VOL. LXIII.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, AUGUST 11, 1888.

83,00 Per Annum, Postage Free.

NO. 22.

TABLE OF CONTENTS.

FIRST PAGE. - The Spiritual Rostrum: The Philosophy of Death. Spiritual Phenomena: Temple Séance at Onset. Literary Department: The Haunted House, SECOND PAGE. - California Camp Meeting. In the Spirit World. Original Essay: Illiberal Liberalism. Augus

THIRD PAGE .- Pearls. Biographical: Life-Experience of Dr. Taylor, The Reviewer: The Temperance Move-

FOURTH PAGE. - Not Destroyed, though Invisible, An Actual Spiritualist, Doubtful Doctors, Impressions of Onset. Alleged "Witchcraft" Case, All Sorts of Para-

FIFTH PAGE, - The Spiritualist Camp-Meetings. Wonder ful Spirit Phenomena, Mr. Baxter in Plymouth County. Movements of Mediums and Lecturers. New Adver tisements, etc.

BIXTH PAGE, - Message Department: Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. Postry: The Clairvoyant,

BEVENTII PAGE .- Poetry: A Master True. Banner Cor res pondence: Letters from Michigan, New York, New Hampshire, and Canada. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE. - The Spiritualist Camp-Meetings-Con-

The Spiritual Rostrum.

THE PHILOSOPHY OF DEATH.

BY WILLIAM DENTON.

Higher than our proudest steeple so ars a California cedar; for two thousand years it has been building its gigantic pillar, in defiance of the rocking storms and the lightning's stroke. A thousand cities that earth bore proudly on her bosom when it was a sapling, are now unknown. Yet there it stands in its majestic pride. But death reaps the forest of two thousand years with no less certainty than it cuts down the waving grass and the blooming flower of a season.

The broad-based Pyramids have looked down upon a hundred generations, as they marched to their destiny before them. But even they feel the tooth of time—and a mound of undis-tinguishable desert sand will lie where rest the enduring Pyramids.

But here are the cloud-kissing, the everlasting mountains; yes, they, too, must perish. These winds that how around their frosty heads These winds that how around their frosty heads are chanting their funeral dirge. Yea, the great globe itself, million centuried, rock-ribbed, flery-hearted, the mother of myriads, she, too, must be gathered, when her hour comes, into the arms of the burning sun, from which she sprang, and the heavens know her no more; for worlds have their time to fall and suns to for worlds have their time to fall, and suns to perish, and bright stars decay, and all things the universe contains bow before the sceptre of the all-conqueror, death. But, after all, it is only the turning of the kaleidoscope; the old forms have departed, but that which composed | the spiritual world. them remains, enters into new combinations, in like manner to pass and be succeeded by others, in the eternal possession of all things. The old cedar falls; but out of its dust springs the young one, more vigorous for the ashes of its predecessor, and waves in time its lordly crown as high as those who went before it The mountain decays; its last atom is borne upon the sea's troubled breast; but out of the ocean depths spring new mountains, higher and fairer, and enriched with the spoil of the ocean beds from which they were elevated. Death is interwoven with the very constitution of the planet; it swam with the primeval monads in the steaming waters of the early seas; it lurked in the groves of the carboniferous swamps; it swept off the successive hosts that reproduction pushed upon the globe, through the ages; and it came to the first man.

thus it comes to us. There is not a particle of this planet that has not belonged to worlds unnumbered, before this. And this is true of humanity. There goes the grand life procession over the planet: The old man, the young maiden, and the little They march continuously-dropping their bodies as they go; bodies that had served the soul's purpose for a while, and are seized the law of decay and change, and by the subtle alchemy of death are transformed into grass and flowers, to feed those who are to fol-low when all those who are present have gone.

as it had previously come to all living-and

Death is no curse, it is perfectly natural; it is a part of the order of the universe. In the natural world all things are subject to the dominion of death. Death follows us everywhere like a shadow. It is best that it should be so. Were it otherwise, all progress would be impossible. Were it otherwise, we could not take a forward step.

Let us be thankful that we live in a world where there is death; it is one of the greatest blessings. All stories that tell you that death is a curse, are false. All books that say so are false. Just as soon as life came, death came. More beings have died on the planet than there are drops in the ocean or sands on the shore. More blood has been shed than there is water in the sea. Our mountains are in many respects monuments of the world's dead. But that is not all. We do not see at a glance all there is of this planet. Men looked at this planet a hundred thousand years before they dreamed it was round. When they began to think there was somebody on the other side of the planet, they thought those people must of course walk heads downward; and there are many people who do not get the right idea through their heads to day. It takes a long time to get ideas through people's heads. How long did men look at the sun before they had any conception of its gigantic size? Millions of times they looked at it and thought it no bigger than the trenchers they ate their dinners from, or the shields they wore. Who can tell the astonishment of those who first learned that it was a million times larger than the

earth?
We are of necessity born ignorant. 'Tis a a long time before we get out of the pride of ignorance. Many people fancy they know it all —and the know-it-alls are the most hopelessly ignorant persons on the planet. They say there is no such thing, because they have not seen it. is no such thing, because they have not seen it.

Now we say the cedar is dead and gone—burned up, nothing left but its ashes; but I don't think so. I believe the cedar that is burnt to ashes is not gone. You say the pyramid that is decayed is gone. But I say there is nothing of the kind. "Do you mean to say that they exist?" Yes; I say that a pyramid that has been decayed, gone, blown away in dust—I say it is still there. All the trees that have lived on this planet are living somewhere. There are persons endowed with certain senses—the psychometric sense—that

connected: a demolition not unattended with danger to the workmen employed, about whom I had felt very uncomfortable. It happened to me at the approach of evening—while, however, there was yet pretty good light—to pass near the place where, the day before, it had stood; the path I had to follow leading beside it. Great was my amazement to see it still standing, projected against the dull sky. I walked on—keeping my eyes directed to it—and the perspective of the form, and the disposition of the parts, appeared to change, with the change in the point of vision, as they would have done if the structure had been real."

Psychometry explains this most satisfactori-

the structure had been real."

Psychometry explains this most satisfactorily. It was not farey. What was it? I say it was the building. I say there is something to everything that death cannot touch. My experiments in psychometry demonstrate that everything has a spiritual counterpart. We have interior serses by which we can recognize it. A specimen from Egypt calls up to the eye of the sensitive, when placed upon the forehead, life-like scenes of the Nile valley, long ago. I give to the sensitive person a little fragago. I give to the sensitive person a little frag-ment, it may be, from a rock, a wall, a tomb, a ruin—it is a specimen; I don't tell him (or her) what it is, or where it came from—and only ascertain, afterward, by looking at the printed number pasted on it, and then looking for that number in my written catalogue, which will tell what the fragment is—where it came from. But the sensitive goes on, without being told anything about it, and describes, perhaps, the scenes of the populous banks of the Nile in Pharoah's time, or the rocky hillsides of the valley, and describes the rock hewn sepulchres, and the populous banks of the valley. and the artists there at work, with chisel or with brush, carving and decorating the won-derful figures cut out of the rock, in the heart

of Egypt, three thousand years ago.

The sensitive goes back, not only to the gigan-The sensitive goes back, not only to the gigantic tree ferns, unrolling their fronds in the world's primal ages, but sees reptiles rushing through the waters or lying dead on the shore. These experiments, and others of a similar nature, I have tried by thousands.

You say these statements are extravagant. I ou say these statements are extravagant. But there are hundreds of extravagant things that are true. I know these to be true. People say you shouldn't tell such extravagant things; the world is n't prepared for them yet. But what is ever going to prepare the world if the truth is never told it? The world would be babes forever if people acted upon that principle. If nature is bold enough to teach me a truth, I ought to be manly enough to tell that truth to my neighbor. There are depths infinitely deeper, and heights infinitely higher, than any that have yet been explored. We all ought to look at and attempt to sound this great ocean, whose depths can everywhere this great ocean, whose depths can everywhere be recognized by the clear thinkers of the

world.

I hold that nothing dies absolutely. I hold that everything that exists has an existence in That building is not only a house: it has its spiritual counterpart.

The more I investigate this subject of psychometry, the more clearly this theory is impressed upon my mind. But when we have gone so far as that it is very far from satisfying the human soul. We want proof positive that we, our individual selves, shall still live as individuals, when the monuments we have reared and the mountains we now see are alike levelled under the universal law of decay—change death. These desires of the human spirit are to be met. Nothing is given to mock us. We do not have these immortal aspirations with out some possibility of their being satisfied do not know all that follows the death of my body; but I know well that whatever is really me shall LIVE just as before. I suppose I am to be eligible to visit the stars in my time. I suppose that I shall have myriads of new experiences, and that the experiences of this earth will prove only one out of myriads. How can the real body ever die and be buried?

When I go into a cemetery, as I did to-day and see on a tombstone the assertion,

"Here lies John Jones," nobody lies but the tombstone! Nobody lies there. All the notions people have about our dying and becoming food for worms, till some great trumpet blows, are errors. What is going to hear the trumpet, when the ears are gone?—when the very particles are gone—eaten up by the apple trees? Every man has been eaten five thousand times. If they were all to rise, at the sound of a trumpet, what a scrambling there would be for their bodies thousands of bodies being contained in as many different bodies since. It is the wildest of all fancies-and could never have been ac-

cepted, only for our ignorance.

What a grand thing that we can lay off this

body when the time comes.

There is the old man, feeble and worn out. His eyes are dim and his ears heavy; sounds can hardly make their way to the indwelling spirit. He wants to sleep a long sleep. oh Death Angel, to the old man. Give him new eyes to see with new ears to hear with and new legs to walk with. He has a new body now. Does he want that old one any more? You could n't hire him to go back into it. You might as well expect an eagle that is soaring in the sky to come back and get into his old shell. There is a dead man, as you call him—but there is no man there; there is the eye, but no seeing; the ear, but no hearing; let it go back to the earth-let it go back to the bosom of our universal mother, and help to make material for the new men and women

that are still to come.

There is a dying man; his eye is dim, his cheek pale, his friends stand weeping round, as they look upon what seems to be the deaththey look upon what seems to be the deathagony of the departing. But there is something we do not see—a radiant spirit doing its
best to rid itself of the old body. This struggle seems terrible. But there is the radiant
spirit, calm as the morning. It looks down
and smiles sadly to see them weeping over
what is no longer a man, but a corpse. My
sister, Anna Denton Cridge, was a clairvoyant.
I have heard her describe the spirit departing

can cognize them; that have eyes to see things that existed in the primal ages; that can listen to winds that blew millions of years ago.

Sir John Herschel, in his scientific lectures, says, "I had been witnessing the demolition of a structure familiar to me from childhood, and with which many interesting associations were connected: a demolition not unattended with danger to the workmen employed, about whom I had felt very uncomfortable. It happened to me at the approach of evening—while, however, there was yet pretty good light—to pass near the place where, the day before, it had stood; the path I had to follow leading beside it. Great was my amazement to see it still standing, death was changed to a vision of glory. Beau-tiful angello spirits present watched over her. Their faces were radiant with bliss, and their glittering robes were like transparent snow. I could feel them as material, and yet they communicated a sensation I can only describe by saying it seemed like compressed air. Some of these heavenly attendants stood at her head, and some at her feet, while others seemed to be hovering over her form. They seemed so pure, so full of love, that it was sweet to look at them, as they watched the change now tak-

ing place in my mother.

I now turned my attention more directly to my mother, and saw the external senses leave her. First, the power of sight departed, and then a veil seemed to drop over the eyes; then then a veil seemed to drop over the eyes; then the hearing ceased, and next the sense of feeling. The spirit began to leave the limbs, as they died first; and the light that filled each part, in every fibre, drew up toward the chest. As this took place, the veil seemed to drop over the part from whence spiritual life was removed. A ball of light was now gathering just above her head; and this continued to increase until the luminous appearance began to assume the human form; and I could see my assume the human form; and I could see my mother again! But oh! how changed! She was light and glorious—arrayed in robes of was light and glorious—arrayed in robes of dazzling whiteness; free from disease, pain and death. She seemed to be welcomed by the attending spirits, with the joy of a mother over the birth of a child, and they seemed to carry her away through the air. I attempted to follow them, in the spirit; for I felt strongly at tracted, and longed to go with my mother. I saw them ascend, till they seemed to pass through an open space, when a mist came over my sight, and I saw them no more.

"After this I awoke—but not to sorrow, as those who have no hope. This vision, far more beautiful than language can express, remains

beautiful than language can express, remains right and to do the best we could. Does it stamped upon my memory. It is an unfailing seem just that we should live in this gloomy

stamped upon my memory. It is an unfailing comfort to me in my bereavement."

That is a beautiful revelation. If we had read that in a book that had been handed down to us, stamped with the sacred seal of authority and the churches, how the people would have welcomed it! But why shouldn't we receive it to-day? Is God dead? Are there no revelations to this nibeteenth century? You know Thomas wanted to put his fingers into the prints of the nails, and he had the chance. There are ten thousand Thomases in this city. Hasn't a man a right to ask for proofs to day? Why should not the Infinite Spirit give his children light in this nineteenth century? Are we to go beck two thousand years to learn geography? A man who should try to palm off upon us a map of the world to know what is true in religion, to-day, as we ever had? I claim that we have. It is our business Whatever comes, carefully scruti-nize it, but do n't throw it away because it differs from what you were taught in your child-

Spiritual Phenomena.

Temple Seance at Onset.

To the Editor of the Banner of Light: On Sunday evening, July 29th, over four hun

dred people witnessed one of the most interesting séances ever given at this camp-ground.

Mrs. Carrie E. S. Twing, after reading, in an impressive manner, the touching poem: "He made a prayer full of good sense and uplifting own doctrine."

sentiment-though couched in quaint language. Dr. Stansbury then invited those who had come with test slates to walk upon the platform. | ered it the merchant told her he was sorry to Some eight people came forward with slates which they had previously cleaned and sealed, two weeks. She returned home very sad, for tied or secured together with screws-each she could not afford to lose so much time. person sure that his pair of slates was "fraudproof."

Dr. Stansbury paced back and forth upon the stage, placing his hands upon each pair of slates while they were held by their owners, Soon he was seen to start-throw up his arms

'Open it." This was done by the owner, and a message was found inside.

A little more walking and handling of the be written inside.

ed by the doctor till he put his hands upon them in presence of the audience.

John W. Free was written in four different time we will be able to redeem it. Three times crayon colors-although Mr. Free declared that | last night I either dreamed or had a vision, that nothing was placed between the slates, not even | Grandfather Blakemore came to me and told a bit of slate-pencil.

ferent people in the audience. Some six pairs luminous rays seemed to pervade the room. of slates were written on. Mrs. J. J. Whitney next (under control) gave

a number of spirit messages, which were lintensely real, and were listened to with close attention. She gave full names and incidents that enabled the listeners to easily identify the spirits described. A vote of thanks was passed to these three

mediums. It was the universal verdict that | my sight." the séance was the most remarkable ever given at Onset, as no slate-writing medium especially had ever before exhibited such varied and superabundant power before a public audience in

Mrs. J. Whittemore and Mrs. J. Gobe ren-

Literary Department.

Written for the Banner of Light. THE HAUNTED HOUSE

BY MRS. E. MEHORNAY.

CHAPTER I.

Mrs. Lindsey and her daughter Edith, an amiable, beautiful girl of nineteen years, were sitting in their dingy, comfortless attic in a tenement house in New York City. The clock struck twelve, midnight, yet their sewing, which had to be delivered at the store at nine o'clock the next morning, was not finished. Mrs. Lindsey exclaimed: "I do not think that I can endure this way of living much longer; my health and strength are failing me."

"I think," said Edith, "there surely is something better in this life for us than to sit in this dreary place and stitch, stitch, from daylight until midnight."

Mrs. Lindsey replied that she could see no other way to make a living. "If your dear father had lived," she said, "it would have been very different with us now. But we should not murmur at the decree of Providence. I suppose God sees and does all things for our eternal good."

To this Edith responded: "My dear mother, you have had much more experience in the world than I have, but I cannot believe in a providential fatality. The philosophy of Na- owned the house and lived in it, as it had been ture teaches that we are creatures of circumstance, and governed to a great extent by our and knew nothing save what had been told him surroundings. I would think it very unjust in our Infinite Father to create human beings be delighted to hear the history of so strange a and then bring such fearful calamities on place and its occupants. them as we hear of almost every day. It was misfortune, and not a decree of Providence, that destroyed my father's vessel, and himself and his crew with it. We have tried to live in this life, when the earth is filled with an abundance of that which would make us comfortable and happy? Yes, there is a better way for us to Providence will blame us for not trying to obhere for the benefit of the human family."

"Well, mother, I hope I will be able to convince you that Providence is not so selfish as you think; and I do not believe my father is punished for believing what seemed reasonable

"I think," rejoined Mrs. Lindsey, "you accuse me wrongfully. I believe Providence overrules our destinies, and does all for the best. You are much like your father in your ideas."

God snatched Grandfather Blakemore suddenly from this life to keep him from making the provision for our maintenance he always said he intended to? Agreeable to your ideas he must have done so. If Providence overruled his death you should be reconciled and not murand She," was controlled by "Ikabod," and mur, or you will disprove the truth of your

When the clock struck two their work was ready for the store. When Mrs. Lindsey delivsay he would have no more work for her for

Upon hearing the report of what her mother looked upon as ill luck, Edith said, "I prayed while you was sone that you could not get any work for a few weeks. I have taken a notion to visit Blakemore Mansion, the home of my childhood. My memory is associated with and pass his hands rapidly over his head. Then | many scenes of my early days there, and I feel he pointed to one pair of slates and said: that you and I must visit that dear old place again!"

"But how strange you talk," said Mrs. L Do you not know it is utterly impossible for slates by Dr. Stansbury, and the others opened | us to do so? We have but a few dollars in the their slates, when messages were discovered to | house; Blakemore Mansion is several hundred miles from here; we have no interest there, Remember, these slates had never been touch- and it is folly for us to think of going thither.'

Edith replied that she could easily arrange

that. "We can," she said, "borrow money on The message upon the pair of slates held by your wedding ring, and I assure you that someme to go to his home where we had lived. I On one slate was a message in German, on said, 'Grandfather, I have no money, I can't another were several messages addressed to dif- go.' My father then appeared; bright and He held up a ring, which seemed to be your diamond one, and motioned me to go. Then I seemed to emerge from a cave of darkness to where everything was grand and beautiful; and while surrounded with all that splendor. there came to me poor, sad-looking people, and I was distributing gifts among them. Then I awoke, and these gloomy old walls greeted

Mrs. Lindsey was distressed about her daughter. She thought she was losing her reason. answer her prayer. Her daughter was her that evening Mrs. Lindsey went to a loan office sweet and cultivated voices adding a refining pay their expenses to Blakemore Mansion and

would he/p her daughter and dissipate her Early the second morning after their conver-

sation they took the train for Blakemore Mansion, in the southern part of Virginia, in a rich valley of the Blue Ridge mountains; it had been one of the most beautiful villas in the State. They arrived at the nearest station, one mile from their destination, late in the afternoon. Edith told her mother, as they were walking along the pike, that they must not make themselves known until she indicated a proper time. When they came in sight of the mansion it was quite late. They turned in to a new farmhouse and engaged lodgings for the night. The family consisted of an old man, Captain G., who was a retired sea-captain, a widowed daughter with a grown son and daughter. The grandson preferred a retired life, and hence located in this beautiful valley. The old Captain was quite talkative. Edith asked him who lived at that mansion, near there. He replied that it was not occupied; that it was said to be haunted, and no one would live there. Edith remarked that she would like to visit a haunted house; perhaps she could get a good plot for a story. The Captain replied that he would go there with her in the morning, if she desired to visit the place. She thanked him, and said she would if her mother would go with her. It was agreed that they should visit the haunted house in the morning. Captain G. said if it would interest them he would give them somewhat of the history of the family who had

CHAPTER II.

told to him. He had been there only two years,

by the neighbors. Edith replied that she would

The Captain related what he knew of the old mansion as follows:

"The former proprietor of that deserted mansion, and large tract of land which surrounds it, place, deprived of everything that is pleasant | was named Sir Robert Blakemore, but better known as Grandfather Blakemore. He was a Scotchman by birth. His parents died when he was young, leaving him a large estate. When live, and we must make an effort to find it, as his education was completed, he started traveling, and in Richmond, Va., met a lady who filled tain some of the earth's productions, placed his idea of woman, and they were married after a short acquaintance. The young bride was "My daughter, your father was a good man, not willing to go to Scotland to live. This place but I am afraid he is unhappy in the other was an inheritance of hers; so they settled world, tecause of his strange, superstitious here, and Sir Robert bought and added more ideas of God and Nature. He even imagined land to his wife's estate, built that beautiful he could see and hear his friends who were mansion, made improvements, and it became in that was made two thousand years ago, and tell us it was a true map, would be hooted at Why is n't religion just as much subject to law as science? Why have n't we as good a chance of well mother. I have I will be able to continue the form the country. Their was science? Why have n't we as good a chance of great trouble to me." home was noted throughout the country; many wayfarers have traveled hard to reach Blakemore Mansion before night overtook them, for there they knew they would get shelter and

"They had five children, and some grandchildren, all of whom preceded them to the other world, unless it be their youngest child is living, a little two year-old-girl, who was stolen by the gypsies near forty years ago, or drowned, "Do you think, "asked the daughter, "that they did not know which. Their grief was distressing. After Lady Blakemore had seen the earthly form of the last of her children laid away, she left her tenement of clay to join them in the better land.

"Grandfather was left alone, but tried to make the best of life. Soon after his wife's death he saw an advertisement in a New York paper of a widow lady with a small child who wanted a situation in the country to keep house for some family. He corresponded with the lady, and she was soon there with her little daughter." Mrs. Lindsey said, "Oh, yes!" but a look from

Edith silenced her. "When the widow arrived, he was happily surprised to ceasu that they were the widow and child of the much lamented Captain James Lindsey, who had perished with his own vessel at sea, and whose grandfather he had often met

in New York City. Again Edith had to check her mother. "Grandfather B. treated Mrs. Lindsey like a

child, and was devoted to her little daughter Edith. His neighbors thought that he intended leaving his property to them, but he dropped dead while sitting talking to them."

Edith had to suppress her mother's excite-"That was twelve years ago, and there have

been three different parties claiming to be legal heirs to the estate. Two of these came from Scotland, and claimed to be relatives, but could not substantiate their claim. They rented the house and moved into it, but they did not stay long. They said that the place was haunted. They could see an old man walking through the house, and there were many strange noisesfurniture would be moved, and there was an upsetting in general.

"About two years ago there came two young men, who claimed to be the sons of the lost daughter the gypsies stole, and I think they will prove their heirship. They have sent after their mother, who is expected here soon; these young men moved into the house, but could not stay there."

Edith remarked, "If grandfather keeps up such a racket what good will the property do them?" Mrs. Lindsey said he was too good a man to haunt any one, but Captain G. was too much interested in his narrative to notice the She prayed for her, but Providence did not remark. Closing his narrative, Captain G. said the State would have control of the estate dearest treasure, and her ring the next. Late until it was decided who it belonged to; that all the perishable articles had been sold, but dered some choice selections of music-their and borrowed money enough on her ring to the furniture-which was elegant in its timewas still there.

B. | back home; thinking a change of surroundings | Edith asked the Captain if he ever knew Cap-

tain Lindsey. He replied that he did very well; that he retired from the ocean just before Captain Lindsey made his first trip on the vessel he perished with. He said that they were together the same day he started on his first voyage with it, and it seemed Captain L. had a warning that some accident was to befall | filled the tent, scattered tests in prodigal prohim. He said his father's spirit appeared to him and told him to leave the water, or he and | gratitude of all. his vessel would be destroyed, with all of the crew, in a storm. Mrs. Lindsey said he never told her that, but the Captain did not notice

Mrs. Lindsey commenced weeping; and Edith said to the Captain, whose attention was attracted to it: "Mother is so sympathetic; please excuse her."

The next morning Captain G., with Mrs. Lindsey and Edith, visited the haunted mansion. Arriving there Mrs. Lindsey sat down her feelings, while Captain G. and Edith promenaded the long neglected gravel walks, partly overgrown with grass and weeds, while vines swung their shredded banners from the matted mass of foliage which overshadowed them. To add to the scene of dolefulness that reigned there, of an evening the bass voice of the owl seemed to keep time with the plaintive notes of the lonely whippoorwill and katydids. "A fit place for ghosts!" Edith exclaimed.

[To be concluded in our next.]

CALIFORNIA'S CAMP-MEETING.

BY J. J. MORSE. (Special to the Banner of Light.)

A certain poet assures us that

"Westward the tide of empire takes its way." If camp-meetings be substituted for empire, the above quotation gains a point descriptive of the progress of our Cause, as it flows from East to West. Five years ago and such a thing as a Spiritualist Camp-Meeting in the State of California was unknown, I am informed. Less than ten days since the fourth annual campmeeting closed! I do not know by name all the pioneer workers in the matter, but it is a fact of history that, like all new organizations, the "California Spiritualists' State Camp-Meeting Association" has had its vicissitudes and struggles.

The situation of the camp was in a lovely little park-like peninsula, on the easterly shore of Lake Merritt, Oakland, Cal., within easy reach from all parts of that city, and about an hour's distance from San Francisco.

The arrangements regarding talent in every department were the most elaborate and extensive of any made for either previous gathering, the determination of the Board being to secure the best. The grounds were well filled with snowy tents, ranged in four somewhat irregular rows, on either side of the entrance being tents as the headquarters of the Carrier Dove and the Golden Gate, the two Pacific coast spiritual journals.

Numerous mediums occupied tents, and their various signs showed that a wide variety of the phenomena was presented to inquirers.

In the centre stood the large pavilion, whose canvas roof was supported by three stout and towering masts, and whose floor-boarded interior was supplied with seating accommodations for upward of one thousand listeners An excellently constructed platform was erected at the north side of this tent, at the rear of which, worked in letters constructed of evergreens, was the appropriate motto, "Life is Eternal." A committee of ladies, Mesdames Cowels, Thompson and Clark, liberally-not to say lavishly-supplied the platform with floral decorations during the entire month, without subjecting the Board to one cent of cost in any form. The flowers were unstintedly admired, and the generosity of these ladies unreservedly tent was brilliantly illuminated by gas, as aroused until Wednesday morning. She says were the grounds by the powerful aid of the electric light.

In the matter of music a new departure was made by securing the services of the San Francisco Cornet Band, under the leadership of Mr. S. J. Tully, which discoursed sweet music every Sunday. The vocal exercises were under the capable and excellent direction of Mrs. Eugenia Wheeler Clark, a cantatrice too well known to San Francisco Spiritualists to need extended notice here. The invaluable assistance of Mr. J. T. Lillie was available all through the season, and his services met with universal and undiminished favor from first to

The oratorical department presented as goodly an array of talent as could well be desired, local and imported. First and foremost was Mrs. R. S. Lillie, a veritable host in herself-always with a sunny smile, ready at every call, full of sympathy and inspiration, manifesting a womanly dignity untinged by arrogance. Alike in set lectures, answering questions, and in impromptu poems, her guides were ever apt, eloquent and instructive. Then came Edgar W. Emerson, whose hand the writer was pleased to clasp again out here-an earnest, modest and gentlemanly servant of the spirits, whose public work and personal merits won for him troops of friends. His "tests"-or "sunbeams" rather-were most wonderful, in some cases deserving of being described as marvelous. Names, dates, minute details of family history, personal and private reminiscences, all flowed forth from his control. affording comfort and food to many a distressed and hungry heart. Edgar W. Emerson will be long remembered in the hearts of hundreds hereabouts.

The other speakers hired for the work were Mr. W. J. Colville and the writer, concerning whom the well-known reputation of the firstand the impropriety of self-description concerning the latter-leave nothing that need be said, except that each was well received. Among the other speakers who addressed the regular lecture meetings were Mrs. Julia Schlesinger,

ly every day. These meetings are admirable institutions, acting as a means of ventilating many and varied ideas. They were well attended, quite attractive, and afforded sincere gratification to the many earnest folks that

availed themselves of them. In addition to the tests given by Mr. Emerson, the managers were fortunate enough to secure the invaluable services of Mrs. Ada Foye, the truly marvelous and justly celebrated "ballot" test medium, who appeared on two occasions, each time being greeted with a packed house. Various communications in French, Spanish, Italian and German were given, to alike the astonishment of believers and the confusion of

With his characteristic generosity of heart, John Slater, who is an immense favorite out here, volunteered his services on three occasions, two of which were for the benefit of the Association, and the third on behalf of the medlums' day. Mr. Slater received an ovation, fusion, and earned the hearty good-will and

A marked feature of the season was the weekly social and dance, held each Friday evening of the ression. These were well attended and highly enjoyed. Excellent talent assisted, among whom were Mrs. Eugenia Wheeler Clark, Miss Valerie Heckethier, Miss Florence Morse, Miss Oxford, Mrs. Stringham, Mr. J. T. Lillie, Fred Emerson Brooks, Dr. Thos. L. Hill, who, in each case, ably contributed to the success of the entertainment portion of the evening. The dances were under the direction of in one of the vine-clad arbors to give vent to the sprightly and spirited Wm. Emmette Coleman, who, as floor manager, came out strong, for which all were greatly pleased.

Classes in "Spiritual Science" were held by W. J. Colville, and a developing circle by the writer, these meetings assembling on alternate mornings. They were largely attended, and satisfactory results were arrived at in each case. Each gentleman donated half the proceeds to the funds of the Camp-Meeting Association, the amounts thus donated being within a few cents almost identical.

During the entire season Dr. J. V. Mansfield was upon the grounds, and was consulted by a large number of anxious souls desirous of a glimpse of light from the dear land beyond. He was well pleased with the cordial reception accorded him on all sides.

Taken all-in-all the meeting from a spiritual and intellectual point of view was quite successful. Much seed for future garnering was sown, and there is no doubt that when it becomes grain it will prove of the finest. All concerned worked amicably and harmoniously through the season; party prejudices were subordinated to public good.

The actual close of the season was at Metro politan Temple, on Thursday evening, July 5th, when upward of eight hundred people assembled to bid adieu to the Eastern visitors. Speeches were made by John Slater, I. C Steele, J. J. Owen, W. J. Colville, Mrs. J. T. Lillie, Mrs. Ada Foye, Mrs. Mozart and Edgar W. Emerson; songs were sung by Mrs. E. W. Clark, J. T. Lillie, Miss Florence Morse and Mdme. Fries Bishop, and a general jubilation was indulged in, over which the writer had the

honor to preside. The officers of the Association deserve every credit for their assiduity and devotion in carrying out their several responsibilities, and, without doubt, they can now look back with the full consciousness that they did their duty to the full, as indeed some did more. So ends this brief sketch of the late camp, for it lays no pretentious claim to be accepted as a report in full-but is offered for what it isan outline, unofficial, sketch sent from the West to inform the East how the brethren of the Golden State carried out their camp work under the sunny skies of California, hard by the Golden Gate, where the blue waves of the Pacific ocean make music all the long year

331 Turk street, San Francisco, Cal., July 21st, 1888.

In the Spirit-World.

What Mrs. Fallon Saw in a Trance-A / North Side Woman Who Remained in a Comatose State for Two Days-She Relates Her Experience in the Unknown Country.

One of the strangest and most mysterious experiences known in the annals of Chicago medical practitioners was brought to light yesterday, on the North Side. Mrs. Clara Fallon, widow of the late John II. Fallon, residing at 289 lllinois street, after a quiet life of more than forty years, fell into a trance on Monday evening last. from which she could not be aroused until Wednesday morning. She says she felt herself under some strange control on Monday afternoon, but resisted it, and divining what it was, being a devout Christian woman and amember of the Episcopal Church, resorted to prayer. She prayed God, she says, to drive the spirits away from her and free her from their presence and power, but her prayers were not answered. Yielding to this "spirit-power," as she puts it, she disrobed herself and retired to her bed on Monday evening early, probably not later than 8 o'clock. Beearly, probably not later than 8 o'clock. Be-fore consigning herself to this strange power that had taken possession of her faculties, she lighted the gas in her room, and prepared for a forty-eight hours' retirement from the world. She had been, she says, notified that she was wanted on an important mission in the spiritworld for two days, but she was given but a few hours to prepare for the departure. At 9 o'clock on Monday evening she wrote to her daughters, under spirit-control, the following

"MY DEAR DAUGHTERS-Do not disturb me for forty eight hours. I have gone to be with my hus band and dear friends. I will return about Thursday

She was not discovered until Tuesday even ing, after she had been in the trance just one day. Mrs. Fallon resides in an elegant flat. where she has three lodgers. She is a very quiet sort of a lady, and is of a rather aristocratic and retiring disposition. Hence her lodgers seldom visited her parlors except for business purposes.

On Monday evening when they went in they found the doors all open, but took no notice of it, thinking that Mrs. Fallon was in her rooms, and was anxious to admit as much of the lake breeze as was possible. They retired to their rooms without making any inquiries, and the transported widow remained in her unconscious condition all Monday night and during the following day before she was disturbed by earthly visitors. On Monday evening when they went in they

earthly visitors.
On Tuesday evening, about five o'clock, one of her married daughters, Mrs. B. Meuser, was passing her residence, and observing that the gas was burning at full flame, she hastened in and found her mother lying in bed, speechless and apparently unconsolous. She screamed so loudly that she attracted the neighbors, but, even with their assistance, Mrs. Fallon refused to respond to the most anxious entreaties. They could see that she was alive, and, so far as outward appearances went, was resting easily, but they could not induce her to open her

eyes or utter a single word. Mrs. Meuser, leaving her mother in the care of neighbors, sought her husband, who is emwm. Emmette Coleman, Dr. W. W. Mackaig and J. J. Owen.

In addition to the regular platform services there were conferences and fact meetings near
The services of the business department of one of the daily newspapers of Chicago. With him she ran back as quickly as possible. They took with them Dr. Montgomery, who resides at the corticle of the property of the p He made a hurried examination of the prostrate He made a hurried examination of the prostrate woman, but was unable to determine at first her allment, and without delay called in a second physician. The two doctors then made a careful examination of the body, but were seriously puzzled as to the nature of her sickness. Before 10 o'clock another married daughter, who had been sent for, arrived, and she rememberhad been sent for, arrived, and she remember had been sent for, arrived, and she remembering that her mother was well acquainted with
Dr. T. A. Clark, of 241 West Congress street, at
once sent for him. It was 2 o'clock on Wednesday morning before Dr. Clark reached the bedside of the strangely afflicted woman. When
he arrived she was surrounded by her two
daughters and two physicians, but all were unable to determine what the difficulty was. Dr.
Clark who heafor thirty-saven years heen in

conclusion. He found her pulse at sixty-two, her respiration natural, and after turning up her eyelids, said: "Gentlemen, this woman is simply in a spiritual trance. She is not in a dangerous condition. Just let her alone; she will come out all right;" and the doctor walked out, jumped into his carriage and was driven away before he could be further questioned.

Later in the evening Dr. Clark called, accompanied by his wife, who was also a friend of Mrs. Fallon, and found the lady still unconscious. There were present Mrs. Curtis, Mrs. Meuser and Dr. Montgomery. Mrs. Fallon could not be aroused in the slightest degree, except on one occasion, when Dr. Clark succeeded in

on one occasion, when Dr. Clark succeeded in forcibly arousing her, when she opened her eyes and said she was with her husband and "Charile," and did not wish to be disturbed. It was a pitiful sight to see the woman lying there, apparently in perfect contentment, while her two daughters sat beside her weeping frantically in the belief that she was dying. The doctors were puzzled. The lady was not a sufferer. Even a child could see that, but she could not be aroused. She was dead to this

world.

The Herald reporter called at the house, but as the woman could not be aroused, he withdrew to await developments. He called later, and then Mrs. Dr. T. A. Clark and Jennie Moore, the well-known Chicago medium, were present, and her two daughters and Dr. Montgomery were also at the bedside. This was the morning of the third day. Mrs. Fallon had not tasted either food or drink of any kind since Monday night, and there were grave apprehensions on the part of her friends that she would not revive, while her daughters had given up all hopes of her recovery. Mrs. Dr. Clark then said: "Let's rub her out of this, whatever it is," and the rubbing was at once commenced. They chafed her hands, arms, her body and her limbs without stint. When she came to her senses she cried because she world. she came to her senses she cried because she had been disturbed. She said she would rather live one day with such experiences than a thousand years on earth.

Are you not hungry?" Mrs. Fallon was

asked.

"Hungry? Oh! bless you, I feel as if I do not want to eat again in this world. The fruit over there is so delicious! I could not eat half what I should have eaten. Oh! such fruit! It is beyond description. It is heaven itself. Hungry? Oh, no, I am not hungry."

And yet she had eaten nothing since the Monday evening previous.

day evening previous.

When the reporter met Mrs. Fallon some two or three hours after the "resurrection," she looked pale and weak, but was thoroughly com-posed. She had just been out to the meat mar-

was not a bit hungry this morning," she said, "when they got me up, but I am now be-ginning to feel as if I could eat. What do you wish, please?" she asked, while a pleasant but

ginning to feel as if I could eat. What do you wish, please?" she asked, while a pleasant but cold smile played over her face.

"Please excuse me. Will you tell me what you saw while you were in the trance?"

"Oh, yes," she said, indifferently, "but it will be unintelligible to you. At first I was taken by my husband. I always loved my husband and he always loved me. Our greeting occupled some time. I was quite content to be with him and to see him without looking at anything else for awhile, but he told me that my time was short and I must see for myself. He told me he would have come sooner, but the spiritworld was a world of progression, and that, although he had been there more than fourteen years, he had only just obtained the power to come for me. He said he could not reveal himself to me as perfectly as he hoped to be able to do in the future. I saw him, and I kissed him, and I knew him just as perfectly as I ever did when he was with me."

Then the little woman stopped and covered her face with her hands and began to cry.

"The first minister I ever knew. I was born in Ireland and came to America, when I was a

"Who else did you see?"
"The first minister I ever knew. I was born in Ireland and came to America when I was a child. I had forgotten the parish pastor I had known. That was not strange. But he came to me with an open book and placed it before me. I read in it, but I will not tell what I read.

"I'll tell you, though, about the music, and the flowers and the fruit," she added, after a moment's pause. "Now, about the music. It came from all sides. I can't tell how, but it was unlike earthly music. It pealed out sharply, and all I could do was to cry. I could not stand it, and I begged my husband to have it stopped. Then I saw the flowers. But I cannot describe them. The flowers were bright. They looked at me, and seemed to talk to me, and I loved them, but I can't describe them. They were beautiful, but you can't understand it. All this is foolishness to you. But the fruit! They told me to eat of it, and I did. Such glorious fruit! but I can't tell you about it. It was lovely, glorious, and "I'll tell you, though, about the music, and you about it. It was lovely, glorious, and every bite I ate gave happiness and joy and

"Did you receive any important communication?"
"No. Understand me. I do not pretend to

"No. Understand me. I do not pretend to be a medium. My husband was a Spiritualist. He came to me because he loved me. Because I loved him. Because we were children together. Because I raised our children and did for them so well, so much better than I could have hoped. He came to teach me the way to him, and I am learning that. I do not wish to go beyond that: I had been conosed to his nim, and I am learning that. I do not wish to go beyond that; I had been opposed to his views of Spiritualism while he lived, and he came to open my eyes, and he has done it. I dare not deny the truth. He is by my side now and he will guide me to the end."
"Did you suffer while you were in the trance?"
"Suffer? I was too happy to suffer. They should not have disturbed me. I would have

should not have disturbed me. I would have seen, and heard, and understood much more than I did, had they not come and disturbed

me."
"Did you write a letter, before you went "No; but my husband, who controlled me, told me to write a note, and I did so. I asked not to be disturbed for a certain time."

Do you expect to go into another trance?" "Oh, I do not know. I will never again pray not to. It is too good and noble and educat-ing to be avoided. But I was taken out of this one so quickly that I did not have time to make any arrangements for the future."

"Did you see any one you knew besides your husband and the minister you spoke of?" "Oh, yes, I saw and talked with a large num-er. One lady whom I knew well here in Chi-

ber. One lady whom I knew well here in Chicago was with me a long time. We had a good time. And my father—he was with me and talked to me nearly all the time."

Mrs. Clara Fallon has three daughters, all married and residing in Chicago. They are Mrs. Curtis, Mrs. Campbell and Mrs. Meuser. The husband of the latter has been for years in the newspaper advertising business, and resides at 188 North Clark street. Mr. Curtis, the husband of the second daughter, is the pignic and 188 North Clark street. Mr. Curtis, the husband of the second daughter, is the picnic and fair-supply man, and Mr. Campbell has been a bank clerk, but is at present out of employment. Mrs. Fallon was originally Miss Clara Halpin of Brantford, Ont. While scarcely past sixteen she married John H. Fallon, an architect, who was much her senior. She has resided in Huron, Ont. and Indiagnosis and came to Chicago of Ont., and Indianapolis, and came to Chicago after the great fire, because her husband thought there was a good opening for architects in the rebuilding of the city. Her husband died three years afterward, and Mrs. Fallon opened a fashionable boarding-house and did a prosperous business. Some five years ago she retired from business. Some five years ago she retired from business and removed to her present location on Illinois street. She was born in Ireland, but came to America quite young, and was reared an Episcopalian. Although her husband was an ardent Spiritualist, and attended their meetings, she did not sympathize in the slightest degree with his belief, and when he died she imagined she had heard the last of it.

She has recovered from the effects of her long She has recovered from the effects of her long sleep and lack of food, and is attending to her daily affairs as though nothing extraordinary had happened to her.—Chicago (Ill.) Heraid,

The friends of the late Edward S. Wheel er—and they are numerous all over the country -should circulate freely the Sketch of his Life. Clark, who has for thirty-seven years been in practice of medicine in Chicago, and who has known Mrs. Fallon since her arrival in Chicago, sixteen years ago, was not long in coming to a No. 9 Bosworth street, Boston. Price 10 cents.

Original Essay.

ILLIBERAL LIBERALISM. BY A. E. NEWTON.

"Harvard Reminiscences, by Andrew P. Peabody, D. D. and LL. D., Preacher to the University, and Plummer Professor of Christian Morals, emeritus," is the title of a book recently published in Boston. It purports to give the distinguished and venerable author's recollections of the various college officers with whom he was associated some sixty years ago -among whom was the late Allen Putnam, well known to Spiritualists of this city and throughout the country.

Dr. Peabody has for many years not only held an honored and responsible position in the oldest University in our country, but has been a prominent clergyman and exponent of the Unitarian or "liberal" faith, and regarded as an exemplar as well as professional teacher of Christian morals of the most enlightened and liberalized type. I was therefore not a to his notice of our lately deceased friend Putnam-his former college associate and brother in the ministry—to find him indulging in such language as that quoted below. After briefly mentioning Mr. Putnam's career as a proctor in the Harvard Divinity School, and subsequently as a teacher, clergyman and man of business, he proceeds to say:

"Of late he [Mr. Putnam] has been a hierophant among the (so-called) Spiritualists, a frequent speaker at their meetings, the author of a commentary on the Gospels in accordance with their theories, and, if not the author, the editor, of very numerous letters, purporting to be communications from distinguished men. no longer living in this world, containing self-accusations for their willing blindness, or for conduct opposed to their unwilling convictions, with reference to divers manifestations of necromancy. While I am not disposed to receive these documents as authentic, and yet am unable to solve the curious problem in psychology which they present. I still believe Mr. Putnam to have been an honest man, self-deluded, and free from all conscious wrong in his assaults on the fair fame of the dead and the credulity of the living. Just as I was preparing to write this notice of him I saw the announcement of his death."

Aside from the studied contemptuousness of this language, as exhibited in the use of the words "hierophant," "necromancy," etc., its inaccuracy, inconsistency, and covert insinuation of dishonesty, are characteristics which could hardly have been expected from an eminent "preacher to the University" and "Professor of Christian Morals, emeritus."

The notice is inaccurate in speaking of Mr. Putnam as "author of a commentary on the Gospels, in accordance with their [the Spiritualists'] theories." In the first place, Mr. Putnam published no work with such a title. Probably the work intended to be referred to was that entitled "Bible Marvel-Workers," which, instead of being a "commentary on the Gospels," was an attempt to rationally explain the marvels, or "miracles" so-called, set forth in all parts of the Bible-a minor portion only having to do with the Gospel narratives; and instead of these explanations being in accordance with anybody's "theories," they were based on facts of spirit-intervention which Mr. Putnam had for the most part himself witnessed. This instance of conspicuous inaccuracy is important mainly as showing that probably our distinguished "Professor of Christian Morals, emeritus," had never read Mr. Putnam's able book, and therefore did not know what he was talking about.

But the most unworthy and shameful feature of this "notice" is the artful insinuation of possible fraud or falsehood on Mr. Putnam's part, conveyed in the words "if not the ausions" of former officers of Harvard College. published by Mr. Putnam in his late years and with which readers of THE BANNER are familiar. Dr. Peabody here adroitly hints. what he does not venture to affirm, namely, that Mr. Putnam may himself have fabricated these "Confessions"! In view of Mr. Putnam's well-known and admitted character for probity and honesty, a more outrageous "assault on the fair fame of the (so-called) dead' was never concocted. Is this an exemplification of the "Christian morals" taught in Harvard University?

I would fain believe that the offensive insinuation above quoted was a slip of the pen, or a phrase whose full meaning was not duly conwith what follows: for if Mr. Putnam could be considered as by any possibility the "author' of those "Post-Mortem Confessions," he could not have been the "honest man" which Dr. Peabody says he believes him to have been. It is inconceivable that Mr. Putnam could have been "self-deluded" into supposing that other when they were his own! This namby pamby talk about being "honest" but "self-deluded" is sheer nonsense. An honest man may be deceived by others, but not by himself. If he deceives himself he is not honest, any more than if he deceives others. It is your dishonest men who shut their eyes to unwelcome or unaccepted truth, and refuse to examine its evidences—as do the opponents of Spiritualism in general—who are self-deluded.

Dr. Peabody admits that he is "yet unable to solve the curious problem in psychology which they [those posthumous Confessions] present." For aught he can say, then, Mr. Putnam's view concerning them may be correct. The latter, surely, had the better means of judging. Certainly, it ought to be true that men who have made such grievous mistakes and committed such wrongs as did those Harvard Professors in their earth-lives, should have both the disposition and the opportunity to make some amends when they have arrived where they can clearly see their errors. That they should have attempted to do so, in the manner alleged, and through the aid of Mr. Putnam, is but reasonable, and is creditable to them; and it furnishes a rational (I may say, probably, the only rational) solution of the problem of the production of those remarkable writings. Instead of being, as Dr. Peabody says, an "assault on the fair fame of the dead." those Confessions, if genuine, tend to remove serious blemishes from fame that otherwise would be fair.

What Dr. Peabody means by Mr. Putnam's assaults on the credulity of the living" is not clear. One would suppose that to assault the oredulity of people is to attack or oppose their over-oredulousness; and to do this is surely a matter for commendation rather than a wrong" which needs to be palliated. In fact, such was the real tendency of Mr. Putnam's writings, notably in his treatises on "Bible Marvel-Workers" and "Witchcraft," in which he labored, and with good success, to show that by Colby & Rich.

the supposed miracles and marvels of all ages, usually attributed by orodulous Uhristians to immediate Divine or Satanic agency, are rationally explicable by reference to such human psychical and spirit-agencies as have been found to be active in our own day. But Dr. Peabody evidently intended no compliment in his language. Very likely he meant to say "appeals to credulity," instead of "assaults upon" it. But this would have been notoriously untrue, since Mr. Putnam was well known to be a remarkably cool, cautious, logical and level-headed investigator and reasoner. especially free from tendency to either credulity or fanaticism; and free also from that discourtesy and unfairness to opponents which so often characterize even "liberal" assailants of Spiritualism.

That the atmosphere of Harvard University has been intensely hostile toward Spiritualism and its advocates has been apparent ever since the days of Profs. Felton and Eustis. It would seem that even the venerable and genial Preacher to the University, the Emeritus Professor of Christian Morals, who has long been esteemed the very coryphaus, not to say "hielittle surprised, not to say shocked, on turning | rophant" of "Liberalism" in this country, has not been able to rise above the atmosphere of his surroundings, as is shown in the flippant, illiberal and discourteous tone of the abovequoted notice. What, then, can be expected of the thousand and more students which that University is training for the country? Let fair-minded parents think twice before they send their sons to be educated in such an institution.

Arlington, Mass.

August Magazines.

THE CENTURY .- George Kenuan's Siberian papers become intensified in interest as they proceed. This month he describes "Meeting with the Political Exiles." The frontisplece is a portrait of Mr. Kennan in his study, and in the letter press is some account of his life by Miss A. L. Dawes, daughter of Senator Dawes. The author of the "Ivory Black" stories gives the first pages of an ingeniously constructed story, entitled "A Mexican Campaign," and Prof. Holden of the Lick University, an astronomical series that give promise of being thoroughly entertaining in the information to be given and the thoughts suggested of infinite space. The Lincoln History treats of Tennessee and Kentucky, and of President Lincoln's relation to early military movements in the West. "A Home of the Silent Brotherhood" is an illustrated description of the Abbey of La Trappe in Kentucky, the disciples of which order have taken a vow of life-long silence, their tongues, except when confessing sins and singing church offices, being superfluous. John Burroughs contributes "The Heart of the Southern Catskills." "The Pulpit of To Day," is discussed by Lyman Abbott. "The Experiments of Miss Sally Cash" are related by Col. Johnston. As a midsummer number this will fully meet the expectations of all who in their days of leisure look for recreation in reading as in all else. New York: The Century Co. Boston: For sale by Damrell & Upham, 283 Washington street.

THE ATLANTIC MONTHLY introduces an entertaining table of contents with: "The Mistress of Sydenham Plantation," a tale of South Carolina, by Sarah Orne Jewett; "H. W. P. and L. D." treat in "A Bishop of the Fifth Century," of the beginnings of Papal Rome; E. H. House brings to a conclusion-to the regret of all who have followed it-his sterling Japanese creation, 'Yone Santo'; "The Despot of Broomsedge Cove" (Craddock) still holds its interest; Horace E. Scudder writes thoughtfully on "Literature in the Public Schools"; President Ellot of Harvard considers technically the query: "Can School Programmes be Shortened and Enriched?" Helen Gray Cone and Lucy C. Bull furnish the poetry, "Ivo of Chartres" and "Sonnet," and other matter of value, not here mentioned, will be found in addition to the regular departments. Houghton, Mifflin & Co., publishers, Boston, Mass.

THE WOMAN'S WORLD.-Her Majesty the Queen of Roumania is the author of the first article, " Decebal's Daughter," translated by permission by Mrs. E. B. Mawer, of Bucharest. In "Some Irish Industries," the "Poplin Weavers of Dublin" and the "Knitters of the "-referring to the "Post-Mortem Confes- the Rosses," are described by Dorothea Roberts. In "Children's Dress in this Century," by Constance Wilde, very good advice is given, and in the illustrations strong contrasts are shown between the costumes of children fifty years ago and now, much to the credit of present styles as to both :esthetic taste and hygienic demand. In view that "most people are in such deadly earnest now-a-days." M. R. Lacey gives "A Plea for the Indifferent." M. C. Wentworth contributes an illustrated sketch of "The Home Arts and Industries Association," and Mary C. Tabor one on "The Working Ladies' Guild," both very beneficial institutions. New York: Cassell & Co.

WIDE AWAKE.—The bright and attractive story of 'Plucky Smalls'' is continued, and a picture given of the event of "a mighty proud and happy day that came for Plucky." The frontispiece is a Canadian winter scene, "The Crisis," in illustration of a story of perll and heroism, "Baved on the Brink," by Macdonsidered by the writer. It is surely inconsistent | ald Oxley. There is a delightful amount of light and amusing reading in this number, of which are "The Rewards of Industry," a witty Chinese story, and "A Neck-tie Party." A beautiful parable, "The Temple of Music," is contributed by May Kendall, its lesson being that he who loses his life in the path of duty shall find it in a tenfold increase of happiness. Mr. Hale's continuation of the early days of Boston Common is illustrated with an engraving of Bacon's picture persons were the authors of those productions of a large delegation of Boston boys calling on Gen. Gage for him to countermand the order of the British soldiers that forbade them coasting on the Common. Boston : D. Lothrop & Co.

BUCHANAN'S JOURNAL OF MAN.-A wide field of observation is included in "Glimpses of Religious Conditions," a state of deep seated revolution, or one bordering upon it, being plainly indicated, fanaticism and misleading being the chief factors. Portugal is shown to take the lead among nations in many things which it is inevitable that others must adopt soon or late, in an article upon Progress in that country by Bertram Sparhawk, late Consul at Zanzibar. An interesting review of "Inspiration in Art, as Shown in the Past," is given by A. G. Marshals. The editor having submitted to the test of psychometry the presidential candidates gives the result in this number. Other matters of interest are treated upon, and minor articles compacted in a department of Miscellany. Boston: 6 James street.

JOURNAL OF THE AMERICAN AKADEME .- "The Resurrection of Jesus Christ," is the subject of a paper by C. Staniland Wake, of England, which, with a conversation following its reading at the meeting of the Akadêmê June 19th, and articles upon the same topic by Miss Lizzle Jones and Mr. Alexander Wilder. form the main contents of this issue. A "postscript" by the editor intimates that this number, the closing one of the fourth volume, terminates, for a time at least, its publication. Orange, N. J.

HALL'S JOURNAL OF HEALTH .- Dr. Helen Densmore commences "The History of Mind Cure: An Analysis from a Physiological Standpoint," with a sketch of her own experience, which gives promise to be of much interest. The articles that follow, original and selected, impart much information of value to all. New York: 206 Broadway.

THE STURDY OAK contains with much profitable reading an essay on "Labor, Business and Fortune," by Edgar E. Barker. Attleboro, Mass.

THE THEOSOPHIST .- [July.] Mr. Olcott gives in the opening article, "Precipitated Pictures in New York," his view of Mrs. Diss Debar's mediumship. An account is given of the celebration in Ceylon of Buddha's birthday-the Full Moon day of May. Of the remaining contents are "Heredity and Karma," "The Vedas, a Divine Revelation," "The Revival of Hinduism," and the opening chapter of "The Creed of Christendom." Madras, India, Boston: For sale

And quoted odes, and jewels five words long, That, on the stretched fore-finger of all time, Sparkle forever.

The greatest prayer is patience.-Buddha. I count this thing to be grandly true: That a noble deed is a step toward God-Lifting the soul from the common clod To a purer air and a broader view.

- Dr. J. G. Holland.

Manner is of importance. A kind no is often more agreeable than a rough yes.—Bengel.

Forevermore, forevermore. It shall be as it hath been heretofore; The age in which they live Will not forgive The splendor of the everlasting light That makes their foreheads bright, Nor the Sublime

Forerunning of their time ! -Longfellow.

Landor says of Love: How long and how assiduous are we in spinning that thread, the softest and finest in the web of life, which destiny snaps asunder in one

The delicate shells lay on the shore; The bubbles of the latest wave Fresh pearls to their enamel gave, And the bellowing of the savage sea Greeted their safe escape to me. I wiped away the weeds and foam-I fetched my sea-born treasures home But the poor, unsightly, noisome things, Had left their beauty on the shore, With the sun, and the sand, and the wild uproar. -Emerson.

Biographical.

[Translated for the Banner of Light.] Life-Experiences of Dr. Taylor.

Dr. Charles E. Taylor, F. R. G. S., member of the Colonial Council of the Danish Antilles. was born in London in 1843, of an excellent and well-known family.

At an early age he entered the pensionnat Beaulieu at Guimes, near Calais. Being under the direction of competent teachers he progressed rapidly, became acquainted with the greater part of modern languages, and acquired the elements of a complete and liberal education. He distinguished himself by his remarkable intelligence, and obtained the first prize. Much to his sorrow he quitted school to return





Column Article.

to Great Britain, where he learned his parents had destined him for the bar. Through reverses of fortune, however, he was obliged to discontinue his studies, whereupon his father sent him to Canada, to enter a commercial establishment. Taylor being talented, particularly in music, found it most difficult to become interested in commerce, particularly as his desires were to travel, and so acquaint himself with and study the world.

Finally he quitted Quebec; traversing Canada, visiting Niagara and passing through the United States, he found himself in Mexico. Arriving in New Orleans he remained until a short period before the outbreak of the civil war. From New Orleans he decided to visit Havana. Remaining in Cuba he passed two years, adding to his store of languages the

Spanish. After five adventurous years Dr. Taylor arrived in St. Croix, where he became married and settled in business. After having remained on the island three or four years he crossed to the neighboring island, St. Thomas, where he definitely settled and became the owner of a library. Soon after his arrival he published the St. Thomas Almanac and Commercial Advertiser, the first publication of its kind in the Danish Antilles.

Without special technical instruction he designed, and even engraved on wood, illustrations of books which appeared later on. The Almanac mentioned above contained an interesting description of the island of St. Thomas, together with an ethnographic study upon the Caraïbes, and elicited much favorable comment in the English and American press.

Being well instructed and persevering he devoted his time to the study of medicine. The "old school" was the chosen one on the island -homeopathy not having the right to be practiced. Taylor declared himself a partisan of the latter school. He believed homeopathic treatment to be more economical, as well as more successful and better adapted to the sensitive constitution of the Creole, and therefore courageously undertook, at his own peril, to write articles in favor of his convictions, obtained by study; also recognizing the success of massage and the application of electricity. He devoted much time to the fathoming of hypnotic phenomena, for which he predicted a future.

Having found that hygienic medicine was of more use than the abuse of drugs, he resolved to practice the Hahnemann system. At the same time he published a series of studies upon therapeutic electricity in the Medical Tribune of New York, of which Dr. Robert A. Gunn was director. The originality of ideas gained for Dr. Taylor numerous congratulatory letters. Unhappily the jealousy of the local physicians, to whom the use of homeopathy, massage, hypnotic phenomena and application of electricity was strange, was roused, and Dr. Taylor was accused of illegal use of medicines. The tribunal fined him most severely, and in lieu of payment he preferred two weeks' imprisonment. However, the people of St. Thomas relieved him of this, paying the fine as he was about to enter prison. A few days later the people of St. Thomas presented him, together with a felicitous address, a sum of money wherewith to complete his medical studies in the United States, and in this way enabled him to obtain legal permission as practitioner.

A petition was sent the King of Denmark in the hope of gaining permission for Dr. Taylor to practice in the Danish Autilles.

In 1885 Dr. Taylor visited Europe, his object being to meet learned members of the Anti-Compulsory Vaccination League, of which he was a member. He was present at the Fourth National Congress of the League, upon which occasion he made important written and verbal statements relative to the medical and sanitary condition of the Antilles.

fairs, he was called to London, where the Geographical Society invited him to join as honorary member.

Before his departure for St. Thomas his biography and portrait appeared in the "Medical Advocate." His scientific fame having spread rapidly throughout the United States and Antilles, the majority of scientific, literary and artistic societies had conferred marked distinctions and honorable titles upon him.

Having arrived in England he put himself in communication with the eminent William Tebb, the recognized chief of the anti-vaccination movement in Great Britain. He applied himself closely to medical studies, and before the Faculty of London passed a second brilliant examination.

Upon his return to St. Thomas he was received with great enthusiasm. His professional persecutions recommenced at the instigation of his Danish colleagues-not against homeopathy, but against his life. Dr. Taylor having gained his title twice, they were at a loss to know how to attack him. Being English by birth he was attacked on that ground. However, they received from the King permission to prevent him from practicing, which right had been accorded him some years previous by the formal request made by the people of St. Thomas. It was exacted that the doctor should undergo an examination before the faculty at Copenhagen. Almost at the same time he was elected, by an immense majority, member of the Colonial Council of St. Thomas, Rightfully he claims St. Thomas to be a cosmopolitan island, being inhabited by French, German, Spanish and English, so if desiring a physician of one of these nations. the people had the right to do so. Dr. Taylor most vigorously responded with his pen to the attacks against anti-vaccination, followed by an address given at a meeting of the Colonial Council, in which he was indefatigable and resolute.

The last work of the doctor, upon which he devoted two years, is entitled, "History of the Danish Antilles.'

Being young, enjoying perfect health, thanks to his sober and temperate habits, and surrounded by a charming family, Dr. Taylor promises to live sufficiently long to see the triumph of the sane and rational ideas in whose defense he has thus far devoted his life.

"WHAT AILS YOU?" You don't know? Then why don't you try

WARNER'S SAFE CURE? Oh, my Kidneys are all right! "Are they?" You perhaps don't know that CONSUMP-TION, NEURALGIA, RHEUMATISM, STOMACH DISORDERS, MALARIA, CHILLS AND FEVER AND AGUE, HEAD-ACHES, LIVER DISORDERS, IMPAIRED EYESIGHT, CONSTIPATION, ABSCESS-ES, ERUPTIONS, IMPOTENCY, LAME BACK, LUMBAGO, BOILS, CARBUNCLES, and among women FEMALE COMPLAINTS, prevail mostly among people who, like your-self, lasist that they have no kidney disease! They have, and don't know it. You will never get well of the above and countless other com-mon disorders, which would never prevail if the

Kidneys were all right, unless you restore the unsuspected disordered Kidneys by that great blood tonic and purifier, WARNER'S SAFE CURE.

The Rebiewer.

THE TEMPERANCE MOVEMENT; or, The Conflict Between Man and Alcohol. By Henry William Blair, United States Senator from New Hampshire. 8vo, calf, pp. 583. Boston: William E. Smythe Co.

The period of the discovery of vinous fermentation antedates all history, but the twelfth century brought to us the art of distillation, whereby the potency of alcoholic drinks was greatly increased; and a few centuries later the process was appropriated by all civilized nations. Thenceforth, says the author of this work, intoxicating beverages assumed an importance and asserted a destructive nower in the affairs of mankind, that have grown with the progress of civilization and spread with enlightenment, until now they fill the world, and no problem of superior conse quence or difficulty confronts those who desire the welfare of mankind, than how to dislodge them from their well-nigh impregnable position. No one will fail to admit that the human race has in all its past been cursed by alcoholic intemperance, or that its whole future is threatened with increasing calamity, unless efficient measures are adopted to put a stop to its ravages. The object of this book, says its author, is to arrest public attention by showing the nature of alcohol as a poison to the human system; its destructive effects upon the body and malignant influence upon society; and to discuss remedies, spiritual and physical, prominent among which is the enactment and enforcement of laws that shall have for their of

ject the extirpation of the monster evil. Alcohol is defined from scientific analysis, and shown to be a product of putrefaction; never of any life-generating or life supporting process. " Neither plants nor animals in any of the mysterious processes of appropriation or assimilation from the soil or the air extract or use it. It has no part in the economy of life, save only as it is forced there by the art or the unnatural appetite of man." An inquiry is made into the action of alcohol upon the physical organism and upon the moral and intellectual nature of man, in which is given an account of the experiments of Lailemand, Perrin and Duroy, and those of Parkes and Wallowicz on a healthy man, showing how his heart was affected by alcohol. Startling disclosures are given in a report of the studies and experiments of several physicians regarding the effects of alcoholic liquors even upon those who are termed "light drinkers." The results of Dr. Richardson's researches, commenced in 1864, are said to be "the most careful, profound, advanced and important ever made." A number of colored illustrations, showing internal organs in a healthy and an alcoholic diseased state, are given with what of his reports are presented, and his verdict, as follows: "If this agent does really for the moment cheer the weary and impart a flush of transient pleasure to the unwearied who crave for mirth, its influence, doubtful even in these moderate degrees, is an infinitesimal advantage by the side of an infinity of evil for which there is no

compensation and no human cure." To the close of the thirteenth chapter Senator Blair treats upon alcohol as the creator of disease and shortener of human life; the views of eminent physiclans regarding its use as medicine; its identity with pauperism and crime; its bearing upon the labor question and its destructive effects on the wealth of individuals and of nations. In a consideration of "The Remedies," it is claimed that chief among them are total abstinence and prohibition. Of the latter it is said that the Emperor of China, 2207 years B. C., forbade the manufacture and drinking of intoxicating liquor, under the severest penalties, and renounced its use himself. Similar prohibition was maintained in Sweden at two different periods, in Massachusetts in 1637, and in Virginia in 1676. The right to fight the rum traffic by legislation is argued at some length. and the objection against prohibition reviewed and replied to. The manufacture and sale of liquors in the light of an " inalienable right," is ably discussed. 'Is there an unlimited right," it is asked, "to create facilities for destruction? Has any man personal liberty to poison the air? Has he any more right to manufacture any poison, whether in one form or an-In Paris he ascertained the actual condition other, which, like the corrupted air and like the plagues of medical science, and prepared himself for of Pandora's box, once out will go everywhere and de-

another examination. Owing to family af-fairs, he was called to London, where the Geo-be, personal liberty, in this or any other country, to make or to sell powder and dynamite, arsenic, strychnine, aconite and prussic acid, for any but uses which are beneficial to society? Can you sell them or give them away, without responsibility, which is regulated

> Poliowing a strong argument in favor of prohibition, of which the above sentence is a part, Mr. Blair asks whether any of the articles he has mentioned are intrinsically more dangerous to individuals or to society than alcohol, the nature, power and inevitable effects of the use of which he eloquently portrays as follows:

than alcohol, the nature, power and inevitable effects of the use of which he eloquently portrays as follows:

"It enters at the lips and is at once in the brain, burning, raging, destroying. By some horrible alchemy, some inscrutable, mysterious and awful demonism of affinity, it interpenetrates and possesses the whole threefold nature of man. What there is in him which yields at once to the dictates of this spiritual and physical polson, we cannot tell; but alcohol can conquer every human organism. It mounts to the brain. It captures the citadel of thought. Reason hath no power over it. It delights while it destroys. It becomes a second nature. It creates a desire for continuous use which is as imperious, and often as unconquerable, as the appetite for food. The man becomes possessed. The brain, the stomach, the blood, the tissues, everything craves, with unutterable, unappeasing longings, more poison, more delirium, more death. Once fully formed, this appetite becomes permanent. It descends with the blood and murders in the third and fourth generation. The hereditary taint is developed and resolved in the chird by continued use, deepening as it descends; and thus the evil, which might be eliminated by abstinence, is continually growing wider and deadlier from generation to generation, so long as the supply comes to the increasingly voracious demand. What alcohol inflicts others may tell—of madness, idiocy, starvation, crime, death—but we have the character of the agency in this summary of qualities. .. Is it right that personal liberty be exercised to create an agency like this, for the express purpose of being sold or given away? If so, there is 'personal liberty' to commit every crime, and murder is a legitimate occupation."

In the nine chapters that follow the above, the principles underlying the license idea and the rela-

In the nine chapters that follow the above, the principles underlying the ilcense idea, and the relative merits of license and prohibition, are discussed, the conclusion being reached and maintained that national prohibition will alone supply a permanent remedy for the evil. Lengthy consideration, includ-ing statistical information and historical facts, is given to woman suffrage and temperance reform, the forces engaged in the temperance movement, prominent among which is rated the Catholic Church, which the writer believes, will, with its followers, eventually demand prohibition. The volume closes with a strong appeal for unanimity of action, to the end that in 1890 a prohibitory amendment to the Constitution be sub mitted to a vote of the people, the adoption of which shall make America the temperance leader and re deemer of nations.

The book, which is the most thorough and complete presentation of the subject contributed to the cause it advocates, will prove a valuable work of reference for those who desire facts and arguments that will meet every point of discussion. It is illustrated with a map of New York City, showing the location of all drinking places from the Battery to Central Park; diagrams showing the comparative length of life of employes of the brewing trade with other crafts; the longevity of Sons of Temperance with members of non-abstaining organizations; the relative cost of drink and of the necessities of life in the United States, and the expenditures for drink compared with the amount paid for wages; a number of colored plates of various stages from health to incurable disease of the internal organs, and fifty-six finely executed full-page portraits.

Pamphlets Received.

THROUGH THE LABYRINTH OF DEATH, Worship, Divination and immortality of Life. By Reub Sharpe, svo, pp. 44. Erie, Pa.: Walker & Gallagher, Prs.

READER, SPEAKER AND MORAL PHILOSOPHY, HIGHING COMIC MORALITY; or, How Some People Think, Talk and Act Accordingly. For the Use of Literary Societies, Schools and Practical Life in General, By Reub Sharpe, 8vo, pp. 165. Erie, Pa.: Walker & Gallagher, Prs. THE WASHINGTONIAN HOME, Boston, Thirteenth Annual Report.

THE COOPER UNION, NEW YORK. Twenty-Ninth Annual Report. RELATIONSHIP OF NATURE'S LAWS to Health, Disease, and Practice of Medicine. By Dr. Thomas H. Greenhough, P. G. 8vo, pp. 23. Cincinnati, O.: Day & Co.

Passed to Spirit-Life,

From Leominster, Mass., July 25th, Jacob Divis, aged

72 years.

Mr. Davis, with his companion who survives him, had accepted and practically flustrated the inherent principles of Spiritualism from its very earliest inception. They have been residents of Leominster many years, and have in a cordial, unpretentious manner, welcomed and ministered to all friends of the cause so dear to them, never "forgetful to entertain strangers." Unmindful alike of praise or blame, they have lived harmoniously, and consistently expressed the truths so dear to them, and which cheer d their instead lives in many an hour of sorrow. Through great suffering our brother dropped his mante, which sufferings were tenderly ministered to by his faithful wife, devoted son and sympathizing friends. In feeble health the mothers, guarded by her son, patiently waits until her life work shall end. The funeral service, brief and appropriate, was held in the Unitarian Church parfor, the Rev. Edward M. Payne officiating, assisted by the writer.

From Santa Rosa Hospital, San Antonio, Tex., June 27th

1888, A. C. Bennett, aged 54 years.

The deceased was a firm believer in a life beyond the grave, but accepted no Orthodox creed. His health had been gradually failing for several years, and to those who knew and loved him best there comes a sigh of relief that his bodily sufferings are over. While they mourn his absence in the mortal form, they have the happy con clousness of his nearness to them in spirit. sss. A. C. Bennett, aged 51 years.

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

FORTY YEARS

BY WARREN CHASE.

A SEQUEL TO "THE LIFE-LINE OF THE LONE ONE," AN AUTOBIOGRAPHY OF THE AUTHOR, AS

The World's Child,

WHO GAVETHE FIRST PUBLIC LECTURES IN THIS COUN TRY IN DEFENSE OF MODERN SPIRIT INTERCOURSE, AND WHOSE NAME IS FIRST ON THE LIST OF CALLS FOR COPIES OF "NATURE'S DIVINE REVELATIONS," WHEN IN PRESS IN 1847.

No one is better qualified to place on record reliable information regarding the early history of Modern Spiritualism and of its early advocates and defenders, than the attender of this volume. There has been scarcely a worker for the cause he has not known; scarce a city or town in the Union he has not visted; and no place he has visited whose people have not enjoyed greater mental freedom and a better understanding of this life and assurance of a future one from his having been with them.

CONTENTS.

CHAPTER I. Internal and External Forebodings of Social,
Political and Religious Convulsions, Personal and General, resulting in a Social Effort by the Author.

11. Birth of Spiritualism - Failure of Fourierism-Political Career Opened, and Sketches
on the Path of Lifte by the Crooked and
Tang'ed Line-The First Spiritual Paper,
The Univercalum, and its Objects Explained.

111. Early Work-Boston Investigator-Univer-cælum, Spirit Messenger, and Early Workers, etc. Workers, etc.

1V. Catalogue of Names and Short Biographica
Notices of Early Workers and Persecutions

V. A Brief and Brilliant Political Career. VI. Threading my Way along the "Hard Road to Travel On"-Incidents and Events in the

Path of Life. VII. What I have learned from Forty Years' In-tercourse with Spirits-Sexual Life in the Spirit-World-My Social, Political and Re-ligious Creed, etc.

ligious Creed, etc.

VIII. Extracts and Scraps of Correspondence running through Many Years, with Various and Progressive Ideas on Spirit-Life and Intercourse; with Scraps from my Scrap-book worth keeping and largely variegated.

IX. Poetical Selections from Varfous Sources, Personal and General—Good and Poor, but not Bad, greatly mixed, in Published and Unpublished Scraps.

The volume is embellished with a portrait of the author. 12mo, cloth, pp. 824, Price 1,00; postage 10 For sale by COLBY & RIOH.

A ROMAN LAWYER IN JERUSALEM. By W. W. STORY.
The story of Judas Iscarlot is here related in a different light from that usually held by theologians, Paper, 10 cents, postage I cent. Paper, 10 cents, postage 1 cent. For sale by COLBY & RICH.

Miscellaneous.

Weekly Discourse,

A l'amphiet (especially arranged for binding) Containing one of the Discourses given through the organiem of

MRS. CORA L. V. RICHMOND

The preceding Sunday, Is published each week. Price, \$2,50 per year.

> WILLIAM RICHMOND, 64 Union Park Place, Chicago, Ill. Myleow THE

N. D. C. AXE and TRUE KEY-STONE.

A FOUR-PAGE SEMI-MONTHLY JOURNAL, especially devoted to the Development of Mediumship, and official organ of The National Developing Circle. Terms of subscription, \$1,00 per annum.

Sample Copy Free.

Send for Book, "How to Become a Medium in Your Own Home," and a personal scaled letter designating all your phases of Mediumship, all for 15 cents.

JAMES A. BLISS, tf ELMWOOD PLACE, OHIO,

New Thought;

A VIGOROUS, Eight-Page Weekly Journal devoted to SPIRITUALISM and General Religious and Political Reform.
Published every Saturday by MONES HULL & CO., at Des Molnes, Iowa,

at Des Moines, Iowa.

The Organ of the Mississippi Valley Association of Spiritualists.

NEW THOUGHT is a quarto filled with interesting matter, WRITTEN-EXPRESSLY for its columns, on the various phases of Spiritualism and General Reform, and nicely printed on heavy paper.

Terms of Subscription: One year, \$1,50; six months, 75 cents; three months, 40 cents; single number, 5 cents.

NEW THOUGHT will be sent to new subscribers three months on trial for twenty-five cents—a sum which barely covers the price of blank paper and press-work. Sample cupies free.

The Gnostic,

A Monthly Journal of Spiritual Science, PUBLISHERS AND EDITORS - GEORGE CHAINEY ANNA K. CHAINEY and W. J. COLVILLE.

L'ACH number will contain forty pages, devoted to Eso-teric Religion, Psychometry, Occult Science, Mental Therapeutics, Human Liberty, and the Culture of all that is Divine in the Human Race. Terms, \$2.00 per year; single copies 25 cents. Address GEORGE CHAINEY, 17 Flood's Building, San Francisco, Cal.

A NTI-MATERIALISTISCHE MONATSSCHRIFT für die wissenschaftliche Untersuchung der "mystischen" und "magischen" Thatsachen mit Beiträgen von Carl du Prel, Alf. Russ. Wallace, der Professoren Burrett und Coues, mehrerer Brahminen u. s. w., heraus" gegeben von Dr. Hübbe-Schleiden.
Subscription: \$1,75 for six months, \$3,50 per annum.
Messrs. COLBY & RICH, 9 Bosworth street, Boston, Mass. will receive subscriptions and forward the same to the publisher.

La Lumiere.

A JOURNAL devoted to the interests of Spiritualism is A all its aspects. MABAME LUCIE GRANGE, Editor. The ablest writers contribute to its pages. Terms of Subscription, in advance, per year, \$1,20. In emitting by mail, a Post-office order on Paris, France, to the order of MADAME LUCIE GRANGE, 75, Boulevard Montmorency, Auteuit.

PROPHETES ET PROPHETIES, by Hab.

A BOOK of universal interest and influence. It contains an Historical Relation of Prophecies in Modern Times and Prophetic Spirit Communications. Paper, 12mo, pp. 240. Price 60 cents, postage free. For sale by LA LUMIERE, Paris, France.

THE CARRIER DOVE, An Illustrated Weekly Journal,

DEVOTED to Spiritualism and Reform. Edited by MRS.

J. SCHLESINGER. DR. L. SCHLESINGER and
MRS. J. SCHLESINGER, Publishers. Each number will
contain the Portraits and Biographical aketches of some of
the Prominent Mediums and Spiritual Workers. Also
Spirit Pictures by our Artist Mediums, Lectures, Essays,
Poems, Spirit Messages, Editorials, etc.
Terms: \$2,50 per year; single copies, 10 cents.
Address all communications to THE CARRIER DOVE.
32 Ellis street, San Francisco, Cal.
F6

SEND NAME

A ND POST-OFFICE ADDRESS, plainly written, to A THE RETTER WAY, CINCINATI, O., and receive a sample copy of this bright Spiritual Weekly Newspaper Fike. Subscription, Two Dotlars per year, but no obligation to subscribe will be incurred by sending for a sample copy. It will cost you only a postal card and a minute:

Light on the Way.

GEO, A. FULLER, Editor. MRS, G. DAVENPORT STEVENS, Am't Editor. A N EIGHT-PAGE MONTHLY, devoted to the dissemination of Spiritual Knowledge. Terms, 60 cents per year, Specimen codes free. Address, GEO. A. FULLER, Editor and Fublisher, Dover, Mass. My7

The Boston Investigator,

Price, \$3.00 a year, \$1.50 for six months,

1,50 for six months,
8 cents per single copy.
8 cents per single copy.
Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind.
4 ddress

J. P. MENDUM.
Investigator Office.
Paine Memorial.
Boston, Mass.

If Not Beings from Another Life,

What Are They?

BY E. A. BRACKETT.

This work is in two Parts; the first containing carefully-prepared narratives of the author's interesting observations and experiences in the investigation of the phenomena of Materialization; the second, opinions and theories concerning the same. The investigation appears to have been pursued in a truly scientific spirit, by one possessing more than ordinary qualifications for the purpose, and with unusual facilities—the results being correspondingly positive and overwhelmingly conclusive regarding the reality of the phenomena in question. Aside from its positive testimony, the work affords many valuable suggestions to investigators as to the proper manner of proceeding in order to attain the best results. The following is the table of

CONTENTS:

INTRODUCTION.

PART I.—Materialization and Dematerialization of Forms and Objects; My First Séance, and What Came of It; Personification by the Medium of Materialized Forms; Materialization and Dematerialization of Objects; Materialization and Dematerialization under Test Conditions; An Unexpected Séance vich Mrs. Carrie M. Sawyer; Séance with Mrs. Fairchild; Séance with Miss Helen Berry at Onset; Séance at the Berry Sisters in Boston; Materialized Forms—How Shall We Meet Them?

PART II.—Opinions and Theories; A Glance Behind the Curtain; Exposures of Mediums; Public Séances; The Attitude of Scientists; Public Opinion; Conclusion.

LLUSTRATIONS.—Diagram of Mrs. Fay's Séance-Room; Diagram of the Misses Berry's Séance-Room.

The work contains 182 pages, 12mo, and is printed in large

The work contains 182 pages, 12mo, and is printed in large type, suitable for readers of advanced age. Cloth, \$1,00,

For sale by COLBY & RICH.

For sale by COLBY & RICH.

A BOOK WRITTEN BY THE SPIRITS OF A THE SO-CALLED DEAD, WITH THEIR OWN MATERIALIZED HANDS, BY THE PROCESS OF INDEPENDENT SLATE-WRITING, THROUGH MRS, LIZZIE S. GREEN AND OTHERS AS MEDIUMS, COMPLED AND ARRANGED BY C. G. HELLEBERG, OF CINCINNATI, OHIO.

This work contains communications from the following exalted spirits: Swedenborg, Washington, Lincoln, Wilberforce, Garrison, Garrield, Horace Greeley, Thomas Palue, O. P. Morton, Polheim, A. P. Willard, Margaret Fuller, Madamo Ebrenborg and others. Cloth, 12mo, with engravings. Price \$1,50, postage free. For sale by COLBY & RICH.

I'HE BOOK OF RELIGIONS: comprising the Views, Croeds, Sentiments or Opinions, of all the principal Religious Sects in the world, particularly of all Christian Denominations in Europe and America: to which are added Church and Missionary Statistics, together with Biographical Sketches. By John HAYWARD, author of the New England Gazetteer, "etc.

This work contains 438 pages, and, as a book of reference, is invaluable.

Cloth, \$2,00, postage free. For sale by COLBY & RICH. CPIRITUALISM DEFINED AND DEFEND-

ED. Being an Introductory Lecture delivered in the Temperance Hall, Melbourne, Australia, by J. M. PEE-BLES. Paper, 15 cents, postage free. For sale by COLBY & RICH.

BANNER OF LIGHT

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

SPIRITUAL PHILOSOPHY.

ISSUED WEEKLY At 9 Bosworth Street (formerly Montgomery Place) Corner Province Street, Boston, Mass.

COLBY & RICH,
Publishers and Proprietors.

18AAC B. RICH.......BUSINESS MANAGEL,
LUTHER COLBY......EDITOR,
JOHN W. DAY.......ASSISTANT EDITOR. Aided by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of RIGHT FAGES—containing FORTY COLUMNS OF INTER-ESTING AND INSTRUCTIVE READING—embracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects. Pupon Spiritual, Philosophical and Scientific Subjects. RTM ENT, BDITUELL DEPARTMENT, SPIRIT-MESSAGE DEPARTMENT, and CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE Per Year \$1,00
Six Months 1,50
Three Months Postage Free.

In remitting by mail, a Post-Office Money Orders on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of Colby & Rich, is preferable to Bank Notes. Our patrons can result usibe fractional part of a dollar in postage stamps—ones and twos preferred.

ADVERTISEMENTS published at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.

Bubscriptions discontinued at the continued of the continued of

Subscriptions discontinued at the expiration of the time paid for.
Specimen copies sent free,

COLBY & RICH

Publish and keep for sale at Wholesale and Retail a com-plete assortment of Spiritual, Progressive, Reformatory. and Miscollaneous Books.

Among the authors are Andrew Jackson Davis, Hon. Robert Daie Owen, Dr. James M. Peebles, Henry C. Wright, Glies B. Stebbins, D. D. Home, T. B. Hazard, William Denton, Rev. M. B. Craven, Judge J. W. Kdmonds, Prof. S. B. Brittan, Allen Putnam, Epes Baryent, W. F. Evans, Kersey Graves, A. B. Child, F. B. Randolph, Warren S. Barlow, J. O. Barrett, Mrs. Emma Hardinge Britten, Miss Lizzie Doten, Mrs. Maria M. King, Mrs. Cora L. V. Richmond, etc.

Any Boek published in England or America, not out of print, will besen by malior express.

**Catalogues of Books Published and for sale by Colby & Rich sent free.

Publishers who insert the above Prospectus in their respective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked paper is forwarded to this office.

OUR AGENTS.

BRENTANO BROS., HOOKNELLERS,
5 Union Square, New York,
Authorized NEW YORK AGENTS for the sale of all of
Colby & Rich's Publications. A good stock always
on hand of Spiritual Books and Publications. Asy
Book desired which they do not happen to have in stock
will be promptly ordered. Subscriptions received for and
single copies of the Banner of Light on sale. Address 5
UNION SQUARK, NEW YORK, Branch stores, 1016 PENNSYLVANIA AVENUE, WASHINGTON, D. C., and 101
STATE STREET, CHEAGO, ILL. NEW YOPK AGENCY, 5 UNION SQUARE,

PHILADELPHIA ROOK DEPOT.

The Spiritual and Reformatory Works published to Colby & Rich, Boston, Mass., are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 72 Spring Garden street. Subscriptions received for the Banner of Light at 83,00 per year. The Banner of Light can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings; also at 503 North 5th street, and at news stand 826 Market street.

CLEVELAND. O., BOOK DEPOT.
THOMAS LEES, 12 Ontario street (Room 2). All the
Spiritual and Reformatory Works on hand published by Colby & Rich, Boston, Mass. Subscription
Agency for the Banner of Light and other Spiritual
papers and magazines, etc. Residence, 105 Cross street,
Cleveland, O.

WASHINGTON AGENCY.

M. L. WILCOX & CO., dealers in Standard and Scientific Books, Pamphiets and Periodicals, 2074% street, near Pennsylvania Avenne, Washington, D.C., keep constantly for sale the Banner of Light, and will supply the Spiritual and Reformatory Works published by Colby & Rich.

NAN FRANCINCO, CAL., AGENCY.

J. K. COOPER, 746 Market street, San Francisco, Cal., keeps constantly for sale the Banner of Light, and will take orders for any of the Spiritual and Beformatory Works published and for sale by Colby & Rich Beston, Mass.

CHICAGO, I.L.L., AGENCY.
CHAS. MACDONALD & CO., Periodical dealers, No. 55
Washington street, Chicago, Ili., keep for sale the Baner of Light, and will supply the Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass.

NEW YORK ROOK DEPOT.

The Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass., also the Banner of Light, can be found at the office of The Truth-Seeker, 33 Clinton Place, New York City.

BRATTLEHORO, VT., BOOK DEPOT.
E. J. CARPENTER, retail dealer in Newspapers, Periodicals, str., stc., No. 2 Market Block, keeps for sale the Banner of Light, and will supply the Npiritual and Reformatory Works published by Colby & Rich. PROVIDENCE, R. I., AGENCY.
WM. FOSTER, J.R., So hattey street, Providence, R. I.,
will supply any of the Spiritual and Reformatory
Works published by Colby & Rich. He is also agent for
the Banner of Light.

DETROIT, MICH., AGENCY,
AUGUSTUS DAY, 12 Park Place, Detroit, Mich., Spiritualistic Sale and Circulating Library. Agent for Banmer of Light, and all publications of Colby & Rich, Boston, Mass.

ROCHESTER, N. Y., BOOK DEPOT.

JACKSON & BURLEHUH, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass.

ROCHESTER, N. Y., BOOK DEPOT.
WILLIAMSON & HIGBER, Booksellers, 62 West Mair
street, Rochester, N. Y., keep for sale the Noiriumi and
Reformatory Works published at the Bauner of
Light Publishing House, Boston, Mass.

TROY, N.Y., AGENCY.

Parties desiring any of the Npiritual and Reformatory Works published by Colby & Rich, Boston, Mass., will be accommodated by W. H. VOSBURGH, 244 Ninth street, Troy, N. Y.

CORRY, PENN. AGENCY.

Parties desiring any of the Npirt, ual and Reformatory Works published and forsale by Colby & Rich, will be supplied by G. F. LEWIS, ublisher of the Day Star, in that city.

AUBURN, N. Y., AGENCY.

Parties desiring any of the Spiritual and Beformatory Works published by Colby & Rich, Boston, Mass., can procure them of J. H. HARTER, Auburn, N. Y.

WANHINGTON BOOK DEPOT.

The Roberts Bookstore, D. MUNCEY, Proprietor, No. 1010 Seventh street, above New York Avenue, Washington, D. C., keeps constantly for sale the Banner of Light, and a supply of NpIritial and Reformatary Works published by Colby & Rich, Boston, Mass. MILWAUHEE, WIS., BOOK DEPOT.

J. SPENCER, 470 East Water street, Milwaukee, Wis., keeps for sale the Spiritual and Reformatory Works published at the Banner of Light Publishing House, Boston, Mass.

E. T. JETT, 802 Olive street, opposite Custom House, St. Louis, Mo., keeps constantly for sale the Banner of Light, and a supply of the Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass.

MEMPHIS, TENN., AGENCY.

JOHN LANG, Stationer and Bookseller, No. 221 Main street, Memphis, Tenn., keeps for sale the Banner of Light, and will supply the Spiritual and Reformatory Works published and for sale by Colby & Rich.

NOTICE TO OUR ENGLISH PATRONS.

NR. H. A. KERSEY will not as our agent and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. H. A. Kersey, No. 1 Newgate street, Newcastic on-Tyne, England. Mr. Kersey also keeps for sale the Spiritual and Reformatory Works published by us.

COLBY & RICH.

INDIA HOOK BEPOT.

KAILASAM BROTHERS, Booksellers, Popham's Broadway, Madras, have for sale and will receive orders for the Epirtiuni and Reformatory Works published by Colby & Rich, Boston, Mass. They will also receive subscriptions for the Banner of Light at Rupees 11-12-0 per annum.

AUSTRALIAN BOOK DEPOT,
And Agency for the Banner of Light. OHAS, H. BAMFORD, No. 87 Little Collins street. East Melbourne, Australia, has for sale the Spiritual and Reformatory
Works published by Colby & Rich, Boston, Mass.

THIS PAPER may be found on file at GEO. P. ROW-Bureau (Edorne street), where advertising contracts may be made for it in New York.

ties of the property of the pr TO BOOM PURCHASENS or express.

AP Vatalogues of Books Published and for Sale by Colby & Rich sent free.

SPECIAL NOTICES.

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

the varied snades of opinion to which correspondents give interance.

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

3 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 Bannkn goes to press every Tuesday.

Banner of Pight

BOSTON, SATURDAY, AUGUST 11, 1888.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

THE BANNER IN INSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON NATURDAY.

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

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

THE AMERICAN NEWS COMPANY. 89 and 41 Chambers Street, New York.

> COLBY & RICH, CUBLISHERS AND PROPRIETORS.

AC B. RICH BUSINESS MANAGER. L. THER COLBY..... EDITOR.

JOHN W. DAY..... ASSISTANT EDITOR.

** Business Letters must be addressed to ISAAC B. Rich. Sunner of Light Publishing House, Beston, Mass. All other etters and communications must be forwarded to Lettike Colby. Private letters should invariably be marked "Personal" on the envelope.

Before the oncoming light of Truth, Creeds remble, Ignorance dies, Error decays, and Humanity ses to its proper sphere of Knowledge. - Spirit John

Lecture by "Phonix."

We shall give our readers next week the pleasure of perusing the full text of a trance discourse--setting forth some

"APPROPRIATE ANSWERS TO SUPERFI-CIAL QUESTIONS"

-which was recently delivered in Chicago, Ill., by "Planix," one of the guides of

MRS. CORA L. V. RICHMOND.

Not Destroyed, though Invisible.

The chemists tell us that although matter is often lost to sight in consequence of chemical operations, it has become an axiom of science that it can never be actually lost or destroyed, but merely passes into other forms or condiwhich is a clear and colorless liquid, it is rapidly dissolved and becomes invisible. Mix the solution with water, and apparently no effect is produced. Thus fifty dollars' worth of silver may be dissolved in a pail of water, and not a particle of it be seen. The chemist himself could not tell that it was there, unless he apother metals can be treated in the same way with the same result.

When charcoal and other substances are burned, they disappear just as completely, not even any ashes remaining visible from the combustion. And so, in fact, every material that is visible can, by certain treatment, be ren- from mediumship, he has regularly assisted dered invisible. Matter which in one state or sick and destitute mediums in Boston as well condition is perfectly opaque, and will not as in the State of his residence. Now that he permit a ray of light to pass through it, will is an invalid himself, he is sure of the living in another form become perfectly transparent. sympathy of a host to whom in days gone by It is in vain to try to discover an adequate explanation of the cause of this. If philosophers | practices in strict accordance with his belief. and scientists assert that it is due to some al- | that is, so as to forward the work which the terations in the position or arrangement of invisible world is doing for humanity. No betatoms or molecules, the reply is that atoms | ter preaching of one's faith can be produced and molecules, however confident we are of than this. He not only helps the needy in their existence and the laws which govern the time of their need, but he forgives his their mutual attractions and repulsions, are absolutely beyond the reach of our senses. We may see the substances they form, and conjecture the changes they undergo, but we all the same cannot see them, and can only guess | what they really are. We only know that matter is indestructible, or at least we have no evidence that it can be destroyed.

What are dissolved in water or burned in the air are not annihilated or lost. By certain well-known means they can be recovered and restored to sight, some in exactly the same state they were in before becoming invisible, others in some other state or condition in which they are just as surely recognized. On the brightest and sunniest day millions of tons of black charcoal in an invisible condition are floating in the air, and millions of plants are at the same time restoring it to visible form by the chemical processes going on in the tiny laboratory of every leaf that expands in the sunshine. In the course of time, the leaf, or the wood it elaborates by its subtle alchemy, may be burned. And this cycle of chemical transmutation may proceed without end, the matter becoming alternately visible and invisi-

ble again and again. To what purpose do we cite this familiar but too little thought of chemical illustration? Not for the interest contained in it for us all merely, but as a demonstration of the great fact in the universe that the process of change in all created things is an unbroken one, and that annihilation by no means occurs because the visible changes to the invisible. Hence the spiritual, which is at once the essence of all existence and the power that controls and days' convention of the First New Spiritual guides the whole of creation, and which is far | Church of that city will be held at Murch's

outside of the conditions which are its visible limitation, and can no more suffer appibliation than the universe of matter can be destroyed. To reason from created matter to the causative spirit on this line should be overwhelmingly satisfactory to all intelligent minds that are open to the reception of truth. If the atoms and molecules which enter into the constitution of matter cannot to our searching knowledge be destroyed, much more is it an impossibility to applillate the force to which matter is acknowledged to be subservient. Merely because it dissolves its visible vet inexplicable connection with matter, as in the human form which for a time is its tenement. is no reason whatever for concluding that it has perished or is perishable.

Thus we are abundantly able to infer from the proofs supplied by common things and the every day life around us that the doctrine of annihilation for the spirit is utterly untenable, and that the change or transmutation which we call death no more destroys the essential life than atoms and molecules are destroyed when they merely clothe themselves in other forms to appear and reappear as long as an inspiring, ever-living Creator shapes their transmutations according to the laws of the universe. In the plain view of this illustration of immortality which the material world itself furnishes, how superficial and hasty it is to conclude that when the body of man dies and decays, the animating spirit, endowed with a consciousness far above the conceivable reach of atom and molecule, dies and decays also; that because it disappears it is therefore destroyed; that annihilation can overtake conscious existence, while the unconscious atom or molecule cannot be destroyed; and that immortality was given to matter, as the scientists so confidently affirm, but was denied to spirit which alone is capable of the increasing enjoyment of so priceless a gift. As mere reasoning it is preposterous, illogical, and contradictory. If there were any comfort derivable from such a cheeriess doctrine, colder than many of the cruel dogmas of ecclesiasticism; if it served to nourish and strengthen the divinely bestowed qualities of the human soul; if it deepened the impression of a common fatherhood or broadened that of a common brotherhood; and if it enlarged and elevated the conceptions even of the life that now is, without regard to that which is to come; it might have a standingplace in the soul of humanity which now revolts at its harsh assumptions and instinctively refuses to be satisfied with its blind and dumb encouragement and consolation.

An Actual Spiritualist.

The Cincinnati Enquirer had a long article in its Sunday issue, some months ago, descriptive of a well-known citizen whom it rightly styled "a representative Spiritualist," but without giving his name, which we gratefully take the present opportunity to supply. It is Joseph Kinsey, a successful business man of that enterprising city, who of late has succumbed to forth in silent utterances the sympathies of a benevolent deeds have been a true blessing. Mr. Kinsey, as stated, is a sincere and consist- equaling in their remarkable character those and from the love of doing it. The poor and olence, done only that human happiness may be extended through his willing agency.

Wherever he finds an opportunity offering to help on the cause to which he is devoted, he tions of existence. Its possible changes are never fails to improve it to the extent of his many and various, and in numerous instances ability. Learning that a certain sum was yet it disappears altogether from our recognition; needed to assist us in bringing out the last book land." has been for a mouth or more hocussing yet it either appears, or can be made to appear, written by Mr. Putnam, he promptly supplied the people of Providence, R. L. in a manner again as plainly to our sense as before. The it from his own resources, and thus placed in Popular Science News illustrates it in this our friend's hands the complete right to the way: if a piece of silver be put into nitric acid, enloyment of the profits from its publication, which proved a timely help to the author in his declining days. This is but one among many illustrations of the truly spiritual temper of his life and character. On meeting this or that person in the streets whose visible depression betrays his true condition, his habit is to give him a cordial grasp of the hand as plied certain tests to detect its presence. And the pretext for leaving a generous bank-note within it.

As The Enquirer says, he ministers to the spiritual wants of his friends after providing a foundation by caring for those physical necessities which are imminent and for the time all-absorbing. To secure the highest results he has been a most generous benefactor. He debtors by assisting to start them again in business, when most men, who would only revile Spiritualism, would seek to punish them for their misfortune.

Thus does this good man and truly representative Spiritualist exemplify his belief by his works, not on one day only in the seven. but on all days of the week alike. His life is inspired by love, which he rightly regards as the greatest power in the universe. He makes every day illustrate afresh his love for humanity. Each day, we are assured, he receives communications direct from the angels that guard and guide him, and is secretly conscious of the loving support of those with whom he is at all times ready to cooperate. Such a man could not regard himself as afflicted when stricken with disease, for his priceless compensation is the deepened sympathy and love of every one, far and near, whom he has so freely blessed.

Photographs.

We are in receipt of a cabinet photograph of the bronze statue of Josian Bartlett, the first signer of the North American Declaration of Independence, from our personal friend. Mr. J. R. Huntington, of Amesbury, for which we tender our sincere thanks. Also we have on our desk a cabinet photograph of Mr. Jonathan M. Roberts, late of Burlington, N. J., presented by W. L. Jack, M. D. It is an excellent likeness of Mr. Roberts.

A circular from Cincinnati states that the initial anniversary celebration and four more elusive to the sense than any atoms or | Hall, 278 West 6th street, from Sept. 1st to Sept. molecules can possibly be, exists above and 4th, 1888, inclusive.

Doubiful Doctors.

A raporter of the Boston Globs has been investigating of late the "regular" "diploma" doctors of this city, and the conclusion he has arrived at thus far is not a very encouraging one, to say the least. He gave them to understand he was anything but a healthy man (a myth), and then he goes on to show that each one prescribed an entirely different medicine for his alleged disease. Of course several of the doctors applied to subsequently endeavored to explain the "why" of the "wherefore"; but what they said did not invalidate the reporter's position in regard to

"doubtful doctors." And now we find a column communication in last Sunday's Globe, from a "regular" M. D., who says he got his education in Europe, which is to the effect that "he is astonished at the blindness and bigotry of the old school, which permits the grandest treasure of the curative art to lie unrecognized before them." He further says, "I feel assured that the physicians, with two exceptions, did the best they could (the best their kind could do), but the kind is an awful bad one," and he adds, with a good deal of common sense:

"They ought to be pitled more than blamed; they did not know any better. They had too much bigotry, too much onesidedness. Had these doctors done the same as I did, investigated other schools or systems, picked up what grains of truth were to be found and formed them all into one perfect whole, rejecting that which seems unreasonable and clinging to any and everything which cures, and thus forming an individual system, so to speak, I am certain that their treatment would be very much alike, at least to a certain degree, for I most emphatically believe that the schools of medicine have little or nothing to do with the making of physicians. It all depends on the amount of real solid common sense that the man has naturally got in him. The more common sense and less school-bigotry a man has the better physician. I make two exceptions to the above, because I noticed two blind ' prescriptions among the list. For the benefit of readers not acquainted with that term, I will explain that a 'blind' prescription is such an one as a doctor writes to a certain druggist, using certain private terms, words or signs not understood by anybody else, so the patient will be obliged to go to that druggist to have it put up. Such business is not professional, honorable or gentlemanly, and any doctor who is not a gentleman is a fraud, never mind from what school he graduated; there is no other way out of that."

Put Him Down by Law!

Mr. John Beard, of Kentucky, described as of age, who has spent all his life in farming, to heal by laying on of hands. It is reported that a number of responsible persons have seen his operations and testify to his wonderful He seems heavily surcharged with electricity, sion: so much so that a mere touch shocks the patient the sudden attacks of disease, and to whom go | and causes a burning pain in the affected parts, but as the soreness of the affection goes away, widely extended circle of friends to whom his the pain ceases, and his touch no longer shocks." The writer mentions several cures ent Spiritualist, and aims to prove his belief | that in past ages have been termed miraculous, by his works. He does good for its own sake | men and women, who have been helpless for years, being restored to health and activity. destitute, the sick and suffering, he makes his Now the "diploma" Allopaths will undoubtedly friends from preference. The Enquirer recites | endeavor to put down this "uneducated" healer a number of his characteristic deeds of benev- who goes up and down the country curing in such an "irregular" fashion suffering people whom the Regulars cannot restore to health.

To be Avoided.

We are reliably informed that a young man, who claims that his name is "James Copenot at all creditable to himself or the cause he assumes to represent. While evidence exists that he possesses in some degree mediumistic gifts, his inclination to "supplement" them when deemed necessary lessens all value in this respect. All sincere Spiritualists and every lover of truth should give him and his ilk a wide berth.

Another individual, "Henry Cummings"or so calling himself-is now in Massachusetts. we are informed, claiming to hold seances, and referring to the BANNER OF LIGHT as his endorser, etc. Now we have never met with said Cummings personally, neither have we had any dealings with him whatever to our knowledge. If, after the issuance of this disclaimer on our part, he still continues to refer to us as his endorser, we desire that such action may be recognized by the public as proof positive of intended deception.

W. S. Rowley, Occult Telegrapher,

Whom we stated in THE BANNER of July 14th would soon visit Boston and Onset Bay, arrived in town with his wife last week. We had a very pleasant interview with him. At a private sitting we were fully convinced of the genuineness of his medial powers. He went to Onset on Saturday last. It is understood that he will give a public demonstration of his power at the Temple on Thursday evening, August 9th.

Some thoughtful author has recorded that "The pleasantest things in the world are pleasant thoughts, and the great art in life is to have as many of them as possible." Yes, indeed! But how few there are, even among respectable people who pride themselves upon their probity, that keep "pleasant things" in mind. Spiritualists have come into a knowledge that our lives on earth are continued throughout eternity, and as they live here so will be their compensation hereafter; knowing this, why are any of them setting "pleasant thoughts" in abeyance, and quarreling with each other as some of them are from day to day, from year to year? This class of "hypercriticals" is becoming almost as bad as are the theologians of the present day. Why do they not heed the warning: "He who taketh the sword shall perish by the sword"?

We see that some one has been writing to the Boston Journal that Col. Wm. D. Crockett, President of the Onset Bay Association, has declined to any longer preside at the meetings there, and that he refused the office of President another year-in all which there is not a word of truth. As Col. Crockett's business keeps him in Boston during the week, he called upon Mr. E. B. Fairchild to preside in his absence. Those papers which were swift to print the Journal's false statement, are requested to contrast it with the facts before them.

It is announced that a Universal Spiritual Congress is to take place in Barcelona, Spain, Sept. 8th.

Alleged "Witcheraft" Case. We made brief mention last week of the singular bellef of William Roberts, a farmer in Wisconsin, in whose house physical manifestations of spirit-presence had taken plece, that an elderly German woman living opposite was the cause of them, and conclud-

ing that for that reason she must be a "witch," he loaded his gun and with the Beriptural command as his warrant, was about to start out and kill her, when he was arrested and brought to trial. A full account of the trial has since been received, from which we learn more particulars, Being called to the witness stand, Mr. Roberts said

that the " queer things " began to occur last Uhristmas. He first noticed spots having the appearance of blood on his bed, and though the sheets were frequently changed, the spote as frequently appeared. One time a pool of "blood" was found underneath him when he arose after having lain down at noon waiting for din- three of them may spend the remainder of their days ner. He took off his clothing, but found no blood-marks in a lunatic asylum. He was ordered to leave the or cause for there being any. Writings in blue ink mysteriously appeared on the walls. Many times his wife had placed food and dishes on the table and stepped to the door to call the rest to dinner, and upon returning found the table nearly stripped of its contents. What so suddenly vanished would afterward be found in out-of-the-way places, under the wagon-house, in the corn-crib, in some cases not found at all. Mrs. Roberts and the children testified to occurrences of similar nature, the former that no one beside herself was in the house when the dishes disappeared, and the latter that they had seen dishes come from the cupboard and settle gently upon the floor; clothing thrown from the beds, coats and dresses pulled from the walls and hurled across the room with no person near them. The daughter Anna did not believe that the German,

day they took a pall, picked berries, and in sorting them at night found the ring at the bottom of the pail. The parish priest is of the opinion that supernatural agencies are at work, and proposes to consult the Bishop and obtain the interposition of the church ! The lawyers are nonplussed; the judge who held the trial is equally so, and has adjourned the case three weeks. The case is not an unfamiliar one to those who are informed of the history of spiritual manifestations, and were a proper course of investigation taken it would, in all probability, be found that Mrs. Albright, the German woman, is wholly innocent of any agency in the matter, and that the means by which spirits are doing these things exist in Mr. Roberts's own household, and that all is for some wise purpose of which neither he nor they have at present the re motest conception.

Mrs. Albright, was a "witch" or in witchcraft. Anna's

ring was one time taken from her finger. Later in the

Impressions of Onset.

In the Boston Globe's account of Onset Bay and the tests publicly given by one of the many speakers in that popular camp, in the presence of an audience numbering twenty-five hundred 'a rough-looking working man, thirty-five years persons, the writer remarks that he was particularly struck with the speaker in uttering uneducated, simple and retiring," recently dis- the first sentence of his discourse-"I am a covered that he possessed a wonderful power spirit," and that before the exercises were over he was quite ready to take Addison's words literally, that "all the regions of nature swarm with spirits, and that we have multitudes of powers. A Bowling Green, Ky., correspondent spectators when we think ourselves most rhyme: of a Boston paper says: "He operates by tap- alone." And speaking of the assemblage about ping the affected parts gently with the back of him, over which he ran his eyes in unaffected his fingers, or slightly rubbing with his hands. surprise, he indulges in the following confes-

"So magnificent-looking an assembly one seldom sees. Intelligence and good breeding were marked and stamped on every face; and if any were there who did not believe as the Spiritualists do-Materialists or any others-they certainly had the good manners not to belie it. There were old men leaning on the stick which invariably supports old age, whose looks indi-cated that neither hopes nor joys had yet ceased. Women were there whose screne and beautiful ooks would have been called by Richter a beautiful bloom.' There were youths and maidens there who are guests at the hotels and cottages in this charming place, which was described so admirably by an irreverent guest at the Glen Cove to-day, that risking the censure of some plous person I must repeat: it Some one asked him how he liked Otset. Hereplied, 'God has done a good deal for Onset.' Certain-ly the Creator lavished his choicest gifts down upon this little nook, where earth and sea com-bine to make it attractive to man. The cottages and hotels are nestled in among the trees -all oaks-which extend as far as the eye can

New Edition of "The Voices."

That sterling poetical volume, "THE VOICES." from the pen of Warren Sumner Barlow, Esq., has ever since its first appearance maintained a firm hold on the public favor. As witness of this fact, Colby & Rich have just brought out the twelfth edition of the work!

So much has already been said in favor of this book, that it is unnecessary to add aught to the words of appreciation which have been called out in the past: Those who wish to satisfy themselves of the justice of these encomiums are reminded that "The Voices" may be obtained at the BANNER OF LIGHT Bookstore, also at the news-stands of the Onset and Lake Pleasant camp-grounds.

We are informed that after being re engaged for next winter in Chicago (her thirteenth year there), Mrs. Cora L. V. Richmond and Mr. Richmond left the "Garden City" in time to be at Lookout Mountain July 1st, where they remained three weeks amid the picturesque and grand scenery there to be found, and were charmed both with the people and the surroundings. Mrs. Richmond feels sure that this camp will be successful. Herself and husband are now enjoying the Cassadaga (N.Y.) Camp-Meeting very much.

We have given ourselves, and raised from generous friends, several sums of money for the medium, Mrs. Dimond. She needs more. So many calls of late have been made upon us for assistance by needy Spiritualists that some of them have to take the will for the deed, as there is a limit to everything.

A recent private letter from Mrs. Emma Hardinge Britten, Manchester, Eng., informs us that she is still actively engaged in the platform work of the spiritual dispensation, in that country, and that the health of her husband is considerably improved, both of which items of intelligence are pleasant to us.

Our good Dr. Storer seems to be an omnipresent camp-meeting Spiritualist--almost! He is an eloquent and cogent speaker, and it is | press, to be read by the youth of that city, thus familno wonder he is wanted to lecture everywhere by the friends of the Cause.

By reference to a paragraph elsewhere t will be seen that the Cleveland (O.) friends have arranged for a visit to Cassadaga Lake Camp-Meeting, N. Y.

THE HOLLIS STREET THEATRE, Boston, will open for the season Saturday evening, Aug. 18th. A grand production of "Uncle Tem's Cahin " will be the attraction, Mr. Clay M. Greene's version being given for the first time on any stage. Milt Barlow, Frank Mordaunt, Frank Losee, Harry Webber, Mark Price and Alice Harrison are in the cast. This will be a marked event in the history of theatricals in this

It is expected the Spiritualists of London will observe their "Annual Outing" in Epping Forest next Sunday.

city.

ALL SORTS OF PARAGRAPHS

OUR NATIONAL GAME. BY II. C. DODGM. In Bla Parts-Part V. The short-stop, who a long stop makes in "coffee rooms" (?), his finger breaks. THE SHORT-STOP-

Hot " balls" the wily players catch, Who strike the right end of the mutch. THE MATCH-

BERVED HIM RIGHT .- Ottawa, Ont., dispatches for July 31st state that Rev. Dr. Horne, who had been holding revival meetings at the town of Fallowfield, so worked upon the sensibilities of his congregation that over twenty of those who attended his meetings were made ill from nervous prostration, while it is said that town !

W. I. Rishon, the alleged mind-reader, arrived in San Francisco, August 4th, from the Sandwich Islands, said to be greatly improved in health. His stock in trade is simply "cheek."

The custom inspectors of New York have caught on to a smuggling parson by the name of J. V. Dundos, of Minnesota, who said he had no dutiable goods; but he had, as an inspection showed. His smuggling consisted of a crape India shawl, a quantity of new cutlery, a lot of prayer books, an assortment of ladies' fine underwear, a lot of linen towels and fine white handkerchiefs, an anerold barometer, a silk umbrella, a large quantity of men's underwear, a sealskin cap, a Japanese cabinet, boxes of toys and bottles of perfumery. He denied having any more dutiable goods; but his trunk had a false bottom, and in it were discovered 5,000 cigars. Now we wonder what Rev. Mr. Talmage will say in regard to his erring brother, we wonder?

Said a distinguished patient to his physician: "Doctor, will you hand me my medicine, please." "Excuse me, sir," responded the man of science. "but I am only connected with the builetin part of your case. Another doctor will be here directly."—Life.

If you wish to gently specze Take a pinch of old Dutch cheese

The Globe man said in last Sunday's issue-and he is evidently on hand when young ladies go in bathingthat "it is the unusual that attracts people, and it is certainly unusual to see a party of young ladies bathing together, and all good swimmers. Perhaps this is no uncommon sight in the resorts of the ultra-fashionable world, but in Onset it is. The bevy of maidens in question here, took their dip in front of the Gien Cove House the other day. They were led by Miss Butler, the youngest daughter of W. S. Butler of Boston. Miss Butler resembles her mother very much in general appearance (the Spiritualists all know 'Maggle'), and she sports a well fitting bathing dress, and floats and swims very gracefully."

There are many women in these modern days who live by their wits. They are simply adventuresses. Lippincott's Magazine shows up this class of charac-

William Jacket, of Islington, Eng., who was gathered in in 1787, made a sensible will, even if it was in

"I give and bequeath,
When I 'm laid underneath,
To my two loving sisters, most dear,
The whole of my store,
Were it twice as much more,
Which God's goodness has granted me hore. "And that none may prevent
This, my will and intent,
Or occasion the least of vain racket,
With a solemn appeal
L confirm, sign and seal
This, the true act and deed of Will Jacket,"

Whenever the chronic kicker gets kicked himself, he squirms terribly. It only goes to show that his nerves are out of kilter.

The largest shop in Paris, Au Bon Marché, is kent. by a woman, Madame Bouckault, who is as generous as she is wealthy. She has bestowed \$1,000 000 on her employes as a pension fund for the sick and somerannuated, besides library and reading-room funds, and she gives them all shares in the profits of her business. In her native town she has built a \$200. 000 bridge across the Saone, and she has distributed more than \$1,500,000 to relieve the sufferers from the phylloxera plague.

Joe Burgess's old mud-scow took 'em ashore.

Base-ball gambling is being played out in Boston. Even the little bragging Record its "first sporting news."

An Albany physician says Americans suffer more generally from Bright's disease and nervous complaints than any other people, because they sit down so persistently at their work. While Englishmen, Germans, Frenchmen walk and exercise, an American business man will go to his office, take his seat in his chair and sit there all day without giving any relief to the tension of the muscles of the back. The result is that these muscles surrounding the kidneys become soft and flabby. They lose their vitality. The kidneys themselves soon become weak and debili tated. If business men would walk more, and stand instead of sitting at their desks, their health would be much improved.

"A tariff bill, in the nature of things," says Hon. Tim Campbell, of New York, "is a thing of duty and a law forever."

> A BRASTLY CHICAGO ODE. "Aha i aha!" he cried in rage,
> "You minx, you'll not be mine;
> I cannot bear to think, instead
> Of me, for pork you pine." "And what of that?" sweet Marie said;
> "My thoughts I won't conceal;
> Chicago girls you'll always find
> Take pork instead of yeal."
> — Washington Critic.

All intellectual power is held back, when we endeavor to conform ourselves to the methods of other people.

Some people never get accustomed to the bustle, whirl and tremendous throbbing pulse of the healthy city of New York. Aunt Billings, of Durham, N. H., was over here the other day with her little niece, and conclusively proved the truth of this assertion. She took a Belt Line car at the Battery, rode around the city four times, and just as the sun was setting remarked to the conductor: "'Pears to me this town'il never stop growin'. If we don't git ter Macy's soon they'll be shet up.'—Time.

A slight shock of earthquake was felt Aug. 4th at Kilsyth, twelve and a half inlies northeast of Glasgow, Scotland.

They were bound to get married. They had only \$1.25 between them; so they tramped 100 miles from home and back to find a justice to tie the knot. Her name was Tyre. They were West Virginians.

A most brutal prize fight occurred in New York, August 2d, which, after the brutes had pummeled each other almost to a jelly, was declared, after forty-nine rounds," to be a "draw." The match was for \$1,000 a side; and what is worse than all, the full details are published in the New York daily larizing them with crime.

> A young man who tried to sing bass Made such a horrible fass, That the rest of the choir And fired him out of the plass.

ROME, Aug. 4th, 1888. - Immense damage has been caused by volcante disturbances in the Lipari islands.

THE GREAT SERPENT MOUND. - Says a Hillsboro', THE GREAT SERPENT MOUND.—Says a Hillsboro',
O., letter: "Some unexpected developments have been
made at the Great Serpent Mound in Adams County,
officen miles southeast of this city. Such works have
not been supposed to be burial places, but the men
employed in excavating and examining a small mound
near the Great Serpent have already unearthed ten
skeletons in a good state of preservation. These have
been boxed, and forwarded to Peabody Institute. At
the base of what is supposed to have been a stone
cairn, and but about a foot beneath the surface, was
found the skeleton of a female and child, the former
being almost perfect, except the feet, which it is
thought have been plowed up, as the ground has been
under cultivation for several years. The skeleton of
the child was all gone except the skull.

The Spiritualist Camp-Meetings. Onest Bay.

[Mira Guarin F. Hown is our authorized agent at Onsot Jiay. She will receive authorizing for the Danmen Of Light. She also has a full line of our publications for sale at Association. Icaniparters, and will conduct the correspondence for The Danmen from this Camp-Meeting.)

There was a lorge and interested audience at the conference meeting, Monday afternoon, July 30th. Mediums' meeting of the Tuesday morning following was well attended. In the afternoon, Sarah A. Brynes delivered a deep and logical discourse to a large audience, taking for her subject, "Spiritualism, A Religion of Woman. Where would the church be without her?" At its close, Edgar W. Emerson gave tests many and convincing. He left immediately after the meeting for Sunapee, taking with him the good wishes of all.

out her?" At its close, Edgar W. Emerson gave tests many and convincing. He left immediately after the meeting for Sunapee, taking with him the good wistes of all.

Wednesday evening an entertainment was given in the Temple for the benefit of the Onset Lyceum, under the direction and management of Carrie E. S. Twing A large number of people were present, and the affair was a success financially. The opening remarks by Mr. Fairchild were apropos. The exercises that followed were: Instrumental music by Mrs. Whittemore. Bong, "Out on the Deep," Mr. Hopkins. Recitation, Lulu Morse, Violin solo, Raiph Rosseau. Dance, "Fishen's Hornpipe," Jennie Bigelow. Bong, "Walting," Mrs. Whittemore. Reading, "Nora Murphy's Visit to a Medium." Harold I. Smith. Song, Mrs. Govo. Remarks in behalf of the Lyceum and poem, Mrs. M. E. Thompson. Declamation from Shakspeare, (Cassius and Bruus), Mr. Frank L. Union and Mr. Edward Bullock. Song, "Bonnie Sweet Bessle," Mrs. Whittemore. Reading, "There is No Death," Harold I. Smith; Recitation, "Extract from A Bad Boy's Diary," Lulu Morse. Poem, "The Children," Carrie E. S. Twing. The entertainment closed with remarks from Mr. D. N. Ford, the Lyceum director, thanking the audience for their kind attention and patronage.

Meetings in Grove and Temple were held Thursday and Friday. The phases of the phenomena were many and varied. There was an exhibition of a spirit-drawing in crayon by Louis F. Jones, which was recognized as being the sister of Mrs. J. T. Lewis of Brooklyn, N. Y. Phrenological examinations by the control of Mrs. George Couklin of Worcester, Mass., who was said to be an Knglish professor of Phrenology in earth-life; spirit-rappings, loud and distinct, by the control of Mrs. George Couklin of Worcester, Mass., who was said to be an Knglish professor of Phrenology in earth-life; spirit-rappings, loud and distinct, by the controls of Mrs. Parker of Providence, R. I.; physical manifestations in the light by Horatio of Mrs. Carrie E. S. Twing; remarks on and exhibitions in messeris Whitney is indeed a grand instrument. Dr. Stansbury then came forward, and after making some remarks upon the necessary conditions for obtaining the best results, invited all who had brought slates to come forward and take seats upon the platform. Eight or ten persons responded, most of whom had sealed slates. A committee had previously witnessed the tying and sealing of a pair of slates, and hung them upon a screen in plain view of the audience, and when opened they were found to contain between forty and fifty autographic signatures of spirits, which have all been recognized. Dr. Stansbury, while under partial control, held each pair of slates a few seconds with the owners never once leaving the platform. der partial control, held each pair of slates a few seconds with the owners never once leaving the platform. Nearly all distinctly heard the writing, and upon breaking the seals six pairs were discovered to have something in them. Those held by Dr. Gould contained a long message, fully identified. Those held by Gen. F. J. Lippitt had upon them a crayon sketch of an Indian chief, in colors, a few bits of crayon having been placed between the slates before sealing. Another pair owned by Dr. Paxson had a face upon one of them. The other pairs contained only marks. This is considered the most wonderful exhibition of independent slate writing ever given at Onof independent state-writing ever given at On-

Friday evening's exhibition commenced by music on the beils, which were skilifully and dexterously handled by the Williams Beil Ringers, followed by the audience singing "Sweet By-and-Bye," while the platform was being prepared for Dr. Rogers's exhibition of spirit painting. The Doctor stated that he was not in the habit of exercising his gift before a public audience, but out of courtesy to Mr. Whitlock, and to convince those who otherwise would probably not have the opportunity of witnessing the phenomenon, he consented to do so. Those who had prepared slates were then invited to bring them to the platform, when seven or eight stepped forward and were given seats, the Doctor passing in front of each and placing his hands lightly on the slates as each one held his own, ited and sealed by himself. He told one gentleman that the slates he was holding were not for him, and turning to the audience, after a moment's hestation he pointed out a gentleman and said: "These slates are for you, sir." The gentleman addressed stepped to the platform, taking the slates, while the owner retired. After slitting a few minutes, the Doctor asked Friday evening's exhibition commenced by music on After sitting a few minutes, the Doctor asked thred. After sitting a few minutes, the Doctor asked each in turn to stand up and place the slates on the table, not, however, letting go of them; afterward each held them against his own breast, the Doctor at the same time holding his hands on each slate in turn. In about five minutes, the audience quiet and almost breathless, he pronounced the work finished, when the slates were opened. Four of them were found to contain bictures, and some a message in writing also. contain pictures, and some a message. In writing also, Mr. McEiroy (chief engineer of the gas works at Pitts. Mr. McEiroy (chief engineer of the gas works at Pittsburgh, Pa) first stepped forward, he being the gentleman who was called to take the slate from the owner, and holding up a very beautiful picture of a lady, explained that he was a member of the "Sun Angel Order of Light," and this was his spirit-guide, who had promised to surprise him before he left the grounds. Mr. McEiroy was so pleased and overcome with emotion that he could say but little. The next who was favored with a picture was Captain Atkins of Provincetown, who explained that this—as he beld it up to the audience—was the picture of his angel wife, who passed from the body a little more than a year ago. The next was Mrs. Carrie Grimes Forster, who had asked her husband to give her a picture of his spirit home. Mrs. Forster had already—a few days previous, at a ten minutes' sitting—obtained a very good picture of her husband.

Mr. Whitmore, of New York City, then stepped forward and exhibited his picture, which he said was that of a lady who passed out about six months ago from New York City, and whose earthly body was cremated. She had said when she had come to him previously that she wished to be known as "Forgetme-not," and on the bosom of the picture was painted a beautiful bunch of forget me-nots.

Mrs. Rogers sat beside her husband on the platform. No one, it seems to the writer, can witness manifestations of such a nature as were exhibited Friday evening, without being convinced of the power of spirit over matter, and the continuation of life after what is called death.

A song, finely rendered by Miss Cushing of Boston, was next in order, followed by a recitation from little Luu Morse, a child remarkable in grace and gesture. The floor was then cleared for dancing. A great number joined in the grand promenade, displaying many handsome tollets. In point of deportment, intelligence and wealth, this gathering could be said to compare favorably with that of any other watering-place. burgh, Pa) first stepped forward, he being the gentle-

compare favorably with that of any other watering-place.

telligence and wealth, this gathering could be said to compare favorably with that of any other watering-place.

Saturday forenoon, Aug. 4th, showers drove the people to the Pavilion to noid their meeting. The afternoon lecture was given in the grove by Mrs. Ida P. A. Whitlock, of Boston, her subject, "The Alms of Life," followed by tests from Joseph D. Stiles. Mr. Stiles arrived at Onset in the morning, and was welcomed to the platform with enthusiastic applause. Dr. De Wolf and wife, of Englewood, a suburb of Chicago, are here for a short time.

Mrs. Raton, of New York City, is a guest of Dr. Larchar, at Plymouth Park.

Mr. A. S. Hayward, magnetic physician, of Boston, has made some very remarkable cures since his arrival on the grounds. He seems to be possessed of wonderful endurance and vitality; always cheerful and seemingly nearly everywhere at once.

Dr. Richardson returned Tuesday from the Harwich Camp. Meeting, which closed the 20th. He reports a pleasant, harmonious, and enjoyable season.

A beautiful, independent spirit-picture was received through the mediumship of Dr. Henry Rogers, of Califorola, by Mrs. Carrie Grimes Forster, of her late husband, Thomas Gales Forster, at a ten minutes' sitting, on the 31st uit. All who knew Mr. Forster in earth-life pronounce it a good likeness. It was in oil, and the paint moist when received by Mrs. F. [Additional particulars are given in this issue regarding this marter, by an occasional correspondent.] Dr. Rogers is meeting with marked success at Onset as an artist for spirit-paintings.

Mr. J. Q. A. Whitt more, oil Boston, has purchased the two desirable lots running from South Boulevard to West Central Avenue, Nos. 26 and 23. Mr. Whittemore intends building a nice cottage.

It is said a day's wages of a skilled mechanic in Astoria, Oregon, will buy a barrel of flour. Would it not be well for some of our people, who find it hard to obtait a daily loaf, to take the late Horace Greeley's advice and "go West."

Judge Charles H. Wood and wife, of Chicago, are sto

the Eddy cottage for a week.

Tuesday evening Mrs. Jennie K. D. Conant gave an exhibition of her mediumship in the Pavillon.

Mr. Robert T. Jackson, of Harvard University, is Mr. Robert T. Jackson, of Harvard University, is now at Dr. Larchar's place, Plymouth Park, investigating the growth and development of the oyster. Dr. Larchar has now probably one of the most convenient and best adapted places for the study of the bivalve in this country, having a salt water pond enclosed, with a substantial dam to hold a proper amount of water.

Thursday, Aug. 2d, a Fair was held at the Washburn House; proceeds to be devoted to the improvement of Longwood Park. Many were in attendance. The "Donkey Party" in the evening was an amusing feature.

Mrs. Thompson, of Philadelphia, Mrs. Wallace and [Continued on eighth page.]

tr The Omaha Res relates that the wife of Joseph Browning, an engineer on the Wabash, St. Louis & Pacific railroad, awakened her mother, Mrs. P. II. Roche, about 11 o'clock at night by crying out in terfor, "Jostoh, Jost" at the same time springing out of bed. Mrs. Hoohe at once arose and said," Lula, what is the matter?" to which the young wife re-piled, "Oh, mamma, something terrible is going to happen. Just now Joe came and stood by the bedside and his face was so pale and sad, and I know he is dend." Mrs. Roche tried to soothe her, but to no purpose. A moment after she again exclaimed, There, there he is now in the doorway." At 1120 the next morning the following telegram was brought to the house:

"MOBERLY, Mo., July 14th.-Phillip Roshe, Omaha: Joe died at 11 o'clock. Come on first train and bring

Mr. Browning's death was caused by falling from his engine. Though at first he did not suppose himself seriously injured, and took his place on the engine the next day, he was obliged to lay by, and died on the night of the second day.

GERALD MASSEY, so he informs us, purposes visiting America on a lecturing tour the coming autumn. He announces the following as the subjects for a course of six new addresses which he will deliver: Zootypology as a Primitive Mode of Representation"; "Mythology as a Primitive Mode of Representation"; "Totemism as a Primitive Mode of Representation"; "Fetishism as a Primitive Mode of Representation"; "Sign-Language: From Gestures to the Alphabet"; "Thought Without Words, in reply to Prof. Max Müller."

Our thanks are returned to Dr. H. F. Merrill, of Rockland, Me., for the gift of a cane brought by him from the Chickamauga (Tenn.) battle ground. It is made from the branch of a tree, and contains a minić rifle ball embedded in the handle.

Wonderful Spirit Phenomena.

To the Editor of the Banner of Light: I will give you a few items of interest, which are vouched for by some of the oldest and most prominent Spiritualists at Onset. I have not had any personal experience with the mediums in question, hence only give the news that is going the rounds of the campmeeting, from reliable sources, as being truth.

The first case is that of Mrs. Thomas Gales Forster. She has a painting in oil colors which is said to represent her late lamented husband, but to me it is far from being recognizable as a true likeness of Mr. Forster, except in the formation of the head: this is sald to have been taken through the mediumship of Dr. Rogers in fifteen minutes, between two slates; but the likeness itself is a fine piece of work, let it be designed for Mr. Forster or some other spirit, and is a mysterious production, to say the least.

Mrs. Forster further desired to have a picture representing the spirit-home of her husband, and it

representing the spirit-home of her husband, and it came from the same source and medium, between two slates, the same as the other two had come. It is a fine piece of work, and it does not seem possible that such a grand sketch could be produced in ten minutes at the simple request of Mrs. Forster.

Capt. Arkins of Provincetown, Mass., at the public scance at the Temple last Friday evening, received a satisfactory likeness of his spirit-wife. It came to him between two slates, and he is confident that he recognizes her as she was when they were married some thirty years ago. Her sister Rebecca also recognizes it as a good likeness of her as she was at the time mentioned, and not as she was when she passed to spirit life over a year ago. She wrote out the following words:

lowing words:

"My Dear Husband-I have made an effort to give
you my picture. I have done my best under the circumstances. Tell Rebecca I will give her something
else; give her my love. And now, as the power is
weak, I will close with love. Your loving wife,

JANE F. ATKINS."

Capt. Atkins is so delighted with the likeness and
the words, that manny would not myselve them. He

the words, that money would not purchase them. is a man who is not easily deceived, and above re

proach.

What can be done with these things unless we ac-What can be done with these things unless we accept them as being what they purport to be?

Mr. L. Whitlock had a likeness in colors given upon the state, in the manner described, white the states were held by General Lippitt, of Washington, D. C. This picture was asked for on the groun of wishing something for publication, and donotiess it will be given by General Lippitt in The Noul. The likeness is of an Indian in full paint and feathers, as far as the face and head are concerned, and under the likeness are the following words: "The soul shall live forever," signed Grey Eagle. The likeness is a very prominent one, taken in ten or fifteen minutes; the crumbs of colored pencils placed in the sealed states were all used up in making it.

Mr. Simeon Snow is highly pleased with an oll painting of his daughter, who passed to spirit-life when but four years of age, but is painted when much older in appaarance. The pictures were delivered by Dr. Rogers while the paint was yet moist. In the case of "Grey Eagle," Mr. Wnitlock and several clairvoyants who claim they have seen but me deeliver it is

ants, who claim they have seen him, declare it is much like him in appearance. I do not know what will come next; but if these pictures and writings emanate from the source designated, as claimed, we may expect greater things in the near future.

nay expect greater things in the near future.
A. S. HAYWARD, Magnetic Physician.
Onset, August 4th, 1888.

Movements of Mediums & Lecturers.

(Notices under this heading must reach this office by Monday's mail to insure insertion the same week.]

Miss Knox will not attend the camp-meetings this season, but will be in her office, 31 East Springfield street, Boston, daily, to treat the sick and give communications from spirit friends.

E. B. Fairchild—the present presiding officer at the Onset Bay Auditorium—is a man of intelligence and education. He is destrous of entering the field of labor as a lecturer on Spiritualism, and will respond to calls addressed to him at Stoneham, Mass.

Dr. T. A. Bland, General Agent of the N. I. D. A., spoke on the Indian question at Cassadaga Lake Camp, N. Y., on Monday, Aug. 6th, at 2:30 p. M.; he will discuss the same important subject at Lake Pleasant Camp, Mass., on Aug. 13th—same hour. On Sunday, August 5th, J. Frank Baxter lectured,

on a fourth annual engagement, before the conven-tion of Spiritualists and friends in Eastern Ohio, at Mantua Station. He left there the first of the week for Cassadaga Camp, N. Y., and as we go to press is filling his appointments in the latter place, and will give his concluding lecture there on Sunday, August 12th. On Sunday, August 19th, he will lecture and delineate spirits at Niantic Camp, Conn., and from there will go with his family to Lake Pleasant Camp. Frank T. Ripley has just closed a successful engagement at Montreal. He can be engaged for the month of September for lectures and platform tests. Address him at 156 West Brookline street, Boston, after Aug. 16th.

Address in at 156 West Brookine street, Roston, after Aug. 16th.

George A. Fuller, M. D., of Dover, Mass., has just filled a most successful lecture engagement at 1.05k-out Mountain Camp Meeting. He has been elected Secretary and Manager for the next year; also Secretary of the Southern Association. He has been engaged by the Chattanooga, Tennessee, Spiritualists as their regular speaker, and will commence his work in that city the first Sunday in January, 1889. He will lecture at Sunapee Lake Camp-Meeting August 7th to 9th; at Temple Heights, Maine, from the 12th to 19th inclusive; at Verona Park, Maine, from the 20th to the 26th; and at Queen City Park, Vt., Sept. 11th to 16th. Dr. Fuller has Sept. 24 and 9th, also Dec. 24, 16th, 23d and 30th unengaged. There will be only two Sundays for which he can accept engagements East for one year. [We understand that Mr. Fuller is to remove his paper from Dover, Mass., to the South.]

Mrs. Jennie K. D. Conant, Inspirational trance Mrs. Jennie K. D. Conant, inspirational trance speaker, arrived at Lake Pleasant Camp Friday, Aug. 3d. Mrs. O. is now ready to answer calls to lecture and give psychometric readings with spiritual tests, for fall and winter. Societies desiring her services can address her at Lake Pleasant Camp, Mass., until further notice.

Dr. E. B. Russell, late of Minneapolls, is now making engagements for the fall and winter. Desires to correspond with societies (especially in Massichusetts) for lecture engagements. Address, Ashland, N. H., box 85.

land, N. H., box 85.

G. W. Kates declined reflection as Secretary of the Lookout Mountain Camp-Meeting, desiring to give his whole time to lecturing, with his wife, who is also a successful test medium. They were billed to conduct a grove meeting at Hicksville, O., Aug. 11th and 12th, thence to Clinton, Ia., Camp for the balance of the month. They will spend September and October in the West. Address them at Greenville, Darke County, Ohio.

While report of the medium of the stream of the

While most of the mediums of this city are at the Camp-Meetings, Mr. J. R. Cooke, 474 Shawmut Avenue, holds a circle every Sunday, at 11 A. M., and at 8 P. M. gives psychometric readings, and tests.

Meetings are held at the Ladies' Aid Pariors, this city, on Sundays at 2:30 and 7:30 P. M. Mrs. Mary F. Lovering is located during the month of August at No. 404 Golden Gate Avenue, Sau Francisco, Cal., where she can be addressed.

onso, Can, where she can be addressed.

Dr. J. K. Bailey spoke in the month of June at St. Louis, Mo., Wheeling, West Virginia, Irwin, Pa.; in July, at Stroudsburg, Pa., New Haven and Niantic, Ct., Attieboro and North Attieboro, Mass. He desires engagements for the fall and winter for Sunday and week evening lectures. Address him P. O. Box 132 Seranton Pa.

Mr. Bazier in Plymouth County. J. Frank Baxter's long-anticipated and last visit, for this arason, to Plymouth County, was made on Bunday, July 20th, and notwithstanding many had gone

day, July 20th, and notwithstanding many had gone to Unset, large audiences crowded the capacious Town Hall at Hanson.

In the forencom, Mr. Baxter read a capital poem, "The Unbeliever," and delivered a locture on "The Hpiritual Platform: Its Catholicity and Necessity," Everybody was elated and generous in praise freely expressed during the noon intermission.

In the afternoon, the lecture was on "Materialization." Mr. Baxter admitted the facts on which materialization is founded, and showed the process as claimed by spirits to be natural and demonstrable, and the same exemplified by historical facts, including particularly the biblical records, and the experiences of individuals. Notwithstanding this admission, Mr. Baxter took occasion to severely criticise the position of some as to the phenomena of materialization and mediums for their productiou. Although an hour was spent in delineation, and some thirty-five spirit names were given, he could not, through disturbed conditions, become passive, nor get en rapport with the spirits fully to be truly receptive. The resuit was he could not, and did not, enter into that characteristic detail of description and action which generally marks Mr. Baxter's work, but with labor he described detail of description and action which generally marks Mr. Baxter's work, but with labor he described his sensations, impressions, etc., and voiced a few messages. It was far short of failure, however, for it was a wonder to many that, under the circumstances, the success was so decided.

OLD COLONY.

Spiritualistic Meetings in Boston. College Hall, 84 Essex Street.—Sundays, at 10% A. M., 2% and 7% P. M. Eben Cobb, Conductor. Mishawum Hall, City Square, Charlestown Mediums' meeting every Sunday at 2% and 7% r. s. Mark Smith, Chairman.

Engle Hall. 616 Washington Street. - Sundays at 2½ and 7½ r.m.; also Wednesdays at 3 r.m. Dr. E. fl. Mathews, Conductor. Ladles' Aid Parlors, 1031 Washington Street, andays at 23 and 73 r.m. F. W. Mathews, Conductor

Eagle Hall, 616 Washington Street .- The after noon exercises were opened by the new Conductor Dr. Mathews, with interesting remarks. Mrs. M. W. Dr. matnews, with interesting remarks. Mrs. M. W. Leslie was next introduced, and gave a fine address, closing with tests, all of which were recognized. Dr. McKenzie and Mr. Rose gave psychometric readings. In the evening the exercises were opened by Abble N. Burnham with a lecture (which was listened to with marked attention, closed with spirit descriptions The Chairman gave psychometric readings, which were pronounced satisfactory.

Ladies' Aid Parlors .- The Spiritualist meetings held at this place last Sabbath were conducted by Mrs. E. S. Townsend, Mrs. Burnham spoke; Mrs. Townsend gave readings which were well received and Dr. McKenzie and Mr. Ortell participated in re

Department recently opened in connection with the Wendell Phillips Memorial Industrial School of this Institution has proved a success. It has day and evening classes at work even in the usual vacation time. Stenography, Type writing, Book keeping, Penman-ship and all business forms are thoroughly taught. support an obstices forms are thoroughly taught, \$150 will pay for a full course in this department, board and washing included. Here is an excellent opportunity for persons of moderate means to obtain a practical education. For circulars address Princi-pals of Belvidere Seminary, Belvidere, N. J.

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

ONSET BAY, MASS. The Twelfth Annual Camp-Meeting doses Sept. 181. Trains from Boston, 5,15, 9, 4 M., 1,00, 190, 1915 P.M., on Old Colony R. R.; Sandays, 7,39, 415 from Boston.

8:15 from Boston.

LAKE PLEASENT, MASS.—The Fifteenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association wid be held at Lake Pleasant, Montague, Mass., (on the Hoose Tunnel route) clooking Sept. 3. Trains ''4, '' '100,'' '' 45" and '''43,'' will stop at the Lake when there are passengers to leave, or when signaffed to take passengers. The above trains, ''51" and ''100,'' leave Poston at 6.90 A. M. and 3.05 P. M., arriving at Lake Pleasant at 1919 A. M. and 6.45 P. M. The trains No. ''15" and '''43" leave Lake Pleasant at 6.00 A. M. and 2.45 P. M. VIORSBURG, MICH. The Fifth Annual Camp-Meeting in Frasci's Grove closes Aug. 13th. PARKLAND, PA. - Meetings close Sept. 5th.

SUNAPER LARE, N. H. -The sessions of the Eleventh Annual Meeting will close Aug. 29th.

QUEEN CITY PAIRE, VT. - Meeting commences Aug. 21st and continues to Sept. 18th, inclusive. HASLETT PAIRE, MICH. - Meeting commenced July 26th and continues five Sandays. VERONA PARK, ME. - Meeting opens Aug. 12th and ends

MISSISSIPPI VALLEY SPRIKITEALIST ASSOCIATION.—
The Sixth Annual Camp-Meeting commenced at Mount Pleasant Park, Clinton, Ia., Sunday, July 29th, to continue Rve weeks.

NIANTIC, CT .- Meeting closes Sept. 9th. ETNA, ME. Camp-Meeting commences at Buswell's Grove, Aug. 31st, and closes Sept. 9th.

For Mental Depression, use Horsford's Acid Phosphate. Dr. L. C. S. Tur-Ner. Colfax, Ia., says: "I am very much pleas-ed with it in mental depression from gastric troubles."

Special Notice.

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

COLBY & RICH. Publishers.

Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." This is one of the grandest works of the nineteenth century. Everybody should have a copy. Colby & Rich have the work on sale at the Banner of Light Bookstore, 9 Boswerth street Boston. worth street, Boston.

For Sale at this Office:

THE TWO WORLDS: A JOURNAL devoted to Spiritualism, Occuit Science, Ethics, Religion and Reform. Published weekly at Manchester, England. Single copy, 5 cents. HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.
BUCHANAN'S JOURNAL OF MAN. Monthly. Published at Boston. Single copies, 10 cents.
THE SOUL. Monthly. Published in Boston. Single copy, 10 cents.
THE CARRIER DOVE. Illustrated. Published weekly in San Francisco. Cal. Single copy, 10 cents.
THE BLEARIER. NOTES AND QUERRIERS, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents. THEOLIVE BRANCH: Utica, N.Y. A monthly. Price 10 cents.
RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly at Chicago, Ill. Single copy, 5 cents.
THE NEW THOUGHT. Published weekly in Des Moines,

THE NEW THOUGHT. Published wookly in Dos Moines, Iowa. Single copy, 6 cents.
THE WATCHMAN. Published monthly at Chicago, Ill. Single copies, 10 cents.
THE TRUTH-SERKER. Published weekly in New York.
Single copy, 8 cents.
THE MIND-CURE AND SCIENCE OF LIFE. Monthly.
Published at Chicago, Ill. Single copy, 10 cents.
THEHERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents. cents.
THETHEOSOPHIST. A Monthly Journal, published in

dia. Single copy, 50 cents. The HOLDEN GATE, Published weekly in San Francisco,

THE GOLDEN GATE, Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE FASTERN STAR. A weekly journal. Published at Bangor, Me. Single copies 3 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophyn America, and Aryan Philosophy. Single copy, 20 cents.

THE ESOTERIO. A Monthly Magazine of Advanced and Practical Esotoric Thought. Published in Boston. Single copy, 15 cents. ocpy, 15 cents.

MENTAL HEALING. A Monthly Magazine. Published in Boston, Mass. Single copies 10 cents.

RATES OF ADVERTISING.

Each line in Agate 179e, twenty cents for the art and every insertion on the fifth or eighth page, and fifteen cents for each subsequent interior on the seventh page, special Notices forty cents per line, Minlon, each intertion, liminess Cards thirty cents per line, Agate, each insertion, Notices in the editorial columns, large type, leaded matter. His cents per line, large type, leaded matter, His cents per line, aded matter, Afty cents per line. Payments in all cases in advance.

AP Advertisements to be renewed at continued rates must be left at out office before 12 M, on Maturday, a week in all vance of the date where on they are to appear.

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

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

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

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

ADVERTISEMENTS

effectual combination of roots and herbs, mostly imported from Germany and the Orlent, and prepared

under my personal supervision for each patient. We are not cast in one mold. We differ physically even more than in our faces. All stout people have not the same tendencies and dangers.

Obesity Cure is adapted by me to meet differing conditions-for those who suffer from indigestion, or, as it is often termed, "gas"; those who have no appetite; those who have too much appetite-an ta special combination is indicated for those who are stout in the abdomen andy.

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

Reduction in weight is invariably accompanied with general beneficial effects -labor power is increased, a sense of ease and freedom to moving comes immediately. There is joy in living when one is relieved from the weary burden of undue flesh. In no case have wrinkles or an aspect of age been

Induced.

Medicines sent by mall everywhere. Obesity Cure has no unpleasant taste; it is taken but once daily. No stetling is required. Send stamp and report your own case to receive terms and FULL PARTICULARS.

Treatise sent on application. Respectfully.

EDITH HALE, M. D.,

cialist in Chronic Discuses 377 Columbus Avenue,

Boston, Mass

CAUTION!

ONSET BAY

This season, are cautioned to buy their excursion tickets for "ONSET." The sext and 4:05 r.m. trains from Boston are the most rapid express trains. Sunoays, at 5:15, from Boston. COMPORT, SPEED AND NAFETY.

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

For yourself, as you will secure advantages by showing your "ONSET" railroad ticket at the CAMP-MEETING.

THE FIRST MAINE STATE SPIRITUALIST Camp-Meeting Association

WILL hold its Eleventh Annual Camp-Meeting at Buswell's Grove, Etna, Maine, commencing VY at Buswell's Grove. Etna, Mathe, commencing August 31st and closing Sept. 3th. 1888.

Speakers and Mediums Engaged—Mrs. Abble Morse, Searsmont, Mc.; C. Famile Allyn, Stoneham, Mass.; Miss. Jennie B. Hagan, East Hollision, Mass.; Mrs. Mary J. Wentworth, Knox. Mc.; Moses Hull, Des Moines, Iowa; J. Frank Baxter, Chelsea, Mass.

For Circulars, address LEWIS C. SMITH, West Hampden, Mc.

3w

Jy28

ONSET BAY.

BUY Excursion Tickets to East Wareham Station, and take East Wareham, Onset Bay and Pt. Independence horse cars, and save 5 cents in fares. Horse cars run entire length of Onset Avenue, and along the bluff by principal hotels, avolving walks and baggage transfer of from one quarter to one half mile.

B. W., O. B. & Pt. I. H. R. CO.

Jy28 listf M. M. COPELAND, Sec'y.

Creat Planet Reading.

If you wish to know the complete condition of your life, what it will be, your lucky years, months and days, and also when to commence business to make it a success, and your lucky and unlucky days for traveling, and how to avoid dangers, give the year of birth, month and date. On the receipt of \$1.00 and io cles, for postage. Send money postal note or registered letter. PROF, F, F, SHERMAN, 411 Milwauker Avenue, Chicago, Ill.

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

MARS, WEER, the wonderful New York As.

MRS. WEBB, the wonderful New York Astrologist and Life-Reader, will be at 79 Rutiand street, Boston, Aug. 10th, short time only. Sittings \$2,00. Au11

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

GLEANINGS FROM THE

Pages of History,

By the Aid and in the Light of Progress. Seventeen articles in prese and nineteen songs and hymns 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 Compend of Evidence"; "Spiritual Truths Recorded in the Bible," and "Reasons for Not Being an Orthodox Church-Momber." Of songs with music are "Footsteps of Angels," "Shining Shore," "We Shall Meet Beyond the River," and "Home of the Soul." Price \$1.00.

For sale by COLBY & RICH.

NATTY, A SPIRIT; His Portrait and his Life. By Allen Purnam, Esc. Cloth, 75 cents, postage 6 cents; paper, 50 cents, postage For sale by COLBY & BICH.

RARE AND VALUABLE WORKS, At Greatly Reduced Prices!

ANCIENT Pagan and Modern

CHRISTIAN SYMBOLISM. BY THOMAS INMAN, M.D.,

Author of "Ancient Faiths Embodied in Ancien Names," etc. Revised and enlarged, with an Essay on Baai Worship, on 'The Assyrian Sacred Grove,' and other allied symbols.

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

We request patrons to notify use promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

BY ECIAL NOTICES.

By John Newton, M. R. C. B. E., etc.

This book contains in a nutshell the essence of Dr. Inman's other publications, and for the reader of limited means is just what he requires. The subject of Symbolism is as deep as human thought and as broad in its scope as humanity itself. The erudite thinker finds it not only worthy of his best energies, but capable of taxing them to the utmost. Many peus have been employed upon it, and it has never grown old. Dr. Inman's vlews are somewhat peculiar he has concentrated his attention to the ideas which he believes to underlie the symbolism of the most ancient periods, and can be traced through the autonomy of the Christian Church. He finds the relation which exists, and the antiquarial likewise, between Asshur and Jehovab, the Baal of Syria and the God whom Christians wership; and the mystered frove, of which the Old Pestament says so much, are unfolded and made sensible to the common intellect. Scholars will welcome this volume, and the religious reader will peruse its pages with the profoundest interest. The symbols which characterize worship committees. The subject of Symbolism is as deep as human thought of taxing them to the utmost. Many peus have been employed upon it, and it has never grown old. Dr. Inman's vlews are somewhat peculiar he has concentrated his attention to the ideas which he believes to underlie the symbolism of the most ancient face grown old. Dr. Inman's vlews are somewhat he religious reader will peruse its pages with the profoundest interest. The symbols which cha By JOHN NEWTON, M. R. C. B. E., etc.

ANCIENT ART AND MYTHOLOGY. The Symbolical Language of Ancient Art and Mythology.

AN INQUIRY. BY RICHARD PAYNE KNIGHT.

Author of "Worship of Priapus," A new edition, with Introduction, Notes translated into English, and a new and complete Index. By ALEXAN-DER WILDER, M. D.

Townsend gave readings which were well received; and Dr. McKenzie and Mr. Ortell participated in remarks.

A DVERTISEMENTS.

A DVERTISEMENTS.

A DVERTISEMENTS.

A DVERTISEMENTS.

A DVERTISEMENTS.

DER WILDER, M. D.

Not only do these explanations afford a key to the religion and mythology of the ancients, but they also impart a more thorough understanding of the canons and principles of art. It is well known that the latter were closely affected to the other; so that the symbolism of which the religious emblems and furniture consisted likewise constituted the centerial style and decoration, textile the symbolism of architectural style and decoration, textile the symbolism of architectural style and decoration, textile the symbolism of architectural style and secondary of the canons and principles of art. It is well known that the symbolism of which the religious emblems and furniture consisted likewise constituted the essentials of architectural style and decoration, textile the symbolism and turniture consisted likewise constituted the essentials of architectural style and secondary of the canons and principles of art. It is well known that the symbolism sand furniture consisted likewise constituted the consecutions and furniture consisted likewise constituted the censentials of architectural style and secondary of a subject of the case of a consistent way and competed to a consistency and mythology of the ancients. But they also made in ythology of the ancients. But they also made in ythology of the ancients. But they also made in ythology of the ancients. But they also made in ythology of the ancients. But they also made in ythology of the ancients. But they also made in ythology of the ancients. But they also made in ythology of the ancients. But they also made in ythology of the ancients. But they also made in ythology of the ancients. But they also made in the plan they also made in the subject of a more thorough understanding of the canon such at the subject with a more thorough ancients. But they also t svo, cloth, handsomely printed, 81,50; postage

ANCIENT FAITHS AND MODERN.

A Dissertation upon Worships, Legends, and Divinities in Central and Western Asia, Europe and Elsewhere, before the Christian Era. Showing their

> as they now exist. BY THOMAS INMAN, M.D.,

Relations to Religious Customs

Author of "Ancient Faiths Furbodied in Ancient Names," lets., etc.

This work is most apily expressed by the title, and the author, who is one of our most neatured and accompished modern writers, has doreamle sust be to his subject. Ho pries beldey into Wine scatel's crosset, iff he tecking whether ne shall find a ghost, skeleton, or a flying being; and ho test us very bountly and explicitly what he has witnessed, several years since he gave to the feathed world his treaths on Ancient Faiths Embodied in Ancient Names, in which were disclosed the deas underly high the old would be rightons. were disclosed the ideas underlying the old-world religions, and the nature of hieroglyphical symbols employed in the East. The present volume complements that work, elaborates more perfectly the ideas there set forth, and traces their relations to the faiths, worship, and religious dogmas One vol. 8vo. cleth. **82.00**: postage 20 cents; former price,

THE PHILOSOPHY OF EXISTENCE.

THE REALITY AND ROMANCE OF HISTORIES. IN FOUR BOOKS:

I. History of Deities, or Theism and Mythism. II. History of Heaven, or the Celestial Regions. III. History of Demons, or Demonism. IV. History of Hades, or the Infer-

nal Regions. INCLUDING A HISTORY OF ANGELS ARD PURGATORY.

BY E. O. KELLEY, M. D.

The work, as a whole, is particularly adapted to the general reader, not only because of the special interest that the subject has, but from the variety of its characters and includents, its visions and revelations, its narratives and its marvels. The sentimental charm of the most admired poets, the highly-wrought romance of the novelist, find at least their counterpart here. The objects embraced have inspired the greatest of ancient poets - nomer and Virgit; and Milton and Danté bave not been less devoted to the thomes of the histories. the histories.
One voi. 8vo. 81,50; former price, \$5,00.

BIBLE OF HUMANITY. BY JULES MICHELET,

Author of "The History of France," "Priests, Women, and Families," "L'Amour," etc.

Translated from the French by V. CALFA,
"His Bible of Humanity is a large cpic in prose. The artist-historian, in the manner of inspired men and prophets, sings the evolution of mankind. There is no doubt that he throws brilliant glimpses of light on the long course of events and works which he unfolds; but at the same time he carries away the reader with such rapid flight of imagination as almost to make him glidy."—Larousse's Universal Dictionary.
One vol. 8vo., cloth, 81,50; postage 20 cents; former price, \$3,00.

For sale by COLBY & RICH

For sale by COLBY & RICH JUST ISSUED. The Life of Jehoshua,

THE PROPHET OF NAZARETH. BY FRANZ HARTMANN, M.D., Author of ''Secret Symbols of the Rosicrucians,'' ''P celsus,'' ''Among the Rosicrucians,'' ''Magic,'' et celsus," "Among the Rosicrucians," "Magic," etc.
CONTENTS.—Dedication; Introduction; The True History of Christ (an Allegory): Jehovah; Nazareth; Egypt;
The Mysterious Brotherhood; The Higher Degrees; The
Wisdom-Religion; The Templation; The Sermon upon the
Mount; The Dectrines of The Christ; Heriodas; Jerusalem; The Great Renucclation; The Temple; The Hero;
The Final Initiation; The Church; Conclusion.
The book is an occul study, regarding the nature of the
true Christ, and an investigation in regard to the historical
Jesus. It is a key to the Bible, dispediing the mists that for
many centuries have been hiding the face of the true Redeemer from the sight of humanity. It is a book full of
practical instructions, showing the way which each man
has to go if he desires to find the true Christ within himself.

Cloth, 8vo, pp. 208. Price \$1.50. For sale by COLBY & RICH. **ESOTERIC EDUCATION:**

The Unfoldment and Life of a Hero.

FROM THE GERMAN OF J. KERNNING. The work is translated from the "Key to the Realm of Spirit," of the German Mystic and Free-Mason Kernning. This master of Occultism, who lived in the first half of this century, published a series of treatises, all intended to liustrate, by examples taken from actual life, his methods of unfolding spiritual consciousness, wisdom and power. Cloth, 12mo, pp. 78. Frice 50 cents.

For sale by COLBY & RICH,

SPIRITUAL SPHERES: Four Lectures given by and through the Mediumship of OGRA'L.V. RICHMOND. 1.—THE SPHERE OF SELF. 2.—THESPHEREOF BENEFICENCE. 3.—THESPHEREOF LOVE AND WISDOM, 4.—REVIEW OF "SPIRITUAL SPHERES." These Discourses are replete with thought, and scattered throughout their entire length are sentences which coruscate vividy with the consecrated fire of Truth.

Paper, 68 pages, 16 cents. Paper, 68 pages, 15 cents. For sale by COLBY & RICH.

Message Department.

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

more,

AT 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.

AT Letters of inquiry in regard to this Department of
THE BANNER must not be addressed to the mediums in any
case.

LEWIS B. WILSON, Unirman,

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 Scance held June 5th, 1888-Continued from last issue. Questions and Answers.

Ques.—[By an earnest inquirer.] Do the spirits always have their eyes shut when they materialize? and how and where can they dress? Was it their style of dressing when on

Ans.—All these matters may vary with dif-ferent mediums, or at different séances. We are presuming, now, that your questioner in-tends us to consider those materializing séances where genuine, reliable manifestations of spirit presence and power occur, where there is no sign or thought of trickery of any kind, but perfect honesty existing in the minds of the medium and all concerned; therefore, we may take such a medium and consider the work of her spiritual guides and attendants. It is possible that such a medium possesses a large sursible that such a medium possesses a large surplus of magnetic aura, yet physical force, which is useful to the purpose of her spirit-guides; they collect this magnetic aura, and combining it with certain emanations from those sitters who approach her, attempt to build up a temporary form for the use of some returning spirit. Well, grant that this is accomplished, and then the drapery is formed which enfolds the figure about to appear. This drapery may be formed from the same magnetic aura of which the body is composed; it may not at all resemble the clothing that the spirit about to manifest wore when on earth, spirit about to manifest wore when on earth, nor have any likeness to the garments in which the physical form was interred. Usually the clothing, the drapery which these spirit-oper-ators produce, is formed or woven from those magnetic particles of which we speak; it appears lace-like and gauzy, white and shining. If rudely handled (and now we speak of genu-ine productions of spirit power), or at any length, this drapery would dissolve and disappear, even as a mass of snowliakes would melt away in your grasp. It is very often the case at a materializing circle, where all the mani-festations are perfectly honest and reliable, that the drapery which is produced or woven that the drapery which is produced or woven by the attending spirits at the opening of the seance, is made use of for every form which presents itself; that is, new drapery is not pro-duced for each manifestation of spirit-presence. And again, let it be said that there is only a certain amount of nerve-force and magnetic physical emanations from the medium or from the sitters that can possibly be used by the atthe sitters that can possibly be used by the attendant guides. To extract more of this aura from those present would be only to injure their health, possibly their lives; consequently those spirits who are operating upon their subject, producing this work, must be careful not to exhaust their medium or those who are present. Collecting this especial quantity of present. Collecting this especial quantity of material, the spiritual workers make use of it, as far as possible, in building up their form and clothing it in such drapery as they require, presenting it to their spectators as a manifestation of spirit-power. The same material may be used a number of times by those attendant spirits, and sent forth under special manipulation action and carrier to design exemplance to tion, again and again, to claim resemblance to some spirit-friend of a person present, and then to pass into the cabinet under the management

of the operators, to be again sent forth in new guise as some other spirit.

But some may say, if this be the case, then it is not my spirit friend who comes to me. It may be almost any one who may present himself and claim to be my beloved. And looking a tit from a material sense this igso; but turning a factor of the case there (I should say here, for it is only a veil, and a thin veil, between us) as real as you do in mortal life.

I know my friends often wonder why I have not made myself known since passing over. As material sense, this is so to the spiritual side, we may consider the matter in another light. It is true the material sent forth, which composes the form claimed as your friend, is not your friend; it is the clay-matter, or form, built up from the emanations of those present; you, yourself, may have supplied a part of them, therefore this form is, in reality, part and portion of every mortal who is present, but acted upon by spiritual influence, power and intelligence. Now, then, we take this form, produce it as best we can, but it must be animated by some spiritual intelli-gence, and if a friend of yours can come in such contact with the form as to give it ex-pression, to give it movements and signs of life, and this friend of yours, who desires so to manifest, brings the form out before you, and claims that it is a presentation of himself, then you may truly accept it as such, since behind the clay form stands the spirit whom you love,

who desires to bless yourself.

It is not always the case that these forms are present with closed eyes, but it is usually are present with closed eyes, but it is usually so, because the spirit operators desire to simplify their work as much as possible, and they often find it very difficult to produce a representation of the human eye, therefore when the form is sent out to you with the lids folded over the sight, where the eye should be, you may believe, if the manifestation is a genuine one that it has been so produced in order not one, that it has been so produced in order not to exhaust the power of spirits or mortals, but to make the grandest representation possible with the means at command.

By-and-bye, friends, this phase of spiritual phenomena will be better understood. We are ready to predict to-day that within another quarter of a century there will be developed in our spiritual circles, in private home-life, gencrally spiritual circles, in private nome-life, generally speaking, mediums for this particular phase, who will be tenderly guarded, not only by the spirit-world but by friendly association and mortal companionship on earth, and under the pleasing helpful influence which will be supplied to them, these mediums will be able to unfold their powers and to present to the operating spirits the very best opportunity and condition for the development of such work; and not only is this promised in the development of materialization, but it is also promised in every other department of mediumistic labor. It seems to us, after the lapse of another five years, we shall find new strength and vigor coming to the spirit-world from earth, and a higher stimulus sent from the immortal state to earth, in the pursuance of the work of Spiritualism, which is as broad as the universe and intended to bless mankind.

Q .- [By Arthur B. Pierce, Athens. Pa.] Does the spirit which becomes attached to the embryo exert any influence in the conception, formation, growth and sustenance of the same

A.—The spirit which is about to take posses sion of the new-born child, and which attaches itself magnetically to the prospective mother in the inciplency or first formation of the em-bryo, does not—so far as our observation and learning on this subject go-exercise any special influence upon the formation or the birth of the mortal form. Such a spirit must detach itself from the associations or the environ-ments which have formerly surrounded it; it must out itself off entirely from all that is past must cut itself off entirely from all that is past when it attaches itself, in the magnetic state, to the prospective mother. What is the result? The spirit sinks into what may be likened to a semi-slumber or dreamy condition, so that it takes but little cognizance, if any, of the scenes which are passing around; it lies in a comptose state until the time approaches when it is to take full possession of the mortal form. Under such a condition the spirit enters new environments, forms new associations, becomes what we would like, or even what we think we fully possessed with the work or the life it is about to undertake, and consequently its own vital action or influence is but dimly felt. Ladd, of Bradford, Mass.

Should such a spirit lose possession or become detached from the magnetic state of the mother, it would not be able to reattach itself, but would be swept out into the universe from which it came, into the same lines of travel which it had formerly traversed, and would be obliged to await other conditions and unfoldments for its birth into matter, if it is desired, or if the law of its being should sweep it again into contact with earth; while the form or organism in the embryo would, under the development. ganism in the embryo would, under the development of time, be born into the earthly condition, cold and lifeless.

opment of time, be born into the earthly condition, cold and lifeloss.

Q.—Is it true, as has been said, that some who in this life became deeply imbued with the doctrine of a literal resurrection, have, upon passing to spirit-life, lingered about the place where their earthly bodies were deposited, waiting for the time to come when they should again occupy them?

A.—It is very true that a spirit who becomes imbued with any certain idea, so much so that he grows morbid upon it, that it takes a vital hold upon his life and becomes a part of himself, grows into an unbalanced condition, and may properly be called insane upon that topic. Such a spirit, grasping firmly the idea which held him so strongly, whether it be that of bodily resurrection or any other theme, need not of necessity lay it aside because he has become dispossessed of the material body. If, then, he believes deeply that he must sleep within the grave, or close by, until the last trumpet shall sound, he will, through the law of psychological association, be held in contact with that physical body, perhaps, and he unable to break sound, he will, through the law of psychological association, be held in contact with that physical body, perhaps, and be unable to break away from its locality for a time. Possibly there are magnetic elements within the mortal form which are necessary to the spirit in the development of its spiritual body, and it may be held somewhere in contact with the physical until the clay has gone entirely to decay, or has dissolved so fully that these elements may be set free to pass out to their proper channel; and if this be so, as is sometimes the case, in addition to the thought which sways the spirit, then doubly will he be attracted to the scene of his bodily rest, and await there such new events as he believes will come to him; but it is only a question of time when these psychoevents as he believes will come to him; but it is only a question of time when these psychological laws belonging to matter, belonging to positive opinion in contact with physical life, will be overcome by the higher laws belonging to the spiritual. The time must come, be it sooner or later, when the spirit will arise to a sense of his condition; will look around him and discover his locality; learn that there is a broader a free ratmosphere for him to availare. and discover his locality; learn that there is a broader, a freer atmosphere for him to explore, and, seeking to try his powers, will find that he can break away from his trammels and rise to higher things. Such a spirit will also have the ministration and assistance of good and wise intelligences who desire to help the unfortunate, and who, through the exercise of their magnetic influence and large ways his particular. magnetic influence and love upon his nature, will find opportunity, and the result will draw his thought away from its old contemplation, directing it into other channels, giving him new objects of thought and study, and setting before him new work which shall claim his attention, thus helping him break the bonds and escape from that thralldom which has held

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. R. F. Smith.

Report of Public Séance held May 4th, 1888. Humphrey Titus.

My home was in Brattleboro', Vt. Humphrey Titus is my name, and I was but just entering manhood when the angels came and bore me away to the beautiful Summer-Land. Oh! how hard it was for father and mother to be reconhard it was for father and mother to be reconciled to my being called up higher, for only twenty-two years of mortal life had I seen. I would rather have stopped longer in the mortal, but after the exchange came, no, oh, no I would not ask to come to stay, but I would love to come into communication with the dear ones that are yet left.

In passing from the mortal into the immortal In passing from the mortal and I was willing to go; but father's and mother's grief held me to go; but father's and mother's grief held me to the earth for a time. As the angels came around me so closely before my spirit took its flight, I felt assured that dear ones, not only relatives, but friends, had come to meet me, and so it was. I saw not only many whom I used to know, but

nearly as I can reckon time from three to four years have elapsed since I left the mortal—not since I left earth, for I have been a constant visitor here with you all, dear ones—and I know of the changes that have come in the home. Do not place meso far away, but bring me close be side you when the thought of the "dear boy, s you called me, comes to you.

I thank you, sir, for the privilege, for I have

tried to come before and have failed.

Catharine S. Wing.

You may place me in Somerville, Mass. My name was Catherine S. Wing. I shall be remembered there. I would like father, mother and the dear ones to know I am not dead, only changed from the old suffering mortal form into a new one. Before the body was carried away from the home, manifestations were given there, even around the casket, which state-ment I know will be corroberated by others. The spirit band that was there was able to give out some little sounds, although but little time had elapsed since they said "Catherine

Father and mother understood very little of these things, but they will try to learn more. I know they said at the time that they heard I know they said at the time that they heard the little taps, even at what is called a funeral. I was glad in my soul when, with the help of the spirit-band, I was able to give out some little sound that they might know I was not dead. No, there is no "death," only a change

from one form to another. Forty-two years, as you reckon mortal life, I lived here, and I learned very little to what I ought while in the mortal. It has been said by many spirits that what we do not learn here we must learn on the other side, for life

is a school. I want to thank Brother Cobb for the words he spoke over my mortal form, although he felt he was en rapport with me at the time.

I am happy, and would not return to stay; but I would like all to know that we live be-yond the veil. I would much enjoy coming into communication with the dear ones here. Grandma says that she is also present to day. Father's name is Charles, and mother's Catha-

Marinda Ladd.

My home was in Bradford, Mass. Marinda Ladd. I have tried before, but have always failed. Father, mother and sister Lucy are with me to day, but all of the family are not here at this hour. I would like to say to dear sisters and brothers yet left in the mortal, that I do come often, and so do the others that have passed the boundary.
Byron, I understand all the changes that have

been going on in the home. I understood it all when you went to Vermont. I knew well the business, and that is to prove I am not dead, but am as able as when on earth to know what is transpiring. I am satisfied with the change you have made. I would say to Louisa that I am satisfied with what she has been trying to do. Let there be harmony, love and peace in the homes; it holds us stronger there. When we visit the homes and find inharmony, it re-

pels us, and we cannot stay as long as we would if things moved smoothly and quietly. I would like Clark, Lucy and Ellen to know I have been able to speak at last, for there is but one that will open the door for us. I think but one that will open the door for us. I think there should be a new word substituted for "death." Just beginning to live, is what I would say. Aunt Sarah said to me that she had sent a message and felt much happier; therefore I have been in every meeting trying to do the same, but we cannot always do just what we would like, or even what we think we

Dr. James Howarth.

ITo the Chairman; Good-morning, I also have tried to speak in these meetings, but have made a failure of it. To day I have the floor. You may place me in old Andover, Mass. You understand where that is; that's where they make the ministers, and you may place my name as old Dr. James Howarth. I am very glad to announce my name. Old Theology did not disturb me in the least, neither does it today. I am satisfied with the home I have, and I do not know but I have just as good a one as any of those who have been brought up in the college there.

college there.

I feel as happy in announcing my name as

college there.

I feel as happy in announcing my name as any who have been here to-day, or any other time when I have been present. I have visited these meetings, and I thank the angel-world for this institution. I am not going to thank the mortals, although I suppose the instruments whom they see fit to use ought to be.

I would like all to know that Dr. James is not dead. The dear wife, Sarah, still dwells in the mortal form, although she has reached fourscore years, and wonders sometimes why she stays a little longer! The angels know. Mary, I am glad you are with grandma, for it is a comfort to her, and I know it will be better for you. I often wonder, as I step into the old home, if they know I am here? No, although sometimes they think of it. I would like to be remembered to Mr. Hardy's people and to Mrs. Miller's family. The others need not feel slighted if I do not speak of them.

I am happy in the spirit home—the Summer-Land—and truthfully has it been called the bright and beautiful "Beyond." I sometimes take a little trip across the water—but it does not take me long. We go now without boats or steamers, and we go easily.

I would like to come into communication with the dear ones, when there is an opportunity. Father and mother are with me to-day. All send greetings to those that yet dwell in the mortal. I am satisfied with the home they gave me, but am trying to make it more beautiful than it was at first. I find that while living a life here we are building homes there; and as we live, so will our homes be. So, mortals, be careful how you build, because if you do not build right, you will have to fix it over when you come to our side.

('alcb Marvell.

Calcb Marvell.

I would like to say a few words—as we find when the channel is open we must take the accepted moment. My home was in Lowell—Caleb Marvell. I would like to say that another one has just joined the happy number—Mary. The dear boy, Brady, is with us, and we are happy together. Mary wishes me to say that so little time has passed since she left the mortal life that she is unable to send a message, but she desires to be remembered to the doctor and Susie. All was done that could message, but she desires to be remembered to the doctor and Susie. All was done that could be, but the angels called her up higher. She has often said to me, "Caleb, they did not tell me that Ann and Abby had passed out." No, dear Mary, because you were so nigh the gate yourself they thought it best to hold it from you. Then the surprise came as she entered spirit life, to find them there not knowing. spirit-life, to find them there, not knowing they had crossed over but a few days before

Happy we are together in the home, for her family are all there now. She was the last to make the chain whole of her mother's family. Mary is with me and we are happy together. I would like them to know that Caleb Marvell is not dead, but just commenced to live. I am happy in my spirit-home, for since the dear wife has joined our number, I feel that there is not so much to call me back to earth, although some friends yet remain there.

Sarah Sager.

You may place me in Peru, Ind.—Sarah Sager. I have many loved ones on the spirit side, and very few left on earth. I would like to say for Alma that I often come into her home, and

Alma that I often come into her home, and fully realize the trials she has to endure.

I knew not of spirit return when I passed through the portal called death, and I must acknowledge that I was very much disappointed, but, oh! how happily, when I found the home so beautiful, and was told that we had the privilege, given us from our Father in heaven, to return to earth and speak to mortals.

I have never controlled but once before and

I have never controlled but once before, and I find it a little difficult, but I will try to do the best I can. John is with me, and Joseph, also little Minnie, the little bud that was transplanted so young. I am happy in my spirit-home. I often visit earth, but am sometimes disappointed, because I know they do not sense my presence in the earth homes

Jane Baldwin.

My home was in Fisherville, N. H.-Jane Baldwin. I have tried several times to speak in these meetings. At one meeting William was sending a message, and I felt when he was through I should be able to send one also; but I failed in the attempt.

I would say to Amba that Freeman is here, and also Lucy and Mary; but they cannot all speak to-day. In time they will be able to send a message, as others have done, but we must wait until our own turn comes.

wait until our own turn comes.

I know, dear sister, you thought I suffered much in crossing over. No, I realized no suffering whatever. I suffered before, but as the spirit was taking its flight I felt that I was gaining far more happiness. Father, mother and all are tegether in spirit-life, but not to-gether all the time, no more than you are all the time together in the mortal world. I am happy and satisfied with the home I have, but I know on our side of life it is progression; we go on from one state of happiness to another. Dear sister, think not because you do not hear from us often that we do not visit you We come in the stilly hours of the night, and we know the frials you are under; but you have had some good friends that have stood by you. Sister, remember that I will come often, and, with others, will try to help you, through

Judge Calvin Morrill.

You may locate me, Mr. Chairman, in St. Johnsbury, Vt. Calvin Morrill, or Judge Mor-rill, as I was familiarly known. I have made the attempt to speak in your meetings, but have

failed. I find, on entering the spirit-land, that the experiences of spirits are as varied as are those of mortals. I must confess that I was disappointed, and also surprised, on finding that old theology had nothing whatever to do with our lives there. Old early teachings cramp us a little, but I now find what I did not learn in the mortal existence, that I must commence as a little child going to school, and learn on our

side of life.

I would say to Benjamin that it is best to learn all he can on this side, or he will say as I am saying, "It would have been much better for me if I had gathered some of the treasures lying before me." for I often heard it said by one and another that spirits did return to earth. I made the same reply that so many make, "If they come to earth, why not directly to their own people instead of coming through stranger. side of life. own people, instead of coming through strangers?" Now I understand spirit law, and I know that we are governed, held and led by spirit law as much—I might say more—than you

are by earth law.

I am satisfied to learn, for I find on the spirit side that it is progression. I am happy, but I know I can build my home over a little better still. Father, mother, we are all together at times. Nancy and Lucy are here, and wish to be remembered. We are happy in our spirithome, but it is termed different spheres, as you term it in your schools, different grades. Now I find that I might have made some progress here if I had been willing to investigate a little. Since entering spirit-life I have often heard mortals say, "Oh, no! I do not believe anything in spirits coming back." They will find that nine times out of ten those people have never investigated at all, but are the ones that are first to speak thus. I found it so in my own case while dwelling in the mortal, and I have heard it spoken many times since coming to am satisfied to learn, for I find on the spirit

ones, because it comes so near to them that they cannot help hearing of it; then there is a little curiosity to read it.

meetings to speak. To-day the guides gave mepermission to come, and I am only too giad to avail myself of the privilege. My home was in Weare, New Hampshire. Mary Eastman.

Dear children, I wish to speak to you all. I know you will say. "Mother, why have you not spoken before?" I have tried, dear daughters and my dear boys, but have failed. To-day i have gained strength enough to speak. The passing out of the mortal form was sudden. That, I know, has been part of a hindrance to my controlling easily.

Frankie, the angel world has seen fit to give you powers that the others have not, so go on, learn all you can, give out to mortals, dear boy, and mother will be a guardian spirit to you all. I will say to Frankie and Kirk that mother does not forget one of them. I tried to be a good mother to Frankie, but when he

you all. I will say to Frankie and Kirk that mother does not forget one of them. I tried to be a good mother to Frankie, but when he used to say to me, "Mother, spirits do come to earth," I could not understand how the dear boy should be able to know they came when I did not, nor his father nor any of the rest of the family. Abbie is here, and Juliet is with me, too. The others are not here to-day, but father stands a little way back—Langdon is his name. I should be so glad if I could have a private conversation with you, dear child, when there is an opportunity. I am with Minerva often, and with each one of you. I would not single out any one, but as they come before me and I think of them, I speak their names. Annie tried in the last meeting to speak, but failed. She now says, "Frankie, I feel that at another time I shall be able to speak a few words to Lane." Freddy is with her most of the time.

Frankie, de sit often and let the spirits use your organism to communicate with the world, for you know they have chosen you as an instrument, although some of the family do not understand it. Do not feel sad or gravaed.

world, for you know they have chosen you as an instrument, although some of the family do not understand it. Do not feel sad or grieved, dear boy, for the angel world will stand by you. I well understand a little trouble you have had with your hands, but I will try, through every channel that I may gain, to send good influences around you, that they may help to make you whole again. Your Uncle Hiram bids you "Go on, dear boy, and do all you can for the outside world; for we find, in looking over the fields, that they are white, but the workers are few. Give out, dear boy, to the sisters and brother Kirk; speak to them as it is made known to you."

My dear children, never will I lose sight of or forsake you; and I will ask the Father and

or forsake you; and I will ask the Father and the angels to come nearer, nearer still, and bless you day by day, and at last we will all be gathered together, when not one link will be missing in the chain.

James Paul.

You may place me in New Bedford, Mass. James Paul. I was in these meetings years ago, but finding I did not make any headway, I left for a certain time, but of late I have commenced again. Now I find I am repaid for all my perseverance.

I would like brother John to know that I

send this letter. Father is with me, and so is Charlle, who went away but a little bud; he is now grown into manhood. John, I know the many trials you have. I know the hardships many trials you have. I know the hardships you have to endure on the railroad—but we have no railroads here. You need not think you will have a section to take care of on our side. We do not have to take care of the roads. They are all right, and our home is beautiful. Grandmother Paul says we don't find the streets paved with gold, but that it is a beautiful home. You have often thought, John, as you have been overseeing a gang of men, whether you would do so on the other side. No, John, no; don't trouble about that idea. It will be all right when you get on our side. Father has lately joined us. Mother is yet left in the mortal.

in the mortal.

I am going to bear rather hard on you, Olive. I am going to bear rather hard on you, Olive. You ought to open the door when you can, and give out a little comfort to John, instead of hiding your talent all this time; but it has got out, and John knows it now. I told of it, and I meant to. When I had the conversation through a medium, I "let the cat out." Now, Olive, you can't hide it any longer. When John was away you would occasionally let the spirits speak; but when John came home you never knew anything about it! Olive, your angel mother wants you to be willing to open the way, and give what the spirits want to say to mortals. I should not have said anything to mortals. I should not have said anything about it, but I knew if I did not the girls would. Now, Olive, this is all offered in kindness, for I love you, as the faithful wife you are to John, only you have hidden this spiritual food away from him. John is coming nearer the spirit side than you think; therefore, do sit down when he is in the home, and re, do sit down when he is in the home, and let us give out a little through your organism. I know you will ask what does James know about you? I should be a pretty poor scholar if I did n't learn something by visiting the

Frances and Lucy have tried many times to have you let the spirits speak for a few mo-ments, but with a shake of the head you have said, "No." Olive, you know you are happier said, "No." Olive, you know you are happier when you give way to the spirits; do let them

use you as an instrument, and when you are in heaven you'll feel glad you did.

Will you be kind enough to send this message to John Paul, Springvale, Me.? Much obliged to you, sir. When you come to our side, I'll was the first best to get the send that the send to you, sir. make it all right with you.

Samuel Willard.

My name is Samuel Willard, Springvale, Me I am in hopes to reach my son George, for I know if he could only feel that his father could send a message, he would feel a little different than he does now.

Roanna, you have been a good, faithful wife and mother, and I am sorry to see you suffering so much physically; but be patient, and by-and bye you will be called up higher. Little Belle, as they called her before she went away, is here with me. I know the anxiety you have had over the one still left of the same name, for she has suffered much and is not free yet. She came near joining us in spirit-life. Roanna, I always will speak a good word for

George, are you doing right? In spirit-life George, are you doing right? In spirit-life you will look back and say, "Father, you were in the right of it." I know it will be so, for I can see clearer and further than you can here. I know there has been considerable said about the books. There is another to leave the mortal form, and then things will be made plain. I know of all the ill-feeling that has existed, but, thank God, none can be with us on our side. You have got to leave it all here; you side. You have got to leave it all here: you

can't bring it with you if you try.

Now I would say a little further, that I was with you, Frances, when the trial came into the home, or when the suffering that has been brought on the dear companion; but I know Reuben has been a constant attendant, and I guess I'll give him a little more credit than I did, because he has done you good.

Now, children, when there is an opportunity,

grasp it, that we may come into communication with you privately. Some things we break off from saying which we get started to say, that we should say if we were alone.

I am happy to be able to make you know live. I think that in old Springvale they will know very well who Uncle Samuel Willard was—or is, for I am still alive, and I have not met a dead person since I went away. I am thankful that it is more like just beginning to live-not death-as that word has brought a great deal of sadness into homes. I am happy, and trying to progress onward. We shall all meet in God's good time.

Corbin Gould.

I have been standing here some time, think ing that perhaps, through the goodness of the guides, I too might have the opportunity to speak. I lived in this old city—Boston. You may place my name as Corbin Gould. I think I shall be remembered by that name. I have not got a great deal to say, therefore it won't

take me very long.

Mother, Sarah and Caroline are here, but
Mother, Sarah and Caroline are present. Sarah I know this letter will reach some of the loved ones, because it comes so near to them that they cannot help hearing of it; then there is a little curiosity to read it.

Mary Eastman.

I have tried three different times in your in the content of the content of them.

Mother, Sarah and Caroline are here, but they only wish to say they are present. Sarah has been here before. I often walk up and down the streets here. I now see several in the audience that I knew, and I think they haven't forgotten Corbin Gould, on Myrtle street. I think I shall be remembered by some of them.

I am glad to be able to even speak my name, for I did not understand when in the mortal just how spirits got back here; but I know it pretty well now, although I can learn a good deal more. Do n't think for a moment that we are not learning all the time on the spirit side. Sarah speaks to me for a moment, because she was rather of a Methodist when here; but it makes no difference. We have no sects. Creeds have nothing to do with us there. All you mortals here are alming for one country, and what is the use of wrangling about the way to get there? I am not going to say anything get there? I am not going to say anything about the churches. It is the people that can't agree. As I have said to father a good many times, they all want to be boss—that is the way

I shall be much obliged to you, sir, if you will just announce that Corbin Gould has been

Sarah Churchill.

My home was in Lynn, Mass.—Sarah Churchill. I was, oh! so tired when I passed out; but many years have elapsed since they used to say "Sarah has passed away." Mother is with me, and Brother Horace. We are happy with me, and Brother Horace. We are happy together, but there are a few yet left in the mortal, and I feel that they would like to hear from us. Edward, as little John used to say, "Glad we are to be together." I would not ask to come to earth to stay, and I have never met a spirit who will say so. We are satisfied with the spirit-home, only we are trying to make it more beautiful than it was to us on entering spirit-life.

more beautiful than it was to us on entering spirit-life.

Many years, as you reckon mortal time, I should say nigh on to twenty years, have elapsed since they said that Sarah had passed over. I have tried to learn and to progress from one sphere to another, and I feel that I have met with successful efforts in spirit-life. I found on entering there that we form acquaintances as real as you do here. If we are not on earth when a dear one passes over, we know nothing of it until we meet them as suddenly as we met in mortal life on the streets, denly as we met in mortal life on the streets, and often the exclamation comes, "I did not know you were here. When did you come?" as real to us as it is in mortal life. Often mortals think we should all find each other on entering spirit-life. Oh! no. Sometimes it is a long while before we meet with some dear ones, and sometimes we meet them immediately. Therefore, you see there is much you will have to learn when you enter spirit-life. Often I have heard the question asked, Why cannot spirits come and commune with us and make themselves known, and even make themselves seen? The veil is across your eyes, not ours! We can see you when you cannot see us. But the question comes up again, Why? The dear Father knows why. When you enter spirit-life you will understand then, by learning that there is a spirit law that governs you there more perfectly than earth law can here. If spirits did return eighteen hundred years age, they do to-day. God's laws are unchangeable and cannot be broken.

If spirits did return eighteen hundred years age, they do to-day. God's laws are unchangeable and cannot be broken.

I have felt so grieved when I have heard mortals make the remark so sarcastically, "Spirits do not come to earth." Let me ask you, dear ones, where the spirit is? God is a spirit everywhere present; and you will respond that the spirit goes to God who gave it. Then why can we not stand right by the side of you, if the spirit goes to God who gave you? He permits us to visit you according to the dictates of our own spirit. Thank you, Mr. Chairman, for giving me this privilege.

Clarence Smith.

l once lived in Salem, N. H. Clarence Smith. have tried before to speak here, but failed. I have tried before to speak here, but failed. I came pretty near speaking at your last meeting, but the time closed and I had to give it up. Mother is with me to-day, and sends greetings to father and Elma. Be careful, for you are building your home every day, and build it a little better. Clarence loves you, dear brother, and I tell you in all kindness. I would not upbraid you, but I would like you to know I am watching over you, dear brother. Father, I know you are lonely since mother left the home, for it is not as it was when she was there. Sometimes we turn away in sadness because you give very little thought to our being on earth, for spirit-land is but a step from

being on earth, for spirit-land is but a step from you. Father, I know the trials you have had, and I know the sufferings you have had physically, but you are a little better now; do try and learn a little here, for the sands of life are fast running out. I can see that the threads are breaking, and you sometimes say in your soul, "Will I find my Clarence again?" Father, I know you loved me and doted on me, and I'll come to meet you as I did my own dear earthmother. Grandmother is here, and grandmother Smith is here to-day, but mother says I can do the talking and tall you she does n't can do the talking, and tell you she does n't leave nor forget you. Father, do try to come into communication with us if possible.

Elma, this life is not all. I know you will wonder what I know about you. If I did not visit you, dear brother, I should not know anything of you. I know mortals often say that if we come to earth we should be very unhappy. It is no worse for us to be unhappy just while we linger around you than it is for you, but the great Father in his wisdom knows how to make this wise provision, and we cannot take away earth affairs: if we did, there would be no more heaven there than you get here. Do right, dear brother, and we will all meet again with mother our mother—as good a mother as God ever

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK,

May II.—Martha Noble; Isaac C. Abbott; Elbridge Cur-er; Samuel Colburn; Nowton Chandler; Abble A. Spin-g; Annie Beals; Olive Hili; Sally Emery; James Diekey; uson Barton; Jeani Warren; William Seavey; Charles bodes; Oliu Seavay. lason Barton; Jeant thodes: Ollte Seavey. THE MESSAGES ON HAND,

Not mentioned above, will appear in due course.

Written for the Banner of Light. THE CLAIRVOYANT. BY JAMES M. ROGERS.

The secrets of the Past are his, He sees the Ruture-face to face Clear in his soul there mirrored is The deed-the man-the time-the place.

Crime like a startled vulture files-Ouitting its previn craven flight: Truth stands revealed to other eyes, And falsehood falls as fades the night.

From zone to zone his starry way Leads on with footsteps echoless-He meets the dawn of endless day On purple hills the angels bloss

Beneath his gaze those spiendors rise-The glorious shapes-the deathless flowers-Lands where immortal sunshine lies. And Homes in rapture-lighted bowers !

In others' aid he treads those fields-Beyond the cities of the dead-For them each form its glory yields

Like dreams around a prophet's bed. Dreams which have shape, and shores that lie Without the boundaries of earth; These shall his soul all dauntlessly

His recompense, those scenes sublime-The spirit's wondrous ecstasy-The hopes that throng all space and time-The life illumed-the vision free. East Lyme, Conn.

Rehe are as tales beside the hearth.

Verification of a Spirit-Message.

NATHAN CHASE. The communication purporting to come from NATHAN CHASE I recognize, and all the parties mentioned I knew well, including the two Emmasone a granddaughter, the other a Miss Emma Langley of Salem, N. H., who was his housekeeper. The Lyman referred to was his son, who was made administrator. He, too, passed into spirit-life before set-

tling the estate. J. A. DURGIN. 78 Marriana stree , Lynn, August 1st, 1888.

WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

A MASTER TRUE,

There came to earth a Master true, No love of self had he ! Most freely giving of his life That earth frue love might see.

To casual sight but slight would seem The diffrence, these loves two; But vast indeed the gulf that yawns When we their contrasts view.

In serving self we stand alone, No angel by our side; But when we seek another's good, Heaven's gates then open wide.

Now if unselfish service thus Heaven's guiding hosts array—
When all shall seek each other's good
Most bright will gleam earth's day.
—J. Latham, in The Esoteric Magazine.

Bunner Correspondence.

Michigan.

ADRIAN .- M. L. Sherman writes: " Was matter created? If so, by whom and from what? The Christian mythology answers: By an infinite God; and says He created it from nothing. The definition of infinite is unlimited or boundless in time and space. If this is correct, an infinite being was under no necessity to create from nothing, for he comprehended all within himself, that was or ever could be; there was no space outside of the infinite whole, for he was omnipresent. Then to say their God created matter enough in six days from nothing and from no where, to make unnumbered billions of suns with their planetary families revolving around them, is too ridiculous for a rational mind to admit. But such are the teachings of the stereotyped mythology of the ancients-endorsed by Christianity. If their God is. as they say, omnipotent, all-powerful, omniscient, allknowledge, omnipresent, filling all space, everything must exist in-side of him, for he has no out-side, and must so remain in the eternal future, as all have in the eternal past, a part of himself; an infinite being and finite beings cannot exist at one and the same time, for it takes everything to make an infinite being; nothing can be added to or taken from the infinite whole without destroying infinity. If, as they say, their God has had an eternal existence, so has every atom in the broad universe, and the word created is a misnomer, (according to Webster's definition of infinite.)

Who is God? I answer, He is life, the soul of every atom, and lives, moves and has his being in every particle of substance in the unbounded realms of Nature. Matter is a combination of the unprogressed elements existing in Nature, and contains within each atom the soul-life, which has and will exist eternally as a part of divinity. Each soul-entity is a microcosm, a little world within itself, having inherent the God-life soul; or, in other words, the leaven which will leaven the whole lump. All substance in a primitive condition existed in the universal sea of atoms or entities; each one existed an infinitesimal oneness in the lowest form of life's progressive unfoldment. There in the soul's garden grew the tree which bears the fruit of good and evil, which the primitive divine soul forbade being partaken of, for the reason that it would bring sin and misery to each one who transgressed the divine soul law, called conscience. Conscience admonishes all in their progressive unfoldment to do unto others as they would others to do to them. The representation of a tree bearing the fruit of good and evil is a beautiful allegory of man's pro gressive unfoldment. It demonstrates the fact that the immortal soul was born into an earthly body in order by experience to distinguish good from evil. When we gain this knowledge, it will convince us that good is positive, and that what is allegorically termed evil will ultimate in good.

What is called evil is not eternal. It exists only in a falsely-educated mind. There are no real things in nature but what are good and exist for a wise purpose, and when the ignorant learn the truth that all things work together for the ultimate good of all, they will be willing to dispense with priestly superstition. All positives in nature have their negatives; destroy one, the other will die; also, were it not for repulsion and attraction, worlds could not move in their orbits; the great machinery of the universe could not continne without both. In my opinion, there was no God, man, woman, or devil, who created matter, or had anything to do in bringing death into the world; for matter, death, or change, has eternally existed, and will continue to. The formation of matter before and since this pretended creation flatly contradicts the miserable twaddle of saying a certain being called God created the earth, and untold billions of worlds. in six days, out of nothing, and from nowhere. That a woman, who did not know good from evil brought death into the world by partaking of fruit that grew in a garden, is too ridiculous to be believed by any sane mind."

New York.

DEAN'S CORNERS .- Elizabeth H. Dorland writes: "The question is often asked, of what use are Spirit ualism and spirit return? I can only answer for myself: In my younger days I suffered, not from wrongdoing, but from fears of an angry God, and queried in my heart where should I look for light and comfortas I could not accept that which I heard. I felt as one who is lost in a wilderness, groping blindly. I was uneasy in my own mind, until a few years ago a neighbor lent me some BANNERS to read. I was almost afraid to read them. I prayed earnestly, asking my spirit-friends that if it was in their power they would help me see my way. I dreamed I was standing on this earth, and beautiful clouds of golden color were rolling around; and I took this as a sign or answer to my prayer, viz: that I need not fear, but search for the truth. I did so, reading all the spiritual works I could get, and as I read I know my spirit-friends helped me to understand. When your paper spoke of the spirit-board, we fixed one, and after trying for awhile it began to move so we could get messages from our spirit-friends. At this time I had a vision of my husband's sister. She was self-illuminated; she came to help us understand these things. After a while the spirit-friends wrote through my hand, and now I can sit and talk with them. I know it is neither my own mind nor spirit, for they have taught me that of which I was ignorant; they have demonstrated to me that our spirit-friends love and cherish us. I know our spirit-friends stand ready and willing to help us If we will only rid ourselves of foolish fears; if we would but ask ourselves the simple question, who loves us best-our own or strangers? Each and every person has the right to investigate these things for himself: If not, where does the power come from? Those who would hinder this spirit light seem to forget that they and every individual have friends on the spirit-side. Let people sense these things and the truth shall make them free. God is love, and his spirits and angels are working for peace on earth and good will to humanity."

New Hampshire.

CONCORD .- A correspondent writes: " Few women actively engaged as agents for the spirit-world in its efforts to assist the dwellers upon earth to the attaining of health and a knowledge of truths of the most value to them as mortals, surpass Mrs. S. B. Craddock of No. 9 Prince street, in this city of Concord. She came here some years since upon invitation to speak before the Spiritualist Society. Soon after she commenced holding séances, and from that time to the present has been constantly engaged in giving clairvoyant tests and examinations, healing the sick and lecturing. Her clairvoyant powers are remarkable, as evinced by two instances of denoting the spot where were found the bodies of two persons drowned, and the frequent calls she has by detective officers and others seeking information on a multiplicity of matters. In 1881 Birch Island, in Sunapee Lake, was purchased by Mr. and Mrs. Craddock, and fitted up so as to be an additional attraction at that Spiritualist resort. A pavilion for public speaking was erected, where Mrs. Craddock has since held religious exercises. This resort has been named Liberty Island. A commodicus house, built there by Mr. and Mrs. C., is frequented by larger and larger numbers every year."

Canada.

MONTREAL.—John Witheil writes us that Frank T. Eipley has just closed a highly successful engagement, and accomplished a good work in this city: "Now that the lee is broken, we hope for further success in advancing the spiritual cause hereabout in

Adbertisements.



THE following characteristic letter, from the pen of Lyman C. Howe, the veteran speaker and writer for the noble cause of Bpiritualism, speaks for itself. Mr. Howe has worn our Shields for more than five years, and has had large experience with their among his friends. The readers of THE BANNER have implied condence in the integrity and good judgment of Mr. Howe. He always writes and speaks what he knows to be THUE. Write him for further evidence about our Shields, and he will give his experience:

DR. THACHRI:

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 them until they enter upon a war of extermination, or commit suicide to escape; put neuralgia and rheumatism hors du combat, make a wesk 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 pock-thooks. Hore is where they fall. 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 ever him you need waste no more printer's ink. Yours for health,

LYMAN C. HOWE,

Fredonia, N. Y.

CHICAGO MAGNETIC SHIELD CODIPANY,

CHICAGO MAGNETIC SHIELD COMPANY, 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 nerrous system. Cancers, Scrotnia in all its forms, Epilopsy, 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 Utraulurs, with References and Terms.

Jy7

DR. J. R. NEWTON CTILL, heals the sick! Spirit, Mind and Magnetic Cures Cata distance through MRS. NEWTON, Sond for testinoulais to MRS. J. R. NEWTON, P.O. Station G., N.Y. City. Jaw. J.77

SOUL READING.

Or Paychometrical Delineation of Character. Or Faychometrical Defineation 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 intoming marriage; and hintsto the inharmoniously married. Full delineation, 2,00, and four 2-cent stamps. Brief delineation, 41,00, and four 2-cent stamps.

Address, MRS. A. B. SEVERANCE, Contre street, between Church and Prairie streets, Apr. 6m. White Water, Walworth Co., Wis.

CUTTER HOUSE, WICKETT'S ISLAND.

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 sir sits to give our dear departed one the opportunity to demonstrate what was her highest and dearest object in life. jortunity to domonstrate what was ner 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 eter-

nity. We take this opportunity to thank the many, many friends who have written us such kind letters of condelence in our takent hereevement. Address Jefs of W.O. CUTTER, Onset House.

DR. JAMES A. BLISS. THE DEVELOPING MEDIUM ELMWOOD PLACE, Office, receives persons from distance for the development of ALL phases of messithe Terms very low; write to him for full particulars.

ASTONISHING OFFER.

END three2-cm :stamps, lock of hair, age, sex, one loading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, lowa. Sealed Letters Answered

BY MRS. ELIZA A. MARTIN, Oxford, Mass. Terms SEALED LETTERS.

 $\mathbf{E}_{45,00}^{\text{LEANOR MASTIN}}$ now makes specialty of business, 45,00. Pull Spritual Message, 42,00. 73 Lane Avenue. Columbus, Ohlo. Register all letters. $4\mathbf{w}^*$ Jy28

MRS. R. T. CLANEY,

BUSINESS AND TEST MEDIUM, No. 411 Lookou street, Chatt-nooga, Tenn. 6m* Je23 BY DIRECTION of her guides, MRS. JEN-D NIE CROSSE will remove to the country for a willowhere she will continue to give Life-Readings for \$1,00 and stamp, and answer six questions for 30 cents and stamp. Disease a specialty. Address West Garland, Me. Jy28

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.
DR. H. F. GARDNER.

Cabinet size. Price 50 cents each, For sale by COLBY & RICH. GARLAND'S

VEGETABLE COUGH DROPS.

The greatest known remedy for all Throat and Lung Complaints. For Catairth, Asthma, etc., etc., it has no equal. It is warranted to care Coughs, Coldas, Whooping Cough, Sore Throat, Hoarseness, Influenza, Bronchitts, and Inflammation of the Lungs. It is free from all ophates and minerals, or any other injurious ingredient; and is therefore harmless in all cases: likewise palatable and beneficial in regulating and strengthening the system; and as a BLOOD PURFIER IS TRULY UNRIVALED. A box, taken according to directions, is nonrearded in all cases to give satisfaction, or the money will be refunded by the proprietor, DR. M. H. GARLAND, 488 Broadway, Cheisea, Mass.

Price, per box (one-fourth pound), 25 cents, postage free.

For sale by Colley & RICH.

"Glad Tidings of Immortality."

Finely executed lithographs bearing the above title have been received by us. The size is 22½x28½. The principal figure is a female, evidently designed to represent a materialized spirit, crowned with a wreath of flowers, and bearing a long band of them in her left hand, while in her right is a scroll inscribed with the words: "Message of Love." Over her head are three stars. The drapery on each side appears to be the ourtains of a cabinet, between which she stands in an exceedingly gracoful position, suggestive of the line, "At thing of beauty is a joy forever." From above a ray of light radiates over the entire form. Vignette likenesses of Mrs. Britten, and Messars. Howell and Colville, are given, and excellent ones they are. The artist is Mr. Shobe, who, we are informed, has executed many beautiful drawings illustrative of the Spleitual Philosophy. Price 50 cents. For sale by COLBY & RICH.

STELLAR SCIENCE.

I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents. While give a test of their birth (giving sex) and 25 cents, money or stamps.

I will write Blographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at office, 206 Trement street.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD, Box 1664, Boston, Mass.

PATENT OFFICE, 28 BOHOOL STREET, BOSTON, MASS.

BROWN BROTHERS, SOLICITORS. BROWN BROTHERS have had a professional experience of fifteen years. Send for pamphlet of instructions, April 14.—oam

DIAGNOSIS FREE.

SEND two 2-ct, stamps, lock of hair, name in full, age of and sex, and I will give you a CLAIR YOYANT DIAGNOSIS OF YOUR AILMENTS. Address J. C. BATDORF, M.D., Principal, Magnetic Institute, Grand Rapids, Mich. Aut

Mediums in Boston.

Developing and Business Medium. J ALBO

Clairvoyant Physician

474 Shawmut Avenue, Boston, (Corner of Concord street.) Sittings daily from 9 A.M. till 5 P.M. Price, \$1,00.

Unequalled Advantages. FIG. COCKE gives special inducements for Medical and Magnetic Treatment by the month.

Development of Mediumship a Specialty. BIX PRIVATE BITTINGS FOR \$ 00 IN ADVANCE.

CIRCLES. Sunday, at 11 A.M., for Development and Tests. At 8 P.M., for Psychometry, Tests and Inspirational Music, Thursday evening, at 7:30, for Development. If Au-4

Something New and Pleasing.

WRITE a letter to your spirit friends and have it answered by independent writing. Questions upon Health and Business answered in same manner. Price \$1.00. Address ANNIE LORD CHAMBERIANIN, Box 56, Mattapan Dist., Boston, Mass. Written Communications On Business, Mediumship and Health,

Through the mediumship of J. W. PLETCHER, 6 Bencon street, Boston. MISS HELEN A. SLOAN, MAGNETIC Physician. Vapor and Medicated Baths.
Celebrated "Acid Cure." Office hours from 9 A.M.
171 Tremont street, corner Nason st., Boston.
3y28

MISS A. PEABODY, DUSINESS, Test, Chairvoyant Medium. Sittings daily. Circles Monday and Thursday even ngs. Tuesday afternoon at 3. 1 Bennet st., corner Washington st., Boston. Auli

MISS L. E. SMITH, MEDIUM for spirit communications, tests and business Circles Tuesday, 8 P. M. 44 Union Park st., Boston Auti

Massage and Magnetism. MRS, DR. E. M. FAXON, 22 Winter street, Room 7A, Boston. Obesity treated. Also instruction given.

MRS. A. FORRESTER WILL give Trance Sittings daily also Magnetic Treat ment from 10 A.M. to 5 P.M. 39 Chapman street corner Shawmut Avenue, Boston. 1w* Auli

MRS. ALDEN, TRANCE MEDIUM. Medical Examinations and Mag-notic treatment. 43 Winterstreet, Boston. Auli

MRS. H. D. CHAPMAN, M EDICAL Clairvoyant, Magneti and Massage Treat ments. Office 147 Tremont street, Room 8, Boston 9 A.M. S P.M. 3w Jy28

MRS. L. M. VIERCE

WILL be at her Rooms during the summer. No. 282 Columbus Avenue, Hotel Albe marle, Sulte 11, Bos-5w* MRS. K. E. FISHER, Magnetic and Electric Physician, 147 Tremont street, Boston, Rooms 6 and 9. Magnetic and Massage Treatment, Electric and Medicated Vapor Baths; also the celebrated Colorado Sulphur Baths. Auli

MISS L. M. WHITING.—Massage. This method of treating all chronic and nervous diseases, and stiffness of limbs from sprains or breaks, is the most successful in use. Hotel Ruthard 701 Treatont street, Suite 4. Aut. 128

A. Letter address to personal treatment or his power-ful Spirit Magnetized Paper, during the summer months, 9 Bosworth street, Boston. Two packages by mail, \$1,00, 137

MRS. FANNIE A. DODD,

MAGNETIC PHYSICIAN and Fest Medium, 48 Win tor street. Room 11. 4w* Au4 MRS. DR. JULIA CRAFTS SMITH gives M medical examinations free every Thursday from 9 to 5.
Office, Hotel "Cabe," 8 Appleton street, Boston.
My19
eow 102

JOSEPH L. NEWMAN, Magnetic Healer, No. 88, Bosworth street (formerly Montgomery Place Room 4, Boston, Mass. Office hours from 1 to 4 P. M. Jy? 26w*

MISS L. BARNICOAT, Medical, Test and Business Medium. Lectures followed by Tests and Psychometry. 175 Tremont street, Room 10, Boston.

Miles C. W. KNOX, Test. Bisiness and Medical M

MRS. J. M. CARPENTER, 181 Warren Ave-J. A. SHELHAMER,

MAGNETIC HEALER. Office 81 Bosworth Street (Room 5), Boston, Mass., Office \$4\$ Bosworth Street (Room 5), Boston, Mass.,

Will, treat patients at his office or at their homes, as desired. Dr. S. prescribes for and treats all kinds of diseases. Specialties: Resumatism, Feuralgia, Lung, Liver and Kidney compisints, and all Nervous Disorders, Consultation, prescription and advice, \$.00. Moderate rates for Medicines, when furnished. Magnetized Paper \$1,00 per package. Healing by rubbing and laying on of hands. Parties wishing consultation by letter must be particular to state age, sex, and leading symptons. Liver, Anti-Pyspotte, Liver and Kidney, or Strenghening and Soothing Phila, 25 cents per box, or five boxes for \$1,00.

Office hours from 10 A. M. to 3 P. M.—except on Tuesdays and Fridays, when heattends out-of-com patients. Letter address care of BANNER OF LIGHT.

OUR CHILDREN.

EDITED BY MRS. H. F. M. BROWN. The Editor says in the preface: "Another book for children! Yes, another. Why not another, and still another Little folks see the world in book. They call for the news; they want to know what is going on beyond the garden gate. Very likely they knot that the future has something for them to do, so the little dears are trying hard to see and to hear what the full-grown world is doing to-dar." o-day, '' Price, single copies, 75 cents, postag: 5 cents.

SKETCHES FROM NATURE, FOR MY JUVENILE FRIENDS

BY MRS H. F. M. BROWN. A new edition of this fine book torchildren (which has been out of print some years) has been issued by Colby & Rich. It is full of charming stories and sketches for the little ones, written in attractive style.

Price, single copies, 75 cents, postags 5 cents.

For sale by COLBY & RICH.

The Order of Creation,

A Discussion between Gladstone, Thixley, Müller, Linton and Réville, on the Conflict betweerGenesis and Geology. Contents: 1. Dawn of Creation and of Worship, by Hon. W. E. Gladstone; 2. The Interpreters of Gengsis and the Interpreters of Nature, by Prof. 1. H. Hufley; 3. Postscript to Solar Myths. by Prof. Max Milber; 4. Proem to Genesis: A Plea for a Fair Trial, by Ion. W. E. Gladstone; 5. Dawn of Creation, An Answer toMr. Gladstone, by Albort Réville, D. D.; 6. Mr. Gladston and Genesis, by Prof. T. H. Huxley; 7. A Protest and a Rea, by Mrs. E. Lynn Linton.

Cloth, 75 cents: paper, 50 cents. For sale by COLBY & RICH. Woman's Book: A Life's Issues of Love in All its Phases.

BY P. B. RANDOLPH.

BY P. B. RANDOLPH.

This very extraordinary work on Live. Man, Woman, the Laws of Affection and Marriage, is subject to no description, critique or synopsis that can give an adequate idea of the author's peculiar genius and style of treating upon Love, Woman, Courtship, Marriage, the Laws of Happiness, the Family, Vampyrism, Love-Starvation, Affectional Health, the Grand Secret, Magnetic Leechings, Good and Evil Effects of Varled Magnetims, the Internalisms of Modern (so-called) "Philosophies." A book for every man, but especially every woman in the land.

Cloth, Price \$2.00; postage free,
For sale by COLBY & RICH.

PRICE REDUCED.

LIFE AS IT IS IN THE WORLD BEYOND. The author, in his preface, says: "The assumption is that the author of the letters comprising this little book has become an inhabitant of the world beyond, and that, having learned something of its conditions and ways, he communicates to his wife here what he has seen, heard and experienced there." perienced there.''
Paper, pp. 194. Price 25 cents.
For sale by COLBY & RICH.

PROTECTION, OR TARIFF For Revenue?

An Essay on the Unconstitutionality, Injustice and Folly of the Protective System, by JAMES W. STILLMAN. Pamphlet, pp. 21. Price is cents. For sale by COLBY & RIOH.

Miscellnneons.

MRS. WEBB, Astrologist and Life-Reader, FROM 151 West 224 street, New York, will be at Onse Bay, Mass., from July 20th until Apg. 15th, where she can be consulted. Sittings \$2,00.

NEW MUSIC.

BY O. P. LONGLEY.

"ONLY A THIN VEIL BETWEEN US," Song and horus. Words and Music by C. P. Longley. Price 26 cents.
"WHEN THE DEAR ONES GATHER AT HOME."
Bong and Chorus. Words and Music by C. P. Longley. "WHEN THE DEAR ONES GATHER AT HOME."

Bong and Chorus. Words and Music by C. P. Longley.

Price 25 cents.

"HOME UF MY BEAUTIFUL DREAMS." Song and Chorus. Words by Miss M. T. Sholhamer; Music by C. P. Longley. Price 25 cents.

"CHILD OF THE GOLDEN SUNSHINE." Song and Chorus. Words by Eben E. Rexford; Music by C. P. Longley. Price 25 cents.

GOD, HOME AND NATIVE LAND. A National Temperance Ode. Words by Mary L. Sherman. Music by C. Payson Longley. Price 5 cents.

The Writing Planchette.

SCIENCE-is anable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these: "Planchettes," which may be consulted on all questions, as also fer communications from deceased relatives or friends.

Directions,—Place Planchette on a piece of paper (printing or writing will answer), then place the band lightly on the board; in a few minutes it begins to move, and is ready to answer mental or spoken questions. Though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining the desired result, or cause the instrument to move, independent of any muscular effect of his or her own, yet it has been proved beyond question that where a party of three or more come together, it is aimost impossible that one cannot operate it. If one be not successful, let two try it together. If nothing happens the first day, try it the next, and even if half an hour a day for several days are given to it, the results will amply remunerate you fer the time and patience bestowed upon it.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

and affections, by which any one can easily understand how to use it.

PLANCHETTE, with Pentagraph Wheels, 80 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES,—Under existing postal arrangements between the United States and Cauada, PLANCHETTES cannot be sent through the mails, but must be forwarded by a type seculy at the purchage Taynesse only at the purchage Taynesse only at the purchage Taynesse only. expressionly, at the purchaser's expense, For sale by COLBY & RICH.

NEW EDITION.

THE MELODIES OF LIFE.

A new collection of Words and Music for the Cholr, Congregation, and Social Circle. Combining "Golden Melodies" and "Spiritual Echoes," with the addition of thirty pages of New Music. By S. W. TUCKER.

uethAngel Friends,
Almost Home,
A A Fragment,
Beautiful angels are waiting,
Beautiful Land,
Bills,
Beyond the mostal,
By love we arise,
Come, gentle soft
Consolate

Gooden Me
Gooden Me She has crossed the river,
Sammer days are coming.
They ill welcome us home.
There's a land of fadeloss
beauty.
They're calling us over the
Sea.
Fenting hearer home.
Trust in God,
The land of rest.
The sabbath morn.
The erry of the spirit.
The silent city.
The river of time,
i he angels are coming.
The Lyceum.
They are conling.
The happy time to come.
The happy to the form.
The other sile.
The telen of biliss.
The region of light.
The silenting shore.
The harvest. By love we arrise, to me up thitter, to me up thitter, Come, gentle spirits, Consolation, Comes, go with me, Day by day, Do n't ask me to tarry, Evergreen shote. Evergreen shote, Evergreen shot Frateritty, Flowers in heaven, Gathered Home, Gone before, Gentle words, Graffinde, Golden shore,

Gathered home beyond the The harvest

Home of rest.
He's gone.
Here and there.
I shall know his angel name.
I'm called to the better land.
I long to be there.
Looking over.
Looking beyond.
Let men love one another.
Live for an object.
My arbor of love.
My home beyond the river.
Moving Homeward.
My home is not here.
My nome is not here.
My guardian Angel. My guardian Angel. Not yet. No weeping there, No death. Not yet for me. Never lost.

Never 1081.
Only walting.
Over there.
One woe is past.
Outside.
Over the river I 'm going.
Oh, bear me awa). Passing away. Parting hymn. Passing the veil. Remose

We'll anchor in the harbor.
We'll gather at the portal.
We shall know each other
there.
We'll dwell beyond them all.
Waiting to go.
Waiting on this shore,
We're journeying on.
What must it be to be there,
Where we'll weary nevermore.
Whisper us of spirit-life,
Waiting at the river. CHANTS. Come to me. How long. I have reared a castle often. Invocation chant.

Time is bearing us on

The happy spirit-land, The by-and-by, The Eden above,

The Eden above. The angel ferry. Voices from the better land. We shall meet on the bright,

etc.
Welcome angels.
Waiting 'niid the shadows.
When shall we meet again'
We welcome them hero.
We 'll meet them by and-by,
We'll anchor in the harbor.

Repose.

In this book are combined "Golden Melodies" and "Spiritual Echoes," with the addition of about THERTY FACKS OF NEW MUSIC, set to original and select words, making in all a book of one hundred and twenty pages, while the price is but little above that of either of the above-named books. The author has tried to comply with the wishes of friends by writing easy and pleasing pieces, that all may be enabled to sing them without difficulty.

Boards, 50 cents; postage free. 12 copies, \$4.50; postage free. For sale by COLBY & RICH.

THE Mystery of the Ages

Secret Doctrine of all Religions. BY MARIE, COUNTESS OF CAITHNESS.

CONTENTS.

Introductory: The Theory and Practice of Theosophy: The Secret of Mythology: Egyptian and Christian Gnosticism: The Theosophy of the Brahmins. Magi and Druids; Buddhist Theosophy: Esoteric Buddhism: Chinese Theosophy: Pagan Theosophy: Theosophic ideas of the Anotent Romans: The Kabbala, or Hebrew Theosophy: The Suffs and Mohammedan Theosophy; Christian Theosophy: The Suffs and Mohammedan Theosophy: Christian Theosophy: The Bulls (Conclusion: Soul, Infinity, The Path, Nirvana, The End.

Cloth, bevaled outres, pp. 511. Path.

Cloth, beveled edges, pp. 541. Price \$3,00. For sale by COLBY & RICH. Price Reduced from 50c. to 25c.

THE LYCEUM STAGE:

A COLLECTION OF Contributed, Compiled and Original Recitations, Dialogues, Fairy Plays, Etc. Adapted for the Children's Progressive Lyceum and School Exhibitions. BY G. WHITFIELD KATES.

l'rice 25 cents. For sale by COLBY & RICH. In Re Dr. Talmage. A Synopsis of a Discourse by the Guides of

MRS. R. S. LILLIE, Delivered in Berkeley Hall, Roston, Sunday Morning, May 6th, 1883, in Answer to the Recent Attack on Modern Spiritualism by Rev. T. De Witt Talmage, D. D., of Brooklyn. Also Excerpts from a Letter by "Eleanor Kirk."

The above have been published by COLBY & RICH in four-page tract form, and should be extensively circulated. Price by mail, 5 copies 5 cents; 15 do., 10c.; 30 do., 15c. SPIRITUALISM AS A SCIENCE, AND SPIR-DITUALISM AS A RELIGION. An Oration delivered under spirit influence, as Br. George's Hall, London, Eng., Sunday evening, Sept. 21st, 1878, by CORA L. V. TAPPAN. This is No. 1 of a series of Tracts entitled "The New Sci-

Paper, 5 cents, postage free. For sale by COLBY & RICH

Aew Norh Adbertisements.

DUMONT C. DAKE, M.D.,

304 FIFTH AVENUE, NEW YORK CITY, successteer complicated. Patients afflicted for years, regarded
as hopeless, or incurable, testify to permanent restoration.
For twenty years his power todiumnes and treat Disease
has been and still stands unequaled, so say eminent Sofentists, Physiciathes, Ulergumen, and patients from all
parts of the country. Foluminous testimony can be seen
at his office. Those unable to visit the Doctor in person can
be successfully treated at their homes. Send stamp for
Ulreular. Diagnosis, with advice, \$2.00.

Extract from a letter by Rev. F. R. M., D. D., Brookiyu, N. Y.:... "I am happy to testify to Dr. Dake's high
moral character as a man, and his semient ability as a physician who has achieved a most extraordinary career."

Jy7

HEST THIMS EVER USES.



BEST TRUSS EVER USED.

Improved Elastic Truss, Worn night and day. Positively cures reputeres. Bent by mail everywhere, Write for full descriptive circulars to the Dr. HOUSE N. Y. ELABTIC TRUSS CO., 744 Broadway, N.Y.

MARY C. MORRELL, Business, Prophetic and Developing Medium, 230 West 28th street, New York City. MRS. C. SCOTT, Trance and Business Medium. Sittings 10 to 5. No. 21 West 13th street, N.Y.

Mrs. Stoddard-Gray and DeWitt C. Hough

WILL hold Séances each evening for Materialization and Tests at their cottage, corner of Lyman street and First Avenue, Lake Pieasant. Sittings each day until September 1st. 5w Jy28 A LIBERAL OFFER,

BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER. SEND 42-ct. stamps, lock of hair, name, age and sex, we will diagnose your case FREE by independent spiritwiting. Address DR. J. S. LOUCKS, Canton, N. X. Auli 18w*

RUPTURE8

CURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS. Send Stamp for Circular. Address CAPT. W. A. COLLINGS, smithville, Jefferson Co., N.Y. [Mention this paper. Aus]

Clairvoyant Examinations Free. R NCLOSE lock of hair, with leading symptoms. We will give you a correct diagnosts of your case. Address E. F. BUTTERFIELD, M. D., corner Warren and Fayette streets, Syracuse, New York. 20* Ja28

SECOND EDITION.

A REVIEW

Seybert Commissioners' Report

WHAT I SAW AT CASSADAGA LAKE.

A. B. RICHMOND, Esq., A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR OF "LEAVES FROM THE DIARY OF AN OLD LAWYER," "COURT AND PRISON," "DR. CROSSY'S CALM VIEW FROM A LAWYER'S STANDFOINT," "A HAWK IN AN EAGLE'S NEST," ETC.

"COURT AND PRISON," "DR. CROSRY'S CALM
VIEW FROM A LAWYER'S STANDPOINT,"
"A HAWK IS AN EAGLE'S NEST," ETC."

This able and comprehensive work should be read by every thoughtful man and woman who has heard 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 soundness of logic, a keenness of satre, a breadth of thought and clearness of perception such as the importance of the subject domained, lite deals his blows at the unfairness, injustice, prejudice, unkindness and irreverence of the seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. Wellatimed and weil struck, each blow tells, and most carry conviction to every thoughtful mind.

Mr. Richmond, although not a believer in the Spiritual Philosophy, has beer made a fearless and vigorous defentse of the reality of the PHENOMENA of Spiritualism. Having received last August, from the hands of a friend just returned from Cassa laga Lake, a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experiences there convinced him of the genulineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his Open Letter to the Seybert Commission, a document which a roused the Interest and admiration of the best minds. Once convinced that the socialed spirit manifestations do occur in many Instances where fraud is out of the question, he gailastly and fearlessly comes to the front and wieldshis weapons with strong, uncerting and in defense of truth and human progress.

After a Lappy and appropriate introduction of the subject, with all needful explanations concerning the bequest of the Phenomena of Spiritualism. Chapter VII. Contains

The Weekly Discourse;

Containing the Spiritual Sermons by the guides of

MRS. CORA L. V. RICHMOND

VOLUME III.

VOLUME III.

No. 1.—THE THREE M'S: MAMMON, MILLION-AIRES AND MURDER.

No. 2.—A LEAP IN THE DARK.

No. 3.—WHAT RELIGION IS REST FOR MANKIND?

No. 4.—IDEAL SOCIALISM: HOW DOES IT COMPARE WITH CHRISTIANITY AND SPIRITUALISM?

No. 5.—THE IMPORT OF THE DAY.

No. 6.—ANCIENT AND MODERN MIRACLES.

No. 7.—THE JUNGMENT DAY.

No. 8.—THE POWER OF PRAYER.

No. 9.—THE POWER OF PRAYER.

No. 9.—THE NOTURE OF SPIRITUALISM: IN ANSWER TO THE WORLD'S NEEDS.

No. 10.—THE FOUNDATIONS OF THE WORLD

No. 11.—THE POPE, THE PROPAGANDA.

No. 12.—THE BETRAYERS OF SPIRITUALISM.

No. 13.—THE HEIGHT, THE DEPTH AND THE BREADTH OF SPIRITUAL TRUTH.

No. 14.—SOME APPROPRIATE ANSWERS TO SUPERFICIAL QUESTIONS.

No. 15.—A LEAF FROM THE BOOK OF THE FUTURE.

No. 16.—A CORRECTSTATEMENT OF THE NATURE OF SPIRIT-LIFE; ITS EMPLOYMENTS AND PURSUITS.

NO. 17.—WHAT OF THE NIGHT?

NO. 18.—LIVES THAT WERE EPITOMIZED.

NO. 19.—WHY DOES MAN CLAIM IMMORTALITY NO. 20.—WHAT IS THE SPIRITUAL SIGNIFICANCE OF THE TEXT. "IN MY FATHERS HOUSE ARE MANY MANSIONS"?

NO. 21.—MODERN SPIRITUALISM AND PRIMITIVE CHRISTIANITY IDENTICAL.

Price 5 cents each.

Price 5 cents each. Single copies of any numbers of Volumes I, and II. was be supplied at 5 cents each. Also The Weekly Discourse, containing fifty-two num-bers in each volume, haudsomely bound in Haif Roan, Gold Ruled.

VOL. I.......83,00. VOL. II.......83,00. For sale by COLBY & RICH.

SENT FREE. RULES

TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

BY EMMA HARDINGE BRITTEN. Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Books published and for sale by OOLBY & RICH.

Bent free on application to COLBY & RICH.

NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism and ulustrated manipulations, by Dn. Stown. For sale at this office. Price \$1.25 cloth-bound copies, \$2,50. THE CLOCK STRUCK ONE, and Christian Spiritualist. Revised and Corrected. Being a Synopsis of the Investigations of Spirit Intercourse by an Episcopal Bishon, Three Ministers, five Doctors and others, at Memphis, Tenn., in 1855. By the REV. BAMUEL WATSON, of the Methodist Episcopal Church.

Price reduced to \$1.80, postage free,
For sale by COLBY & BIOH. [Continued from fifth page.]

[Continued from fifth page.]

Mrs. Mose, of New York, hold a select circle each morning at 9 o'clock at the Glen Cove House.

Mr. W. S. Rowley, the spirit telegraph operator from Cleveland, strived on Saturday evening with his wife, and is located at Hotel Onset.

The steamer Island Home landed one hundred and seventy seven passengers Bunday morning, and immediately started out again with one hundred and twenty-sight passengers for a little excursion.

A concert is held each morning and evening on the Bluff by Lindali's Band, of Boston. The early morning of Sunday, August 5th, gave promise of rain, but a breeze sprang up later, clearing the sky and freshening and beautilying all nature. The care came in loaded with passengers. The favorite Middleboro' Band was on hand at the auditorium at precisely 9:30, discoursing sweet music. A selection was played by each band in turn till 10:30, when Colonel Crockett, the President, introduced the speaker of the morning as Mr. E. B. Fairchild. His lecture—subject, "What is Spiritualism?"—was listened to by a large concourse of people with earnest attention. J. D. Stiles followed in tests. In the afternoon Mrs. Sarah A. Brynes held the attention of a large congregation for one hour. Mrs. Brynes is too well known to need any followed in tests. In the afternoon Mrs. Sarah A. Brynes held the attention of a large congregation for one hour. Mrs. Brynes is too well known to need any words of commendation. To say that she is to lecture is enough to bring together a large and appreciative audience. Her subject for the afternoon was "The Struggles of Life." Its delivery was followed by numerous tests from Joseph D. Stiles in his happlest mod

"The Struggles of Life." Its delivery was Ioilowed by numerous tests from Joseph D. Stiles in his happlest mood.

The following have registered at Headquarters during the week: George W. Nutting and wife, Brockton, A. W. Tinkham, P. B. Tiokham, Mrs. Roos Chase, Topeka, Kan., Mrs. P. I. Baldwin, Fayville, Mass., Mrs. S. N. Thompson, Southboro', Mass., Wr. Kendall, Boston, M. George, Rev. Bishop A. Beals, 86 State street, Albany, W. C. Tallman and Tim O'Donnell, Boston, Caroline E. Holmes, Lottle A. Leonard, Brockton, Edward Hitchings, Saugus, Fannle F. Bimmons, Plymouth, Mass., Acorn Cottage; Susie M. Gale, Sandwich, at GlobeCottage; Priscitla S. Bartlett, Plymouth, Mass., and Julion street; L. K. Joshin and wife, Providence, R. I., Emma Jackson, Acushnet, Mass., Mrs. J. B. Howard, Boston Highlands, at Greenleaf Oottage; Mark R. Plaisted. Riverside, California, E. Richardson, Providence, R. I., G. F. Cooper, Lawrence, Mass., Dr. W. H. Coffin, Brooklyn, N. Y., at Washburn House; E. A. Urner, Blizabeth, N. J., E. C. Peckham, New York City, R. T. Williams, wife and little Edith, Fall River, al. Richardson, Providence, M. R. B. G. Peckham, New York City, R. T. Williams, wife and little Edith, Fall River, al. Richardson, Julia A. Wallace, Washington, D. C., Charles H. Wood and wife, Chicago, at Wickett's Island; Capt. Irving, Wm. Blackwell, Chas. S. Sawyer, Chas. O. Town, Joseph Burns, E. F. Negus, all Or yacht' Fonelda. Fall River, Mass., Flora B. Cabell, Washington, D. C., at Unito Villa: Mrs. C. H. Barker, Philladelphia, Pa. corners in street and Longwood Avenue; John Carpenter, wife and family, Taunton, Mass., Dr. Work, Brabes and Le Roy Fales and wife, yacht' Actino, "Pawtucket R. L. Dr. H. W. Gould, San, Diego, Gal., Geo. L. Burdett, Keene, N. H., Union Villa; Nelle Davis, Washington, D. C. Edwin Wilder, Hingham, Mass., Mr. and Mrs. J. E. Sharpe, Whitman, Mass., J. P. Work, Chalse, Chila, R. R. Barlow, New York, Seth Burrill and family, Chelseg, and Gauphter, Chelsea, at Nestlenook Cottage; Joonahan Arnold, Nor The following have registered at Headquarters dur-Proctor, Boston, E. W. Bond and wife, Willoughby, O. W. E. Clayton, Maiden, at Metropolitan House; Wm. C. Linch, Boston, Samuel McLean, Watervilet, N. Y., M. P. Richardson, Athol Centre, Mass., Isaac M. Ryder, Fall River, Fred C. Ball, David Rice, Cambildge, Mrs. W. W. Burbank, Mrs. H. W. Bumfries, New Bedford, H. N. Wyeth, Maplewood; W. S. Rowley and wife, Cleveland, O. J. S. Roberts, Boston, Mass., Charles E. Higgins, Boston.

Gustie F. Howk.

Headquarters Office, Onset, Aug. 6th, 1888.

FROM ANOTHER CORRESPONDENT.

Dr. Bixby, of Boston, is spending some time at Onset.

Hon. ex Senator Davis, of Rhode Island, is at the Glen Cove House.

Mrs. E. A. Wells, the materializing medium of New York City, has arrived.

Wm. S. Butter and family are pleasantly domicited at the Clear Core House.

Prof. Willis, the Phrenologist, makes his usual visit to Onset, staying at the Washburn House.
Mrs. Sarah A. Byrnes gave another of her sensible
characteristic lectures on Sunday afternoon last.
Dr. A. H. Richardson has returned from Harwich

Camp meeting, and will soon be on his way to Lake leasant. Mrs. Fay, the physical medium, has arrived, and is guest of Major (friffith. Thus far she has not given

public scances.
Dr. H. W. Gould, San Diego, Cal., has arrived at Dr. H. W. Gould, San Diego, Cal., has arrived at Conset, and is enjoying the seashore recort, and the mediums and their manifestations in particular. Dr. J. L. Newman of Boston made a flying visit to Onset last week. He seems to enjoy life and the camp, also Spiritualism.

camp, also Spiritualism.

Resolutions have been passed by the Fact Convention in high endorsement of Dr. Rogers, Dr. Stansbury, and Mrs. J. J. Whitney.

Mr. Edwin Wilder, expostmaster of Hingham, Mass., also ex President of the Massachusetts Spiritual Association, is located at the Washburn House.

Mr. Jeremiah Tanner, of Providence, and Mr. Alvin Buffington, Warren, R. I., are spending a few weeks at the Bay. They are yearly visitors and true Spiritualists.

ansts. Mrs. S. Jones, Mrs. Wallace, Mrs. Nellie Dawes, all ! Washington, D. C., are at the Union Villa. They all are highly mediumistic, and are in company with Mrs. Lincoln and Mrs. Searle of Northboro, Mass.,

Mrs. Lincoln and Mrs. Searle of Northboro, Mass., are staying in Onset for a short time. They are delighted with the place. They are old subscribers to the BANNER OF LIGHT.

Ichabod Carver, Esq., of Plymouth, made a flying visit to Onset Sunday. He is one of the old workers in the Spiritualistic Society and Children's Lyceum in the early days of Spiritualism.

Col. Wm. D. Crockett, president of the O. B. G. A. came here on Saurday and remained over until Mon-

came here on Saturday and remained over until

day, his business being such it was impossible for him

day, his business being such it was impossible for him to be absent from Boston longer.

Mrs. Adams and Mrs. Soute, of Northboro', Mass., have been here for the past week. They are delighted with the place and the people, and intend to come again another year, if possible.

Mrs. L. L. Whitlock gave an interesting lecture to an appreciative audience, Saturday afternoon. Mr. Joseph D. Stiles followed with some fine tests of spirit-presence, which were recognized.

A. S. Hayward, magnetic physician, of Boston, has been making quite a stay at Onset, and appears to enjoy the place and the people. He stops at the Washburn House, but anticipates leaving next week.

Mr. and Mrs. J. Q. Whittemore have purchased the two lots of land adjoining the Sturtevant Cottage, extending from the Boulevard to West Central Avenue, and will build a cottage for their own use in the near

and will build a cottage for their own use in the near future.

M. B. Little, Esq., Glens Falls. N. Y., has been staying at Hotel Ouset for some days. He is one of the veteran Spiritualists, and seems to enjoy Onset and what he comes en rapport with in spirit manifestations.

festations.

E. G. Goddard, Esq., of East Saginaw, Mich., is at Hotel Onset. Spiritualism has done much for him and he has done much for Spiritualism in return. He a man of mature years, highly intelligent, and a

confirmed spiritualist.

Col. Wm. D. Crockett introduced to the audience Mr. E. B. Pairchild, who gave the Sunday morning lecture, his theme being "What is Spiritualism?" He made some telling points that were well received by a large and appreciative audience.

Charles W. Suilivan will give one of his highly enjoyable entertainments at the Temple on Friday evening of this week. He will be assisted by able talent in musical and other modes of entertainment.

evening of this week. He will be assisted by able talent in musical and other modes of entertainment. Don't fail to patronize Bro. Sullivan on this occasion. Two interesting young ladies, Miss Annie R. Kerwin and Hattie Jackson, of Waltham, Mass., have just returned hom-after two weeks' stay at the Wash burn House. This is their second season, and well do they know how to enjoy Onset, even if they are not fully convinced of Spiritualism being a fact.

Louis F. Jones, spirit-artist, is located at the Doane Cottage. He is quito successful in getting crayon pictures; some of them the sitters recognize as their spirit-friends. Mr. Jones is no doubt moved upon by an intelligent power to sketch the pictures he takes, and is honest in what appears, whether recognized or not.

A fair was held on Thursday, August 2d, on the

Longwood Park, the proceeds going to improve the same. It was a unique affair having a "donkey party" in the evening. Oharies W. Builivan aided in singing; others did also. The Washburn House, and guests did much to help the matter along. They realized quite a sum, which will go to develop the park in front of the Washburn House.

Mrs. Thomas Gales Forster has received, through mediumship, a fully executed picture of what purports to be her lamented busband, from an independent source, taken between slates, the same as the independent slate-writing is done. The oil was moist when he received it, and the style is precisely like those taken by Mrs. Diss Debar. Mrs. Forster also received a lengthy communication in independent slate-writing, through the mediumship of Dr. Stansbury. The members of the Onset Business Cliub have subsoribed sufficient money to have a band of music the balance of the season, and commenced last Friday evening to play. This will make two bands on Sundays, one is furnished by the Association for Sundays, while the other will work in harmony with the Association as far as controlling the playing when services are being held.

Mrs. Flora B. Cabell of Washington, D. C., has arrived and is pleasantly domiciled at the Glen Cove House. Several other persons were in her party. Mrs. Cabell has been at Onset several seasons. She is a lady of oulture, a good Spiritualist also. Mr. James H. Foss and wife, from Needbam, Mass., have been staying at the Greenleat Cottage, Onset. Mr. Foss is ex-Deputy Commissioner of the United States Department of Agriculture. He spends his winters in Florida, dealing in lands.

The Fact Convention Thursday and Friday of last week took the form of the initial steps in the investigation of Spiritualism. Some of the veteran workers requested raps and tipping of tables, which were produced in earnest. The last day was devoted to some extent to messmerism; and skeptics who had not seen an individual controlled by a spirit in the material form weekens over another. But to ma

nated spirits been the ruling power at a spiritual fact convention.

Mr. P. C. Tomson, of Philadelphia, has charge of an hour séance in the pariors of the Glen Cove House every morning. He was formerly a Methodist. Mrs. Tomson, Mrs. Moss. Mrs. Wallace, Mr. Haines, and several others officiate at these réances. A spirit of a lady, who has been in spirit-life seventy-five years, related her experience in the gift of healing in the old country, and how she was treated by the authorities at that time, her method having been similar to the present one of healing by the laying on of hands. Mrs. Tomson is a most wonderful medium. She has various controls who speak in many different languages. They can also use her organism to sing quite well, and give tests of acknowledged reliability.

Lake Pleasant.

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

The session has commenced in good earnest, and with an old-time attendance. The meeting of Wednesday was a session of much interest. The address by Prof. W. G. Haskell was suggested by the expression "Nothing but leaves." It was an able effort. Mrs. E. C. Kimball, of Lawrence, then gave several

Mrs. E. C. Kimball, of Lawrence, then gave several platfrom descriptions, remarkable in detail, nearly all of which were recognized.

On Friday the service opened with singing by Prof. Billingham of 'Only a Thin Veil Between Us.' The address was by A. E. Tisdale, upon the theme, 'Shall I live again?' It was an able and logical effort. Mrs. Kimball then gave a large number of spiritual tests, which were received with interest. A Grand Fair will be opened in Association Hall, under the auspices of the Ladles' Lake Pleasant Improvement Society, on Monday, August 13th, to continue one week.

under the auspices of the Ladies. Lake Fleasant Improvement Society, on Monday, August 13th, to continue one week.

On Saturday a conference was held at the auditorium, with speaking by Dr. Beals, Dr. Temple, Mrs. Conant, Dr. Dutton and Mrs. Dr. Cook.

The conferences are seasons of much interest, and largely attended.

largely attended.
The trains Saturday evening brought in additional The trains Saturday evening brought in additional numbers, making fully two thousand people in camp. On Sunday the audience was augmented to fully twenty five hundred people. The Worcester Cadet Band gave concerts morning, afternoon and evening. The morning services opened with singing by Prof. Billingham. The address was by A. E. Tisdale upon the general subject of Spiritualism.

The service closed with a solo by Prof. Billingham. The afternoon address was by Mrs. Fannie Davis Smith, of Brandon, Vt., who prefaced her remarks with an invocation.

with an invocation.

The subject of the address was "The Spiritual Promise of the Hour." It was an able and earnest effort and well received. The service closed with platform descriptions by Mrs. E. C. Kimball. The excursion trains will begin on next Sunday, which will bring an old-time attendance.

SPECIAL NOTES. Mr. Nathan Blanchard, of Brooklyn, has arrived, and is stopping at Mrs. J. J. Ciark's cottage, 42 Mon tague street.
The plenic of the St. James Sodality and the St.

John Literary Societies of New London, Conn., on Thursday, was attended by about six hundred people. They were very well pleased with Lake Pleasant, and will come again. Prof. Haskell is a pleasing speaker, and will be here

again next year.

Bimma J. Nickerson, of Boston, is the guest of Mrs.

Addle Priest Young at "Dalsy Dell" Cottage. She is a graduate of the Detroit, Mich., School of Oratory, and an alcontionist of merit and an elecutionist of merit.

Ada Horton, of Greenfield, is book keeper at the Lake Pleasant Hotel.

Mrs. E. Clark Kimball, of Lawrence, has created

quite a favorable impression here by her remarkable exercises in mediumship upon the platform. Worcester Cadet Band charms everybody.

The Worcester Cadet Band charms everybody.

The following named are at the Lake Pleasant Hotel: G-orge Dutton, M.D., Boston; Bilas Mason, Hartwellville, Vt.; M. Blanchard, Brooklyn; U.K. Mayo, Boston; J. M. Temple, Hartford, Ct.; E. H. Tuttle, Boston; E. N. Hollis, Allston, Mass.; Charles H. O'Donnell, New London; J. C. Potter, Boston; Mrs. Knapp, Malone, N. Y.; Mis. Chesley, Malone, N. Y.; Malcome Douglass, New York.; C. L. Strong, Chatham, Ct.; Mrs. C. H. Davis, Chatham Ct.; George A. Ham, Holyoke; William Russell, New London; Miss L. A. Bickwith, Adams; W. W. Wells, Greenfield; John Adams, Superintendent Fitchburg Rall-road.

road.

From the Register, Aug. 1st:—Mrs. S. N. Smith, Marblehead, Mass.; Mrs. E. B. Sanborn, Lawrence, Mass.; Miss Leia Thrail, Mrs. Flavia A. Thrail, Windsor, Ct.; Belie E. Lane, Killingworth, Ct.; Nathan Blanchard, Brooklyn, N. Y.; Ailce T. Waterhouse, East Somerville, Mass.; Mrs. W. S. Waterhouse, Delia Shannesy, Wollaston, Mass.; Mrs. F. L. Sargent, N. S. Sargent, East T-mpleton; Mrs. E. L. Gaylord, Clinton, N. H.; Charles Carter, Mt. Lebanon, N. Y.; Hiram Holmes, Haydenville, Mass.; Mrs. A. Pike, Charlestown, Mass.; T. Locke, Newport Centre; N. H. Eddy, Norwich, Conn.; L. F. Crafts, Whately, Mass.; S. L. Porter, E. H. Purdy, Oneonta, N. Y.; Eliza A. Hobart, Brooklyn, N. Y.; Mrs. J. H. Russell, Brooklyn, N. H.; M. Ina Kellogg, Leominster, Mass.; Cora Ellis, Waltham, Mass.; Edith Smith, Fitchburg, Mass.; Mrs. S. S. Brown, Athol; Samuel McCleary, Watervillet, N. Y.; Miss Ada Stimpson, Mrs. Charles Stimpson, Northampton, Mass.; Jost Knox and family, Boston; Mrs. B. W. Banks, Mrs. Hiram Holmes, Haydenville; Miss Emma J. Nickerson, Boston; Calvin Johnson, Plainville, Conn.; Dumont Kingsley, Willimantic, Ct.; E. A. Smith, Franne Davis Smith, Mrs. Ida Thompson, Brandon, Vt.; Silas Mason, Hearterville, Vt.: Walse N. Ward Litzie A. P. Ward Warrwick From the Register, Aug. 1st :- Mrs. S. N. Smith, Thompson, Brandon, Vt.; Silas Mason, Hearterville, Vt.; Wales N. Ward, Lizzle A. P. Ward, Warwick, Mass.; Mrs. C. Engle, Miss C. Engle, Holyoke, Mass.; Mrs. B. Shedd, Boston; F. M. Browne, Mrs. F. M. Brown, Master Arthur L. Brown, Hartford; Miss Bdice E. Ball, Deerfield, Mass.; F. E. Moody, Greenfield

The BANNER OF LIGHT is in good demand here. The speakers for Sunday, Aug. 12th, will be J. Cleg Wright and Chas. E. Watkins. J. M. Y. Lake Pleasant, Mass., Aug. 6. 1888.

Dr. E. A. Smith writes us from Lake Pleasant. Aug. 6th: "I have been here for nearly one week, and have never seen so many people here before so early in the

never seen so many people here before so early in the season, or things looking so promising for a large and successful meeting. The cottages now being built are more elegant and expensive than those formerly erected upon leased land. Lake Pleasant is bound to prosper.

The meetings of Sunday, Aug. 5th, notwithstanding the extreme heat, were well attended, and the audiences were highly appreciative.

I should like to say one word more about my excursion tickets. I have left a few of them—numbers one, two, three and four—with A. F. Briggs, 35 Congress street, Boston—headquarters of the Poland Spring water—where they can be procured by parties wishing to come from Boston to Queen City Park, Burlington. When I leave here, I shall leave some of my Lake Pleasant tickets with the station agent.

I expect to return to Queen City Park on Thursday, Aug. 9th. I shall be back again at Lake Pleasant, Aug. 12th, 13th and 20th; also Sept. 2d; and on Sept.

Aug. 12th, 13th and 20th; also Sept. 2d; and on Sept. 3d, I shall start with a large party from here for Queen City Park; this excursion costs only \$3,00—the eneapest trip that was ever gotten up in New England. I shall have two special cars for the party."

Parkland, Pa.

The opening of the regular Camp-Meeting at this arge and popular camp-ground and pleasure resort occurred Sunday, July 1st, speaker, J. Clegg Wright, with a fair attendance.

with a fair attendance.

On Thursday, Saturday, Sunday and Tuesday, July eth, 7th, 8th and 10th, the favorite improvisatrice, Miss Jennie B. Hagan, spoke to large audiences, followed by Mrs. Brown Cutler Anthony and Mr. Wallace with spirit delineations.

On Saturday and Sunday, July 14th and 15th, Dr. H. P. Fairfield of Rockland, Me., gave us several of his characteristic lectures, replete with Bible facts and

proofs of Epiritalism. He held the large audience almost intact, frequent applause being awarded his many happy, aumorous, and sometimes pathetic, points.

many bappy, humorous, and sometimes pathetic, points.

J. Frank Haxter, the scholar and songster, mave two interesting lectures, with music and spiendid tests of spirit presence. The tests were very donvincing, and the large gathering much pleased, their pleasure manifesting itself by applause.

The pleasing lecturer, Mr. J. Wm. Fletcher, was with us Sunday last; he was greeted with a large and appreciative audience.

The managers have provided a very fine orohestra, under leadership of Mr. Rudolf Thaier, who, with the choir of the First Association, render charming and delightful music. Mr. Smiley, cornet soloist, and Prof. Silberman on the zither, being very attractive. Our quartette with their sweet songs cause us to forget awhile the sares of life. During week-day evenings, the large pavillon is used for hops. Several fancy dress hop) and entertainments have been held. Mr. Benner is director of amusements.

The managers have also a Cornet Band, which plays every Sunday.

every Sunday, Free public circles have been and will continue to

Free public ctcles have been and will continue to be held during the camping season.

The Trenton Association, as also Eureka Association, hold circles every Sunday. Mrs. Faust, medium for the latter, is very satisfactory.

About one hundred families are now encamped here in cottages and tents.

Bro. John Bardsly has elaborately painted his West View Cottage with the national colors.

Bro. Bronson has had several neat cottages erected at the West End for accommodation of new comers.

Bro. Coles's handsome brick cottage "Ida May," also Hudelburger's "Luray" Cottage, present a beautiful appearance.

iful appearance. Evergreen Cottage of Bro. Morel is being enlarged. Sister Doll's cettage has been elevated and en'arged. Mrs. Danforth has had erected a neat cottage and

Mrs. Nevins has also a new cottage. Bro. Zeigler beautifies his pretty cottage during Pine Cottage has changed hands, and appearance ilso. Sister Hewer's new cottage is very fine and com

fortable.
The alterations in Bro. Hand's and of Bro. Wilkin on's, as also Bro. Shumway's cottages, are marked, presenting great beauty.

Bro. Lanhamand family are summering in Elwood

Cottage.
Parkland Coftage has always the latchstring out for campers and visitors.

Mr. Moore and family now occupy Woodbine Cottage.

Bro. Dubrois has metamorphised Ivy Cottage, a noted and pleasing change.

Fern Cottage is occupied by Mr. and Mrs. Wain-

Mrs. Cutler looks very cozy in her new cottage, Lily Cottage. Sister Wisdom has had a new porch built, present-

Bro. Bronson and family occupy Germantown Cottage.

Bro. Bronson and family occupy Germantown Cottage.

It is very fine, large and comfortable.

Capt. Fullmer are still with us, in Rose Cottage.

Bro. Odgen are in their new cottage on East End.

Bro. Marier and wife are at East End in their neat ottage.
The Alva Boat Club have made attractive improve

ments.
The managers, Bronson, Benner and Thompson, have and great improvements for the comfort of campers and visitors, and being their first year have succeeded in a wonderful degree. If they continue in the same manner, Parklard will soon bloom like a flower garden. May they succeed and keep the grounds for a spiritual camp, the cause of Spiritualism and the cause of humanky, is the desire of a COTTAGER.

Verona Park. Me.

On Friday, Aug. 3d. I left Boston by Steamer Penot scot for Bucksport, and from thence took coach to Verona Park. The panoramic view in passing up the Penobscot River was most beautiful, and was much enjoyed. On arriving at the ground, although one week previous to the opening, I found many early campers already occupying their cottages, and a most

week previous to the opening, I found many early campers already occupying their cottages, and a most cordial reception was received.

Verona Park is situated directly upon the bank of the Penobscot, and in all respects I think it is far superior to any camp-ground I have ever yet visited. The cottages face upon the water, and as all eastern steamers connecting with Bangor, Rockland and other localities are continually passing to and fro, the picture formed is one long to be remembered. These grounds were epened by the Verona Park Association in 1882; at that time, Dr. C. F. Ware was chosen President, and has continuously occupied that position up to the present. He is greatly interested in the prosperity of the organization, and devotes much time and money to make the meetings held at this place a grand success. As an able second he has the services of Mr. R. H. Emery, who works with much ardor to make it pleasant for all visitors.

The season for 78s will open on Sunday, Aug. 12th, with a lecture by Mrs. J. Wentworth, of Knox, Me. She is reputed tobe a very clear and pleasant speaker. In the afternoon Miss M. T. Shelhamer will occupy the platform; as this is to be her first appearance in the Pine Tree State, we bespeak for her a warm reception, together with a large audience to listen to the words offered by her spiritual guides.

The evening will be devoted to conference.

On Sunday, Aug. 19th, Mrs. A. M. Glading, of Philadelphia, will speak, both morning and afternoon. She is a great favoric at this Park—as also is Geo. A. Puller—both of whem have lectured here upon previous occasions.

Mr. Fuller wik deliver two lectures on Sunday, Aug. 27th.

Upon these greunds is an auditorium capable of seat-

Upon these grounds is an auditorium capable of seating twenty five hundred people; there is also a fine restaurant, presided over by Capt. Ryder and his estimable wife, who are ready at all times to provide for the wants of the "inner man."

Entertainmens will be furnished through the week under the direction of Mr. Geo. Francis, of Manches-

r, N. H. A dancing pasilion is another of the many features, id is much enjoyed by the younger portion of the

community.

The water that is to be found here in great abundance is pronounced by all to be superior to any in the entire State. One flowing spring, by attaching a hose, will elevate a stream of water fifty feet, and will be

will elevate a stream of water fifty feet, and will be utilized in case of fire among the cottages.

The cottages already occupied are the "Forest Home," by Dr. c. F. Ware and family; "Pioneer," by R. H. Emery; "Red, White and Blue," by O. C. Eddy; "Maple Leaf," by Mrs. Stubbs; "Little Linwood," by Jas. Emery; "Augusta," Mrs. Pishon. "Shady Nook, "by B. S. Wardwell, editor of the East orn Star and the Buckport Clipper (who has many kind words for the BANNER OF LIGHT); "The Latch String," by Levis Tapley: "The Bijou," by J. B. Wheelden; "Eige Cliff," by J. P. Ames; the "Banner," by Mrs. Colott; "Bay View," by S. Leighton; "Vine," by Heiry Hawes.

Mr. Smith o: Rockland, A. Colby, Mrs. Colony, Hiram Hathornand many others have also secured

Hiram Hathorn and many others have also secured cottages, and wil be present.

On Saturday vening a very pleasant company of ladies and genthmen, comprising R. Emery and wife of Bucksport, Miss Lottle Folsom, Miss Lotzle Emery, May Pifiels, Maurice Hervey of Belfast, Milton French of Boston, and E. P. Bertholf of New Jersey, pald a visit to the camp and remained over Sunday; during their brief stay they entertained the campers with fine vocal and instrumental selections. Our Hiram Hathorn and many others have also secured

with line vocal and instrumental selections. Our wish is that the will come again.
Regrets are expressed that owing to the pressure of editorial duths Luther Colby will not be able to visit camp; butlet me assure him that if he should come East he would find warm friends. Many are the kind words I hear whispered of the flying

paid by the bushess partner of THE BANNER, Isaac B. Rich. B. Rich.
In closing allow me to say that your humble servant, J. B. Hatca, and C. F. Rand, with their wives, are occupying "Silver Star" Cottage, through the courtesy of Mr. Emery; on Saturday evening, Aug. 11th, it will be frmally dedicated, after which they will be glad to receive a call from everybody. The banner of the "Sawmut Lyceum" will be thrown to the breezes that blow from Prespect Mountain, and

the breezes that blow from Prospect Mountain, and the latch string it ever out.

During the serdoes held at Verona I will endeavor to place the State of Maine fully before the readers of The Bannes—in a camp meeting sense.

H.

Niantic, Ct.

The campers are still coming to fill their old places Mr. and Mrs. E M. Lyman, of Springfield, were here for over Sunday. Dr. Fisk's cottige is open.

Mrs. Webster s placing her tent in readiness for the accommodation of her friends. Mrs. J. D. Eagir has several friends with her this

week from New Javen.
Mr. W. E. Fogg and wife of Bristol, Ct., are stopping for a few days at his father's cottage.
July 28th the day opened with fine weather; we had a good speaker, and quite a crowd in attendance—a boat baving cone in from Norwieb.
Mrs. Lake in the morning gave us for thought, "The Ryolution of Spitit"; in the afternoon, "The Value of Faith"—twospiendid discourses. We had a conference in the evening, Mrs. Lake and others participating.

pating.
August 1st the Ladies' Aid Society met at Mrs. Dorman's on Pine street; and afterward many of us met at the supper table of our genial friend, Herbert

Stearns. Every Saturday eve is devoted to music and dancing, and for the last two weeks we have greatly enjoyed the musical ability of Mrs. Medbury, who is

joyed the musical ability of Mrs. Medbury, who is stopping with our Secretary, it. Stanton.
Sunday, the 5th, the grounds being still damp from recent rain, we met in the payllion, and J. Clegg Wright discoursed with much eloquence in the forence.

In the atternoon we journeyed to the grove and heard a lectore from Mr. W. on the "Growth and decay of man's religious beliefs." The subject was handled with intelligence and power. The boat Opprey from Norwich, having brought many passengers, and other strangers being in the camp, it is evident

that quite a number heard their first lecture on the spiritual platform on this occasion.

Jehiai Williams, the veteran of many years, is here occasionally; he tells us his loved companion is on the border land, nearly passed over. He puts a cheerful face in the foreground, but we know how dear she has been to him, and can read his sorrow behind its gentle mask.

Leroy Whiting and wife, from Winsted, Ct., are at his father's cottage; and in company with him Waldo Curtiss, wife and daughter, and an old acquaintance of ours whom we did not expect to greet here.

(For Aug. 6th-evening-an entertainment of readings and music, conducted by Miss Bldwell, Mrs. Medbury, Miss Newcomb and Mr. Jennings, of New London, was announced.)

In mediums we have Mrs. Case, of Berlin, Ct., stopping at the Alden Jones Cottage; Mr. and Mrs. Congdon, and others.

Dr. Fiske's family are stiring for full form develop-

don, and others.

Dr. Fiske's family are sitting for full form development, and have, it is stated, some striking physical manifestations.

Mrs. N. H. Fogg.

Sunapes Lake Camp-Meeting. Tuesday, July 31st, 2 o'clock P. M.—Dr. Storer in Chair—session opened with song by quartette, followed by an invocation by Mrs. E. B. Craddock of Concord; a solo by Mr. Stedman of Boston, and a

lecture by Mrs. Craddock ; closed with a song by quar-

tette.
7:30, Evening Conference. Meeting opened by singing "Nearer, My God, to Thee," joined in by the congregation; the speakers were Dr. Storer, Mrs. Yeaw, Mrs. Chandler, under control of Father Murray. The name of Hannah Biodgett was given by Mrs. Chandler; Franci-Goward was described by Mrs. Kelser; the name of Zephaniah Goward was given, and both recognized by Dr. Storer; the names of John Holbrook, Ephraim Chase and Mary Ciement, formerly Mary Cutter, were also given and recognized. Further remarks were made by Mrs. Waite, session closing with a song.

Mary Cutter, were also given and recognized. Actions remarks were made by Mrs. Waite, session closing with a song.

Wednesday, Aug. 1st, 2 o'clock P. M., exercises commenced with a song by the quartette; reading of a poem entitled." The Way to Heaven," and an invocation by Mrs. Yeaw, followed by a solo by Mrs. Nettle Wentworth; Mrs. Yeaw then gave a fine lecture—her last for the season. A song by the choir closed

wednesday evening, at 7:30 P. M., conference was opened with a song, followed by the reading by Dr. Storer of communications written through his hand during the day. The names of Sarah and Bela Nettleton, Newport, N. H., were given by Madam Snow and recognized; Achsa Sprague and Thomas Gales Forster were given by Mrs. Chandler; remarks were made by Mrs. Addie M. Stevens, Mrs. Wate, Colonel B. P. Burpee, Mrs. Yeaw and Dr. Storer. Closed with a song by the choir.

Thursday, Aug. 2d, 2 o'clock P. M., President Storer in the chair; singling by the quariette; reading of a

in the chair; singling by the quariette; reading of a poem, composed by Achsa Sprague in spirit-life, by Dr. C. H. Harding, of Boston, followed by a duet by Mr. and Mrs. Osborne; a lecture by Dr. Harding, who gave also several psychometric readings, said by the parties to be correct. Closed with a song by the

olr. On Thursday evening the weekly dance at the Pa-On Thursday evening the weekly dance at the Pavillon was well attended.
On Friday, Aug. 3d, at 2 P. M., a Fact Meeting was in order; opened with a song by Quartette; the speakers were Dr. Storer, Mrs. Waite and Dr. D. N. Brewn; another song, "Only a Thin Veil Between Us," was followed by Mrs. L. A. Sturtevant of Lebanon, N. H., and Mrs. Chandler, relating very interesting facts.
Evening, 7:30, Conference opened with a song, followed by remarks from Dr. Storer, Mrs. Waite, Mrs. Sturtevant, Mrs. Chandler, Mrs. Addle M. Stevens and J. S. Sanders.
Saturday, Aug. 4th, the use of the grounds was given to the Grauge for a pienic. In the evening the regular entertainment took place and was well patrouized.

routzed.
Sunday, Aug. 5th, 10:30 A. M., the session opened with a song by the quartette, followed by the reading of a poem by J. William Fletcher; a duet by Misses Stedman and Johnson, and a fine lecture by Mr. Fletcher. After a song by quartette Mr. Fletcher gave the names of fourteen spirits presenting themselves to his vision, most of whom were recognized by the audience.

Afternoon, 1:30, meeting opened with a solo by Mr. Johnston, followed by a poem by Dr. George A. Fuller, of Dover, Mass., entitled "Progress," and an invocation; a duet by Mr. and Mrs. Osborne was next in order, when Dr. Fuller gave the lecture of the afternoon- a spiendid and practical discourse. After a solo by Mr. Stedman, Edgar W. Emerson took the platform and gave the names of twenty-one spirits solo by Mr. Stedman, Edgar W. Emerson took the platform and gave the names of twenty-one spirits—mentioning also eleven other spirits attending a lady present, without giving the names of all.

The attendance to-day has been very much larger than that of last Sunday. The weather has been fine for the past week and the meetings interesting. It is expected there will be a much larger attendance the present week.

N. A. Lull, Secretary.

Cassadaya Lake, N. Y. Cassadaga has had good seasons before, but this year the camp is surpassing all its previous records. It is believed that there are more persons here for

the purpose of investigating the phenomena than ever before. The slate-writing mediums are kept busy, Mr. W. A. Mansfield and others being in expecial demand. Hon. A. B. Richmond, author of "Review of the Seybert Commissioners' Report," has been here several days. He will write an appendix to his late book, and is collecting material for it now. Several gentlemen of the legal profession have come here through the influence of Mr. Richmond, and are deeply interested in what they have witnessed. A man who has titled niety three murder cases must be an expert in tried ninety three murder cases must be an expert in sifting evidence, and when such an one declares in favor of the phenomena of Spiritualism his opinion

favor of the phenomena of Spiritualism his opinion has weight with those who know him.

Miss Jennie B. Hagan is very popular here. At a gathering held to give the servants at the Grand Hotel an opportunity of learning something of Spiritualism. Miss Jennie was presented with a purse of thirty dollars by admirture throads.

Library Hall, a very pleasant building, erected dur-Indirary han, a very pleasant building, effected diring the past year, was dedicated with appropriate exercises last Wednesday evening. A. B. Richmond,
Esq., was chairman, and addresses were made by
Cora L. V. Richmond, Jennie B. Hagan and Walter
Howell. The occasion was much enjoyed by those
present. The building contains a library, lecture
and scance rooms, and meets a want long felt by the
Association.

Association.

Friday evening there was an entertainment in the imphitheatre, given by the Children's Progressive Lyceum. There was a good attendance, and the pro-

Lyceum. There was a good attendance, and the programme was highly interesting.
Everybody is having a good time. There are hops on Wednesday and Saturday evenings, participated in by young and old. The best of order prevails at all times. No liquor is sold on or near the grounds, and there is nothing for the marshal to do.
The practice of holding outdoor meetings is becoming very popular, and deservedly so. The fresh, free breezes that sway the tree tops are symbolic of the fresh breath of inspiration that comes to men when assembled in Nature's temple. In these quiet woodland places one feels that the God of all spirits is indeed present, and we are moved to say with Bryant: ndeed present, and we are moved to say with Bryant

"Thou art here. Thou fillest The rolltude! Thou art in the soft Ine routine: Thou art in the soft winds
that run along the summits of these trees
In music: thou art in the cooler breath
That, from the immost darkness of the place,
Comes, scarcely felt.
Here is continual worship. Nature here,
In the tranquility that thou dost love,
Enjoys thy presence."

Lily Dale, N. Y., Aug. 4, 1888.

Haslett Park, Mich. Friday morning we opened our camp with a fine

conference meeting. In the afternoon we all marched in a body to Mrs. Knapp's cottage, and dedicated it. Mrs. Baade, of Capac, delivered the address. She was followed by several others, and the occasion was one of great in-

erest. Saturday evening we dedicated Mrs. Merrill's new tent. Mr. and Mrs. Lillie had arrived. Mr. Lillie sang, and Mrs. Lillie and Mrs. Davis (of Chicago) as

sang, and Mrs. Lillie and Mrs. Davis (of Chicago) assisted in the interesting services.

Sunday dawned bright and clear, and with it came a large crowd of people, all intent on being present at the dedication of the Auditorium. The opening speech was made by G. H. Brooks, the presiding officer, who reviewed the work of the past camp, announced what was intended for the present season, and welcomed one and all to the ground and its privileges.

Mrs. Lillie (under control) then proceeded to dedicate the auditorium in the most practical way—and that was by raising money to pay the indebtedness remaining on the structure. After the raising of several hundred dollars, she entered upon her address. Those who are familiar with her words of eloquence are assured that this occasion was one where she did full justice to her high reputation. Round after round of applause greeted her eloquent expression of thoughts.

thoughts.
In the evening Mrs. Orvis opened the conference, which was full of interest; she has added much to our meeting by her choice music and her inspiration.

Monday the livesum appead: then reading circle; Monday the Lyceum opened; then reading circle; then, in the afternoon, another conference; and then

then, in the alternoon, another conference; and then circles by different mediums.

We are more than busy with alternating services of lectures, conferences and other meetings, together with Lyceum sessions, reading circles, scances, etc.

The attendance is good, and large accessions to our numbers are promised for the weeks to come.

Aug. 3d.

G. H. Brooks.

Mt. Pleasant Park, Ia. I arrived here last Thursday, and a larger delegation than ever before was here, and some of them had been here for a month or more enjoying out-door

nad been here for a month or more enjoying out-door life in this beautiful grove.

Drs. Monson, Dobson, Brown, Tuckett, Phillips and the McCarrolls, Johns, Thompsons, Hulls, and our worthy President, Prof. Loveland, and many others, all were here getting ready for the opening of the Camp.

Saturday evening there was a very pleasant episode at the hall. Dr. Randall and wife had given out an invitation for all campers to meet at the Hall to cele-

brate the birthday of their oldest son, who had become twenty-one years old. The speech that was made by Moses Hull to the boy, and his reply to his parents, were beautiful, showing the harmony that existed in the family.

were beautiful, showing the harmony that existed in the family.

Bunday, the opening day of the Camp, at nine o'clock we had a flag-raising, with appropriate speeches and music.

At haif past ten Prof. J. S. Loveland gave the opening address, and it was so well liked that the audience voted to have it published in pamphlet form. At haif past two in the afternoon, Warren Chase addressed the people, with great credit to himself. Many that heard him twenty or thirty years ago were anxious to hear him again. At the evening session Mosse Hull spoke to a large audience, reviewing De Witt Talmage's lecture on Bpiritualism.

Thus Mt. Pleasant Park Camp was duly opened, with good prospects for the best meeting we ever had.

July 30th.

A. B. S.

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 dif-ferent tickets: No. 1, good via Fitchburg and Bellows Falls, return the same route; No. 2, going via Fitchrains, return the same route; No. 2, going via Fitonburg, 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 and Fitchburg. Nos. 3 and 4 good going until Sept. 10th, good to return on until Oct. 18th. Tickets Nos. 1 and 2 good going until Aug. 20th, good to return until Sept. 20th.

loth, good to return on until Oct. 18th. Tickets Nos. 1 and 2 good going until Aug. 20th, good to return until 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 89.00. After Aug. 13th I will sell these tickets for 88.00. No tickets can be bought at any of the ticket offices in Boston for less than \$12.00. I get these tickets at reduced rates by taking a large number of them. The best train to leave Boston is at 8 a. M.

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 \$5.00, good from now till Bept. 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 \$3.00, good to return on any day within two weeks, but good going only on that train.

Brandon, Vt. President Queen City Park.

Spiritualist Picnic.

Spiritualist Picnic. Mr. and Mrs. Fuller of Ravenswood, L. I., invited our people from Brooklyn and New York to meet at their home and hold a picuic on their grounds, reaching through from the street to the East River, beyond which could be seen the public buildings on Blackwell's Island. Some fifty people must have been present, and from these, after dinner, a circle was formed completely filling a large old fashioned parlor. Mediums were there from both cities, among them Mrs. Davis, Mrs. Hunt, and a gentleman and wife from Harlem; also a Mrs. Winslow, who made the opening remarks, and for some time maintained a Mediums' Home in Newark. N. J. She spoke of having read "Oahspe." the new Gospel, nearly three times through, and urged all to strive to be in harmony with themselves, that they might also come into harmony with the Father. Among so many who are mediums, it is always pleasant and profitable to hear those who speak from their experience and growth in the cause; for while we give way to the control of other minds that they may express their advanced thought, we must remember that self control and self culture are two great fundamental stepping stones to true soul-growth. their home and hold a picuic on their grounds, reach-

advanced thought, we must remember that self control and self culture are two great fundamental stepping stones to true soul-growth.

The rooms being very warm, the scance finally adjourned, and all wentout into the open air and under the trees by the water's edge, for greater comfort. Here in conversation, games, and some further outdoor manifestations of the spirit, the day passed into evening, and all finally returned to their several homes feeling pleased with their outing, and thankful to those who had extended the invitation, and to the mediums who had added their gifts to the occasion.

A few young folks were there—few compared with the number of those older—among them a son and daughter of Mr. Waterman, a former president of our society here, and a daughter of Mrs. Hunt, Lyceum boys and girls formerly of New York. These soon had games going, until, through their persuasions, it became "catching" among the older ones. Saturday afternoon picnies have been held in a smaller way at our Prospect Park, and when we once more have a Lyceum, we hope for further efforts in a similar direction where the children will form an important feature.

Brooklyn, N. Y., Aug. 2d, 1888. Brooklyn, N. Y., Aug. 2d, 1888.

Spiritualist Meetings in New York and Brooklyn.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 24 and 74 P. M. Medlums and speakers always present. Frank W. Jones, Conductor.

A General Conference will be held Monday evening of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

Johnston Building, Fintbush Avenue, corner of Nevins Street.—Brooklyn Progressive Spiritual Confer-meeevery Saturday evening, at 80° clock. NEWARK, N. J.-Meetings will be held every Sun-lay evening at No. 139 Congress street, commencing at 7 Pelock. Mrs. H. C. Dorn, Secretary.

The People's Spiritual Meeting. Sunday afternoon, July 29th, Mr. Wm. C. Bowen delivered an address on the dreease of Courtlandt delivered an address on the decease of Courtlandt Palmer, and the comments thereon by some of the clergy. The discourse was exceedingly edifying and elicited frequent applause. In the evening, Mr. J. P. Thorndyke spoke under the influence of Mev. Samuel Cutter, formerly an Epigeopal elergyman of Hanover, Mass. The address was logical and gave universal satisfaction. "Massasolt," one of Mr. Thorndyke's band, also came and made himself acquainted with the audience in a very agreeable manner. Sunday, August 5th, Mr. Thorndyke again spoke under an influence purporting to be Anthony Wayne, (Mad Anthony) upon the "Ancestry, Birth and Public Life of Jesus." It was a radical discourse, but well received, and gave entire satisfaction. After the lecture a short séance was held, and the influence of the Indians was very marked and powerful. Miss Fannle Nægli gave a fine rendering of a song.

In the evening Mr. D. E well, of Brooklyn, delivered an able address which was highly appreciated. A song, "The Palace of the King," was finely rendered by Mrs. Elwell. The conference exercises were participated in by Wilson McDonald, J. F. Suipes, Theodore Bunce, Mrs. Brittingham (tests) and others.

FRANK W. JONES. Palmer, and the comments thereon by some of the

230 West 36th street, N. Y., Aug. 6th, 1888.

The Indiana Association

Of Spiritualists meets at 10 A.M. Sept. 13th in Westerfield's Hall, Anderson, Ind. All will be made welcome, and an excellent treat is in All Will be made stored to those who attend.

We do hope all Indiana Spiritualist* will be there.

GEO. W. HUNTER, Secty.

DR. BECK, Delphi, Ind.

Indianapolis, Ind.



CUTICURA REMEDIES CURE SKIN AND BLOOD DISEASES

FROM PIMPLES TO SCROFULA TROM PUMPLES TO SCROPLLA

O PEN CAN DO JUSTICE TO THE ESTREM IN WHICH
the CUTICURA REMEDIES are held by the thousands
upon thousands whose lives have been made happy by the
cure of agonizing, humiliating, itching, scaly and plumply
diseases of the skin, scalp and blood, with loss of hair.
CUTICURA the great Skin Cure, and CUTICURA SOAP,
an exquisite Skin Beautifier, prepared from it, externally,
and CUTICURA RESOLVENT, the new Blood Purifier, in
ternally, are a positive cure for every form of skin and blood
disease, from plumples to scrotula.

Sold everywhere. Price, Cuticura, 50c.; Soap, 25c.; Resolvent, \$1. Prepared by the Potter Drug and Chemical Co., Boston, Mass. Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP. Rheumatism, Kidney Pains and Weakness speed Rheumatism, Kidney Pains and in Carness of Con-ily cured by Cuticura Anti-Pain Plaster, the only pain-killing plaster. Ja28

Works by A. E. Newton.

THE MINISTRY OF ANGELS REALIZED. A
Letter to the Edwards Congregational Church, Boston, 1853,
giving an account of the author's conversion to Spiritualism.
With an Appendix containing facts Illustrative of Angelian
Ministry, and a Reply to the Congregationalist. Pamphlet, 72 pages, 16 cents, postage 2 cents; eight copies, \$1,00.

ANSWER TO CHARGES preferred by the Church,
with Account of Trial. Pamphlet, 30 pages, 10 cents.

LESSONS FOR CHILDREN, on Anatomy, Physiology and Hygiene. Cloth, 141 pages, 50 cents; postage 3
cents.

THE BETTER WAY, an Appeal to Men in behalf of Human Culture through a Wiser Parentage. Pamphlet, 18 pages, 25 cents.

48 pages, 25 cents.

THE MODDERN RETHENDA, or The Gift of Healing Restored, being an Account of the Life and Labors of Dr. J. R. NEWTON, Healer, with a fine Portrait. Also containing Observations on the Nature and Source of the Healing Power, the History and Conditions of its Exercise, etc. Cloth, 322 pages, extravo, \$2.00.

For sale by COLBY & RICH.