a stauch believer in Spiritualism, and a good magnetic healer. The funeral service was held at his home in this city July 3d, Rev. S. H. McCollester officiating. He paid a high tribute to the memory of the arisen brother as being a man of true principles and sterling wigth.

M. M. HOLT. at the age of 36 years. Keens, N. H., July 14th, 1888.

From Madison, Wis., May 23d, 1888, of paralysis, Mrs. Lydia C., wife of Lyman C. Draper, aged 77 years. Mrs. Draper had for many years taken much interest in the phenomena of Spiritualism and in the Spiritual Philosophy. She was a kind-hearied, benevolent woman, with airong domestic sympathies and aspirations. Having but few intimate friends, she was devoted to them and to her few relatives with much affection.

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

Southwest Michigan.

The Annual Moting of the Spiritualists' Association will be held at Lake Cora Aug. 3d, 4th and 5th, 1893.

The Convention will open Friday, the 3d, at 2:30 o'clock. Officers elected Saturday, at 2 o'clock.
W. J. Colville, of Boston, late of San Fraucisco, Hon. L. V. Moulton of Grand Rapids, and Mrs. E. C. Woodruff of South Haven, will address the people on this occasion.
No one should fall to hear that justic celebrated speaker, W. J. Colville. He has been secured by great effort and expense. Mr. Moulton and Mrs. Woodruff are too well known to need comment.

Miss Birchard will preside at the organ. The Harris twin sisters will add to the interest of the meeting. The Texas Cornet Band will be present to mingle pleasure with instruction.

struction:
Gifted mediums will be in attendance.
People who are not prepared with lunch baskets, will be fed at a lunch counter. A beautiful steamer, and plenty of small craft, are among the attractions. Stabiling and feed for horses can be obtained. Shelter will be provided in case

of rain. To defray expenses, a small fee for each person will be taken at the gate. Small children free. Tenting privileges

taken at the gate. Small children free. Tenting privileges free.

Rativay Time. Table.—On account of the Meeting at Lake Cera, the Toledo and South Haven Railrond Company, in addition to regular trains, will run special trains as follows: Saturday, Aug. 4th, leave Paw Paw at 8:40 A.M. Smuday, Aug. 4th, leave Lawton at 9 A.M.; Paw Paw 3:8; arrive at Lake Cora 6:30. Returning, will leave Lake Cora at 6 F.M.; leave South Haven at 8 A.M.; Covent, 8:30; Hartland, 9; Lawrence, 9:20. Tickets sold Aug. 2d to 5th inclusive, and good on all trains until Aug. 7th. Agents of T. and B. H. R. R. Co. are hereby instructed to soil tickets according to above rates and dates.

J. BURDICK, Pres. Texas.

MISS MINNIE NESBITT, Sec. V. Decatur.

S. G. SHEFFER, Treas., South Haven.

Vice-Presidents—Mis. E. O. Towers, Mattawan: Frank Kelly, Benton Harbor; D. Boynton, Riverside; Capi, N. Robins, Grand Haven; Mrs. Betsy Brown, Breedsville; Mrs. Lottle Warner, Paw Paw; Miss Zella Wait, Decatur; Reub, Snyder, Marcellus; A. O. Woodruff, South Haven; H. Balfour, Bangor; Dr. Wigent, Watervilet.

The friends of the late Edward S. Wheeler—and they are numerous all over the country—should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Bacon, which has been put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

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 Rve years, and has had large apperience with them among his friends, The readers of THE BANNER have implicit confidence in the integrity and good judgment of Mr. Howe. He always writes and speaks what he knows to be TRUE. Write him for further evidence about our Shields, and he will give his experience:

cher dysidence about our Shields, and he will give his experience:

DR. THACHER:

Dear Sir—Your Magnetic Shields have some merit, but on the whole I am inclined to call them a fraud. They soothe and vitalize the nerves, put new life into the blood, warm cold feet, build up the debilitated and consumptive, create a row among the old sinners in the constitution, and keep stirring theur until they enter upon a war of extermination, or commit suicide to escape; put neuralgia and rheumatism hors du combat, make a weak man vigorous and saucy, and cure family quarrels where they originate in bad blood or depraved nerves; but they don't mend cork legs nor glass eyes, nor cure warts on an evil temper. They should be a specific for total depravity, alcoholism, and especially for debilitated pocketbooks. Here is where they fail. If you can improve them so that you can guarantee a perfect cure for financial fits, consumptive bank accounts and religious hydrophobia, your fortune is made. Then, as your best advertising card, I would advise you to cover the Brookly and the straight of the properties of the p

No. 6 Central Music Hall, Chicago, Ill.

Dr. F. L. H. Willis

May be Addressed until further notice, Clenora, 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 nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and compilcated diseases of both sexes.

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 Circulars, with References and Terms.

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3w*

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

MRS. A. B. SEVERANCE 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 mentaladaptation of those intending marriage; and hintstothelmharmoniously married, rull delineation, \$2.60, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps.

Address,

Centre street, between Church and Prairie streets, Apr. 6m. White Water, Walworth Co., Wis.

CUTTER HOUSE,

WICKETT'S ISLAND.

Open for the Season, 1888. Open for the Season, 1888.

A CCORDING to the oft-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 her highest and dearest object in life.

We have the strongest faith in her ability to return and continue the work she had so earnestly 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 condoience in our GREAT bereavement. Address

Jeli tf W.O. CUTTER, Onset, Mass.

HEALING.

SEND One Dollar, a two-cent stamp, lock of hair, ago, sex and one symptom, to 1956 North Gilmore street. Baltimore, Md., and get a diagnosis by Spirit Dr. Rush, who has wrought many wonderful cures through the widow of Washington A. Danskin.

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SEND year, date of birth, with leading symptoms, and
Sex. Trance Medium. Business and Medical Tests given
on receipt of 50 cts.; medicine included also, 50 cts. extra;
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END three2-centstamps, lock of hair, age, sex, one loading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa, Jy14. Bw* Sealed Letters Answered

BY MRS. ELIZA A. MARTIN, Oxford, Mass. Terms 4w* Jy44 SEALED LETTERS.

ELEANOR MARTIN now makes specially of business \$5,00. Pull Spiritual Message. \$2,00. 73 Lane Avenue Columbus, Onto. Register all letters. Jy28 MRS. R. T. CLANEY,

BUSINESS AND TEST MEDIUM, No. 411 Lookon Je23 DY DIRECTION of her guides, MRS. JEN-NIE CROSSE will remove to the country for a while, where she will continue to give Life. Readings for \$1,00 and stamp, and answer six questions for 50 cents and stamp. Disease a specialty. Address West Garland, Me.

Spiritual Workers Photographed from Crayon Portraits BY ALBERT MORTON.

Additions to this List of Portraits are being Drawn

DR. BENJAMIN RUSH. PASCHAL BEVERLY RANDOLPH CHARLES H. FOSTER. CHARLES H. FOSTER and SPIRIT ADAH ISAACS MENKEN, after Spirit Photograph by W. H. Mumler. PROF. ROBERT HARE.

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APERFECT Liver and Kidney Renovator and Blood Puritier. Cleanses the ontire system from all Billousness and Blood Poisons from Majaria, etc. And cures Headache, Backache, Side and Stomachache, Diarrheas, Dysentery, Pains in the Limbs, Lamencas, Numbneas, Constipution, Piles, Worms, Dyspepsia, Consumption, Nervousness, Weakiness, Kidney and Bladder, and all other urinary ailments, etc. Also, Rheumatism, Neuralgia, and in fact almost all the various ailments of humanity. PRICES: Trial box, 25 cents—by mail, 30 cents; second size, \$5,00; large boxes, \$1,00. For sale by COLBY & RICH.

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The You Meet Me Over
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This able and comprehensive work should be read by every thoughtful man and woman who has beard of the Seybert Bequest. Hon, A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as an author, will at once ensure the confidence and attention of the reader, has in this volume replied to the "Preliminary Report of the Seybert Commission" with a sound ness of logic, a keemness of satire a breadth of thought and clearness of perception such as the importance of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. Wellatined and well struck, each blow tells, and must carry conviction to every thoughtful mind.

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Banner of Wight.

BOSTON, SATURDAY, JULY 98, 1888.

The Spiritualist Camp-Meetings. Onest Bay.

Monday afternoon, July 16th, at the conference-meeting, Dr. Richardson presided. Tuesday's lecture by J. Clegg Wright, under control of William Denton, was pronounced one of the best delivered from this

atform.
Dr. T. A. Bland, of Washington, D. C., lectured Dr. T. A. Bland, of Washington, D. C., lectured Thursday morning on the Indian question, "The Origin and Work of the Indian Defense Association." Mrs. Kate R. Stiles, of Worcester, was controlled by the spirit of Helen Hunt Jackson, who made interesting remarks in behalf of the Indian.

Fact meeting in the afternoon, conducted by L. L. Whitled.

Whitelock.
Mr. E. Bach, an extensive lumber dealer from Aberdeen, Dakota, has come among us for the investi-gation of the various phenomena, and will probably

stop through the meetings.
L. L. Whitlock and Mrs. Ida P. A. Whitlock have rooms at Union Villa.

Mrs. T. J. Lewis, test and prophetic medium, of Brooklyn, N. Y., is meeting with good success at her circles in the Mediums' Home.

Mrs. A. E. Carroll and grandson, of Foxboro', are at their cottage on Pleasant Avenue.

David Brown's béances are well attended.

Dr. B. M. Lawrence has left Wickett's Island and is now at Prairie Cottage, East Central Avenue. Mr. Lawrence gave a lecture Monday evening, assisted by vocal and instrumental music.

Lawrence gave a lecture Monday evening, assisted by vocal and instrumental music.

A series of "hops" are being held in the dining-room of Hotel Onset. Music by the Boston Orchestra, under direction of Louie Poole. Dancing in the Gleu Cove House Wednesday evening. The Temple dances have commenced, the Middleboro' orchestra furnishing the music. These popular dances under the management of ladies will be continued every Saturday night till further notice.

Hon. Sidney Smith and wife are the guests of Dr. Sailing parties every afternoon after the meetings. Quantities of bluefish are coming to camp. A party of men, women and children who had been out fishing Thursday, passed our office with long strings of scup and other kinds of fish, as many as could conveniently be certain

ing Thursday, passed our office with long strings of soup and other kinds of fish, as many as could conveniently be carried.

Thursday a large party of ladies and gentlemen from Boston, Philadelphia, Brockton and Bandwich, who are stopping at Onset, visited "Aunt Hannah's Farm" for a day's plenic, and enjoyed a good time generally. There was a dinner and supper on the lawn, dancing in the big old barn, also in what is called "Aunt Hannah's room," Mr. Chubbuck, the genial and accommodating host, who is "monarch of all he surveys," in his usual kind hearted way tried to make every one feel at home and happy, and all left in the best of spirits, feeling it had been a day long to be remembered. Mr. Chubbuck enjoys making others happy, hence the secret of the good times at "Aunt Hannah's Farm"

At the Fact Meeting Thursday remarks were made by the Quaker control of Dr. Paxson, followed by Mrs. Stevens, of California, Mrs. Morse, of Minneapolis, Mrs. Stiles, of Worcester, with a poem, Mr. Haines, under control, and Mrs. Pennell, as "Pratrie Flower," making the meeting a versitive that the control of the Rock (Jouennhous Will take

under control, Mrs. Whitlock, under control, and Mrs. Pennell, as "Peatrle Flower," making the meeting a very interesting one. The Facts Convention will take place Thursday and Friday, Auc. 2d and 3d. Saturday afternoon Miss M. T. Shelhamer delivered an elequent lecture to an interested andlence on "The Work of Spritualism as a Factor in the Progress of Human Civilization."

Mrs. Beste is holding very successful scances at her cottage on South Boulevard every Wednesday and Saturday evening. Mrs. Cadwell's scances on Fourth street are also well attended, and very satisfactory. The committee on music has obtained a new organ. The committee on music has obtained a new organ for the auditorium from the Smith American Organ Co. for the auditorium from the Smith American Organ Co.
As engineer Edw. Stanton was coming from Onset
Station Friday P. M. with two cars loaded with passengers, he espied ahead of him a team on the Onset
bridge whose horse was prancing, and seemed to be
almost unmanageable. Quickly comprehending the
situation, he whistied for brakes and stopped his train
until the horse could be got to a place of safety before
proveeding. The driver proved to be a gentleman
from Red Brook Club House, whose profuse thanks
showed a keen appreciation of his narrow escape and
the timely forethought of the engineer.

The Berry skances, held each evening, are well at-

The Berry seances, held each evening, are well at-The Old Colony affords good facilities for reaching Onset, there being six trains daily and three on Sun-

Onset, there or the size taken and the management of Mrs. Eva Cassell, Mrs. Minnie Pierce and Mrs. Mabel Smalley, took place last Saturday night, and was largely attended. At these dances ladies have the same privilege of selecting partners as the gentlemen, making them social and pleasant for all who attend

tend.
Aug. 4th a grand Masquerade Ball will take place.
No dancer will be allowed on the floor without being
masked. It is the object of these lady managers to
make their entertaluments first class in every par-

Thursday evening a large company assembled at a reception given to Mrs. C. E. Gilbert, of Washington, D. C., at Harmony Lodge, which proved a very enjoy-

ble occasion. Saturday's trains brought many people to the grounds. Sunday morning we were awakened by the gentle patter, patter of the rain on the roof, which increased to copious showers, watering the thirsty ground and plants, and forming in great pools and rivulets along the streets and avenues. This continued without ceasing through the day, making it necessary to hold the meetings in the Temple. The morning lecture was delivered by Miss M. T. Shelbamer, her subject, "Shams," followed in the afternoon by A. A. Wheelock on "Organization." Mr. Edgar W. Emerson gave tests after the lectures; he is a favorite plat-Sunday morning, we were awakened by the son gave tests after the lectures; he is a favorite platform test medium.

Mrs. J. J. Whitney, of San Francisco, whose public

wheelock on "Organization." Mr. Edgar W. Emerson gave tests after the lectures; he is a favorite platform to stimedium.

Mrs. J. J. Whitney, of San Francisco, whose public tests at Onset have been the admiration of all who have heard her. Is winning guiden opinions from her sitters by the excellence of her private tests and spiritual communications. California may well be proud of their representative. Mrs. Whitney intends to visit Lake Pleasant Camp the last two weeks of August, and will give tests in New York City in September.

The following are some of the names registered at headquarters the past week: Elisha Morse and wife. Minneapolis, at Glen Cove House; E. Bach, Aberdeen, Dakota; T. A. Bland, Washington, D. C., at 74 Pleasant Avenue; John R. Morse and wife, Walpole, Mass., at "Our Home at Onset," South Boulevard; E. Bytheld, Torouto, Canada; Emma J. Niekerson, Boston; Mrs. C. E. Gilbert, Washington, D. C.; Dr. Crosby, Prairic Cottage, East Central Avenue; Harold I. Smith, Valencourt Stone and wife, Cambridge, Mass.; Mrs. George V. Stone and child, Newtonville, Mass.; Mrs. E. C. M. Ewell, North Cambridge, Mass.; Grace W. Clarke, Waltham, Mass.; Mrs. E. A. Lazelle, Spring field; Mrs. Carrle E. S. Twing, Westfe-id, N. V., Mrs. O. H. Weillington, Boston, at Wickett's Island Home; Dr. J. L. Wyman and wife, East Somerville; M. H. Dickerman, Brockton, Mass.; G. W. B. Leonard and wife, Tauton, Mass, Mrs. E. A. Lazelle, Spring field, Mrs. Carrle E. S. Twing, Newton, Lake Pleasant; M. Cora Bland, Washington, D. C.; James P. Johnson, North Ablugton, Mrs. E. B. Stratton, Edito, Christon, Boston, on Ooset Place; Joshua Wilder, Hyde Park, at Union street; Almira Whipple, Providence; Dr. W. S. Eddige and wife, Francis Cottage, Pleasant Avenue; Hoss, Mrs. E. Johnson and family, West Central Avenue; Mrs. K. A. Love, Roman, Mrs. Cottage; Mrs. Kathenov Palesant Avenue tests at Onset have been the admiration of all who have

Headquarters Office, July 23d, 1888. Col. William D. Crockett and wife are pleasantly Col. William D. Crockett and wife are pleasantly domiciled at the Greenleaf Cottage; they are enjoying themselves at scances and the theatre nightly. Col. Crockett is a man of business, and cannot well leave it even for recreation, being engaged in looking after the State printing most of the time. He is a man of deeds not words, hence does not make many preliminary remarks in introducing speakers. I learn his business

engagements are such that he will employ Mr. Fairchild to act for him as Unaitman.

There are some thirty individuals at Onset from St.
Louis, Mo., and Nashville, Tenn. The most of them
come yearly. The expense of coming and sciurning, in
fare, is some \$20 cach, beside their expenses while here.
The party has three cottages, and other places where
they get entertainment. The most of them are very
much interested in the Birliualistic Philosophy. John
Lumsden, Eaq., formerly a banker, and now a merchant, leads the party in making arrangements for the
trip, etc. They enjoy Onest as a seaside summer resort, and gain strength thereby.

Mrs. Combs and niece, from Nashville, Tenn., are
here for their health.
Nelson Powell and family, from near Rochester
N. Y., are spending the season at Onset. Mr. Powell is
a well-informed Spiritualist, also has a powerful healing gift, and often has exercised it to great advantage
to the sick.

James J. Brooke, residing near Philadelphia, has
been at Onset, investigating the materialization phenomenon. He relates some grand tests that hereceived at Mrs. J. J. Whitney's séances in the mental
phase. It is interesting to hear him relate his experience while here.

Mrs. Closes Hugge, Rearsmont; Mrs. Mary J. WentMestlums Jenned. Raq., Portland, Chairman of Meeting g.
Mrs. Abble Morse, Gearsmont; Mrs. Mary J. WentWorth, Knort C. Vannile Allyn, Stoneblam, Mass.,
Mrs. A. P. Brown, St. Johnsbury, Vt.; J. Frank Bazter, Chelsea, Mass.; Moses Hugh, Mrs. A. P. Brown, St. Johnsbury, Vt.; J. Frank Bazter, Chelsea, Mass.; Moses Hugh, Mrs. A. P. Brown, St. Johnsbury, Vt.; J. Brank Bazter, Chelsea, Mass.; Moses Hugh, Mrs. A. P. Brown, St. Johnsbury, Vt.; J. Frank Bazter, Chelsea, Mass.; Moses Hugh, Mrs. A. P. Brown, St. Johnsbury, Vt.; J. Brank Bazter, Chelsea, Mass.; Moses Hugh, Mrs. A. P. Brown, St. Johnsbury, Vt.; J. Brank Bazter, Chelsea, Mass.; Moses Hugh, Mrs. A. P. Brown, St. Johnsbury, Vt.; J. Brank Bazter, Chelsea, Mass.; Moses Hugh, Mrs. A. P. Brown, St. Joh

ence while here.

Mr. Elisha Morse is making his yearly visit from Minneapolis, Minn., to the Eastern spiritual campmeetings, and well does he enjoy them; nothing seems to disturb him or his equilibrium. He is a man of wealth and takes his ease. This season he is looking more cheerful than ever, as he has taken to himself a life patther and traveling companion, Miss Cora A. Elison, of San Francisco; they have been united in the bonds of wedlock since his last year visit. Mrs. Morse is a very pleasant isdy, a fine medium, and has spoken several times at conferences with acceptance; she has a very pleasing address, and gains friends at once. She has been engaged in the healing art several years in California with good success. They intend to visit most of the Eastern campmeetings on their tour this season.

Judge Amos Adams, of California, is staying at Vaughn Cottage. He is ex-President of the California campmeeting and a solid, sensible Spiritualist, also a good business man.

William Johnson, of Haverhill, Mass., is here for a sbort time. He has had much satisfaction in independent slate-writing, and takes his proofs with him.

E. J. Hayward, of East Braintree, Mass., is staying at Onset. He is one of the full fledged Spiritualists that could not be shaken in his know'edge of the same if all the mediums should say they have been imposing at times, as he has received abundant evidence that is beyond trick and deception to produce, that his loved ones still live and can and do return to him with greetings.

Simeon Snow and wife, from Cambridge, are staying at the Glen Cove House. Mr. Snow takes in all the mediums in his investigation, and enjoys it, and takes life easily.

Hop. John Low, of Chelsea, is staying at the Wash-had and an and the watch.

takes life easily.
Hon. John Low, of Chelsea, is staying at the Wash-burn House. What he does not receive from the spirit-world but few do, as he has all faith and confidence In spirits.

Mrs. Townsend Wood opened the meetings for the

In spirits.

Mrs. Townsend Wood opened the meetings for the season of 1888, dealing largely on the material side of Spiritualism and life, making some broad statements concerning the best way to live. Mr. J. Clegg Wright followed in the afternoon in his usual eloquence, and on Tuesday of last week Mr. Wright gave an address that identified him with the lamented Professor Denton. He talked slowly and in an entirely different manner from what he did on Sunday, and reasoned on the historical side of the question.

Miss M. T. Shelhamer is the guest of Mrs. Ricker. She spoke on Saturday last to an appreciative audience on Spiritualism in its broadest and most comprehensive manner, and many lessors could have been gathered thereby by investigators and those interested in the philosophy of the subject. Miss Shelhamer and A. A. Whe lock were the speakers last Sunday, July 22d, and Edgar W. Emerson gave some satisfactory tests. In the morning it rained severely, which prevented many from leaving home. Mr. Wheelock speaks carnestly and with much force. He is one of the oldest mediums before the public, and still retains his zeal and enthusiasm for full form materialization more liberrounds. The two days, Wacts.

still retains his zeal and enthusiasm for the cause. There are some fifteen mediums for full form materialization upon the grounds. The two days' Facts Meetings of last week took the form of a conference more than relating positive facts. Subjects relating to human life were discussed by able exponents, many strangers entering into the different issues. The question is often a-ked why so much time and space is devoted to so called "Christian Science," under different names, if the adherents know nothing, and care less, of the spiritualistic philosophy? Spiritualism thrives better when it is advanced pure and ualism thrives better when it is advanced pure and simple rather than on the "higher sphere" plane such

ualism thrives better when it is advanced pure and simple rather than on the "higher sphere" plane such as common people cannot grasp or understand.

We cannot ignore first principles as a human being, while on the earth plane of life. Cause and effect is the order of things, not only for the past, but in the present, and will continue on into the future, whether mortals desire it or otherwise.

Mrs. Howe, your agent and correspondent, is one of the most active individuals at Onset, and needs to have an assistant, as she cannot be omnipresent, taking notices of the proceedings at the ancitorium and attending to duties at the headquarters. She has done a good work in securing names of individuals, residents of Massachusetts, to the medical petition for the purpose of allowing the citizens of the State to retain their constitutional rights to employ any mode of eradicating disease, or any individual that they have confidence and faith in, when disease comes upon them.

All who come here should first visit headquarters, and register their names, for obvious reasons; one is that friends may know where to find them.

The hotels are filling up quite rapidly. The Washburn House has all it can attend to, giving two hours' time for dilung; many cottagers take their meals there. Several other hotels and restaurants are doing a good business in furnishing meals.

there. Several other hotels and restaurants are doing a good business in furnishing meals.
Luther Colby, E-q., veteran editor of the Banner of Light, has again arrived, and is staying at Hotel Onset. He is looking quite well and active, and takes great interest in mediums; being one himself, he is quite sensitive to the different influences he meets in a promiscuous audience. This, doubtless, is the reason, in a great measure, he is not seen more frequently at camp meetings, and various gatherings of the Spiritualits.
Mrs. Lewis and Dr. Tryon, of Brooklyn, N. Y., have

itualish.

Mrs. Lewis and Dr. Tryon, of Brooklyn, N. Y. have been extended an invitation by Major Griffith to occupy his Mediums' Retreat free of charge; a generous act on the part of Major Griffith. Mrs. Lewis has given some fine tests, and especially one to Mr. Haines, of Cambridge. Any one patronizing her will gain much satisfaction, and aid Mrs. Lewis to sustain herself and children until her suit at law is decided.

Rev. James N. Sheiman, East Providence, is making his annual visit, staying at the Hartshorn House. Mr. Sheiman was formerly an Elder, or teacher in the Second Advent denomination, but he now looks upon the doctrine as referring to a spiritual coming instead

ond Advent denomination, but he now looks upon the doctaine as referring to a spiritual coming instead of a material one, and has embraced the natural spiritualistic theory of the second coming of Jesus and all other spirits as being the only solution of life on earthplane and spirit spheres. He receives satisfactory proof of his convictions in his latter rendering of the Bible, from loved ones gone before, and enjoys the same.

Bible, from loved ones gone before, and enjoys the same.

Mr. P. S. Briggs, of Charlestown, is here. He has a nice cottage at Burlington Camp-Mee ing, and is one of the oldert Spiritualists of Massachusetts.

J. H. Cotwell has arrived from Marysville, Kansas. He makes yearly visits to the Spiritual Camp-Meetings; has great healing power, and has done any amount of healing free, as he is well to do in the material things. of life. He gets great satisfaction in spirit manifesta-

At the Washburn House, during the week ending July 22d, ninety four guests registered their names. Among the guests is Mr. A. B. Plympton, of Lowell. B. Davis, wife and daughter, of Kingston, Mass., who are yearly visitors, are among late arrivals.

Miss Helen Mar, of Boston, made Onset a brief call

on her way to Nantucket.
Hon. Sloney Dean and wife, of Warren, R. I., are at Dr. Johnson's, where also are Mr. and Mrs. Webb, of New York, Mrs. Barnes (Dr. J.'s niece), and Mr. Matherson; the latter, an artist, is making views of On-

FACT MEETINGS AT ONSET.

These meetings commenced at Onset Thursday afternoon, July 19th, and were opened by Col. Wm. D. Crockett, the President of the Association, who introduced Mr. L. L. Whitlook as their manager, in an address in which allusion was made to the wide scope of his investigation of Spiritualism, the time spent by him in so doing, and the fact that he had conducted these meetings for a period of six or seven years. Mr. Whitlook responded, welcoming all to the meeting; by invitation a number of prominent Spiritualists, lecturers and mediums sat upon the platform, and, so far as time would admit, were called upon to speak. FACT MEETINGS AT ONSET.

The Facts Convention will take place Aug. 2d and 3d, the morning session of each day to be devoted to the discussion of phenomena and theories, and held in the grove. Thursday afternoon the Spirit Congress will meet at the Temple. It is hoped this will prove to be an interesting and instructive occasion. Thursday evening, at the Temple, music and mediumship. A scance by Mrs. J. J. Whitney, the celebrated test medium of California, has been promised. A light physical scance by Horatio Eddy, one of the original Eddy family of Vermont. Dr. D. J. Stansbury, of San Francisco, Cal., has kindly consented to give one of this marvelous exhibitions of independent slate-writing. Dr. Henry Rogers, the medium through whom the picture "Amarona" and others have been given, has also promised to be present and do what his guides may dictate. Mrs. Whittemore, one of the finest inspirational singers of Boston, Mr. Harry Stration and others will furnish vocal and instrumental music. Miss Emma J. Nickerson, and many others whose names are not yet announced, will assist in making this an interesting occasion. Friday evening a concert from 8 to 9 o'clock, and dancing until 12. speak.
The Facts Convention will take place Aug. 2d and

Etna. Me.

The First State Spiritualist Camp Meeting Association will hold its Eleventh Annual session at Buswell's Grove, Etna. Me., commencing Aug. 31st and closing Sept. 9th—J. M. Davis, South Newburg, Me., President; A. F. Burnham, Ellsworth, Treasurer; L. O. Smith, West Hampden, Secretary; A. J. Farmer, Charleston, B. D. Newcomb, South Newburg, Z. Stevens, Guilford, Ollive Emery, Glenburn, Lucy B. Call, Stetson, Lucinda Cook, Hampden, Directors;

ist and chorister last year, has been engaged for this year.

The camp ground is in a beautiful hard-wood grove, on the bigh land directly back of kina Fond and adjacent to the Maine Central Railroad. Beautiful scenery, clear air, and pure spring water.

Half-fare lickets will be issued to visitors to the camp by the Piscafaguis and Maine Central Railroads, and also by the Beaten and Bangor steamboats. For cottage and tent lots apply to Daniel Buswell. For Board, address either Daniel Buswell or Capt. Wm. Welcome, kina.

The meeting will commence directly after the close of the Eastern Maine Fair, affording a splendid opportunity to visit both without extra expense. The usual nominal gate fee will be charged.

Any further information will be cheerfully furnished by addressing the Secretary, L. C. Smith, West Hampden, Me.

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 aur publications for sale at his bookstore, ite will conduct the correspondence for THE BANNER from this Camp-Meeting.)

The Fifteenth Annual Camp-Meeting of the New England Spiritualists' Association opened here today. All through the week people have been arriving, which aggregates the largest number upon the
grounds that any July has seen. The Worcester Cadet Band came yesterday and gave their opening concert last evening to a large and appreciative audience.
It was a marken success. The morning opened fair,
with a pure and invigorating atmosphere, all Nature
being at its best. The band gave three concerts,
morning, noon and night, the selections being with
taste and well rendered. Lake Pleasant has always
been particularly fortunate in having good instrumental music, and this year will be no exception to
the rule. The vocal music, in charge of Mr. J. R.
Billingham, of Saratoga, will be a special feature of
the meeting.

An audience of several hundred were gathered at
the auditorium for the opening service. The band
rendered "America," and President Beals extended
a cordial welcome to the people in a brief address,
in which he feelingly alluded to the first camp meeting held bere in 1874. He said that there were but few
remaining who first met here; many had passed on,
but though absent in the physical must be present in
spirit. He trusted that all upon the grounds would
be bappy in some way or another, and thus the session of 1888 would be a success.

Hon. A. H. Dalley of Brooklyn was then introduced,
who gave something of his experience as a poet, and
upon the present occasion instead of an address
would give a poem. Judge Dalley then interested the
audience for a half-hour in the rendering of the poem
entitled "The Visitation." The poem is the finest
given at this place. Mr. Fred Crockett of Boston
then came upon the platform and gave several exercises in mediumship.

The afternoon session was held in Association Hall,
consisting of an address by Judge Dalley upon the
pand:

The following is the programme as rendered by the England Spiritualists' Association opened here today. All through the week people have been arriv-

consisting of an audress by Judge Dailey upon the topic "Bibles," which will be published entire at a later date.

The following is the programme as rendered by the band:
The following is the programme as rendered by the band:
Overture, "Morn, Noon and Night," Suppe; Casino Tanze, Strauss; Selection, "Falka," Chassaigne.
Second Covert-Noon.—Overture, "Ungarisch Lustspiel," Keler Bela; Concert Polka, "Floctonian" (performed by Mr. Pilete), Cassey, Grand selection from Mozart's operas, arranged by Godfrey; Concert Polonaise (introducing solos by Mr. Morrissette, Mr. Amelotte, Messrs. Pilete and Lalone, Mr. Valva, and Messrs. Powell and Daibec), Bessig.

Third Concert—Evening.—Reminiscences of Meyerbeer, "Mill in the Forest," Ellenberg; Polaca de Concert (by Mr. Valva), Ch. La Thiere; Hallelujah Chorus, Handel.

SPECIAL NOTES.

SPECIAL NOTES. Dr. J. C. Street, of Boston, author of the "Hidden Way," made us a close call on Monday.

Mrs. A. E. Cuoningbam of Boston is at her cottage

Mrs. A. E. Cunningbam of Boston is at her cottage on Montague street.

Mrs. Annie J. Brown Dunfee has come all the way from Stevens Point, Wis., to attend the Lake Pleasant Camp-Meeting.

Dr. C. C. York of Boston is here to stay.

The register is growing. Miss Jennie Rhind of Boston is here for the season, and the Star of Bethlehem leagues more radiant. s once more radiant. Mrs. Goodwin, a medium from New York, is located

Mrs. Sue B. Fales is at her new cottage on Mon-Mrs. Sue B. Fales is at her new cottage on Montague street.

The members of the Worcester Cadet Band are camping upon the Highlands.

Among the arrivals at Heavenly Court are W. H. Rynus of Brooklyn and A. T. Whiting of Utica, N. Y. Several parties are here from Onset, and there are others to come.

Mr. John F. Arnold of North Adams is here for a Mr. John F. Arnold of North Adams is here for a

brief stay.
Fred Crockett, medium of Boston, came yesterday. He is at the Field Cottage.

The fine playing by the band is thoroughly appreci-People are here from nearly every State in the

Come at once.

The Wildwood Mossenger is being well received.

Mr. Crozter, the artist, has opened his room in the Park.
Prof. W. G. Haskell of Philadelphia will be the

speaker for Sunday, July 29th. He is a new comer There seems to be a very general movement on the part of many to make the most of this camp meeting.

Others who have promised to come will please take

J. M. Y. Lake Pleasant, Mass., July 22d, 1888.

Lookout Mountain Camp, Tenn. The third week has been one of special interest in the holding of a memorial service to the memory of

Mrs. S. A. H. Talbot, on Monday night. Mrs. S. A. H. 1 albot, on monday night.

This lady was engaged to lecture here this season, as she has been previously, but passed to spirit-life a day or two before the camp convened.

The services were very impressive. Dr. Samuel Watson presided. Addresses were made by Mrs. Kates, Mrs. Glading, Dr. Fuller, Mr. Kates and President Albert. Mrs. Richmond gave an improvised noem.

poem. The Committee on Resolutions made the following

The Committee on Resolutions made the following report, which was adopted by a rising vote: Whêreas, In the due course of nature, our beloved sister in the cause of spiritual culture has been born into the higher life; and Whereas, We shall miss her ministrations in the flesh, that have been so full of a divine inspiration, pointing ever to a higher and better unfoldment of all powers, mental, moral and spiritual; and Whereas, Sister Taibot was a willing and favorite speaker and medium at all the camp-meetings previously held by this Association, and was engaged to give of her inspirations at the present session; therefore be it

fore beit

Resolved. That we do not deplore her departure
from the earthly tabernacle as a blow from the hand of
Providence that shall be to our misfortune, but rather
look upon such a ripe birth luto spirit life as a blessing to her, which will also be an added source of inspiration from whence to draw at our spiritual gath-

erings.

Resolved. That we look upon death as a white-robed messenger of eternal life, and regard such epoch in our lives as a blessed period—when time has granted us a proper earthly experience—which expands our opportunities for usefulness, and advances us to better

portunities for usefulness, and advances us to better opportunities for a progressive unfoldment.

Resolved, That we found in Sister Taibot such a worthy character and nobility of soul that we shall truly miss her genial greetings and familiar presence in the form of earth, but realize that her hallowing influence will ever rest upon us, and that the ministry of spirit will be realized by us in the familiar form of our beloved evangel. eloved evangel.

Resolved, That we extend to the husband left be-

hind, our earnest assurances of sympathy for his loss of an earthly companion; and that he will meet her again ere long in a more blessed realm, where she will have prepared a mansion for him eternal in the heav-

ens.

Resolved, That copies of these resolutions be furnished the busband of our co worker, and to each of the spiritual journals, and that a page of record be devoted to her memory in the official books of the Association.

SAMUEL WATSON.

G. W. KATES,

JERRY ROBINSON, Wednesday and Thursday were devoted to business

meetings of the stockholders.

The meeting of special interest on Friday was for the colored people. Quite a number of them were attentive list ners.
Dr. A. W. S. Rothermel has arrived and commenced

noiding physical séances in the light.

Mrs. Anna Clasna is glving much satisfaction with der slate-writing manifestations.

One more week will close this Camp. FIELD. 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 Fitch-

Bept. 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 \$0,00. After Aug. 18th I will sell these tickets for \$5,00. No tickets can be bought at any of the ticket offices in Hoston 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 \$A. M.

Induser of them. The best train to leave Boston is at \$A. M.

Livery mail brings me numerons letters inquiring about my excursion tickets. I shall be at the Orawford House, Boston, on Tuesday, July 31st, from 1 to 5 P. M., when I shall be happy to furnish tickets to all who wish for them, and also to answer all inquiries.

I shall sell a ticket good from Lake Pleasant to Burlington and return by the way of Rutland or Windsor; with the last named route i can sell a separate ticket for 75 cents extra, which takes in Sunapee Lake. This ticket costs \$500, good from now till Sept. 20th. The Onset ticket I shall not sell this year. I shall have two special cars leave Lake Pleasant on the morning of Sept. 3d for Queen City Park. Burlington. On this trip I shall sell the ticket for \$300, good to return on any day within two weeks, but good going only on that train.

President Queen City Park.

Bat train. E. A. SMITH.

President Queen City Park.

Brandon, Vt., July 23d, 1888.

Ocean Grove Camp, Harwich Port_A Little

Pilgrimage. On a pleasant morning of a recent date, we left our home by the lake-side, to essay what we had for several years been contemplating, a visit to that "narrow neck of land, 'twixt two unbounded seas,' known as Cape Cod. This time the reality exceeded the anticipation. We had read Sally Pratt McLean's "Cape

her characters for their native wit, their sweet simplicity, and their true nobility of character.

Cod Folks" with interest, and we had loved some of

her characters for their native wit, their sweet simplicity, and their true nobility of character.

On the way thither we were joined by a friend, to whose charming companionship, intellectual accomplishments and kindness of soul we are more than indebted for the interest of the occasion.

Arriving at Harwich station we were met by Mr. Taylor, who took us to the grove, a ride of two miles, through a village of cottage homes, where thrit and good taste were exhibited. We took dinner at the headquarters, and though among straugers, it required no extended study to see that they were friends. Dr. H. B. Storer, of Boston, President of the Association, greeted us with an emphatic cordiality, and used every effort to promote our happiness during our stay. In passing we would say that the Doctor is held in the highest estimation by every member of the Association; and that he annually lends that flock into "green pastures, and by the side of still waters," is not an idle tale. Space forbids a detailed description of Ocean Grove: We will only say umbrageous oaks and healing pines extend to the broad Atlantic. In the centre of the grove rises a staff upon which proudly floats the flag of our country. Upon its sliken folds there came to my vision pictures and legends innumerable. Fleids of carnage and death were there, with victories of peace and moral triumph.

Above all was that important, magic word, "Freedom," expressive of equality of rights, of sex, of action, a mental freedom without which we would be poor indeed.

The address of the afternoon was by Mr. A. E. Carpenter, of Boston, upon "The Capabilities of the Soul." It was an able effort and worth listening to.

poor indeed.

The address of the afternoon was by Mr. A. E. Carpenter, of Boston, upon "The Capabilities of the Soul." It was an able effort and worth listening to. The service was concluded with inspirational singing, with organ accompaniment, by Miss Emma J. Nickerson, of Columbus Avenue, Boston, the subjects being selected by the audience and improvised by the medium, the principal one being "Ocean Grove." The audience expressed their appreciation of the lady's talents in this direction by hearty applause. We were most hospitably entertained during our stay at the cottage of Mrs. M. H. Handren, on Ocean Avenue, a lady whose courtesies were of the noblest order. We formed many pleasant acquaintances, which must be lasting. We cannot enumerate names, but they will know, and will please accept these notes.

The best and most enduring pletures are those that hang on "Memory's walls." We will mention but one: The bour, twilight; the scene, a sea beach; the background, a forest; in front, old ocean, with Luna's beams diffusing o'er 'earth and sea and sky; a lady who has most bravely buffeted the adverse winds, is now a cultured eloculonist, and whose pure soul beamed in every lineament, rectling this poem.

now a cultured elocutionist, and whose beamed in every lineament, reciting this p "Roll on, thou deep and dark blue ocean, roll;"

And, changing from the lofty diction of Byron to the finer sentiment of Tennyson, closed with this:

"The stately ships go on
To their haven under the hill,
But oh! for the touch of a vanished hand,
And the sound of a voice that is still."

The visible audience was small in numbers. Was the invisible large? Who can tell? It may have

been. We left Ocean Grove with this thought: There are some things that neither time, nor space, nor cruel fate can ever efface, one of which is the memory of happy hours.
Our benediction to Ocean Grove shall be: Long may

Our benediction to Ocean Grove shall be: Long may you remain a Mecca to which pligrims on life's uneven journey may turn for spiritual culture, a spot where flowers may bloom in springtime, and in autumn the wine's of ocean sing sweet requiems to summer days; a place where age may caimly contemplate the sunset of this life in the anticipation of the sunrise of another; along whose shady walks youth and beauty may ever tell that story whose origin was Eden, and whose finis is Heaven.

On the Old Colony," July 19th, 1888.

Notes from Niantic Camp.

Monday, July 5th, was opening day, and devoted to making arrangements for the comfort of campers and visitors. July 8th was a lovely day, though cool for the season. Mrs. B. W. Banks was our speaker. After the opening exercises by E. R. Whiting and his inspirational poem, all seemed to catch the spirit and thoroughly enjoyed an intellectual feast. Mrs. B., in summing it up, called it the happiest day in her spir itual work. Mrs. Mills, of Bristol, Ct., who keeps the Campers

Mrs. Mills, of Bristol, Ct., who keeps the Campers' Home, is arais at her post.
Sunday, 15th, we had two good intellectual discourses from C. Dawbarn. Those who have heard him know his worth. We wish he might have stayed longer. In the audience were G. W. Burnham, Mrs. J. Robinson, E. Ripley of Willimantic, Mr. Platt of Waterbury, Gad Norton of Bristol, Mrs. Pearl of Hartford, and many more familiar Connecticut friends. Those who are here are enjoying to their utmost a pleasant season of communion with visibles and invisibles.

pleasant season of communion with visioles and invisibles.

Mrs. White of New London, our sick friend, has so gained as to sit at her table, the first time in nine mouths, if I am correctly informed.

Mr. Horatto Bill's family, of Willimantic, are here, occupying the Fowler cottage.

A new cottage is going up in the vicinity of the Military Camp Ground this week; also one for Mrs. Kelly, of East Lyme. Hope more will be constructed. The Ladies' Sewing Society met July 18th at the pavilion to repair certain property of the Association, and then all were invited to a nice supper gotten up by our genial friend, Herbert Stearns, of the restaurant.

payllion to repair certain property of the Association, and then all were invited to a nice supper gotten up by our genial friend, Herbert Stearns, of the restaurant.

The new lamps (bought out of last season's proceeds of the Ladies' Aid Society) have arrived, and have been put in place.

The Bidwell cottage has opened its doors.

Widow John Churchill, with Miss Augusta, daughter and grandson, of Bristol, Cr., arrived the 19th.

Mr. and Mrs. E. R. Whiting, of New Haven, have returned; their pleasantly located cottage will be the resort of many congenial friends.

The ladies are alive to the coming fair, and though business has to be attended to by many of us, yet we find an occasional hour to spend with our invisibles, who we feel are with us helping us in our work. Often we are happily surprised to greet them through some new channel, showing that mediumship is permeating the masses of humanity.

Louis Daniels and family, of New London, have returned again to camp life. May they long live to enjoy it, for more honest out-and out Spiritualists are not met every day.

"Oh i what beauties," two strings of big fish caught just outside, off the river, but—that's nothing, a fishing party made up of the female portion of our camp is an every-day occurrence, and Mrs. J. D. Rager is not only a good fisherman in the spiritual fealin, but also a good one in the watery element.

July 22d opened up a drizzling morning and a rainy forenoon; inclement weather in the afternoon necessitated meeting our speaker, A. E. Tisdale, in the pavillon, and though the elements outside were not favorable to the numerous friends who hoped to greet him, yet we who attended were made justly proud of our own Niantic medium; we feel that he has not been idle by the way in the two years past and gone. His remarks were good, deep and logical. After the afternoon exercises, by request, he entertained the audience with three vocal selections.

Mrs. H. S. Lake is our speaker July 20th.

Mrs. H. S. Lake is our speaker July 20th.

Elmira, N. Y .- The First Spiritualist Church of Elmira, N. Y., was organized last winter, with F. M. Chase, President, and Mrs. Ira Perrin, Speaker. We meet in Odd Fellows' Temple every Sunday evening, and much good has been done for the cause by our meetings. Mrs. N. J. T. Brigham spoke for us in May. Our cause is growing. We keep Soul Communion every month.

P. R. KNIFFIN, 500'y.
505 Park Placs, Elmira, July 17th, 1888.

Spiritualistic Meetings in Boston. College Hall, 84 Essex Street.—Sundays, at 10% a. m., 2% and 7% P. m. Eben Cobb, Conductor. Engle Hall, 016 Washington Street, corner of Essex.—Bundays, at 2% and 7% P.M.; also Wednesdays at 3 P.M. Able speakers and test mediums. Excellent music, Prescott Robinson, Chairman. burg, Bellows Falls and Rutland, return via White River Junction, Concord and Lowell; No. 3, good via Lowell, Concord, White River Junction, return same route; No. 4, good to go via Lowell, Nashua, White River Junction, return via Rutland, Bellows Falls Mark Smith, Chairman.

and Fitebburg. Nos. 8 and 4 good going until Sept. Spiritualist Meetings in New York 10th, good to return on until Oct. 18th. Tickets Nos. 1 and 2 good going until Aug. 20th, good to return until Brooklyn.

Columbia Hall, 878 Git. Avenue, between 49th and 30th Mirecia,—the Propiets Spiritual Meeting (removed from Spencer Hall). Services every Sunday as 1% and 7% P. M. Mediums and speakers always present. Frank W. Jones, Conducter.

A diemeral Conference will be held Monday evening of each week at 250 West 86th street, at the residence of Mrs. M. C. Morrell.

Mis. M. O. Moriell.

Joinston Building, Finibush Avenue, corner of
Nevins Aireet.—lirooxlyn l'rogressive Epiritual Conference every Saturday ovening, at 6 o'clock.

NEWARK, N. J.-Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. H. C. Dorn, Secretary.

The People's Spiritual Meetings .- Thus far this month the People's Spiritual Meetings have been well attended, and a good degree of interest has been mani-

month the People's Spiritual Meetings have been well attended, and a good degree of interest has been manifested. It is the only Sunday spiritual meeting now open in the city, so far as I know. Sunday evening, July 1st, Mr. A. E. Laurene, of Brooklyn, gave an able and instructive address upon "Mediumship." The lecture was followed by remarks from Mr. Charles Dawbarn and Wilson Maedouald.

The afternoon of the 8th inst. Mr. John Bently related a large number of interesting experiences as a healer in former years. Dr. I. H. Gibbs, Mr. Stone, Mrs. Hamilton, Mr. Demming, and Dr. C. S. Weeks filled out the time to the evident satisfaction of all present. The evening session was varied in expression of thought, Mrs. M. E. Wallace leading with an inspirational essay (original) filled with the religion of humanity and love. Dr. A. P. Wilson, Theodore Bunce, Mrs. Morrell, Mr. Macdonald and Dr. Johnson took part in the conference.

Bishop A. Beals spoke Sunday afternoon, the 16th, upon "The Needs of the Hour," supplementing the address with a number of psychometric readings, which were pronounced accurate by the recipicats. The evening was devoted to conference exercises. the Conductor reading an essay purporting to come from Ed. S. Wheeler upon "The War of Wills in Spirit-Life," which evoked a live ly discussion between Messrs. Bunce, Macdonald, Mrs. Hamilton, Mrs. Laldlaw, and others.

Messrs. Bunce, Macdonald, Mrs. Hamilton, Mrs. Laidlaw, and others.

Latt Sunday, the 22d, Bishop Beals spoke upon "The People's Advent," and at the close of his lecture gave psychometric readings. In the evening Mr. Laurene delivered a lecture of much interest, his subject being, "Spirit Psychology; Its Advantages and Disadvantages." At the close of the lecture Mr. J. P. Thorndyke, of Waterbury, Cr., relate 1 experiences which well illustrated what had been said by Mr. Laurene. Next Sunday it is expected Mr. W. C. Bowen will speak in the afternoon, Mr. J. P. Thorndyke in the evening.

ovening.

Our hall has been well filled thus far during the month, and bids fair to continue to be during the season.

FRANK W. JONES.

230 West 36th street, New York, July 23d, 1888.

Brooklyn, N. Y .- The interest in the Brooklyn Spiritual Conference continues unabated. Albert E. Smith, Esq., spoke very instructively on the evening of July 14th, upon "The Bible, Oahspe, and Swedenborg," Mr. Smith is a Swedenborgian, and in his investigations and addresses strives to get at the spritual meaning of things. The address was followed by Mr. Swackhammer, Mr. Elwell and others, and was a Season of interest.

Saturday, 21st last. Session opened by the Conductor reading an essay. Addresses were made by Mr. Elwell, Mr. Greene, Mrs. Hall, Mr. Cushing and Mr. Elwell, Mr. Greene, and the Relief Committee wa Dr. Larime. A report from the Relief Committee wa F. W. JONES.



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