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The Spiritual Rostrum. "TO' YOUR TENTS, OH ISRAEL." Why Do Spiritualists Worship at the Shrine of Nature? A Lecture ' Delivered by the Guides of MRS. CORA L. V. RICHMOND.

At Lookout Mountain (Tenn.) Camp-Meeting, Sunday, July 7th, 1889.

Infinite God! Thou ever-living, ever-loving Friend! Thou Creator, Ruler and Preserver of all! Thine is the temple not made with hands, but fashioned by the laws of Thine influite wisdom; before the shrine and altar which Thou hast made and adorned with such wonderful loveliness, we praise Thee. Thine is the temple dome of stars, those moving worlds and suns that forever reflect the perfect love of Thy visible creation; Thine the spaces filled with countless millions of worlds, numberless and nameless save to Thee alone; Thine the ever living hills that in their solemn grandeur reveal the law of Thy creation; Thine the mountain-tops that lean against the skies, those perpetual cathedrals of living truths; Thine the valleys rich with vernal forests, where Thou hast carved the wondrous and beautiful columns of trees, whose currents of life are invisible; there Thou hast revealed Thy handlwork; and Thine the shrine and altar of the beautiful green earth, strewn with myriads of flowers and filled with fragrance, which is the incenseoffering of praise. Thy choristers are birds, whose notes are of joy; the winds that breathe their anthems praise Thee, and the waves, whose solemn monotone forever proclaims the grandeur of Thy creation. Man's heart alone can praise Thee. Beautiful as is this temple, it would have no worshipers but for the soul of man, which is like unto Thee-that soul en

earth are as visibly wandering from the shrine | Christians, worshiping not in Rome, nor yet of God as were the ancient Israelites from that in Jerusalem, nor yet on Sinal, but upon Olivet of Jehovah. Under this state of things it is and upon the Sea of Galilee, following the feet no wonder that a voice comes from out the of Him who was inspired to lead them to newer sky, saying, even as in the ancient days: "To your tents, oh Israel."

Men have wandered from their mother nature; they have sought to upbuild vast cities, and, in the great commercial pursuits of the world, to deceive themselves into believing has a single gift promised of Christ: the man that they are further advanced than nature. of God is there arrayed in sacerdotal robes, it They have deserted the peaceful farms and habitations of their childhood, the blessings of mothers and sires, and gathered unto those places fashioned by Mammon, seeking the degradation which men call oities; they have established arts and sciences, mechanical appliances that seem sufficient to perform the labor creed instead; and men and women go away of the world, yet the labor drags ceaselessly upon their hands; they have encompassed sea and land with the most wonderful winged messengers, some of steam, some of light, and some of the lightning's breath; but all these are not sufficient to make the human race happy, nor to perpetuate or perfect those kindly graces that form the basis of human life.

As soon as a man is sufficiently established in business he takes his family and flies away to the seaside or to the mountain retreat; as soon as he can he escapes from the thralldom. self-imposed, of the daily pursuit of Mammon; he finds the most secluded spot upon the earth, that he may separate himself from his kind. Why? Because his kind has preyed upon him and he upon them, and he seeks to escape from what he has fashioned: that bustle and turmoil, into which the young man plunges with such eager zest when he leaves his rural home, and which he most anxiously seeks again-alas! with what a different heart, and different feelings! Does he find the mother nature? She is there; it is as though the sweet, kind mother, the one whom he had loved in childhood, had been exchanged for a painted image, a dazzling, fictitious, artificial representative, for with seared heart and affections, with the streams of thought that have run dry in the conflict with the world, he cannot find the nature that he once deserted; she is there; but he has no spirit to find her with; he has sold his spirit to Mammon, he has stifled his affections in the blind pursuit of the world. The gilded palace which he sets up by the mountain or upon the seashore is not the home of nature.

With all of these discouraging scenes in the world, there is still somewhat that wins man unto the nature of to-day: the scientist in the pursuit of knowledge accounts every pebble but not a book of revelation, and he declares precious; every stratification of rock that reveals to him the great record which this mother suit of nature, reveals to him no soul and no of art. Objects of use and convenience, formed nature has traced is to him a living book; he life. What is he doing with all her mysteries? of substantial but of resplendent material, finds in the images around him that which Why does he go with his soul, his intelligence, fitted into spots and places that seemed espe-

truths, holier aspirations, diviner spiritual possessions: Him who revealed the spiritual gifts, and declared that these signs should follow them that believed.' Pass into any cathedral or church in Protestant Christendom: no man is true, as a canonized preacher, to preach the gospel of Christ; he does not declare that "not in Jerusalem nor yet in the mountains shall men worship"; "God is a spirit, and they that worship Him must worship Him in spirit and in truth"; but he declares the letter of the heart-hungry, longing for Olivet, wishing that they could be beside the Sea of Galilee, wondering when the Master will come that will give to them the saored waters of that well of life that never can be quenched. To-day thousands of longing hearts and lives, that under some system of formality bend in worship, still

seek for another altar, another shrine. If Christ were upon the earth bodily to-day, we ask you solemnly, would He be received in the gilded temples of worship? Would he be recognized by those pronduncing His name? Would he not be obliged to summon His followers to to achieve lasting things; and so, even in the the mountains and the seaside, and there minister as of old? Who declares that the Christ of to-day is not as much denied and reviled as and would become his privilege to utilize his the Christ of nearly two thousand years ago? Nav! the very Christ of Bethlehem standing outside the temple gates would not be recognized, nor received in His lowly garb and simple teaching.

Spiritualists seek the shrine of nature because many of them have been driven from what is called the evangelical Christian Church because they found no voice of Christ there; they seek the shrine of nature and spiritual truth, because, like our venerable friend here, they have been in the church whence inspiration has departed; they have been told the voice of truth was silent; that it ended with the vision of John upon, Patmos, and they have found another living voice to-day. They flee from the places of the pursuit of Mammon, because there they have no room to listen to the silent ministrations of the spirit; they seek the altar that is near to nature because nature has a new meaning, an interpretation which she never had before, has a book of revelation which she has never opened before. The man of science finds nature a book of knowledge, that the universe, through the external pur-

Literary Beyartment. THE EXPERIENCES OF A SPIRIT. **"DON;"**

MASTER OF HIMSELF.

Written Especially for the Banner of Light, through the Mediumship of MRS. M. T. SHELHAMER-LONGLEY.

CHAPTER VII. HIS OWN HABITATION.

There was a freshness, a vigor, an exhilaration in the new life such as the discipline of earth had never afforded to Don, and such as vitalized his entire frame and quickened his understanding. One could not experience the energizing power which existence there supplied without feeling stirred to the very centre of his being with the desire to be at work and midst of ease and beauty and pleasant experiences, our friend realized that it was his duty wonderful engineering skill in the design and execution of useful works.

With the departure of the lassitude and weariness that great physical suffering had during the last few years of earth-life inflicted upon his system, Don seemed equal to any trial of mental strength or any effort of spiritual work that challenged him in the new life; and filled with the desire to do, even as his heavenly associates were doing, he began to cast about for opportunities that would conduct him into avenues of achievement.

As we have said, the man was not without rich possessions of his own; tracts of land, smiling under verdure and fruitage, displayed for him their wealth of production; and in addition to this, there spread a fair domain of grounds which were beautiful and luxuriant, and in their midst, upon a sunny slope, there rose a mansion that seemed fitted for the home of some exalted or commanding personage.

Its walls were fretted and carved with delicate work wrought with skillful precision; its floors inlaid with gleaming stones and in mosaic patterns; its halls were hung with shining draperies, and decorated with priceless works

him in its halls and attend him over its hallowed grounds. And these loving souls, whose homelife shall be a part of his in the bright-to-be, are not altogether to prove partakers of his bounty, though he would be delighted to share his richest possessions with such as they. Each life brings its own beautiful addition of art and grace and delicate finish to the home, contributing to its completion as far as he or she is to be connected with its use.

In the higher life every soul finds that its especial right is to work, to design, create; or in other words, to earn the pleasures and the beauties of existence for itself; and thus, however willing one may be to lavish gifts upon another, and however gratefully they may be received, the first right is for each to gather the supply for his own needs, and for this the power is his. Thus all contribute to the homelife of the family of which they are members, and none are selfishly encroached upon. This our friend has been told, and this he now believes; but while he looks forward with anticipation and joy to that blessed stage of homelife that he is to reach, yet Don continues to aver that it must be a long while before he can acknowledge himself worthy of that happy estate.

While we are concerned with the domain that belongs of right to the man who has not as yet accepted it, we will speak of that lofty and commanding statue which stands imposingly beside the portals of his spiritual dwelling. It is seemingly cast in bronze, and yet the delicate execution of its form and features must have been carefully and patiently wrought by the sculptor's art. This has not even been cast from a molded form, but its every part and finish is the result of careful labor independent of machinery or mechanical appliance.

The figure bears the familiar features and honest expression of Don, and yet it is a typical image representing a principle-that of

dowed with consciousness, with perception, with everliving praise. Because man praises Thy works, so would he praise Thee, Thou source of all creation So would he, in spirit and in truth, come unto the altars which Thou hast fashioned. May every heart be a shrine! May every life be a testimony of praise and thanksgiving! May all remember the gifts that they receive, whether of the body or of the spirit, whether of mortal life, which is changing, or of im mortal life, which is imperishable. In the midst of all these solemn beauties of nature, may man remember those diviner gifts, those higher treasures, those more exalted and wonderful possessions in that kingdom not made with hands, the temple that is imper ishable, on that blessed altar and shrine of the soul which is undying. Amen.

DISCOURSE.

The quotation which we have made was the word given to Israel on a far other occasion than that which summons you away to this peaceful mountain retreat. The Israelites were called by the voice of God, through their prophet, to flee from their pursuing and oppressing foes, to flee from their doubts and confusion; to flee from whatever wanderings they had made away from the chosen altar, and await the voice of God in their tents. They were still a tribal people who had not yet reached the state of civilization that belongs to cities and fixed countries; they had worshiped nearer to God than the Christian civilization of to-day; but they had wandered many times from their God in the vain pursuit of wealth; in the desire for worldly gain they had worshiped at the altar of Mammon; they had pursued their enemies and had been pursued. This command was the voice of silence, bidding them be still until they knew the wishes of the Lord.

Many centuries have rolled away since then; the earth has been in many ways entirely changed, and the religion of Christendom has taken possession of civilization. For two thousand years the world has had in mind the peaceful utterance of Christ when he talked with the women, saying: "I say unto you that neither in Jerusalem nor yet in the mountain shall men worship." "God is a spirit, and they who worship him must worship him in spirit and in truth." This was the keynote of a new dispensation. The flood-tide of Ohristian civilization swept over the world, destroying that Jerusalem which was upbuilded on the name of Jehovah; and now encircling the entire globe the peaceful habitations, the uprearing spires and domes of that civilization bespeak man's progress, but they do not tell the whole story ; beneath the shadows of those spires and domes human want and sorrow are found; away\from the mountain of Olivet and the peaceful commandment of Jesus men have wandered; the tocsin of war and aggression is still raised in the world; in the blind pursuit of Mammon all the Christian countries of the

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traces the laws of life: he studies, with undisguised and untiring energy, every leaf of this great rocky book of nature that is around him. The botanist discovers in leaf and flower that which urges him on to perpetual enthusiasm no tint of flower, no shape of leaf that escapes him: he is busy with the minutest detail, he is far too busy to notice the broad expanse of scenery that tells a vaster story of the nature around him. The naturalist finds in nature an exhaustless source of study; he investigates the insect's wings, however small-the largest animal, however great, is still to him a source of deep and wonderful interest. But to the average man and woman nature is a forgotten book; she has sealed up the stories of child-

hood, she has taken away the treasures cling ing to the dew-drops, the gold at the end of the arches of the rainbow; her fairy tales have been destroyed to man. Absorbed in the pursuit of the world, the living sunshine, the glorious pictures are but so many avenues for either week-day gain or holiday amusement. To the great world nature has become silent and forever seems dumb.

Spiritual truth, that truth which man alone ossesses, that truth which in the midst of all this nature is the only explanation for the nature around man-we mean the truth of man's intelligence, of his immortal nature, of his partaking of the nature of that God which has fashioned the universe - this spiritual truth | clares to them that when one form of life is inpoured into the world wins man back to the book of nature which he has forgotten; the primitive Methodist finds more elaborate places of worship to-day, who once found beneath the dome of heaven, the over-branching boughs of trees, the most fitting place for worship; and history tells you that your Puritan Fathers sought the simplest worship; their altar was the rocky coast of New England; no velvet carpet of green, no overhanging boughs, no temple domes, but only the rocks, and the waves that were their organ peals, and the stormy sky above ; yet even there they preferred to worship God according to the dictates of conscience than beneath the lofty dome of St.

Paul's or beneath the canonized walls and ceilings of Westminster. Further back still, you have the wonderful traditions and histories of those mystic Druids who worshiped in the caves of western Britain, where to-day some remains of their rites and ceremonials tell of their devotion to the shrine of nature: caves far beneath the rocks, mystic trees beneath which they received the messages of truth, and altars whereon they burned fires that attested their recognition of the Infinite. You have those wonderful islands west of Great Britain that at one time held the Druidical Gods, the names and forms that symbolized them in worship and the idea of the Infinite; Mona brought her blessing of life and light to the earth; those interesting deities that had each a form, of nature, and through nature gave to man the mystic rites and coremonials that brought him | leaves that have taken thousands of years to

near unto her shrine. You have the early

has no life and no intelligence? How can he look upon the petals of a rose which in their natural state are always five and not know there is an intelligence governing the rosacia. which declares that all plants of that order shall have five petals? How can be look upon the shining chalice of the lily and examine its starry petals, which are six, and not know that, like the symbol of the six-pointed star, it reveals the intelligence of heaven and earth? How can he gaze upon the numberless crystals stored away in the vast treasure-house of the earth and not know that every cube and every angle is governed by as correct mathematical principles as though the rocks had been thinking them out through all these ages? Something in the rock, the tree and haf reveals to the Spiritualist the intelligence that is bevond: declares that the Living Source of that life which can fashion leaf, and tree, and flower. and gem. is the Source that man worships. Spiritualists come unto the shrine of nature

his life, mockingly to learn at a shrine which

because Nature's heart turns toward them with kindness; she reveals to them her manifold forms of life; she declares to them in unmistakable voices, signs and tokens the perpetuation of life from one generation and one age to another; and by the great law of evolution unfolding to other forms of life makes a symbol of their spiritual unfoldment; she desufficient and inadequate another and better one takes its place; she reveals to them that when one law is finished and fulfilled, another and higher law takes its position, which is just as divine and sacred, because another form of life is needed.

You have been told by those who fashion creeds-not by the founders of religion, not by the Christ of Christianity, but by the men that have fashioned oreeds-that a certain line of faith is the only line; just as soon as the soul of man has outgrown that line he has gone beyond it. You have been told that a certain point in belief was as far as man could go; and yet as soon as any man has become sufficiently enlightened and illumined to go beyond that point the old landmark has been taken down, and another put up instead. The Roman Catholic declares that nothing outside of the Holy See is adequate to save man's soul; yet thousands, millions have plunged outside of it. If the Romish Church'is right they have plunged directly into perdition by going outside of the Roman Catholic authority. You have been told by the various evangelical Protestant denominations that growth in a spiritual direction was impossible, that a creed once formulated must remain forever; yet thousands of intelligent men and women have gone outside of those denominations and found greater joy and diviner ministrations. What does the nature around you say? Yon-

[Continued on third page.]

cially designed for them, while many beautiful appointments of dainty, shell-like substance, as if formed of mother-of-pearl, glistened and shimmered throughout the habitation.

And this was Don's spiritual home. This was the dwelling that he might inhabit by the divine right of the soul, for by his self-sacrificing deeds, his uncompromising fealty to duty, his course of integrity through life, had he personally thrown off from his being those magnetic emanations and electrical forces that by the aid and skill of helpful spirit-guides had been transformed into this glorious structure and its marvelous appointments.

But the spirit of humility was alive within the breast of our friend, and as he gazed upon the lovely abode with its graceful furnishings and its most delightful surroundings, Don, with a sigh, said to his companions: "It is too beautiful for me. I have never deserved such a home. I am all unworthy to enter its doors. l cannot claim it until I have earned the right to its possession."

The man did not yet fully realize that in spirit-life nothing exists for any individual until it has been earned and paid for by him or herself. Friends may contribute aid in building or in decorating a home, but the soul or life itself must provide the substance and pay, by its own deeds, for the erection and the completion of its future habitation. So, this home had really been purchased by Don's own lifeworks, but in its beauty and grace it seemed all too fair and valuable to him for his occu nancy.

Although he refused to take up his abode in this home, Don did not refrain from visiting and becoming familiar with its details, and thus he learned that while the dwelling presented a finished air to the inspection of a stranger, yet in reality it contained corners and places, and even appointments, that were not yet rounded and complete. This gave the man an idea-there was work for him to do to perfect these unfinished objects; but it was not by working upon them locally that this could be done. He must go forth among the owly and sad; to those who needed such help as his thought and energy and sage influence could supply, and in the effort and labor of attending to their wants, he as a worker might evolve the forces and substance that would complete the imperfect parts of that wondrous home.

Gladly he turned to this task, finding new happiness in the progress that he began to make toward a clearer comprehension and a more perfect fitting into, the spiritual life of which he was a conscious part; and in that work Don is at the present time striving to accomplish such results as will prove a blessing to those who need his aid.

In the mansion that our friend has not dared to claim he will not live alone when the hour der oak speaking with the thousand-tongued | comes for him to accept it with a full recognition of the justice of his ownership, for congenial,

Duty! It has been placed in its present posi tion by the artistic hand that executed it, and all who behold it unite in the opinion that it is wonderful piece of workmanship.

With mingled emotions of pleasure and pain. the original of this idea first gazed upon the glowing image. How even his dearest friend could select him as a representative of that noble principle, Duty, was a question he could not answer; and yet those who had watched the workings of his life and had understood the motives of his deeds, conceded that the model was a just and fitting one. Many times our friend came to look upon the image; not in pride at its resemblance to himself, but as if to find strength from its sturdy and lofty aspect to pursue the work and career he had resolved upon. If there came moments in which the burden of the labors he wished to assume threatened to overwhelm him, he had only to cast a glance upon the stately representative of Duty to find his vital energy and native determination to be faithful, reasserting themselves within his breast. Thus the image came to be a guide and a power to the heart of the man, and from its gleaming figure there seemed at times to pass a ray of potency and flash of fire into his own life.

The works of art in the spiritual world, as well as all other productions of the soul, are endowed with marvelous power. It is as if a part of the life and energy of their creators had passed into the creations, to in turn stimulate and vitalize the hearts and minds of those who come to study them; and thus we have the spectacle of bands of spirit students and workers deriving great draughts of inspiration and power from the study and contemplation of those objects of art or of veneration that attract them.

. It is too early for history to record the results of spiritual work in the life of Don. Evidently he has many experiences to meet before he can understand his full capacity and strength of achievement." It is doubtful if he ever becomes so satisfied with himself as to sit down contented with his labors, and grow unwilling to plan and work and even toil for his fellows. As the lights and shadows of his selfimposed discipline come and go, they will engrave a deeper sense of the importance and significance of life upon his heart. He will come to understand human nature more thoroughly, and to get into even deeper sympathy

with his kind. Gradually the lessons of human brotherhood are working through his nature into practical illustration. Over his soul comes the conviction that the man in chains, and he of the despised race, the brother in sin as well as the soul who is lofty and pure, are children of God, and that all must eventually

find the same inheritance of peace of our rafa These thoughts are at times alive in the hearts of a few on earth, but not even to those advanced minds do: they appeal as they must to the enfranchised, earnest spirit who is freed companions and kindred souls will sit besidd from material chains. They had appeared to

Don occasionally before he slipped on the robes of immertality, and he had not rejected their implication; but now, as he proceeds with his spiritual experience, the truths of human inspiring conviction that in devoting his energy to helping some wayworn, unhappy brother or sister to rise a little higher in spiritual prosperity and comfort, he is assisting on the coming time of universal purity and peace, that he finds the greatest incentive to pursue his chosen path.

CHAPTER VIII. HELPERS AND ASSOCIATES.

The discipline, ay, the mental and moral training that his experience on earth had afforded him, now served Don in his spiritual work to a wonderful degree. He did not know his marvelous strength until put to the test in the herculean labors upon which he entered. His own resources now proved themselves to covered that the bright influence and cheerful be almost limitless, and as his soul breathed magnetism of Mary were of great usefulness in new exhilaration with its work, his interest to him in reaching certain hearts and underin its issues increased more and more; while standings that were in need of assistance. the mere force of his own well-directed will Her sweet voice, when raised in song, seemed seemed to accomplish the most potent and en during results.

Nor was our friend lacking in any assistance that he might need. Friends who were not only the equal of himself, but other spirits, those far advanced in spiritual power, knowledge and wisdom, were at any time ready to lend the licinful counsel and aid that might be required in some of his arduous undertakings. Others, also, who begged for the privilege of serving under his direction and management, but who of themselves were strong in character and bright in spirit, came forward to assist Don in the formation and construction of some of the noblest schemes ever devised for the good of man. These latter spirits recognized in this man a leader, one fitted to command. and although they by no means brought a cringing, servile disposition-but were rather of a courageous, manly character-they came gladly, willingly, to act in obedience to his suggestion or his will.

Among this class of helpers came Fritz, the old German who in years past Don had befriended, and from whose dying charge our friend had taken the little child to educate and care for as a precious trust. Fritz met his old hands. There was now no air of dejection, of disappointment or sorrow about the man. Though he had been unfortunate through most of his earthly life, yet those trials of the past had only served to brighten the happiness of his present life. Brave, genial and full of joy, he approached the spirit to whom he had owed so much, and in loyal tones expressed his desire to enter his service.

A neat and pretty home, presided over by the gentle wife whose loss he had so bitterly mourned on earth, and made beautiful by the presence of his loved ones, Fritz found upon his entrance to the spirit-world; and later, when Mary, the beloved child whom he had left on earth, was added to his household band, there seemed to be but one more drop needed to make his measure of content and peace full to the brim. This was the coming of his honored and respected benefactor, and now that Don had arrived, Fritz could do no less than to offer his services as attendant, helper, or in any capacity where they might possibly be required.

Even in the high departments of spirit-life where the characters of our story dwell, helpful and faithful service is not to be rejected, for in numerous directions it is a boon to those who have the good fortune to receive its support. But Don had no desire to deny the request of Fritz, or of any of the friends who offered their assistance; he felt that the universe is filled with opportunities for labor, and that in united and harmonious action with the trusted and true, his opportunity might be filled with more perfect achievement. Mary, the child of song, who had so early folded her white hands on earth, and glided to a land of sunny peace, had developed into a radiant maiden of the spheres. There her musical powers could not be quenched, and under the careful instruction of the master musicians who had taken a deep interest in her life, these powers had expanded into marvelous results. To listen to the clear sweet tones of this spirit-maiden, as she exquisitely rendered some choice composition of the higher life, the liquid melody of which seemed to float around him in a sea of light, became one of the sweetest pleasures of this most beautiful life that Don now enjoys. And when he was told, as he had been time and again, that the most delightful strains of this heavenly singer were poured forth to his praise in recognition of the protection and care he had bestowed upon her as an orphan child on earth, he bowed his head in deep humility that the work had been so small and the acknowledgment so great. Mary had long been a beloved and successful teacher of music in the spheres. It was not her task to instruct in the technique of musical terms and phrases, but to encourage and draw out the powers of song or of harmony that lingered in the breasts of her pupils. In this quarter of the spiritual system the people have no mechanical instruments of music, for they are not employed, nor required for harmonious expression; although in various other localities of the upper worlds such instruments are constructed and utilized to a wonderful extent. But here the musicians employ the varied tones of the human voice alone for their musical results. The pupils are carefully selected, their vocal chords treated, the tones trained and cultivated to the utmost degree of nicety, until in expression they are brought into such perfection as to surpass the grandest strains of the finest mechanical instrument that was ever constructed. In the college of music where Mary served as teacher and guide were many classes of bright and promising pupils. The members of each class, varying in number, came together in the greatest harmony; their voices and the magnetic emanations of their persons blended and intermingled in the choicest manner. There was no discord, no imperfection or inequality of vibration between them, and thus only the complete, unbroken chord of harmony resulted from their execution. When the voices of one of these classes were raised in concert together, the effect upon the atmosphere would be similar to that awakened by the tones of several finely-blended instruments on earth; or, as one after another single voice took up a strain of its own, one might imagine he was listening to the gentle notes of a flute, followed by the thrilling echo of some other delicate instrument: these to be caught up and swallowed by a matchless burst of melody from the united vocalists.

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The united tones of yet another class of singers resembled the jubliant strains of a martial band returning with foy to tell of some triumphant exploit; and yet another brotherhood and of the divine. Fatherhood group of young musicians gave forth the grand affect him more and more; and it is with the and varied strains of some mighty organ, swelling and surging in waves of rhythmic harmony and most ennobling sound.

would mark a grand work finished, Don disat times to penetrate the mists and shadows that hovered over the unhappy souls whom they sought to aid, and to work a sure effect in arousing those torpid lives to the new sensations of activity and even of existence rtself.

As he had once more come in contact with Mary and her father, Fritz, so Don also met other spirits whom he had formerly known and in some manner befriended. All were pleased at the meeting, and our friend came to know that gratitude is not a stranger to the human heart. But he does not pause in contemplation over the things of the past. The present is so full of importance, of duties, of labors, that he cannot afford to congratulate himself on any good deed he may have done; while thankful that the opportunity and the endeavor came to him to show some kindness to his neighbor as he passed along, the thought that one may attempt a great deal more than he usually does will serve to keep down any feeling of pride or exultation that might arise.

Oh! the universe is filled with work, and this Don realizes. Duty ever stands at the gateway of human life, pointing with unerring finger to the fields of labor that lie on every side. The faithful heart will humbly obey, and benefactor with a joyous face and outstretched swerving neither to the right nor left continue on its way as Duty shall decide. We may mold the features of that lofty image after the pattern of our own souls; and according to our obedience to right and our desire to serve mankind, or our rebellion and dislike to such noble work, will the image of Duty stand out before us: graven on the one hand in lines of symmetry and beauty, or on the other in the semblance of a hideous and misshapen figure.

Over and through each life runs the golden mandate: "Be ye to one another faithful," and as this is obeyed will the soul, who like Don tries to do his duty, find joy and peace even while surrounded by the greatest of all tasks; for in the depths of his own spirit will he find strength for every undertaking and for all achievement.

THE END.

THE CHILDREN OF NATURE. From Krummacher.

BY H. C. O'BLENESS.

[Concluded.]

[Concluded.] This grieved the stranger sorely, and he said— "See if this be the great and powerful one!" Then cast be fire within the house of God, Which burned to ashes it and all therein. The people cried—" The image is not He!" And again they asked—" Where shall we find Him?' Then Maho spoke—" The plants in beauty grow, The trees bear fruit which ripens 'neath the sun. A great and unseen spirt hovers o'er And quickens them to life, by day and night; Ye cannot know the face nor see the form Of this all-permeating spirit, which Fills mount and valley, man and bird, and beast." And dwells in everything, in man and acat." And dwells in everything, in man and and form," And when is spirit; o'er the carth he moves, And dwells in everything, in man and beast." "Grieve not yourselves about his name and form," The wise man answering said; "but be ye true And helpful to each other, since one spirit Doth act in all, through all, and over all; Then will the great Unseen come nigh to you." Among the people then arose a man of envious mind toward the stranger; He hated him because his wisdom was So honored by the people of the vale. They called him Zalmf, that is the gloomy, For with a gloomy look he stood apart. But soon within the quiet valley came, From out the glant mountain side beyond, A shaggy lion; men and beast he seized, And to his cave returned with bloody mane. This, off repeated, caused a fear to rise: The people thought an angry creature came From underneath the earth, and hid themselves. But Maho said—" We must the monster meet;" And to the crowd in angry tones he spoke— "He'll lead you to the dreadful monster's jaws, That he may make you few and rule with might; With evil thus in league he surely stands." Silent was Maho; many were afraid. Fran the gond the house Zalmi's son had ran— A title boy, whon Zalmi loved e'en much; The name from out; hor geat many were afraid. Fran they not the louse Zalmi's son had ran— A little boy, whon Zalmi loved e'en much; The timid men were frightened and fell back. The lion licked his claps and ran upon The little boy with open savage jaws. And Zalmi and the mother of the boy Stood speechless by and wrung their hands with gri But Maho ran to meet the raging beast.

Bunner Correspondence.

Massachusetts.

FALL RIVER .- Mrs. Ann Hibbert writes us from 7 West Warron street, this city, that she highly esteems THE BANNER, and is over and most ennobling sound. But our mission is not to describe the mu-sical training of any class or school; we merely touch upon this in referring to the experience of that young girl who on earth faded from sight ere she could realize the aspirations of her life, but who in higher realms received the opportunity and the instruction for which she struggled here. When it became known to Mary that Don had entered upon a life-work in connection with other souls, she, too, like Fritz, desired to aid him in his efforts. As he passed from place to place, striving to accomplish something that would mark a grand work finished, Don disready to extend its influence wherever the way

NORTH A'TTLEBORO'. - Mrs. Charlotte Brooks writes from Onset that at a recent Conference meeting Mr. Whitlock introduced Miss Maggie Gaule, of Baltimore, Md. "She came upon the stand, and her third test she gave to me. She told me my mother came and placed a baby in my lap, saying at the time: 'It is your brother; he passed away thirty-seven years ago,' giving the place and names dis-tinctly. Now this is a fact. For twenty-five years I have visited every medium that I could with the hope of getting this test, and have kept very quiet; and I have now received it from a medium whose home is so far away. I called on her then at Union Villa, and re-ceived a most satisfactory sitting. She told my past clearly, from childhood up to date, and brought many things to my mind that I had long ago forgotten. My spirit-friends also made known their continued interest. My mother told me of a pin at home in a peculiar box-de-soribing the box; she also described where the pin was broken, and how long I had had it. ference meeting Mr. Whitlock introduced Miss

pin was broken, and how long I had had it. I regard Miss Gaule as a truly remarkable

medium in development, and recommend her to the attention of all visitors at Onset who are seeking light concerning spirit-commun-

BOSTON .- "A. S. H." writes: "Dr. Mc-Clellan of Chelsea, Mass., recently passed to higher life. His decease occurred suddenly while in the State of Maine on a visit to his property near Bar Harbor. He was found on the shore with life extinct. Dr. McClellan followed the occupation of a magnetic physician for several years in the past in Boston and vicinity, but his health being impaired, he de-voted his life to other pursuits, and was feeling much better when he left home for Maine a few

much better when he feft home for Maine a few days previous to his exit. ' He effected some fine cures with his mag-netic spiritual gift of healing while engaged in its exercise. He was an honorable-dealing man in his walks of life, and a pronounced Spiritualist at all times and places. At the early stage of the Boston Spiritual Temple So-ciety he was enthusiastic in its upbuilding, and became one of the first officers or members of the Society. A widow and several children survive him; they recognize that the change called death is simply a birth to higher life."

Pennsylvania.

PITTSBURGH. - Information reaches us that on Saturday, July 13th, in Common Pleas Court No. 1, a charter was granted to Messrs. John H. McElroy, C. L. Stevens, John H. Lohmer, J. A. Gordon, Melchoir Varner and others, for an incorporation to be called the "First Church of Spiritualists of Pittsburgh," for the support of public worship according to the faith, doctrines and usages of the Spirit-ualists, etc. The application was made by D. T. Watson, Esq. The Despatch, of that city, prints an interview with Mr. C. L. Stevens, of Sixth street, one of the incorporators, who faid among other things that the object of the incorporation was mani-fold. In the first place the believers in Spiritual-ism in this section had habored under adverse circumstances and conditions, and they had de-cided to organize so as to be in a position to Court No. 1, a charter was granted to Messrs.

circumstances and conditions, and they had de-cided to organize so as to be in a position to challenge all assaults on their respectability, and to be able to do business as a church, which they could not do as isolated individuals; to be able to buy and hold property, and do such other business as could only be done by corpo-rations. He said the object of Spiritualism is the ennobling of the race. He had been very skeptical, and so remained for some time after he began investigating, but was finally fur-nished with irrefragable proofs, and had re-ceived much happiness from the consequences of his conviction. Said Mr. Stevens: "We believe in God, an Said Mr. Stevens: "We believe in God, an all-wise Creator and over-ruling power as firmly as any people belonging to other denom-inations. Some Spiritualists believe in the divinity of Christ, and others do not; it is not obligatory to believe in His divinity, but all believe in applying his teachings as guides to life and conduct. We also believe that the believe in applying his teachings as guides to life and conduct. We also believe that the spirits of our ancestors and our friends are our guardian angels, watching over and controlling our actions for good, if we heed them. In my own experience I have felt their restraining and salutary influence. We have no creed, strictly speaking, but a declaration of princi-ples, and we judge men more by their deeds than their professions. We do not approve of people joining us through motives of curiosity." Spiritualists (says the *Despatch* account) stand ready to do good whenever they can, and have lately proven it by their contribu-tions to the relief of the Johnstown people. The number of members on the society's roll at present in this vicinity is about two hundred, but Mr. Stevens states (as by *The De-spatch* report) that there are thousands of peo-ple who are with them in everything but in name, as it requires some courage to brave ad-verse public opinion, and Spiritualism has not yet become popular. The congregation will build, but cannot say just when, as nothing definite could be done until after a charter had been obtained. **Illinois.**

SPIRIT OF THE PRESS. Blind, and Yot Scor!

IBLAND, and Yot Sees! A stone bilind man whose vision is perfect. A man who lost his syesight thirty-five years ago, and would n't recover it if he could. A man who says seeing is quite unnecessary, and a hindrance to the full enjoyment of life. A man who gets along in the world much better and makes more money than many persons with two good eyes. Many of the readers of *The Globe* have doubt-less seen around the South and West Ends of Boston a thick-set, medium-sized man, appar-ontly about forty years of age, with oval face, blonde moustache and genial expression, walk-ing along with confident stop, carrying a cane, and dragging bellind him a black valise on lit-tle wheels. He keeps to the right of other pedestrians, turning out for all obstacles, pick-ing his way easily through dense orowds, and when he comes to a crossing, picking up his valise, and carrying it to the other side, where he sets it down, and continues his course. At the first glance no one would think he was totally bilind, but if, you look sharply, and no-tice the peculiar carriage of his head, and es-pecially if you see the incessant motion of his restless eyeballs, you will be convinced that the physical sense of sight is wholly lacking. This man is Marcus H. Josselyn. He lives at 184 Eustis street in neat and tastefully fur-nished apartments. Every week-day morning he starts out with his valise to visit his custom-

184 Eustis street in neat and tastefully fur-nished apartments. Every week-day morning he starts out with his valise to visit his custom-ers. He has his regular routes, and calls on each of his one thousand patrons regularly once a month. His business, which has grown to its present proportions as the result of twenty years' hard and systematic work, is the selling of needles, thread, tape, safety-pins, cor-set laces and "such like" articles so dear and so necessary to the feminine heart. He derives a snug little income from his business.-Mr. Josselyn knows the streets of Boston as well as any policeman, and goes direct to the

well as any policeman, and goes direct to the houses of his customers, no matter where they

He was stopped one day on the street by a

He was stopped one day on the street by a man who said: "See here, sir; they say you're blind, but I've been following you for an hour and watching you closely. If you were blind you could n't get along as you do, never running against anybody or anything, walking fast, and always stopping at the right house without hesitating. I do n't believe you're blind. It's true I never saw eyes like yours except in a blind man, but then that continual rolling of the eyeballs must be simply a trick of yours. Now you might as well be frank and tell me all about it."

the eyeballs must be simply a trick of yours. Now you might as well be frank and tell me all about it." But Mr. Josselyn very properly refused to gratify the idle curiosity of a stranger who had insulted him, and so he merely assured him that he was in reality as blind as a bat. A Globe reporter recently visited Mr. Josse-lyn at his home, not to satisfy himself in regard to his blindness, but to ask him how the world really looked to a blind man, and inquire what mysterious sense it was, what subtle fac-ulty, what unerring intuition, which supplied the deficiency of physical sight. "Oh! I'm not blind," said Mr. Josselyn, cheerily, "and I do n't like to have it thought that I am. I see as well as anybody, but in a different way. Not clairvoyantly, but actu-ally, although not with my own eyes, for they are sightless. Others see for me, and I use their vision. They are with me all the time." "It may not seem very probable or even in-telligible to you," said Mr. Josselyn in reply to the reporter's inquiry, "but the only explana-tion I can give is that my guides are spirits. It is they who see for me and keep me out of danger. Of their actual existence I have no more doubt than of my own. And how could I doubt, with the thousand daily proofs of their presence? In walking along the street or any-where else, if I should turn to the left to avoid an obstacle, I feel a pressure on my right shoulder just as distinct and real to me as you feel the weight of my hand on your arm." con-tinued Mr. Josselyn, as he touched the re-porter's arm. "It is a purely physical sensa-tion, the same that I feel when touched by a mortal hand. The nerves are affected in pre-cisely the same way. If I ought to turn to the right, the pressure is on my left shoulder. If it is necessary to stop and stand still, I feel the invisible barrier right in front of me, making it impossible for me to go on until it is re-moved." Mr. Josselyn went on in a most entertaining way to explain why the senses are superfluous

Mr. Josselyn went on in a most entertaining way to explain why the senses are superfluous things anyhow, basing his reasons on the well-known metaphysical doctrine of idealism. "Nothing really exists but mind," he said; "all the seemingly solid and actual things of this world which you see, and hear, and touch, and taste, and smell, are only appearances; they are not real; they constantly change; only that which is permanent and eternal has feality. This is mind or spirit, and you cannot appre hend it with any of the physical senses." Mr. Josselyn, having lost his sight when he was only five years old, has not a very vivid recollection of how external objects look to persons with sight. He says he remembers the appearance of the caterpillar crawling along the ground, and also how the water looked that was churned by the wheels of the ferryboat. Of color he has no clear conception. Mr. Josselyn went on in a most entertaining

Lake Pleasant, Mass. To the Editor of the Danner of Lights

Your regular correspondent has recently alluded to the splendid condition of the buildings, etc., upon the Lako Pleasant grounds. Certain it is that throughout the entire camp marked improvements have been made-cach resident sceningly endeavoring to make A his or her summer home look the most attractive of

his or her summer home look the most attractive of any. The painter's brush has been used extensively, until the "old camp" appears after sixteen years' existence almost a new one. To be sure there are many of the old faces missing, but the great majority of these have entered the higher it's. Many a silent tear has fallen this senson as those who have gathered here have unlocked their cottages to admit one less in the morial form than a year ago; the vacent chairs are numerous, but memories remain, sacred and beautiful, of the ministrations of their loved ones, of their devotion to the Truth, and these are now the consolation and strength of those who mourn their loss. The attendance is large, and many communications are received daily from those who desire accommoda-tion. Among those already here are—on the "Blug"-

mourn their loss.
 The attendance is large, and many communications are received daily from those who desire accommodation.
 Among those already here are—on the "Blug"—Mr. George James and family, Boston.
 At Dr. Brigham's cottage, Mr. and Mrs. Crosby and party of eleven, of Boston Highlands: Mrs. Season and the season of the sea

ers. Also mers, many others, many others, many others, Mrs. Dr. Jackson resides here the year through, and by perseverance and hard work has secured for herself and daughter a home with all the modern con-

and by perseverance and mate norm incomposition of the solf and daughter a home with all the modern conveniences.
M. Hart, of Springfield, is busy renovating and painting his cottage.
On Winona street reside Dr. W. L. Jack, Mr. and Mrs. L. P. Barnes, A. P. Blinn, Miss Ada Burgess.
On Broadway, Mr. Pascoe, Hartford, Conn.; Mr. Barber, Nashna, N. Rå Mrs. A. H. Colburn.
Mr. Smith, who for a long time had charge of the Dancing Pavilion, recently passed to spirit-life. He was formerly a resident in this part of the camp.
Mrs. H. W. Cushman, the veteran musical medium, receives her many friends at her new quarters opposite the hotel.
Lyman street, Mr. Mowry. Fletcher Cottage, Dr. Arthur Hodges, Dr. Charles Faulkner.
Mr. White and daughters are at their elegant summer residence.

Mr. White and daughters are at their elegant sum-mer residence. President Joseph Beals and wife are on the grounds. Miss Ball has a new cottage. Mrs. J. J. Clark (and son), the lady who was perse-cuted last winter by the religious bigots of Connecti-cut for exercising her gift of mediumship, is resting at the Stoddard Cottage, purchased by her. She is a lady who is highly respected by all Lake Fleasant campers. Mr. and Mrs. Wilson, of Bridgeport, Conn., are en-tertaining as guests Mrs. H. K. Cooley and daughter of New York (formerly of Somerville). Mr. Frank Fletcher is at his residence. Mrs. M. H. Fletcher is quite seriously ill, and cannot come to camp at present.

at present. At the High and Scholary In, and tambe to the to the first Mrs. Carey, Mr. and Mrs. Young, Mrs. Sylvester, Mr. Alexander, Mr. and Mrs. Crozler, Mrs. Chapman (of Norwich, Conn.). One thousand dollars have been expended this sea-son on the grounds; another thousand in making addi-tions to the hotel. Mr. and Mrs. Milton Rathbun of New York have en-gaged rooms at the hotel for August. FRANK B. WOODBURY. 189 Centre street, Roxbury, Mass. present.

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The Zaimi and the mother of the boy tood speechless by and wrung their hands with grief. But Maho ran to meet the raging beast Ind slew him by the power and skill of hand. Blood-stained and faint he brought the rescued boy to him who his bitter enemy had been. The parents on their faces fell and wept; With joyful tears they aried—" Worthy we are

To him who his bitter enemy had been. The parents on their faces fell and wept; With joyful tears they orled—" Worthy we are Not to lift up our eyes to thee, oh, Mahoi " The people gathered round and sought to Worship the slayer of the beast, and sald— "Art thou a mortal, or the proat Unseen In mortal form, that thou shouldst such kindness Show to him who was thine enemy, And depleset thine own life some good to do?" He sald—" Children, I am a man like you; A voice within me tells me so to act; And such B voice speaks also in your hearts, For my deed ye praise far more than my strength. And up; and e'en within the child it dwells; It loudly spoke that on his face he fell And wept; and e'en within the child it dwells. For round my neck it placed its little arms In soft embrace, and sweetly, fondly kissed. It is the voice of that which useen dwells In every heart; follow where'er it leads. Then shall the people cried—" Now do we truly See that no dwellim place it really meeds, Nor does a form it have, nor any name!" From that time forth the unseen splitt grew. In childlike failth and love they clearer saw, And alsed no more of what or where was God. Los Angeles, Cal.

PAMPHLETS RECEIVED .- Painting as a Fine Art. An Analysis of its Principles, with a Brief Description of Important Works in European Galleries. Also a Letter from the Italian by a Pupil of Titlan, Describing the Venetian Method of Painting. By H. J. Horn. 3q. 12mo, pp. 48. New York: J. W. Bouton

The Greater Half of the Continent. By Erastus Wiman. Re printed from The North American Review. 16mo, pp. 30, New York: 314 Broadway.

Foods and Food Adulterants. Investigations Made by the commissioner of Agriculture under the Direction of the Chemist. Part IV. Land, by H. W. Wiley, 8vo, pp. 254. Wash-ngton: Government Printing Office. Cooper Union for the Advancement of Science. Thirtieth Annual Report. 8va pp. 64. New York.

Washingtonian Home. Thirty-First Annual Report. 8vo, pp. 50. Hoston: 41 Waltham street.

Work is Worship : or, The True Worship of the True God. By H. S. Brown, M. D. 12mo, pp. 52. Milwaukee, Wis.: 527 Milwaukee street.

Admission of Ulah as a State. Report of the Committee to the House of Representatives. 8vo, pp. 12. Washington: Gov. Pr. Office. . "ľ

Illinois.

SPRINGFIELD.-J. Q. A. Floyd writes: "] have been familiar with this city for thirtytwo years, and now see more desire expressed two years, and now see more desire expressed and manifested to investigate than in all that time. All parts of the city are developing pri-vate mediums. One week ago we had Mrs. Jen-nie Moore, of Chicago, Ill., who gave three ma-terializing séances, which were well attended, and generally satisfactory. Some fifty persons have been inquiring since she left when she could be had again in this city. Mrs. M. was developed in this place ten or eleven years since. If some good, true, full-form materializing me-dium would locate here, he or she would meet with much success."

Connecticut.

NEW HAVEN .- E. P. Goodsell writes: "The bondage of creeds to which tens of millions of human beings are subject leads all thoughtful, numan beings are subject leads all thoughtful, progressive minds to ask: What shall we do to rid mankind of it? It is undoubtedly true that men and women have been compelled to re-ceive, accept and believe these dogmas, however much they may be contrary to their own souls' reasoning powers. We feel compelled to war with creeds because of their multiplicity of errors. They bewilder and destroy the peace and tranguility of human minds on both sides of the river of life."

New York.

WEST TROY .-- G. A. Stevens writes: "Wil liam H. Vosburgh, magnetic physician, of Troy, will spend the month of August at Lake Pleasant. The doctor has been very successful in treating the sick in this vicinity."

A parochial school can never give anything else than a parochial education; it cannot make the mind public and large. The State could justly complain of it as anti-social. The public school is the great con-server of our republican government; the best, be-cause it brings all classes into understanding of each other.

looked that was churned by the wheels of the ferryboat. Of color he has no clear conception. Besides being a good business man Mr. Josselyn is a fine musician, playing the piano with ex-quisite feeling. He is what Spiritualists call a sensitive," and perceives a great many things by a finer sense than that of hearing or seeing. Mrs. Josselyn says he can generally tell when he comes home in the availant things of a infer sense that that of heating of seeing. Mrs. Josselyn says he can generally tell when he comes home in the evening whether any one has called on her during the day, and often who has called. "Yes, and before I get into the house I know your state of mind, and how you are feeling,"

he said.

How does he know it? - L. M., in Boston Globe.

The Age of Paper.

It Is Upon Us, and Doubtless Has Come to Stay.

Stay. We live in paper houses, wear paper clothing, and sit on paper cushions in paper cars, rolling on paper wheels. We do a paper business over a paper counter, buying paper goods, paying with paper money or charging them up in paper books, and deal in paper stocks on paper margins. We row races in paper boats for paper prizes. We go to paper theatres, where paper actors play to paper audiences. As the age develops the coming man will be more deeply enmeshed in the paper net. He

As the age develops the coming man will be more deeply enmeshed in the paper net. He will wake in the morning and creep from under his paper clothing on his paper bed, and put on his paper dressing-gown and paper slippers. He will walk over paper carpet down paper stairs, and, seating himself in a paper chair, will read the paper news in the morning paper. A paper bell will call him to his breakfast, cooked in a paper cloth on a paper table. He will wipe his lips with a paper napkin, and having put on his paper shoes, paper hat and paper coat, and taken his paper cane, he will walk on a paper office. He will organize paper enterprises and make paper profits. He paper enterprises and make paper profits. He will go to Europe on paper steamships and nav-igate the air in paper balloons. He will smoke paper tobacco in a paper pipe, lighted with a paper match. He will write with a paper penpaper match. He will write with a paper pen-cil, whittle paper sticks with a paper knife, go fishing with a paper fishing-rod, a paper line and a paper hook, and put his catch in a paper basket. He will go shooting with a paper gun, loaded with paper cartridges, and defend his country in paper forts with paper cannon and paper bombs. Having lived his paper life and achieved a paper for a gund paper weight he will potter to

Having lived his paper life and achieved a paper fame and paper wealth, he will retire to paper leisure and die in paper piece. There will be a paper funeral, at which the mourn-ers, dressed in paper orape, will wipe their eyes with paper handkerchiefs, and a paper preacher will preach a paper sermon in paper pulpit from a paper text. He will lie in a paper coffin, wrapped in a paper shroud; his name will be engraved on a paper plate, and a paper hearse, adorned with paper planes, will carry him to a paper-lined grave, over which will be raised a paper monument.— Paper World.

If you happen to see a small boy chasing a bumble-bee, you will know when he yells that he has caught it.-Boston Courier.

Verifications of Spirit Messages. LEONARD SWAIN.

In THE BANNER of July 27th there is a communication from LEONARD SWAIN which truly sets forth his relation to this community-he being for quite a number of years pastor of the Central Congregational Church. He was intensely orthodox in his views when in earth-life. I have no doubt that he was the controlling influence moving Mrs. Smith-the entire tenor of the communication being what I should have expected. And this by reason of having communicated with him through planchette, some four years ago. For several months I used to sit weekly with a lady friend for planchette writing, whose medial powers complemented mine. We had remarkable results in various directions. One evening planchette wrote in a bold, marked hand: "Rev. LEONARD SWAIN, D. D." I remarked—for I used to carry on a conversation as though planchette was the veritable person, in fact, that person was behind planchette-"Well. Doctor, I am happy to meet you, but I am astonished that you came in this way, knowing that you were intensely orthodox and at the antipodes of Spiritualism. Nevertheless I am right glad you have called on us." Planchette replied: "It is indeed strange; but, friend Foster, when I had left the mortal, I soon had to drop most of my old notions. I did not find things as I expected."

"Then Spiritualism is true?" said I. Then was immediately written: "Yes, yes; assuredly so. You are right; go on, labor for the great truth, for it has come for the good of humanity. Creeds and dogmas are nothing." I thanked him for his word of cheer, saying that I used to overlook his straight-laced orthodoxy because he took so noble a stand on the colored-school question-alluding to the severe fight we had to break in upon the proscriptive school policy of Providence. In closing, he said he would like to have an hour's talk, face to face, on old matters in review of the past. This closed our interview.

Dr. Swain alludes to Bro. Williams. This is Rev. Thomas Williams, an intensely orthodox minister who formerly resided in this city. He, too, came to us at one of our planchette sittings, his name being written in full. He said his orthodoxy had been swallowed up in the new truths he had learned on the spirit-side of life. He conjured us to continue on our way of Spiritualism to bless the world as never hefore

"Father Williams," said I, "how is it with Bro. Emmons?" referring to Rev. Dr. Emmons, of Franklin, as the two were fast friends. "Well," he replied, the scales have not all fallen from Bro. Emmons's eyes; he's puzzled, but hates to give up. But he will be forced to." We had quite an interesting interview, and doubtless will have many more when I shall reach the further shore. WILLIAM FOSTER, JR. Providence, R. I., July 27th, 1889.

SARAH MCPHEE-BELLA BALCOM. A message published in the BANNER OF LIGHT of March 9th, from SARAH MCPHEE I recognize as from a cousin of mine, and know it to be correct. I also recognize a message published May 18th from BELLA BALCOM as coming from my daughter, from whom since her passing to spirit life I have frequently heard through various mediums. J. BALCOM. Lynn, Mass., June 16th, 1889.

The Riforma of Rome says: "If the pope, in the event of his departure from Italy, should contemplate returning in arms to win back temporal power, he would find himself confronted with insuperable obstacles."

Paper World.

BANNER OF LIGHT.

Continued from Arst page.] 721117 grow, says: "I am but the improvement upon other trees that have preceded me, and beyond mo there will be a loftior life, a more perfect structure." Every flower that you perceive declares an added growth: time was when these were but the simplest and wildest forms of blossoming; now under cultivation and the unfolding powers of nature there are added blossoms and greater growth:-time was when your fruit trees bore bitter and sour fruits, when that which grew upon the mountain side was bitter and unpalatable to the taste, but nature, assisted by man's intelligence, who avails himself of her methods, provides you now with orchards laden with fruits luscious to the taste. If you had remained physically in the bare and barren creed-line-accepting that which is simply visible to your eyes though not nalatable to your taste-then you would still be eating apples that grow upon the mountain side, those thorn apples and orab-apples, and the great progress of civilization would not be. As nature reveals the perfection of her types in the highest forms of life-that are possible to grow upon the earth-so man's spirit, availing himself of nature's methods, carries forward that perfection, until, behold: the unfolding rose growing in the vales of Cashmere, and the priceless odors that fill the fragrance that is distilled by the intelligence of man.

Even thus from the great storehouse of your spirits the sacred messengers of the higher life have brought the word which is of God. These messengers say that the time was when the Jewish church was all there was for man to follow; when the voice of God upon Sinai the commandments of the prophets, were all that they could understand. When the voice sum-moned them to their tents, and bade them to wait for the message of the Divine, it was the voice of authority; for it was the voice of the inspiration of that day; but when the expression grew dead, when the altar fires were dark, when the voice of the prophet was no longer heard in Jerusalem, when there came not the refreshing sounds of the waters of life unto the thirst of the Israelites, then the voice of Jesus, the spirit of truth through his teaching, became the inspiration. The letter of the Jewish law passed, the spirit of the living Christ prevailed; and when He, bidding His followers unto the Mount of Olives to give to them on that blessed Sabbath Day the divine Beatitudes, gave to them that which was more precious than the dull formulas in the temple at Jerusalem, it was no wonder that the multitudes followed him. And when that living Christ, that living truth, was put to death, when if was sought to betray and despoil that fair new growth of the Tree of Life, then did the earth mourn and his followers were sad.

Centuries have passed away! In the Vatican, in Saint Paul's, are the dead letters of the law; under the forms and creeds of the church men do not find the life-giving tree; again the voice of the spirit wins them unto nature, bids them to come out of their formality upon some new Mount of Olives, some new and glorious day of inspiration, and find the living light that has departed from man-made shrines and altars.

This is why Spiritualists are here to-day. They come up from great sorrow which the creeds and dogmas of the church have not been able to comfort; they come from the bedsides of those who have passed away; their minister was not able to comfort them with a word of hope concerning immortality; they come from the weary pursuits among the dusty ways and byways of earth, where that knowledge has been stifled, that truth has been many times put to death in many forms; they come up from the darkness of materialism, having been driven into a belief in annihilation rather than into the belief of a revengeful and angry God; they come away from the fires of Hades, kindled, not by the voice of God, but by the hand of man upon the earth, and seek assuagement in the living fountain of the living truth: They come away from that bare and barren science which, while it may improve the machinery of the world, grinds out men's souls, takes away the life of the spirit for the sake of mammon; they come from the graves strewn with the blossoms of affection, over which no words of the priests of God have been able to give them hope and comfort: Unto such as these the voice has come bidding them to go to nature, to the mountain, to the shrine of the spirit, to worship. It is no idle voice, it is the voice of command, it is a voice that calls them to their tents, because of that which is to come. What is to come? It has no visible shrine, nor is it traced in burning letters written in the lightning and thunder along the sky; no chariots of conquering heroes in battle leading men to the mountain of triumph or to the land of Canaan over the dead bodies of their enemies; nor yet the presence of that dead Christ who is living now in the kingdoms of life everlasting; but better and higher still. the presence of those angels and ministering spirits, of that Christ who is a living spirit in the kingdom of life, that God who is a living presence in all this great living temple of religion, is found declaring to them: Believe no creed of man which denies the ever-living, everloving presence of God; believe no creed of man that takes you away from the spiritual strength of the living Christ instead of the dead Christ; believe no man that separates you from God's ministering spirits and angels, for "are they not all ministering spirits sent forth to minister to those who are heirs of salvation"? Spiritualism says: Believe not those who tell you that your friends are dead and voiceless: even these trees declare otherwise. The forms which seem to be bare and barren in the autumn and winter are clothed with the perpetual beauty of the new vernal life-tides that sweep in and through them, however but a few months ago they seemed cold and lifeless; these rocks that yield their living springs and fountains, have overflowed in the wilderness, and again the voice of summer-time has summoned you unto the altars of nature. If leaf and tree and flower can be so renewed, when the boughs seem bare and dead, and the earth seemed desolate, what shall it not be with human affection and the love of those who cannot perish? Does nature flaunt her leafy banners to mock you? Does the great voice of this spirit that is around you here say: "Oh, I can give that which takes the place of the dead leaves and blossoms; and you human beings must mourn on forever"? Do these trees mild and benignant in their life and in their beauty, give forth their shade and vernal incense but to mock your sorrow? Believe it not: the invisible Tree has its branches and leaves spread above you; its roots are far deeper than any that surround you here; its trunk is the DID N'T WANT COMPANY, -- "What are your visible, palpable and living light of the soul; the or direction of the soul; the or of the soul is the or of the soul of the soul; the or of the soul of the soul is the soul of the soul; the soul of the soul of the soul; the soul of the soul; the soul of the soul of the soul of the soul; the soul of the soul of the soul; the soul of the soul; the soul of the soul; the soul of the soul; the soul of the soul of

bend above you, and the fruitage of that tree is your immortal inheritance!

The voice of the spirit says to you in and through nature to-day: "Even as these baby blossoms renew their leaves from year to year, so is love renewed and forever quenchless." Eyes of light are beaming out of heaven, golden ringlets are shining in the sunshine of the upper air, the forms of those who love you are bending in silence or with spoken words beside you, 📜

horses, it was so starting to some horses wit-nessing them for the first time, that one rushed off in the greatest alarm and made a runaway of it. The horse was ignorant of electric motors, and, so far as I could get into rapport with it, used the following reasoning, which I will put into words, as the vocabulary of the horse is very deficient: "For heaven's sake, what is that? A car moving right off without a horse! Every orthodox car should have a horse! Some infernal power must have got possession of it! I'll fly for my life before it shall turn upon me!" Now this superstitious horse is the 'exact type of many human beings who are always conjuring up something terrible as the out-come of every unusual sign-always painting some fearful judgments to come as the doings of a wrathful Deity. 2. Let every one see to it that he has a true self-love. "What!" gays some one, "do you advocate selfishness?" Nothing of the kind. But I condemn altruism, which says, "All for others." The true motto is: All for all, in-cluding self. Love others tenderly and power-fully, and it will prove a beautiful developing power for self. Love self broadly and wisely, and we shall be sure to abhor all rudeness and injustice toward others, for mud-spots all over our conscience are far more serious things than mud-spots on our clothing. 3. Some pessimistic people go off in a tangent There is no death. The testimony of the soul at the altar and shrine of the spirit is: There are no barriers between the soul of man and God excepting those which man himself has made. The unwritten law of love, the law of perfect truth, the law of knowledge, these are the creeds' inscribed upon the sacred tablets of the human heart, and the ten broken tablets of stone are those divine and inner truths revealed to man in the silence of the spirit, but which he cannot understand, and therefore the letter of the law must be given.

Spiritualists come here because away from the fountain of tears, away from the places of sorrow and mourning, the light of the risen ones may come more closely to them. Here is the shrine and sanctuary where through some chosen instrument the voice of the risen mother may speak to her darling; here is the shrine where the father's admonition and kindly word may be breathed, and no jarring sound of worldliness intervene; here is the altar where in mingled communion and praise men and women may find the light of the spirit by turning from that nature which is around them unto that soul which can comprehend nature; turning from thence unto the light of God, the source of every love and bounty.

Thus we have no cathedral domes, thus we have no carven gilded arches and stained windows, no altars whereon superficial fires burn, to express our worship. These are our chosen symbols: this dome is the temple of our God: all these signs and wonders of the visible life around us are summons to leave the worldliness, the strife, the toil and routine of daily life, and come unto this temple of God and give the praise that is meet from our living souls.

to bear on human brains to make them sensitive to all higher ideas. In one person it develops the power of clairvoyance, makes another clair-audient and another impressible and psycho-metric. All earthly workers are entitled to due credit for their efforts. Edison has been made a millionaire by the wonderful inventions which spirit wisdom has enabled him to make. It was cally when he was forced by the spirit-world to confess the source from which his greatest inventions came that he did so. But how is he going to use the millions that heaven has allowed him to gain? Inasmuch as he has freely received, will he freely give for the upbuilding of this world of ours? How dare a rich man witness the pov-erty and suffering all around him without offer-ing his means to help remove the cause of this suffering in the perverted social and political system under which we live? 5. If a man shall wish to become most popu-lar and successful in a mere worldly way, he must foat to a considerable extent on the sur-Beloved friends, in the days and weeks that shall follow while the light of its ministration is poured out upon you from the spirit-world, do not forget that however beautiful it is to be here, however perfect it is to worship in this temple, there is an added duty: unto the house of mourning, unto the places of want and sin and misery in crowded cities, unto whoever sorrows because of the ignorance of man, unto all who are stifled in the narrow dungeons which men call dwellings, in the narrow places which men call creeds, you have a duty to perform, a light to give; do not remain upon the mountain though good may it be to be there, but descend into the valley. Jesus speaking upon Olivet still found time to visit those who were in sorrow and in pain. So, beloved ones reaching down from the exalted heights unto which you ascend, make in your lives a sacred promise that unto all who are weary, unto all who are thirsting for the waters of life, unto all who are hungering for the bread of spiritual communion, unto all who are mourning and cannot be comforted, unto all whose lives are burdensome and who can see nothing beyond. unto these you will bear the message that the voice of God is not alone in the mountain. nor yet in the temple, that the worship of the spirit is not alone where men praise him, but wherever the light of God's love, the perfect ministrations of human charity shall make room for the angel visitant.

Written for the Banner of Light. THE POET'S HOME. BY BELLE BUSH. Oh! 't is not in the princely halls

Where pride and avarice dwell, Nor yet within the crowded mart, The Poet wakes his shell. is not where towering cas

OFF-HAND THOUGHTS.

To the Editor of the Danner of Light :

nessing them for the first time, that one

suid-spots on our clathing. 3. Some pessimistic people go off in a tangent by saying that everybody in the world is simply working with selfish motives. Thus they say that some will make themselves happy by grati-

fying animal appetites, while others have by by a kil-fying animal appetites, while others have such a sympathy for their fellows that they must necessarily do some kind deed for them or they themselves would be miserable, which shows that selfishness rules even in their character.

How absurd thus to say we carry out selfish-ness by being unselfish. It is a complete con-fusion of terms, for the very definition of self-ishness is "the regarding of one's own good in disregard of or at the expense of that of oth-

4. Mortals should cultivate humility. The spirit-world gives us our greatest discoveries, inventions and ideas, and brings powerful forces to bear on human brains to make them sensitive

5. If a man shall wish to become most popu-lar and successful in a mere worldly way, he must float to a considerable extent on the sur-face of things. He may go into the foundation-principles of force and reveal to the world the pillars on which the universe is built, so that

men shall not forever walk as in a vain dream

men shall not forever walk as in a vain dream without wisdom or law, and the dear people will not realize its importance; but let him talk in a graceful way like Dr. John Hall in his mil-lion dollar church, or in a sensational, epigram-matic way like Talmage, and although he may, like them, never reach the heights and depths of great underlying principles, the people will rush to him to fill his pockets with money and his ears with praise. Let the wise, however, push forward toward the mountain top, where the sunlight ever plays, and standing thus near heaven, proclaim to those dwelling below in the fogs and marshes of superstition, the glories of

fogs and marshes of superstition, the glores of supreme truth. Is it not better to ascend this mount of illumination than to go crazy after the brief treasures and applause of this world? E. D. BABBITT, M. D.

N. Y. College of Magnetics, 50 Union Square.

August Magazines.

THE ATLANTIC MONTHLY.-James Russell Low

ell's poem, "How I Consulted the Oracle of the Gold

fishes." covers nearly six pages of the current issue

of this sterling magazine. It is the most noteworthy

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pression on all who read it in thoughtful mood. Mr.

James contributes an incidental account of a play at

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With gray embattled walls, That Genius round her gifted ones Her brightest vision calls. His eye may rest upon them all With conscious joy and pride,

But 't is not 'mid the works of Art His brightest spells abide-Nor yet amid the city's din, Where dwells a stranger throng,

For there no haunting volces dwell To wake the soul of Song.

It is not in the gay salon, 'Mid wine and wassail shout-Not there the mystic Muses weave

Their purest spells about. The soul that holds communion high

Seeks not the glddy crowd Where Folly weaves her shining web O'er thought, a gloomy shroud;

For he whose free heart quickly beats To feelings deep and strong,

Spurns from his soul the tyrant's chain, And bravely chides the wrong.

And when he feels the strange, deep spells, That thrill the spirit's lyre,

'T is not at Fashion's varying flame

He feeds the immortal fire;

For deathless is the spark within. And brighter as it burns,

While free and lofty are the thoughts The Poet-heart unurns.

Then, when he hears that living voice, Or witching strains that come

To woo him from the haunts of men, Where is the Poet's home?

Go ask the wild, quick winds, that play Above the mountain's brow;

The winds and ocean waves reply: His home is with us now.

Ye may not check his eagle flight, Or curb his high career-

He boldly sweeps the boundless air,

And smiles where others fear. The laughing brooks that wander by Wake music in his breast,

And water spirits seem to say

Here let the Poet rest. Then through the forest aisles resounds

The gentle voice of Song, And Nature halls him as he comes With tuneful harp along;

In every mood, of calm or storm,

By fount or rolling flood, Her voice salutes him, and her tones

Are loved and understood. There 'mid the rocks and dark green woods.

Where answering echo wakes, 'Mid whisnering shades, with love and song His home the Poet makes;

Or steals he to the shaded glen,

By brook or peaceful lake. Where winds o'er volceful reed-harps play,

And cares no slumbers break. His soul to Thought's high mystery born,

Dwells like a star apart,

While viewless forms of earth and air Hold converse with his heart.

Belvidere Seminary, N. J. 01 0 H

the Theatre Francais, in the story of "The Tragic Muse." "The Background of Roman History ้ไร interestingly treated. Mr. Paul Lafleur has a paper on a poet of French Canada, Louis Frechette. "The German Boy at Leisure" shows us that the lad in the German gymnasium is not quite so overworked as one is accustomed to think. John Fisk gives one of his always excellently good historical papers on "The French Alliance and the Conway Cabal." Other valuable numbers, and a review of Emerson's Concord life by his son, will be read with interest. Houghton, Mifflin & Co., publishers, Boston.

MAGAZINE OF AMERICAN HISTORY .- A portrait of Alexander Hamilton is the frontispiece. Mrs. Lamb traces "The Career of a Beneficent Enterprise," in a history of The Mechanic's Society of New York from its inception in 1785. Hon. F. O. Dykman gives the conclusion of his series of papers on ." The Last Twelve Days of Major André." Articles that will command a marked degree of interest are, "The Earliest American People," by J. T. Everett, A. M. "England's Struggle with the American Colonies." and a "Tribute to Mrs. Rutherford B. Hayes," by the Editor. New York: 743 Broadway.

Passed to Spirit-Life,

From Stratford, Conn., July 28th, Mrs. Helen Whiting, age

From Stratford, Conn., July 23th, Mrs. Helen Whiting, aged 88 years. Many years ago she became a firm believer in Spiritual ism, and so continued while she lived. She had no fear or dread of death, which to her was only a change to a better life. Notwithstanding her great age, she was extremely active, and thought nothing of going to Bridgeport and cal-ing upon friends and attending the Spiritualist meetings. Two months ago she fell and dislocated her hip, and never recovered her strength, but patiently waited for the happy change, leaving us a blessed example of unselfishness and could of or others. She was universally esteemed and loved by all who knew her. Many will sorrow at the loss of her material presence, and will look forward to a future meeting with Aunt Nellie.

From Hyannis Port, Mass., July 21st, Mrs. Lois Jones, agod-86 years.

86 years. She has been a Spiritualist for many years, being accus-tomed to clairvoyant vision and the discorning of spirits from early childhood. Twice married, she leaves children and grandchildren who fondly itreasure her memory. Dr. H. B. Storer was called to officiate at the funeral, and his remarks seemed to lift the vell and give glimpses of the life into which she has passed. All present feit that it was good to be there.

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

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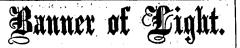
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Business Letters must be addressed to Isaac B. Rich All other letters and communications must be forwarded to the Editor.

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

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J. J. Morse at Onset.

Bro. J. J. Morse, of England, spoke under control at Onset on Sunday last. In the morning his lecture was "An Heterodox Sermon from an Orthodox Text," the "text" being: "What is man, that thou art mindful of him?" The theme was most admirably and eloquently presented to the enthusiastic delight of an immense audience, and, in response to a universal

she did not comprehend, but which were of the utmost importance to us, as they contained information regarding our spiritual work that gave us great confidence to persevere in it, although nearly all the people of this sphere of life were bitterly opposed to us-more especially the adherents of Old Theology. We were assured that Modern Spiritualism had come to stay, etc., etc. These communications we received from time to time-always truthfuluntil just previous to her demise, at the advanced age of eighty-three years. She is, as may readily be supposed, still our warm friend, and makes her presence known through medial instruments whenever a favorable opportunity offers

2. The next spirit, who gave his name as "Joe' (a young soldier boy, as the medium remarked), was our nephew, who was a volunteer of the Northern army at the commencement of the war: He was in eleven battles, and was finally captured by Gen. Lee's soldiers at Gettysburg: he was first put in Libby prison at Richmond, Va., subsequently with other prisoners transferred to Andersonville, and finally liberated by Gen. Sherman. He passed to spirit-life several years ago, never having recovered his health after the hard usage he received while a prisoner.

3. The next name given the medium was 'Minnie," an Indian maiden, who was brought to Boston some years ago by Col. Tappan, then an Indian agent, he finding her in the bush after a battle with Indians, in which her sire was killed. Mrs. Conant, our late medium, was attracted to this Indian waif, took her to her home and sent her to the Boston High School for a time-she proving to be a very fine scholar. She was subsequently placed in Gen. Howard's asylum by the Colonel, where she died of consumption. She lived a while in Mrs. Col. Fred Pope's family, in this city, and was a great favorite with all who knew her. We caused her remains to be brought to Boston, and they were placed in Mrs. Conant's lot at Forest Hills. After Minnie passed on she frequently controlled Mrs. Conant, and thanked us for assisting in having her body brought to Boston. Under these circumstances is it any wonder this Indian maiden should still make her presence known to us whenever she had the power to do so through a clairaudient medium?

4. "Birdie" Wilson was the next to report. She was the only daughter of Mr. L. B. Wilson, who was in our employ for many years. She died at a tender age, and often returned in spirit, through the instrumentality of Mrs. Conant, and held communion with her parents. In this way we became acquainted with her. She was a very lovable spirit, and we became much attached to her. This is probably why she was attracted to us at Onset. She brought

given, the medium wrote them out, as re-queated. Before proceeding further in our description of this marrelous scance, it will be in order to romark that Dr. Stansbury was an entire frances to us, and could not possibly have known the personal friends who rapidly, one ditationtly heard upon the table, when the medium after another, gave their proper names, which in lag cornect except in one instance, where-in he got on paper the name "Dr. Kenniston," in the got on paper the name "Dr. Kenniston," in the got on paper the name "Dr. Kenniston," in the got on paper the name "Dr. Kenniston," in the got on paper the name "Dr. Kenniston," in the got on paper the name "Dr. Kenniston," in the got on paper the name "Dr. Kenniston," in the got on paper the name "Dr. Kenniston," in the got on paper the name "Dr. Kenniston," in the got on paper the name "Dr. Kenniston," in the got on paper the name "Dr. Kenniston," in the got on paper the name "Dr. Kenniston," in the got on paper the name 'Dr. Kenniston," in the datalty wrote befreath it, "Dr. Pike "--a dear was perfectly familiar to us. Had Mr. Pier-in the the arth-life. The simgu-instead. We subsequently under to his engenation, which he intend. We subsequently underston the mane the intender of these spirits to give their intend. We subsequently underston the mane of a pittrie teurn. During the three scances we attended a materialized on a medium that he was not present at the got their materialised in our native town. intend was perform discore gives a surpare the ord if the motion a partial a seriong sort due the intender the dist heir the intender the inte

those who knew him personally at once recog-nize his likeness given through the instrumentality of Dr. Stansbury.

This is the most convincing of the numerous tests in this direction we have ever had, and we have been favored with many such.

In conclusion we would here remark that our picture of Father Pierpont is the third one only, done in oil. Others in crayon have been given through Dr. Stansbury's mediumship for some time. We give below a brief account of one as follows:

On Friday, August 2d, Mr. M. B. Little of Glens Falls, N. Y., visited the residence of Dr. Stansbury, and succeeded in having a very satisfactory sitting. He got a crayon picture between two slates in less than ten minutes. On the centre of the slate was a female form holding above her head a bouquet consisting of sprays of flowers of various colors with drooping flowering vines. On the left of the figure in orange crayon is a message as follows:

"Darling One-We come to-day and bring to you the fragrance of the flowers that bloom in the Summer-Land. (Signed) ELLA." The second message underneath, in red

crayon, read thus:

"I am here, and want to say that you will succeed, for we are all helping you. WINONA."

The above names were recognized by Mr. Little. 'On the right hand margin of the slate, in red color, is the word "Russell," known to be the nephew of Mr. Little. Under the above in *blue* crayon is written :

"Once more I come to bring to you the blessings of weet communion. As ever, KATHARINE BLAIR."

This Mr. Little recognizes as a Scotch grandmother of his, who invariably spelled "Catharine" with a K. He will gladly vouch for the above statement when called upon to do so.

To the Editor of the Banner of Light:

I desire to add my testimony to the genuineness of independent slate-writing through the mediumship of Dr. D. J. Stansbury.

I have had two sittings with him at Onset, and obtained at each remarkable writings and pictures upon the inside of slates which I posi-tively know were clean and which I held all the time. The pictures and writing were in many colors

and contained convincing tests. I also received a correct diagnosis of my case and prescriptions which have been of great benefit to me. JAMES C. FIELD. 109 N. Main street, Brockton, Mass.

the columns of THE BANNER.

During the three séances I attended I wit-nessed several forms materialize outside of the cabinet in full view of every person in the room, on two occasions a form materializing directly in front and not a foot away from me; and also during the scances several of them dematerial-ized in full view of all, and on one occasion ized in full view of all, and on one occasion directly in front of me. These materialized forms have the same appearance of a physical body. The closest inspection cannot detect any difference. The hands, the face have the same fleshy feeling, the body the same solid sub-stance, which compose the material body. At times the materializing occurs in a few seconds right before the visitor's eye, and they as quick-ly dematerialize in full view of all. Their ap-pearance when materializing is like this: Your attention is directed to their location by a bright light, which evidently seems to assume a circular form, and as it gradually arises takes form; the dematerializing is the opposite, *i.e.*, instead of taking form, the figure gradually disappears, steadily sinking down to the floor, until where but a moment before an active, life size form stood and conversed and shook life-size form stood and conversed and shook hands with and was identified by friends, nothing remains but air. This materializing and dematerializing close by and in full view of the persons present was intended, I am told, to demonstrate beyond a doubt the genuineness of the phenomenon, and to show that the cabi-net is not an essential requisite for material-ization.

The gentleman friend referred to above tried, at the last scance, this experiment: When the time came for his wife to depart,

among whom I was humbered. To he her coming was a grand test, as unexplainable and mysterious as it was real. I wish it were with-in the bounds of propriety to thus publicly give her full name, for then my readers, would be better qualified to judge as to the real merits of the test I received through her com-ing to me

merits of the test I received through her com-ing to me. In conclusion I would state that, knowing of the possibilities of fraud, nothing but a per-sonal test would satisfy me that materializa-tion is true, though I might see forms mate-rialize and dematerialize from now until doomsday, and I think every other investigator will find it so, and I am quite ready to confess that the test I received has done that much. To all others who have the moral courage to investigate and receive an equally good test I MATERIALIZATION. MATERIALIZATION. To the Editor of the Banner of Light: I send you the following account, which I furnish for our local paper, "The Windham County Transcript." I hope also to see it in the columns of THE BANNER. To the Editor of the Banner of Light: I send you the following account, which I furnish for our local paper, "The Windham County Transcript." I hope also to see it in the columns of THE BANNER. To the Editor of the Banner of Light: I send you the following account, which I furnish for our local paper, "The Windham County Transcript." I hope also to see it in the columns of THE BANNER. To all others who have the moral courage to would respectfully ask of them, "What are you going to do with it?" And the person who would respectfully ask of them, "What are you going to do with it?" And the person who bid the person who Sidney Dean, "a moral coward." Danielsonville, Ct., July 31st, 1889.

NEWSY NOTES AND PITHY POINTS.

Bt. Swithin was an English prolate a great many years ago. He ordered his remains, at his decease, to be disposed in a certain church-yard, so that he might continue to be on familiar terms with nature. He was canonized altorward, and his day set at a date corre-sponding to our July 15. The monks decided that the church-yard was not good enough for the remains of a Saint, so made preparations to remove them to a neighboring Cathedral, whereupon a heavy rain set in, continuing for "forty days and forty nights" thereafter. which was construed by the monks to mean that St. S. did not wish to be disturbed in his rustic grave. Plous legends say that if it rains on St. Swithin's day it will continue to do so for forty days. All aspiring weathor prophets will please remember that the 15th ult. was a rainy day.

Hold up your brow in honest pride, Though rough and swarth your hands may be: Such hands are sap-veins that provide The life-blood of the nation's tree.—*Eliza Cook.*

A man who lives near Platt, Sullivan County, Pa., claims to have a scheme whereby he can manufacture shoes with movable soles, so that when one sole wears out the old one can be replaced with a new one without any trouble.

God as a Man is the essential form of all uses—the form from which all the uses in the created universe derive their origin; and the created universe, viewed as to uses, is an image of God.—Swedenborg.

If all men were to perish who did not succeed in obtaining what they wish, all mankind would die.— Philemon, B. C. 330.

An inquiring man thrust his fingers into a horse's mouth to see how many teeth it had, and the horse closed its mouth to see how many fingers the man had. The curiosity of each was fully satisfied.

A man in a peck of trouble is in a measure to be be pitied.

Although the bustle has of late Been shrinking much in fashion's eyes, It still continues to prevail In dry goods stores that advertise.

A writer in a scientific magazine says the earth is being bored too much (for natural gas, coal oil, etc.), and is liable to lose its place among the heavenly bodies in consequence.

A reminder for Dr. Talmage: When the whale emitted Jonah, the prophet emitted no wail.

NEW MUSIC .- We have received from the publishers-White, Smith & Co., Boston-the following: Vocal: "Do not Sail To-day," song and waitz-chorus, by James R. Homer; "O Salutaris" (for contralto bass), C. Saint-Saëns, Instrumental: "Clover Waltzes," Franz Von Suppé.

The only way to get a hen out of the garden is to go slow but shoo'er.

Emperor William has just made his English grandnother a Colonel of German dragoons; and she has rewarded him by constituting him an honorary Admiral in the Royal Navy-the first since Frederick the Great.

The urchin now released from school sits on the wharf all day, And with a bended pin and worm brings out the finny

The city of Spokane Falls, Wash., was nearly de-

stroyed by fire on the night of August 5th. Estimated loss \$16,000,000. Many New England men and interests are reported involved.

[AWFUL NEWS.]--"There's a flood in Richmond, Va.," remarked the telegraph editor. "Gweat Heaven!" exclaimed the dude reporter, "will it spoil the thiggawettes?"--Washington Capital.

Spiritualist Camp-Meetings for 1889. The season of out-of-door gatherings on the part of the believers in the New Dispensation is now at hand; and the reader will find sub-joined a list of the localities and time of ses-

Joined a list of the localities and time of ses-sion where such convocations are to be held. We trust the managers of these meetings, and the friends attending, will kindly coöper-ate in efforts to increase the circulation of the BANNER OF LIGHT, and thereby strengthen the hands of its publishers for the arduous work which the Cause demands of all its public advocates. advocates.

ONSET BAY, MASS. — The Thirteenth Annual Camp-Meeting at this place commenced its sessions July 14th, to close Aug. 11th. Trains leave Boston, 8:15 A. M., 9 A. M., 1 F. M., 3:30 F. M., 4:05 F. M.; Sun-8:15 A. M., 9 A. M., 1 F. M., 3:30 F. M., 4:05 F. M.; Sun-days only at 7:30 A. M., 8:15 A. M. Leave Onset, 8:15 A. M., 8:31 A. M., 11:30 A. M., 3:30 F. M., 5 F. M.; Sun-days only at 6:20 F. M. 6:31 F. M. LAKE PLEASANT, MASS.—The Sixteenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasant, Montague, Mass. (on the Hoosac Tunnel route), to August 25th. LOOKOUT MOUNTAIN, TENN.—The Sixth Annual Meeting will be held at this place (near Chattanooga) till August 31st.

demand, we have made arrangements for its early publication in full. It will unquestionably deserve the careful perusal of all our readers. Further particulars in regard to last Sunday's services and other current matters at Onset will be found in our reporter's column on the fifth page.

Wonderful Evidences of Spirit-Power.

The demonstrations of spirit-power exhibited at Onset the present season through the instrumentality of the various mediums located there are very remarkable, especially as regards spirit-portraits in oil obtained upon slates securely fastened together, and orayon pictures of flowers, colored to life, with messages of love from spirit-friends, duly signed and fully recognized by the recipients. The medium for this phase is Dr. D. J. Stansbury. It is said to be a new development of his me diumship-at least the portraits and flowers are new to him. He informs us that the first intimation he had in this direction came about as follows: He was told to sit quietly with his wife by one of his spirit-friends, through his newly invented telephone, one end of which is placed in the dark cabinet while the other end is held at the ear of the listener in a lighted room. In this way a conversation is had with the invisibles. We are assured that it is a success, although we failed to hear any voices.

Mr. S. was told to place two slates together and await the result. In / a brief period three raps were given, signifying that he might examine the closed slates. He did so, and found to his surprise upon one of them, painted in oil, a beautiful flower. The second painting that came upon a slate was at the Temple in presence of a large congregation-allusion to which was made in a previous number of THE BANNER. This portrait was said to be Theodore Parker; but upon critical examination we could not see any resemblance to that distinguished individual. Surrounding the portrait were about ninety names in different chirography, some of which we readily recognized, as did others, as being those of persons who had passed to spirit-life.

On Sunday, July 28th, by invitation of Dr. Stansbury, we had a sitting at his cottage. No one was present except the medium and ourselves. We took two large-sized slates, examined them carefully, to be sure nothing was on them, fastened them securely together with a cord, laid our hands upon the top one, not allowing the medium to touch them, and awaited the result. In the meantime, Dr. S., who is clairaudient, remarked: "A dear we said. He did so, remarking that there were quite a number of spirits present who also de-

her spirit father, remarking: "We come to gether."

5. John H. Currier gave his name, which the medium wrote under considerable influence. Upon scrutinizing the writing we found it to be a fac simile of Brother Currier's autograph. He was a healing medium. He also was attracted to us from the fact that we assisted his widow in defraying his funeral expenses. Thus in this way it may be seen how fully the law of attraction and repulsion is carried out by excarnated individuals. For instance, those we assist in the earthly life still remember us in the spirit-world; while those who go there hating people who have injured them, return with hate in their souls until they

finally outgrow such feelings. 6. Abner L. Balley, who was a schoolmate of ours, reported as being present, although when a resident of earth he was a bitter opponent of Spiritualism, belonging as he did to an Orthodox church. But he was still a personal friend of ours. He was a good business man-just in all his dealings. The Bailey Hat Factory in Newburyport, of which he was the principal

founder, was named after him. 7. Then "Springflower" was written. This spirit invariably goes with us whenever we visit such localities as Onset, where much spirit-power in manifested. She was a constant attendant of 'Mrs., Conant for many years. She was a Sioux Indian. We had a portrait of her, painted by the late Mr. Joseph John, genuine spirit-artist, of Philadelphia. Mrs. Conant and other clairvoyant mediums at the time declared the painting to be a correct likeness of our dear little Indian friend.

8. Then came into the atmosphere of the medium "Sister Elizabeth," our only sister, who was killed many years ago by a "regular,' through being overdosed with drugs while ill. 9. Ella Simpson gave her name. She was our half-niece, of whom we were very fond when she was a small girl. She died at the age of twenty, of consumption, seventeen years ago. 10. Dr. Warren then gave his name. This spirit prescribes through Mrs. M. T. Longley,

and has done so successfully for many years. He, in conjunction with other spirit-physicians, cured us in 1886 of diphtheria, after being con fined to our bed eight weeks, while in the meantime over one hundred similar patients died under the "regular" dootors' treatment in Boston.

11. Then the name of Charles Dudley was written. He was a clerk in our office for many years.

This closed the list of our spirit-friends which Dr. Stansbury had recorded. In the meantime we kept close guard of the slates which we had in our possession. At this time the thought old friend of yours is present; she gives the struck us that it was a little singular our origi-name of Mary Webster." "Write it down," nal partner, Mr. Berry, who is one of our effinal partner, Mr. Berry, who is one of our efficient and constant guides, did not report himself; and why Father Pierpont, the President sired to give their names, and, as they were of our Public Free Circles, did not show himDELOSS WOOD.

EDITOR TRANSCRIPT: I do not pretend to understand what materialization is, or the law that governs it, but I would like to present to your readers an account of an experience I had in a materializing scance at Onset, Mass., at the Spiritualist camp-ground, on the even-ings of July 26th, 27th, 28th. I will endeavor to be as brief as the facts will permit, and I trust that the thinking people of Windham County -I mean those who are willing to accept truth whatever it may reveal—will seriously con-sider the matter in question, and with me endeavor to solve the problem. I arrived at Onset camp-ground July 26th, but a little more than an hour before I was present at the first of the three scances which I attended. To the best of my knowledge and belief I was a perfect stranger, not only to understand what materialization is, or the law

belief I was a perfect stranger, not only to Onset, but to that section of the country; and Onset, but to that section of the country; and, furthermore, the people of my own home could not have known of my whereabouts, the local newspapers having announced that I was at Old Orchard, Me., more than one hundred miles distance from where I really was. On the evening of my arrival I attended a private materializing scance-Mrs. Gertrude Berry-Johnson, medium. I will state here that I was an unbeliever in this particular phase of spirit-manifestation, and was present through mere curiosity, not expecting or de-

through mere curiosity, not expecting or de-siring any personal test. As I quietly sat there watching the materialized forms appear and receive joyful recognition from their friends (many of whom were pronounced skeptics) in the circle, I did not for a moment place any faith in the genuineness of the manifesta-tion, for to me it seemed impossible. But a short time had elapsed, however, when, to my surprise, I saw the form of a young lady ad vancing toward me. Being summoned, I approached her, and, bending my head, I inquired who it was. The answer came in a very faint who it was. The answer came in a very faint voice, giving me the surname of a young lady with whom I was well acquainted, and whose mother, brother and sisters are now living in Danielsonville, from which place my friend passed out of the body a year ago. It being simply a surname, I replied it was impos-sible for me to recognize her by that, re-questing her to give me her full name. After a moment my request was granted, and I heard her speak distinctly her full name. This some-what startled me, for the name was of a person what startled me, for the name was of a person whom I had not thought of for months. Up t whom I had not thought of for months. Up to this time I had not looked into the face of my friend, but upon receiving her full name I quickly availed myself of the opportunity, recognizing in the form before me the exact features of her with whom I was well ac-quainted and could recognize as easily as I could my most intimate friend. Her form, her voice, her every feature, all were correct and life-like as one could imagine, and had she re-mained silent, I should have instantly recog-nized her, so exact was the reproduction of nized her, so exact was the reproduction of her former self by the materialized form. The moment she sensed that I recognized her, her moment she sensed that I recognized her, her face was radiant with happiness, and it was difficult for her to find words to express her-self; but above all things she wished me to un-derstand who it was, and that she wanted me to be sure and tell her people that I had seen her, and to convey to them the fact that she was happy and that she was with them, add-ing, "Tell them that the was with them, add-ing, "Tell them that to be remem-bered, by all-to mother, my brother and sig. bered, by all-to mother, my brother and sis, ters." This I promised to do. Before the close of the scance she came and talked with me for the second time. On the same evening the materialized form

A High Compliment to Hudson Tuttle.

When a man has done a good piece of work, it is a pleasant thing to him to have it appreciated. Such has been the good fortune of Hudson Tuttle, in the authorship of his latest book: "Studies in the Outlying Fields of Psychic Science."

It will be remembered, perhaps, that before publishing the work Mr. Tuttle asked his friends who were willing to do so to subscribe in advance. Among other subscribers were two European noblemen. When the book was published and sent to its subscribers, we are informed that one of these noblemen sent Mr. Tuttle, instead of the subscription price of one dollar and a quarter, a hundred pound Bank of England note! It came in a letter without any sign by whom it was sent, and Mr. T. only knows it is from one of these two noblemen. The delight that went to his heart can be imagined better than described. He had been struggling along on his farm, educating and establishing his children in business, and feeling at times at least as if his load was rather a heavy one, but this generous pecuniary return-a criticism on his book and a practical endorsement of it of the highest order-operated to lift a burden from his mind, and to fill him with that satisfaction which waits on appreciated labor.

277 Our present issue is essentially a "Spiritualist Camp-Meeting Number." The managers of these summer resorts should do what they can to extend our subscription-list, by making their visitors acquainted with the sterling merits of THE BANNER OF LIGHT.

85 THE BANNER is promised a report for publication, at an early date in the future, of the discourse delivered at Onset Bay, Campground, Sunday July 28th, by Hon. Sidney Dean, on "The Law and Philosophy of Modern Spiritualism."

C. FRANK RAND-formerly Assistant Conductor of the Shawmut Lyceum in this citypassed to spirit-life Aug. 1st, having attained the age of nearly fifty-three years. An article in his memory will appear next week.

BT The Hotel Onset, Messrs. Clark & Ainslie, proprietors, is rapidly filling up with guests from various parts of the country. The West, the Middle and Eastern States are represonted.

Dr. Dumont C. Dake, the well-known healer, is still at Onset, meeting with marked success. Dr. Dake remains there until Aug. 12th, and then visits Lake Pleasant.

Meeting will be held at this place (near Chattanooga) till August 31st. SUNAPEE LAKE, N. H.—The sessions of the Twelfth Annual Meeting close Sept. 1st. QUEEN CITY PARK, VT.—Meeting continues to Au-gust 16th, inclusive. HABLETT PARK, ME.—Meeting closes Aug. 26th. VERONA PARK, ME.—Meeting opens August 10th, and ends August 26th. CASSADAGA LAKE, N. Y.—The Tenth Annual Meet-ing closes Sept. 1st. MISSISSIPPI VALLEY SPIBITUALIST ASSOCIA-TION.—The Seventh Annual Camp-Meeting at Mount Pleasant Park, Clinton, Ia., closes Aug. 27th. PARKLAND, PA.—Meetings will continue till Sept. 11th.

11th

11th. ETNA, ME.—Twelfth Annual Meeting, Aug. 20th, to hold ten days. VICKSDURG, MICH.—The Camp-Meeting will con-tinue until Sept. 3d. NIANTIO, CL.—Meeting now in progress. TEMPLE HEIGHTS, ME.— Meeting commences August 18th, and holds to August 22th, inclusive.

STA number of choice new songs, with music and chorus, have just been published in sheet form by the well-known composer, C. P. Longley, and are for sale at this office. The titles of these songs, with price, etc., will be found in our advertising columns. One edition of these beautiful compositions has been issued with a lithographic title page, which, beside giving excellent portraits of Mr. and Mrs. Longley, represents a charming spiritual scene, significant of the inspirational labors of these two talented workers in the Cause of Truth. The latter named edition of these songs retails at forty cents per copy, but three can be secured at one dollar; while an edition of nine of the songs has just been issued, with plain title page, which can be had at twenty-five cents per copy. Lovers of sweet music and of truly inspired songs should add this rare collection to their repertoire.

BT The issue of THE BANNER for August 24th will contain No. VII. of Dr. F. L. H. Willis's admirable series treating of "THE SPIRITUAL FACTS OF THE AGES."

100 We had a pleasant call last week from Dr. Conant and Mrs. Clara Field-Conant, who were then in Boston on a flying visit from their cottage at Lake Pleasant, Mass.

PSYCHIC STUDIES .- The August number of this instructive publication has for its principal subject 'Physical and Moral Education." in the treatment of which matters of vital importance, to parents and those interested in the training of children with a view that each succeeding generation shall be an improvement on that which precedes it, are noted and a just recognition of them inculcated. Following this essay are a few shorter articles on topics of interest to all Spiritualists: San Francisco, Cal.: Albert Morton, 210 Stockton street. For sale by Colby & Rich, Boston.

BANNER OF LIGHT.

The Camp-Meetings.

Onset Bay.

(From Our Regular Correspondent, Bara Williamson, who kceps for sale the BANNER OF LIGHT, and Books published by Colby & Rich.)

The past rainy week has been extremely trying, but the sun shone out on Bunday, and everything was very pleasant.

Dr. E. B. Fairchild gave the two lectures during the week to good audiences, notwith-standing the inclemency of the weather. Sunday, Aug. 4th, the steamer *Island Home* brought a large number of excursionists from New Bedford, and returned with a number from Onset, bringing them back at 4 o'clock and taking her passengers home again to New from Onset, bringing them back at 4 o'clock and taking her passengers home again to New Bedford. A band of music accompanied the excursion. The whole day was bright and pleasant, and all seemed to be enjoying them-selves. In the morning and afternoon Mr. J. J. Morse, of England, addressed an immense audience. All listened with close attention to the leatures frequently administration appreciation. the lectures, frequently signifying their appro-clation by applause. Mr. Morse gave in the morning "An Heterodox Sermon from an Or-thodox Text." The text was from the Sorip-ture, "What is man that thou art mindful of ture, "What is man that thou art minqui or him?" It opened with an eloquent portrayal of the creation of the world preliminary to the advent of man, followed by an equally ma-terly analysis of human organism and intelli-gence. A bold sketch of the achievements of modern science followed with the thought that science had done more for the advancethat science had done more for the advance-ment of humanity than religion. The speaker reviewed the history of American liberty as the leader and exemplar to the world of pro-gress in civil and religious freedom, claiming that the Rocky Mountains are a better back-bone than God in the Constitution. The afternoon lecture was upon "Ghosts, Holy and Unholy, Ancient and Modern," and elicited from the audience repeated manifesta-tions' of approval. The Middleboro' Band played several fine selections before each lec-

played several fine selections before each lec-ture, in the auditorium. Miss Alice Sinclair, the talented young singer from Attleboro, sang a solo at each service, and Joseph D. Stilles gave the names of spirits present, be-tween forty and fifty being given in the morn-ing the greater number of which were recognized.

nized. Notice was given from the platform that fol-lowing the meetings during August, according to the programme, they would be continued through the month of September on Sundays--also on week days, to be announced—in the auditorium. Hotels and cottages are full and new arrivals occur every day. The mediums are having plenty to do, and the interest seems on the in-crease.

crease. Mrs. J. J. Whitney, the celebrated platform test medium, who was suddenly called back to San Francisco, to the regret of many, has done a good work in the East, and there is a proba-bility that in November or later she will go to Washington and other Eastern cities for a time. Dr. Bland of Washington addressed a meet

Dr. Bland of Washington addressed a meet-Dr. Bland of Washington addressed a meet-ing Friday morning, on the Indian question, a cause which he has very much at heart, advo-cating the education of the Indian as a prelim-inary to bestowing the suffrage upon him. A second meeting was called by Dr. B. on Satur-day, but the heavy rain prevented it taking place

Mellie D. Cofran of Boston is at the Schouler cottage on Park street. She is a magnetic

Mellife J. Corran of Boston is at the Schouler cottage on Park street. She is a magnetic healer of rare power. Mr. J. H. Young, late of New Orleans, but now residing in Onset, has published a neat volume, containing hymns and songs for cir-cles and social gatherings, rules for circles and a declaration of spiritual principles, beside other matter of an interesting character. The present is a new edition, revised and consider-ably enlarged. It is bound in paper covers and sold at a price within the reach of all. Mr. Young prints job-work at his printing office with neatness and despatch. Prof. Cadwell, the well-known mesmerist, looking younger than ever, came on Sunday and was greeted by a host of old friends, who expressed great pleasure upon meeting him. He has made arrangements to give his wonder-ful and amusing mesmeric entertainments on Tuesday and Friday evenings of this and next week in the Temple, under the auspices of the Association. He will also hold scances for the development of mediums by mesmerism in the

Association. He will also noil scances for the development of mediums by mesmerism in the ante-room every morning at 10 A. M. A new medium for materialization has risen on the horizon, Mrs. Helen Bradford, a young lady whose manifestations have hitherto been confined to her own family circle. A scance was held by this lady on Thursday evening, at which it is said twenty-seven forms appeared, nearly all of whom were recognized by friends

was the fortunate one to draw a very nice bedquilt. Dr. J. Y. Mansfield had a reception tendored him by his friends, at the residence of Mr. and Mrs. Townsend Wood, on Sunday evening. Dr. Manafield loft on Monday morning for Lake Pleasant camp-meeting.

RESOLUTIONS.

At a representative meeting, held at Onset Bay, Aug. 3d, the following preamble and resolutions were adopted :

Whoreas, The Massachusetts Medical Society in its Convention held in Boston, June 12th, 1889, advocated the passage of a State law by the incoming Leg-islature that would, if enacted, deprive the people of the privilege of employing any or all practitioners except those who have been educated at some legal-ized medical college, and have received a diploma from the same; therefore,

Resolved, That we, citizens of Massachusetts, assembled at Onset, protest against this movement of said society on the ground that the present laws protect the people and punish the guilty in any and all misdemeanors connected with medical practice: We further believe that many remarkable cures have been effected upon individuals who have been pronounced incurable by the so-called regulars, the persons making such cures having never obtained a medical education or a diploma from a medical college, but depending in their practice upon natural gifts of healing to perform said cures. Such gifts being an inheritance, and not tanght or recognized by medical colleges, no diploma could be obtained from

such sources. Resolved, That having no sympathy with any such movement that will create a medical monopoly and enslave the people in this regard; believing that the spirit of the Constitution of the United States guarantees to every citizen the right to use any mode of treatment or practice in which he or she has confidence when afflicted by disease, we feel it a duty to call upon all citizens of the State who wish to retain their constitutional rights in medical matters to use their best endeavors to see to it that their freedom is not taken from them by the legislation proposed by the Massachusetts Medical Society.

Ocean Grove.

Tuesday, July 16th, Jennie B. Hagan conducted the services, which were held in the afternoon. She led in an invocation, improvised a number of poems, and took an affectionate leave of her many friends. In the evening a conference was held.

conference was held.
Wednesday, 17th.—A morning conference was held, participated in by Dr. Storer, Eph. Doane, Orrick Nickerson, and others.
In the afternoon Mr. Ehen Cobb was the speaker; his subject was "Agnosticism." Tests by Mrs. Otis B. Jépson followed.
In the evening séances were held in Circle Cottage and that of W. B. Kelley.
Thursday, 18th.—At the morning conference Mr. Cobb sang a fine solo, and in addition to the usual participants in the general exercises were Mrs. Adeline Burgess, Mrs. Moses Handren, Mrs. Minerva Sears, Dr. Covel and others. In the afternoon Mrs. Celia M. Nickerson, after an invocation, gave an address on "The Old Thought and the New," and "Children in Spirit-Life and How Cared For," closing with an improvised poem. Mrs. Nickerson is an attractive speaker, and one of the best that occupies the platform. Her gifts in the line of entrifuence of the searche best content of the best content of the best bat occupies the platform. Her gifts in the line of entrifuence of the best bat occupies the platform.

tractive speaker, and one of the best that occu-pies the platform. Her gifts in the line of spiritualistic work are remarkable. Conference in the evening. Friday, 19th.—At the morning conference Mrs. Abner Small was among the speakers. Mrs. Jepson, who was once thought dead, hav-ing laid in a state comparatively so for four days, and would have been buried but for the intervention of friends, told her experience during that period. Afternoon.—Mr. Eben Cobb delivered an ex-cellent discourse on "The Old Religion and

cellent discourse on "The Old Religion and the New. Conference in the evening in Circle Cottage.

Saturday, 20th.—Rev. Frederick A. Hinckley delivered in the afternoon a fine lecture on "The Theoretical Problems of Life." A social

meeting was held in the evening. Sunday, 21st.--Mr. A. E. Tisdale gave the morning lecture. Subject: "The Religion of Nature and the Religion of Law." Mr. Tisdale

Nature and the Religion of Law." Mr. Tisdale is recognized as a powerful speaker, and this was one of his best efforts. In the afternoon Rev. Frederick A. Hinckley spoke on the "Inequality of Civilization— Capital vs. Labor." It was a scholarly address and well received, being listened to by the largest audience of the season. Among the mediums present the past week were Drs. Covel and Crandall from Onset. The conference meetings have been of unusual in-terest, and the relations of personal experiences and inspired revelations of spiritual progress elations of spiritual progres have delighted all present. Dr. A. H. Richardson made his annual visit to this camp, staying about a week, and by his genial manners and free participation in the conferences, augmented the harmony charac-teristic of Ocean Grove Camp. Mrs. Kelley, of Michigan, on a visit to the home of her early life, a medium of very fine alism development, was controlled by her father, who addressed his old neighbors and friends, mentioning them by name in a most familiar manner, and speaking of other neighbors now in the spirit-world as their companions and guardians. Many personal messages were given, so pure and elevating in character that all present felt the hely baptism of spirit presence and interior unfolding of the noblest powers of their souls. Mrs. Kelley was a valued medium before she left the Cape, and her welcome back

Reading, "How Cushing Destroyed the Alber-marte," Miss K. Florence Baker. Nong, "Here Lies an Actor," Mrs. T. H. Eldredge, Reading, "How the Farson Broke the Sabbath," Miss Maude Smith, Reading, "In the Catecombs," Miss Annie L. Rills, Solo, "Fatth and Hope," Mrs. J. Buck. Reading, "Too Utterly Utter," Miss Minnie M. Nickerson, (Encore.) Cornet Solo, Mr. J. B. Cdhoon, (Encore.) Reading, "Old Maid's Frayer," Miss Ethol M. Nick-erson.

Acading, "On Matu Srisyer, Juss Ether M. Meterson, Rong, by W. B. Kelley, "Kasay, "Herolsm of Women," Miss Ada Kelley, Reading, "How Mirs, Wiggin Painted Her House," Miss Minnie M. Nickerson, Song, by A. E. Tisdale, "The parts were all well susteined, and ever

i.e.ating, "How Mis. Wiggin Painted Her House,"
Miss Minnie M. Nickerson.
Song, by A. E. Tisdale.
The parts were all well sustained, and every number deserves special commendation. It was a very fine entertainment, the especial features being the cornet solo, "Jesus, Lover of My Soul," by Mr. Cahoon, and the encore, and Miss Minnie Nickerson's readings, which were of the usual high order of merit. Mrs. Buck's solo was also a beautiful contribution, as well as Miss Mayo's reading. Mr. Kelley's songs were mirth-provoking as usual.
Friday.—At the morning conference remarks were made by Mrs. Moses Kelley, of Wisconsin, Rev. W. Y. Parker, Geo. D. Smalley, Mrs. Esther Smith, and others.
The afternoon lecture was by Mrs. H. S. Lake, of Boston; subject, "The Future Religion and the Unity of Reforms." Mrs. Lake is an attractive speaker, and presents her arguments with force and earnestness, commanding the closest attention. Mr. Stiles supplemented the lecture with a brief address and afterward gave tests.
In the evoning a Fair was held in the circleroom. The children recited selections, and others participated. A silk quilt was taken in shares and drawn by Mrs. L. C. Howes. A horse-shoe, a valuable relie from California, was drawn by Mrs. Joshua Sears.
Saturday.—The day was stormy, and services were held in the circle-room. The children recited selections, may make secellent.

Mr. L. K. Washburn, of Revere, was the af-ternoon speaker, his subject being "Taxation of Church Property." Mr. Washburn is an old favorite here, and his eloquence and logic are ever listened to with marked attention. In the evening Mr. Stiles and Mrs. Kelley gave tests

gave tests. Sunday.—This was the last and "great day"

of the meetings, but the ominous clouds of the morning diminished the anticipated large at-tendance at least fifty per cent. Mr. Wash-burn was the speaker of the morning, on the subject, "Is Christianity a Failure?" It was a masterly effort, and one of the best of the

season. The afternoon services opened at the stand The afternoon services opened at the stand one-half hour earlier than usual, owing to the threatening weather. The speaker was Mrs. H. S. Lake. After singing by the choir, Mrs. Lake gave one of Walt Whitman's poems, and then placed herself under control and began her discourse. In a few minutes the meeting was broken up by a lively shower, and an ad-journment was made to Social Hall, where the services were concluded. Mrs. Lake's subject was "Life: What is it? What is its Purpose? Does it Continue after so-called Death?" The speaker treated her theme eloquently and in-telligently.

The evening was given up to a general con-ference, good-byes, etc., and the happy series of meetings for '80 was at an end. The sessions have been very harmonious,

and productive of social good feeling and the advancement of Spiritualism. The Ocean Grove Many will remain on the grounds a while

longer. Mrs. Bangs Nickerson, the efficient Secretary of the meetings, has the editor's thanks for her assistance in making up the reports that have appeared in these columns.

Lake Pleasant, Mass.

(From Our Regular Correspondent, J. M. Young, who keeps for sale the BANNER OF LIGHT, and Books published by Colby & Rich.)

The close of the first week of the camp-meet ing at this place finds the session well under way, with an old-time attendance, extending far into the hundreds. The stormy weather had the effect to dampen the physical aspect of things, rendering life out doors anything but agreeable.

Thursday the service was held in the hall, opened with singing by the quartette. Invo-cation and address by David Williams, of Utica, N. Y., upon, "Spiritualism vs. Materi-alism". of interest Friday, Conference at the auditorium, Speak-Friday, Conference at the auditorium. Speak-ing by Mrs. Clara Banks, Mrs. Allen, Oscar A. Edgerly, of Newburyport, Dr. Temple, of Hart-ford, and John Slater. Saturday, the service was held at the auditorium, opened with singing by the quartette. Address by Mrs. A. M. Spence, of New York: "The Philosophy of Death, and what it Feaches." Sunday morning opened bright and fair. Sunday morning opened oright and fair. Numbers came in on the morning trains, ag-gregating a large audience. A fine programme was rendered by the Worcester Cadet Band. The service at the auditorium opened with singing by the quartette. Mrs. A. M. Spence gave an address, upon "The School of Experi-ence." The afternoon audience was larger than the The afternoon audience was larger than the The atternoon audience was larger than the morning, the extra trains bringing agreat num-ber. After a concert by the band the service opened with singing, after which Mrs. Sarah A. Brynes, of Boston, led in an invocation and gave the address of the afternoon, her subject being "Preaching vs. Practice." The address was of a practical nature and well delivered. The session has one and successfully, and prom-The session has opened successfully, and prom-ises well to the end.

Movements of Platform Lecturers,

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

Mr. J. W. Flotcher will lecture in flaratoga, N. Y., the remaining Sundays of August, and can be con-sulted at the Circular Street Hotel. Address 9 Bos-worth street, Boston, Mass.

worth street, Boston, Mass.
 A. K. Tisdale lectured at Harwich camp July 21st and 23d, also Aug. 4th; he speaks at Lake Pleasant Aug. 11th and 17th; at Hanson, Mass., Aug. 18th; at Sunapce, Aug. 25th and 28th, and Sept. 1st; he desires engagements for the second and third Sunday's in Sep-tember, also for the month of December. His address is Merrick, Mass.
 F. A. Wiggin's engagements for inspirational lec-tures are as follows: Portland, Me., iast two Sundays in September; Oct. 20th, Salem, Mass.; Nov. 3d, Ha-verhill (Brittan Hall); Nov. 10th, Lowell, Mass.; December, last two Sundays, I'ortland, Me.; Haver-hill, Mass., last two Sundays, I'ortland, Me.; Haver-hill, Mass., last two Sundays in January, 1800. Address eare of J. W. Fletcher, 9 Bosworth street, Boston, Mass.

Mass. Dr. Dean Clarke has been doing good work of late at Glovor's Hall, Los Angeles, Cal. Mrs. Ada Foye, while en route to Denver, Col., held two meetings which called together large and inter-ested audiences at Hamburg, Ia. Mrs. Clara A. Fleid-Conant will lecture at Queen City Park, Burlington, Vt., on Saturday, Aug. 10th. All correspondents should address her at Lake Pleas-ant, Mass.

ant, Mass. The Rev. E. B. Fairchild, now presiding at Onset Bay, speaks in Salem, Mass., the last Sunday in Sep-tember. He can be engaged for the autumn and win-ter months throughout New England. Address care of J. W. Fletcher, 9 Bosworth street, Boston, Mass. George W. Watrous, 179 Park street, Hamilton, Ont., will lecture on the Spiritual Philosophy when opportu-nity offers, in Canada. Address him as above.

Mrs. M. W. Leslie can be engaged for the autumn for lectures, followed by tests. Address care J. W.Fletch-er, 9 Bosworth street, Boston, Mass.

Mrs. H. S. Lake has filed all Sunday dates up to July 1st, 1890. She will engage for courses of week evening lectures within easy distance of Sunday ap-pointments. Permanent address, 8 Worcester Square, Boston, Mass.

Mrs. Nellie J. T. Brigham will speak in the Town Hall at Chesterfield, Mass., on Sunday, Sept. 1st, at 2 o'clock p. m.

Mrs. Mattle E. Hull is to attend the Etna (Mc.) Camp-Meeting, and will make engagements for the remainder of September, or all of October, in New England. Mr. and Mrs. Hull have ministered to large and successful meetings thus far the present season. Dr. J. K. Bailey has given one or more lectures dur-ing July in the following places: In Kansas, Spring Hill, Shiloh (near Thayer) and Salina.

Spiritualistic Meetings in Boston.

Twilight Hall, 789 Washington Street.-Sundays, at 10% A.M., 2% and 7% P.M. Eben Cobb, Conductor. Eagle Hall, 616 Washington Street.-Sundays at 10% A. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. Dr. E. H. Mathews, Conductor.

Eagle Hall, 616 Washington Street.-

Sunday, Aug. 4th, the hall was well filled throughout the entire day. These meetings continue to attract large and appreciative au-diences, and under their present management are a perfect success. Mr. Mathews, the Con-ductor, has worked in the harness for over twenty-five years; being a medium himself, he knows just how to make conditions for each and every one who steps upon his rostrum. The subject of the morning conference was: "The Phenomena." Mrs. M. F. Lovering open-ed the service with a song, after which the sub-ject was ably discussed by Mr. Ridell, Mr. Dill, Mrs. Leslie, Dr. Barker, E. L. Hanlon, Dr. Coombs and the Chairman. In the afternoon the exercises were opened by Mrs. Jennie K. D. Conant with some excel-lent remarks and tests of spirit presence. Dr. G. A. Ordway, of Quincy, delivered a short ad-dress and gave descriptions, all of which were recognized, and were interesting. Mrs. A. Wil-kins, Mrs. Lewis and Dr. Coombs gave satisfac-tory delineations. throughout the entire day. These meetings

The evening service was introduced with an

inspirational solo upon the piano, followed with an inspirational solo upon the piano, followed with a song by Mrs. Lovering. Miss M. M. Holt, Mrs. Nellie T. Burbeck (from Plymouth), Dr. Barker, Dr. Coombs, Mrs. Wilkins and Dr. Ordway, en-tertained the large audience with short speeches

tertained the large audience with shore appendix and tests of spirit presence. The subject for next Sunday morning's con-ference is: "Temperance, from the Spiritual Standpoint." Meetings are held in this hall every Wednes-dow afternoon, at 3 o'clock. F. W. M.

EXCELLENT HOME THEATMENT. A NEW SYSTEM OF PRACTICE. A positive cure for all Nervous and Chronic Diseases of both sexes, of whatever kind or of however long standing. It matters not how severe or how complicated your case may be, or how many physicians have pronounced it incurable. Try the *New System*, and it will certainly give you relief. For all *Penaile Troubles* it has no equal. Relieves them quickly and cures permanently. Send stamp for instructions. B., Address G.-F. WHITNEY, M. D., Aul0 (w 1101 Euclid Avenue, Cleveland, O.

To Southern Spiritualists:

We have had so many urgent appeals for our return South to labor in the public cause of Spiritualism, that we have accepted some appointments and postponed our trip to the far West. We will accept week-night appoint-ments during November and December in Texas, Louisiana and Mississippi; during Janu-ary, in Florida, Georgia and the Carolinas. If possible to so arrange our route, will visit Ten-nessee and Kentucky in February.

ADVERTISING BATES.

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Each ine is A path type, iwenty cents for the first and every insertion on the fith or offith page, and fitter cents for each subsequart inser-tion on the seventh page. Appendit Neiless forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agate, asch insertion. Notices in the editorial columns, large type, leaded matter, fity cents per line.

leaded matter, fifty cents per line. Payments in all cases in advance.

Advortisments to be renewed as continued rates must be left as our Office before 12 M. on Saturday, a week in advance of the date whereas they are to appear.

To only small and light ents will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occu-pied by the cut will be one-half price in excess of the regular rates. Electrotypes of pure type matter will not be accepted. The publishers reserve the right to reject any and all electrotypes.

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

SPECIAL NOTICES.

Dr. F. L. II. Willis may be addressed at Glenora, Yates Co., N. Y. 13w* Jy6

Andrew Jackson Davis, Seer into the causes and natural cure of disease. For infor-mation concerning methods, days, terms, &c., send to his office, 63 Warren Ave., Boston, Mass. Jy6 13w*

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign county em-braced in the Universal Postal Union.

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

ADVERTISEMENTS.

STOUT PEOPLE.

O BESITY safely cured by one who has been a follow-suffer-er. Send stamp for particulars. DR. EDITH BERDAN, 115 Ellison street, Paterson, New Jersey. April



Onset Camp-Meeting,

From July 14th to August 11th. Leading Speakers and Mediums in attendance. Concerts by Middleboro' Band. To attend Camp-Meeting, be sure your ticket is for "Onset Station."

Returning from Onset,

Onset Station passengers get first chance at vacant seats on the O. C. R. R. Stations above have only what is left. Travel comfortably. Quick transit; free from dust. Sunday even-ing Concerts at Onset Station. tf My25

ONSET

O NSET BAY Short Line via East Wareham, Onset Bay this line pass the principal Hotels. Buy your tickets for East Wareham and save money. Be sure and check baggage to East Wareham. East Wareham, Onset Bay and Point Independence Horse Railroad. P. S.-All Sunday trained

DR.G.F.WHITNEY'S

EXCELLENT HOME TREATMENT.

Mrs. Stoddard-Gray and Son, DeWitt

C. Hough,

P. S.—All Sunday trains stop at East Wareham. Je22 tf

FOR

TAKE

nearly all of whom were recognized by friends present. Mr. L. S. Handy, of Charlestown, brought a slate to headquarters on Sunday, the writing upon which he received that day at a sitting with Dr. D. J. Stansbury; it contained several very gratifying tests. At the top of the slate are these words: "Dear Brother, I am here. Wille." Below this is a picture of a bark dismantled and stranded; a boldly-sketched scene, in colored crayon, of craggy rock and water. At the bottom of the slate is the fol-lowing message: "My Dear Boy, the bark lies stranded on the beach, but my spirit is happy, and I am sailing through clear seas, having reached a fair harbor. Father." Also this: "My Darling Husband, I am permitted to come to you to-day, to give you my love. All is well with us. Your loving wife, Edith." These messages and the picture are fully re-cognized by Mr. Handy as tests of identity. Mr. Handy also received a number of names of spirit-friends through the occult telegraph, which were very satisfactory to him. Col W D Cracket the President of the

which were very satisfactory to him. Col. W. D. Crockett, the President of the Association, paid his usual weekly visit to the

Association, paid his usual weekly visit to the camp on Sunday. An excursion from Onset to Plymouth took place Wednesday, July 31st. A yacht race came off on Saturday in Onset Bay. A select circle was held on Friday evening at the cottage of M. Eugenie Beste, on South Boulevard. A number of forms came in the light, after which, during the dark circle, the spirits sang and talked with their friends in a great variety of voices of every grade of power. high, after which, during the dark of rice, the spirits sang and talked with their friends in a great variety of voices of every grade of power. At times it seemed as though a dozen were talking to their friends in different parts of the room. The spirit-daughter of Mrs. K. R. Stiles stood beside her mother while they both sang in unison the song, "Speed Away." Nearly all the spirits were luminous. The voice of Spirit John Severance is one of great power, and has a character of its own, while he an-swers questions upon all subjects in a most instructive and satisfactory mannet. A spirit who chanted the "Gloria in Ex-celsis" was recognized as a friend by one prés-ent. Another intoned the benediction, "Dom-inus Vobiscum, Et cum Spiritu tuo," and was also recognized by a lady present. A spirit claiming to have lived in ancient Atlantis came to a gentleman present and discoursed concerning the predicted recovery of traces of that continent, submerged by a cataclysm over thirteen thousand years ago. Many personal friends of those in the room also came.

thirteen thousand years ago. Many personal friends of those in the room also came.

THE HEADQUARTERS' PUMP AT ONSET. THE HEADQUARTERS' FUNP AT ONSET. Dear Punp at Old Onset, thy praises we sing, For thy ourrents of crystal unfallurity spring; To these may each thirsty and "dry" one repair, And quaffing thy waters forget every care, Like the fountain men speak of in Homa the Old, Whoever doth drink of thy draught sweet and cold Shall surely roturn to thine innocent brink, Of thy waters again, as in past time, to drink; For in thy sweet challee is hidden a spell Whose mystical nature doth each one compel From all quarters of earth again to roturn, And in pleasure and mirth to drink from thine urn, Full of healing and power, all lli to deatroy, Each drop in thy dower is a well-spring of 10y,

Another correspondent writes:

Friday morning's (Aug, 2d) scance at the Glen Cove House was well attended, several new mediums being present, among them being Mr. Haines, Mrs. Anderson-Boyce of Chicago, Mr. Adams of Providence, Mr. Young, Mrs.

Tomson. A fair was held at the Washburn House, and the park in front of the same, the receipts Chase. going for the improvement of the park. Quite Song, "Little Fisher Malden," Miss Malva Nicker-a little sum was raised. Mrs. Ring of Brockton son.

before she fert the Cape, and her wercome back was most cordial. Mr. Joshua D. Allen has charge of the grounds as usual, and Mr. T. G. Small the horse grove on Sundays. Tuesday, July 23d.—The usual conference was held in the morning at the stand, partici-pated in by Dres Storer Richardson Orrick

was held in the morning at the stand, partici-pated in by Drs. Storer, Richardson, Orrick Nickerson, Mr. Whitney, A. E. Tisdale and others. Mr. Tisdale contributed a song, and Mrs. C. M. Nickerson spoke inspirationally. Mr. A. E. Tisdale was the speaker of the after-noon, his subject being "Spirit of Nature." He opened the discourse with a charming song. Mr. Joseph D. Stiles gave thirty tests after the lecture. A conference was held in the circle-

Mr. Joseph D. Stiles gave thirty tests after the lecture. A conference was held in the circle-room in the evening. Wednesday.—At the conference in the morn-ing remarks wore made by Capts. Eph. Doane and Neri Chase in addition to the regular speakers, and Mrs. Nathaniel Robbins, for-merly of West Harwich, read three interesting poems. A particular feature of this service was the leave-taking of Dr. Whitney. He was the recipient of the good wishes of all. The afternoon service opened with an invocation

the recipient of the good wishes of all. The afternoon service opened with an invocation by Mr. J. D. Stiles, followed with a poem and then a lecture by the same on the subject "Our Religion." Mr. Stiles is always an inter-esting speaker. Miss Minnie M. Nickerson, elocutionist, gave a selection, and then fol-lowed forty-three tests by Mr. Stiles, all recog-nized. Private circles were held in several of the cottage in the evening.

Thursday.—Conference in the morning. Ad-ditional to the regular participants were Mr. and Mrs. Orrick Nickerson and Mrs. Adeline

and Mrs. Orrick Nickerson and Mrs. Adeline Burgess. At noon the cottagers enjoyed their annual picnic dinner at the boarding tent. Two long tables were filled. The number served was probably one hundred and fifty. The dinner was prepared in excellent style by Caterer Chase, and highly spoken of. The afternoon service consisted of singing by Mr. Tisdale, a poem and address by Dr. Storer. The subject of the address was "Spiritualism the Philosophy of Life." It was a fine effort. Mr. Stiles gave tests and a poem, which he claimed was from the late Susie F. Nickerson and her spirit-band through his mediumship. The annual concert and illumination took place in the evening. The grounds and cottages were handsomely illuminated with Chinese lan-terns, etc.. The largest crowd of the season

torns, etc., The largest crowd of the season was on the ground, probably several thousands. No disturbance occurred to mar the meeting. Excellent order prevailed. The following pro-gramme was rendered from the stand: Sone, "Sweet Days Gore By," A. F. Tiedels

Song, "Sweet Days Gone By," A. E. Tisdale. Reading, "Old Sergeant's Story," Miss Annie

NOTES.

Mrs. Abby N. Burnham, of Boston, is wel-comed by her many friends here, Hon. A. H. Dailey and Mrs. Dailey, of Brook-lyn, are at their new cottage on the Bluff. A large colony from Milford have settled on Ninth Avenue

A large colony from Millord have settled on Ninth Avenue. Mr. Kennedy's new restaurant and dining-rooms are being well patronized. The Fair to be held in Association Hall by the Ladies' Lake Pleasant Improvement So-ciety promises to exceed anything of the kind which has ever been attempted here. A large amount of useful and ornamental articles will be placed on sale. e placed on sale.

Mrs. Miton Rathbun and sons, of Mt. Ver-non, N. Y., are here for the season. Mr. Rath-bun will come in the near future. Mrs. E. L. Comstock, of Norwich, Conn., test medium, is located on Lyman street.

The fair weather of Sunday brought a large ompany.

Several excursion parties are booked for this place during the month. Dr. S. J. Damon, of Boston, was here on Sun-

Hon. Silas Mason, of Hartwellville, Vt., has

Hon. Slias Mason, of Hartwellville, Vt., has been in camp for a few days. Dr. Henry Slade, the noted slate-writing me-dium, is having a large patronage and marked success in his sittings. A general illumination of the grounds will take place Aug. 17th. Among the mediums who are rapidly gaining in favor here is Mr. Samuel Thompson, of New York.

The speakers next Sunday will be A. E. Tis-

dale and Lyman C. Howe. Madam M. E. Clark, of Norwich, Conn., test medium, has rooms on First Avenue. She is one of the new mediums here. The children are very largely represented at

Lake Pleasant this year. Mr. and Mrs. Lewis Bartholomew, of Phila-delphia, are now in camp for the season. Mr. Bartholomew is treasurer of the Lake Pleas-ant Association.

Among the late arrivals is Charles T. Buffum. [Continued on eighth page.]

epruary

We must be kept busy to so arrange for our services, and the dates must be engaged soon, so that we can cancel promises of visits to other sections.

Will accept New England engagements for

lecture season of 1890-91. Will accept in the West for spring and summer of 1890. G. W. KATES AND WIFE. 2234 Frankford Ave., Philadelphia, Pa.

Acknowledgments.

To the Editor of the Banner of Light :

Since my last report I have received toward my cottage fund: From J. S. Draper, Wayland, Mass., \$1.00; W. H. Card, Laytonville, Cal., \$2.50; A. J. Davis, Boston, Mass., \$5.00; total, \$8.50; making to date, \$463.15.

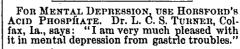
The cottage is completed, and we are in it. Carpenter's bill, \$541.00. Balance due, \$78.00. Aug. 1st, 1889. WARNEN CHASE.

P. S.—With grateful hearts to many friends we are quietly waiting in our neat little home the call of the boatman that has ferried over so many of our friends and fellow-laborers during the past few years—none nearer and dearer than Bros. Wilson, Newton and Dunklee of Boston and Arlington. The watchman says, "Be ye also ready." W. C.

Chicago, Ill.

To the Editor of the Banner of Light:

Wednesday evening, Aug. 14th, under the auspices of the Young People's Progressive Association, at Y. P. P. A. Hall, 104 22d street, Association, at Y. P. P. A. Hall, 104 220 street, Dr. Adam Miller, a well-known physician and lecturer on that subject, will deliver an ad-dress on Memory. The gentleman is upward of 80 years of age, and has cultivated one of the most remarkable of memories. He will demon-strate his powers on the platform. All are cordially invited, no admission will be charged. A. L. COVERDALE.



Spiritualistic Meetings in New York and Brooklyn.

A General Conference will be held Wednesday even-ing of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

Mrs. M. C. Morrell. **The Progressive Spiritualists** hold their weekly Conference at Everett Hall, corner Bridge and Willoughby streets, Brooklyn, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogart, President.

To Inquirers.

As numerous letters are often directed to this office from distant points inquiring as to who are the best mediums to apply to for spiritual information, we take this method of replying to all such that, while we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium who may satisty one investigator might not be able to meet the requirements of another. It is therefore best for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the splrit-world, and thus judge of their claims for himself.

A TLAKE PLEASANT during August. Hold séances each evening for materialization. Séances by appointment for materialization for two or more persons. 3w Aulo Ready for Business.

LETTERS to spirit friends answered by INDEPENDENT WRITING. Price §I. Invailds, consult spirit Doctor and be headed by his sconderful power. For terms write ANNIE LORD CHAMBERLAIN, Box 56, Mattapan Dis-trict Hoston Mass

S END stamp and 10 CENTS for recipe for bositively removing all blemishes of the skin without injury. C. C. CRAIG, 55 Wilcox street, Detroit, Mich. Auto

WilsH to correspond with some person in re-gard to an Invention, which I believe is valuable. Some from Manufacturer preferred. Wish to sell half in-terest. Address WM. DAUD, Waymart, Pa. Aulo

MRS. H. DEAN CHAPMAN, 147 Tremont Aulo Aulo Sw⁴

DR. E. B. RUSSELL sends package Magnet-lzed Paper for four 2-cent stamps, also Life-Readings for \$1.00. 36 Winter street, Haverbill, Mass. 2w Aui

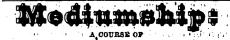
JUST PUBLISHED.



With fine Lithographic Title-Page, bearing excellent Por-traits of C. P. LONGLEY and MRs. M. T. SHELHAMER-LONGLEY, and representing a Spiritual Scene of much significance and beauty.

of much significance and beauty. "We will Meet You in the Morning." "Little Birdle's Gone to Rest." "Open the Gates, Beauliful World." "Echoes from Beyond the Vell," with fute obligato. "Sweet Summer-Land Roses." "Gentle Words and Loving Hearts." "Your Darling Is Not Bleeping." "Yacant Stands Her Little Cliair." "Back from the Silent Land." "Hat Nahil Be My Angel Name?" "Und That We're Living Here To-day." "Ever Solden Chain," reirranged. "All are Walting Over There." "Open Those Prearly Gates of Light." "They are House Sold France." "They are House Sold Election." "The Auge Kisseth Me." "I Love to Think of Old Times." "We'll All Be Gathered Home." Forty cents each, three for Sl.00. The last nine Sol

Forty cents each, three for \$1.00. The last nine Songs on this list are also published in an edition with plain title-page, which will for through the control are conv. which sells for twenty-five cents per copy. For sale by COLBY & RICH.



SEVEN LECTURES, Delivered at the Mount Pleasant Park Camp-Meeting, During the Month of August, 1688.

ALSO, A LECTURE ON

The Perpetuity of Spiritualism, Given at the Same Place, on the last Sunday of the

Camp-Meeting. BY PROF. J. S. LOVELAND.

Cloth, 12mo, pp. 248. Price \$1.00. For sale by COLBY & RICH.



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. . .

Pamphlet, 12mo, pp. 48. Price 10 cents. For sale by COLBY & RICH:

WHAT IS PROPERTY? A Lecture deliv-ered by W. J. COLVILLE. A Paper, price 5 cents. For sale by COLDY & RIOH.

The People's Spiritual Meeting every Sunday even-ing at 8 o'clock at residence of Mrs. M. O. Morrell, 230 West Sih street. Good mediums and speakers always in attend-ance. (Removed from Columbia Hall.) F. W. Jones, Con-

BANNER OF LIGHT.

Messuge Depurtment.

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The should be distinctly understood that the Messages published in this bepartmentionleate that solving carry with them to the life beyond the characteristics of their sarthly invoe-which for good or evil that these who pass from the mundane sphere in an undeveloped condition event usily progress to a higher sists of existence. We say the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All errores as much of truth as they porceive-no more. The is our carnest desire that these who recognize the messages of their spirit friends will verify them by inform-ing us of the fact for publication. Explicities of the fact of publication.

The Free-Circle Meetings Held at this office have been suspended for the summer. They will be resumed, as usual, in the fall-Mrs. Longley beginning her scances on Tuesday, Sept. 17th, and Mrs. Smith on Friday, Sept. 20th.

QUESTIONS ANSWERED, THROUGH THE MEDIUMSHIP OF Mrs. M. T. Shelhamor-Longley.

Report of Public Seance held May 14th, 1889.

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Questions and Answers.

CONTROLLING SPIRIT.—Your questions are now in order, Mr. Chairman. Ques.—[By E. R., Aurora, Dak.] I have been sitting for development for some time; there is a heavy white cloud-like substance all around me, plainly seen by others. What phase of medium-ship do I possess f Should I sit in total dark-ness or partial light f.

ness or partial light ? ANS.-Undoubtedly your correspondent pos-sesses at least a phase of clairvoyance. The spiritual perceptions are acted upon by those unseen intelligences who visit her from time to time, when she invites their presence by sitting for them to come. And again it is pos-sible that your correspondent can be developed as a medium for materialization, so called, or for the etherealization of forms. Very often, when a medium possessing this power first sits for development, there will meet his gaze cloudlike, vapory appearances, which roll up and gather into a shapeless mass, but which in and gather into a shapeless mass, but which in time may be utilized by his attendant guides in such manner as to be made to assume a shapen appearance, and perhaps that of a human form.

support appearance, and perhaps that of a human form. We should advise a continuation of the sit-tings, but perseverance and patience must be cultivated if good results are to follow. Your correspondent can best judge by experiment which will be best, to sit in an apartment that is totally darkened or in one that is lighted dimly. If the spirits who are with her are seeking to develop that phase of mediumship called materialization, they might prefer a darkened room, because they can undoubtedly utilize the elements and particles necessary for their work better under the condition of darkness than that of light, since light, whether natural or artificial, exerts an active, potential influence upon the atoms of the atmosphere and the elements of the medium, and this po-tential, energetic influence will produce a conand the elements of the medium, and this po-tential, energetic influence will produce a con-dition of activity in these atoms and elements; they will be constantly changing their posi-tion, and therefore perhaps eluding, to an extent, the grasp and the power of the oper-ators; so it might be well to encourage the spirits at first by giving them the conditions under which they can work most easily which in this case may be those of darkness. in this case may be those of darkness. On the other hand, if clairvoyance is to be unfolded, the medium may be able to perceive the spirits who approach, and whatever scenes are unfolded before her vision, a little more clearly in darkness than she can do in the light. But there are many clairvoyants to whom this makes no difference; they can see just as readily in a dimly-lighted apartment as in one that is totally darkened; therefore we say your correspondent will be able to judge in a little while, by experimenting, just what conditions will prove to be best, either of dark-ness or of light. ness or of light.

the mediumship would be of a high character, and would provo very usoful to the world. Ancient spirits are as a class advanced, but many of them have not the opportunity nor the instrumentalities for returning closely to earth and into direct communication with mortals. Many of these are exerting an influence upon the earth and its children through intermedi-ary spirits, exercising their influence, mag-netism or counsel upon others, and thus grad-ually and through successive gradations their power of thought, their influence and magnet-ism may come to earth. It sometimes happens that some special in-

power of thought, their influence and magnet-ism may come to earth. It sometimes happens that some special in-fluence or intelligence who has dwelt in the spirit-world a long series of years can come into direct communication with some instru-ment upon the earth, and when this is done it is for the accomplishment of a special purpose; it is that a wide-spread influence may be sent forth, that a good work may be accomplished. In such cases, you will not find the medium selfish or filled with the thought of personal aggrandizement; you will find him living a modest, unassuming life, giving out of that which comes to him from the unseen shore in such ways as may prove of practical benefit, not perhaps materially and financially, but morally and spiritually, to the world, to those who are in need of such elevation. Perhaps your correspondent would ask if a

who are in need of such elevation. Perhaps your correspondent would ask if a spirit who lived hundreds of years ago on earth was bigoted, narrow-minded, and self-opinion-ated, but possessed of large individuality and of spiritual attributes, as all must be possessed of a spiritual nature, does it follow that he has remained in that rut of narrowness and self-sufficiency through all the ages that have passed since he was called to the spirit-world? By no means. There are many in the spirit-world who on earth were narrow-minded some-what, who had their own opinions and held to them, who had a degree of self-sufficiency, in-asmuch as they did not feel dependent upon others for their pleasure or experience or un-foldment, and who in many ways of thought may have been bigoted, but who through the advance of years in the spirit-world have passed advance of years in the spirit-world have passed through strange experiences, have come under other dominions and powers than what they knew on earth, have learned to be hundle, have cultivated the spirit of humility, have come to be followers instead of leaders, stu-dents instead of autocratic teachers, and have really advanced to such an extent as to have gained high power and knowledge, and con-ceptions of truth, and who may be competent to teach humanity on earth many wise and beautiful lessons when they return into your atmosphere. This is very true, and if you come

atmosphere. This is very true, and if you come in contact with such spirits, they cannot fail to be of use to you. But, on the other hand, there are many spirits, as we said at our last circle, who are mischievous, who are self-opinionated, full of self-sufficiency, who will delight to mystify you if they can by the assumption of high-sounding names and grand titles.

Q.-[By the same.] Do doctors attach them-selves to every medium's band?

A.—We presume there are mediums, and perhaps many of them, who are not especially attended by a spirit-physician. It happens A.—We presume there are mediums, and perhaps many of them, who are not especially attended by a spirit-physician. It happens generally, we believe, where a medium is se-lected by the spirit-world to take a place in public life, in order that they may accomplish, through her instrumentality work for human-ity, a band of spirits is formed, not only for her protection and support spiritually and magnetically, but also for the benefit of all those who may come seeking knowledge or assistance through her mediumship. This band of spirits will be composed of several, perhaps many, intelligences. There will be found in the band, generally speaking, one or more In-dian guards, who are placed by the side of the medium to impart magnetic strength and phys-ical support to her during the hours when she is pursuing the work of the spiritual world; there will be found messenger-spirits, those who are appointed or attracted, who come to the medium to give messages or in other ways impart that which shall be beneficial to hu-manity; there will also be found spiritual guardians who attend the medium and who will stand as a shield between her and the psychological influences and powers of the out-side world; there will also usually be found one or more spirits who understand the physi-cal body and its various organs, who under-stand the laws of magnetism and know how, in a measure, to impart magnetic power through their instrument. Such a physician will be attracted to the medium for a special work, either to assist in keeping her in health, that she may perform her duties and accom-prime the abors in connection with humanity, or to give advice and magnetism through her organism to those who are weak and suffering, or to give advice and magnetism through her organism to those who are weak and suffering, that they may receive health and strength and counsel from such visitation.

sphere," but almost all those spirits who tell you they are in the second or third or fourth sphere have not departed out from that spirit-world which they enter upon when they first leave the earthly body. They may have ad-vanced, and undoubtedly have in spiritual at-tainment; in the faculty of gaining knowledge they have been stimulated and have unfolded their own interior perceptions so that they see life more largely, can understand humanity more fully; they find their own powers increas-ing, so they can attempt and accomplish greater works; they are in a higher sphere, one less narrowed and limited than at first, and therefore they speak correctly in what they say.

one less narrowed and innited that it inst, and therefore they speak correctly in what they say. Perhaps you may receive a communication from another spirit who has left the world which he first entered upon. He is not de-prived of the power of return to earth because he has not remained in that first world; he has perhaps gained all that he could gain from thence, and has gone to another place, another world in space that offers faeilities for gaining greater information and experience, and he may say to you: "I am in the second or third sphere," whichever it may happen to be. You will say: "I cannot understaud this: one spirit comes and tells me he has gained the fourth sphere, and I learn it is a condition of mind; that although he has changed his locality he has not entered another concentric sphere any more than I should do if my perceptions and understanding had enlarged, I had gained a greater knowledge of life, and had changed my abiding place from one town or state to an-other portion of this country. And another spirit comes to me and declares distinctly he has left that world that he first knew, and has now entered upon the third or fourth sphere; that it is a locality of which he speaks." "This may be very true, friends; but we are to remember that space has within its embrace millions upon millions of worlds; that they have been created for some purpose, and that, for all we can know or understand, that pur-

have been created for some purpose, and that, for all we can know or understand, that pur-pose is for the advancement and growth, the spiritual as well as mental attainment of humanity.

humanity. But you might say also in connection with this: "If my friends are to leave that world and go to another, how shall I find them by-and-bye?" Never forget that the law of attrac-tion is strong and unswerving, and that spirit-ual kinship can never be broken. The soul shall find its own. But you must see to it that you try to advance to gain in knowledge so shall find its own. But you must see to it that you try to advance, to gain in knowledge, so you can round out your faculties and enlarge your capacity for understanding and for spirit-ual growth, if you would follow in the wake of your friends and be reünited to them; because one who is learning, growing, rising higher, cannot wait for those who are unwilling to learn, who have no desire to press on; but they who have the desire, who are willing, will re-ceive help from beyond, and an impetus from within which will assist and which will bring to them all that they require. to them all that they require.

Q.-Are all the different employments of earth, or any of them, represented and practiced in spirit-life similar to what they are here ? A.-Many of the occupations of this life are reproduced and followed in the spirit-world, but there are occupations here which are not repeated there, which do not belong to that life, and which have no place therein. There are some here on earth delving down in the mines, who will not be obliged to be toilers in the bowels of the soil in the other life; there is no necessity for such labor over there, and The bowels of the sol in the other life; there is no necessity for such labor over there, and consequently no such employment exists. But the poor toiler in the mines will find some-thing there to employ his time, something to take up his energy. That which on earth is physical or animal energy, in the spirit-world is mental or will-power, and he will find avenues for expressing that force there; it need not be bound up within him; it will be sent forth perhaps through some occupations such as exist on earth and which may attract him, or perhaps through some employment such as is not known here, for there are occu-pations and pursuits in the spirit-world un-known to you; and you could not understand did we attempt to describe them to you, be-cause we have nothing here to which we may compare them. compare them.

compare them. The man of scientific research will find fields upon fields of exploration opening before him in the spirit world; the man of mechanical ability will find countless avenues of labor opening wide and inviting his presence; he will be able to apply his energies to the construc-tion of mechanical appliances and to the study of the laws of mechanics such as he did not understand on earth, all of which point to a utilitarian purpose. The artist will discover ways and means for the expression of the ideal within his soul, and he will not lack for employment; the mathematician will also be brought into such lines of pursuit as will enbrought into such lines of pursuit as will en-able him to outwork those principles within his mind, and give them illustration to himself and to those who desire to learn of him, and so on. There will be no lack of occupation, for the realms of life are infinite, and they open grand and free for the advancing spirit, through which it may develop its energies and utilize its vital power.

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIÚMBHIP OF Mes. D. F. Smith.

Report of Public Scance held May 10th, 1889. Phineas E. Gay.

Report of Public Scance held May 10th, 1880. Phineas E. Gay. Good-afternoon, friends, for such we find you all to-day. How strange it seems to many, as they have said to me, to find spirit-life so, real, geemingly like mortal life, only perfect. As we enter and do our work in spirit, how grand it seems to find one and another coming around us that we identify as our own and old friends we used to know. Ohl how glad we are to find it all so true that has been spoken to us from the spirit side while we dwelt in the mortal. The dear old friend Allen and myself have conversed many times in regard to spirit-return, and how strange it seemed in many instances, although proof was given to us here.' I find our life is one of labor; all have a work to do. Your work, dear friends, will not be finished on this side. It has been asked many times: What is our work in spirit-life? It is as varied as yours can be here. All have an anxious desire to reach their loved ones here, to give dut an influence to them, also to prove to them it is true we live and do return to commune with them. Oh! how sweet is the thought with you, and how real the knowledge with us. In spirit-life we are not confined in one locality; we go as we wish; it is the desire of the spirit that takes us from one place to another. But how near we dwell with you here! It is only a thin veil that sepa-rates you from us. I am very grateful for the privilege of speaking from this platform. I have been an attendant here in nearly every meeting you have held. It is where we love to come, in order to be *en rapport* with you mortals. We enjoy listening to what other spirits may have to say, then we draw from you the magnetism that helps each one, as we attempt to speak. I was known in Boston as Phineas E. Gay.

John H. Sanborn.

A long way, sir, did I come, as you would say in the mortal, to speak from this platform. I had known of this place while dwelling on earth; yet how strange it seemed to me the first time I entered this room, hearing spirits speak and give out words of love to comfort the dear friends. Do not think for one moment the dear friends. Do not think for one moment that I never had known on earth of spirit-return, but I will say I knew very little of it. Now, dear friends, learn all you can in this life. You will find it of great benefit to you as you leave the old form and put on the new garment, for there will be work for you to do in spirit-life. It is grand to feel that we have a desire to do the work that is laid out for us; that there are no drones in the hives. hat there are no drones in the hives. We feel anxious to reach not only our kindred

that there are no drones in the hives. We feel anxious to reach not only our kindred but friends that we used to know while dwell-ing here, and we try through every channel possible to communicate with them. How many times have I heard it said by mortals: "If spirits are coming to earth, why do they not come directly to me at my own home? Why should I be obliged to seek some other channel?" Dear friends, will you not meet us half way? We are willing to do our part; all that we ask of you is to do yours. How strange it seems, as we look into the audience, to see a familiar face; but we seldom do, and sometimes we make mistakes, the same as you mortals do, thinking it is some one we know when it is not. In spirit-life I have met many old friends that I did not find on my first entrance, just as you upon the street meet a friend unexpectedly, and the words burst forth: "Why, I did n't know you were here." We meet them, as you might say, accidentally. It is sweet to feel that there is retuinon, and not one will be missing in the family; that the little children who passed out so long ago, grown to manhood and woman-hood, are given back again. I am very grateful for the few moments allotted me to-day to speak from this plat-form, for I have been a listener here many times, feeling that I wished to speak. You may put me down from New York, if you please, for there is where I stopped the most of my time. John H. Sanborn.

Julia A. Johnson.

Julia A. Johnson. The privilege is granted me, Mr. Chairman, to-day, to speak from this platform, but I feel a little of the old weakness coming over me as I make the attempt. I have been here in the meetings many times before in the mortal life, and it is but a very little while since the change came to me. I understood much of spirits com-ing around us. Sweet was the communion we held with loving ones that had gone before, down in old Onset—that place so dear to me. I love even the trees there; it seems like home where the spirits come and commune.with us. Oh! how good it is to find these channels pro-vided for us. It was my meat and my drink to

lost the revengefulfceling, and glad was I, very glad, when it left me, for it is not pleasant, I would say to you all, to entertain revenge. At Valley Station, Ky., the little affair hap-pened that sent me into a better country. To-day I hold no ill feeling toward one mortal-I am friendly with the whole world, and I bring from the spirit-side the best influences I know how. know how.

know how. Let me say here I had as good a mother as God ever gave to children. I am proud to make this statement in public. Gladly would I come into communication with some dear friends if they would only grant me the privi-lere.

lege. I understood very little of spirit-communion,

I understood very little of spirit-communion, but had heard it spoken of. I have felt for a number of months that I wished to speak, and I have been here once before, but did not ac-complish what I desired. To-day I reiterate it: I wish to come into communication with them, in some way, in old Kentucky, and I feel that by pressing the matter from this platform I shall accomplish what I wish. Now, you must understand, we are very persevering in spirit-life, or I should not insist upon this as I do to-day. D. S. Har-rison. rison.

Daniel Green.

I have been here, Mr. Chairman, once before; I have been here, Mr. Chairman, once before; as near as I can tell you it must be some four, five or perhaps six years ago, and it is about time they heard from me again. I know they often ask the question: "Why don't they come again, if they have been once?" It is the same as if you went to church and heard a pretty good sermon; you want to go again. Now I wish to say here, I have been in nearly every one of your meetings, and you have them pretty often. I must speak right to the point, for it was my nature, and I am very glad that we in spirit can be ourselves. I never had any desire to be anybody else but glad that we in spirit can be ourselves. I never had any desire to be anybody else but just Daniel Green. I am very thankful that we do know each other. Spirit identification, dear friends, is true, but in the mortal it is not always true: you find what appear to be two sides to a great many people, but in spirit-life there is only one; we look upon the spirit as you do upon the face. I have stepped into Fraternity Hall many times and listened to one and another medium. Very seldom have they spoken of me. I think once I heard my name called, but I was not guite sure of it.

quite sure of it.

quite sure of it. I wish to say to the loved ones Charles is here. We are not all together constantly, no more than you would be in mortal life; we go and come as the desire of the spirit prompts us. I know there is quite an interest in the good old place, but there might be more, and more workers than there are, too. Oh! how many times have I said as I looked over the fields: "They are so white, but the workers are few." In regard to Spiritualism, what is it? What

In regard to Spiritualism, what is it? What relates to spirit —that is the whole amount of the story. I wish them to understand they can-not have their meetings but what we attend them if we wish, and that desire comes to us very strong. You may put me down from Newburyport.

Sarah Woodman.

Sarah Woodman. I have thought many times, as I stood listen-ing to what others have said, of the "Rest, sweet rest," of spirit-life. But, dear friends, it is not the kind of rest you would think of, for we are all at work. We rest from mortal work; that is all the idea we wish to convey to you. I am so happy in my spirit-home, but we do not get so far away from earth that we lose all desire for returning. Never have I met a spirit who will tell me he or she does not wish to return to earth to communicate.

split who will ten me ne or she does not wish to return to earth to communicate. It is fifty-five years, as near as I can reckon it, and I do n't think I make a great mistake, since they said Sarah was dead. I know Sam-uel has learned very differently in the time

uel has learned very differently in the time about coming into communication with the dear friends. Oh, how beautiful are our spirit-homes! On entering spirit-life it seemed very strange to me, for 1 had not had the privileges that many mortals enjoy to-day. You go back a half cen-tury and you find very little was known of spirit-return. I was taught in my childhood days that the spirits of dear friends hovered around us, and that we should if we were good reach heaven. These were the teachings of a around us, and that we should if we were good reach heaven. These were the teachings of a good mother. It seems now our lives build our spheres yonder. I have found it so. As one and another has come to join the happy number, oh! how strange it seemed as we took their hands again—not to us, but to them—for it was so real. On account of my having been in spirit-life so long, and having pro-gressed, I could be of assistance to those that came later.

Q.-By the same.] If one has many ancient spirits in his band, does it indicate that the mediumship is of a high order ?

A.—Not necessarily. What is an ancient spirit? Well, we presume he is one that has lived and had experience for a great many years. We find a person on earth who perhaps years. We find a person on earth who perhaps has lived nearly a century of time; his sur-roundings and conditions have been such, and even his proclivities and inclinations, that he is not especially well informed concerning the events of time and the march of progress; he events of time and the march of progress; he may have kept himself in a certain rut, and not desired to look out, or to go out into the world very extensively; he may not have read the current literature, or kept himself informed concerning those things that are passing from year to year; therefore he clings to the past, and not to the present; he is really a relic of that which is gone, rather than a living part of that which is now; such a person is looked upon by the younger population as somewhat of an ancient, nor is he very highly respected for his ancient, nor is he very highly respected for his ignorance and lack of information. Respect is brought rather to those who are learned, well informed, progressive, and in other ways highly spiritualized. We take this merely as an illus-

Thation. There are thousands of spirits who may properly be called ancient spirits; they belong to an early period of the earth's history, since they have been outside the mortal form for many centuries of time, and yet they are not thor oughly vitalized with the spirit of activity and of progress; they have held to old ruts of opin-ion, and refused to advance with the march of ideas and of liberal sentiment, therefore should many such belong to the band of a medium it would not indicate that the mediumship was of

would not indicate that the mediumship was of a very high order, or to be especially important 'in its results and work. But again, there are many spirits who are called by you of earth ancient spirits; we have no such in the spirit world; really, we do not call those whom we see on the spiritual side of existence who are grand thinkers and workers, who ich overdesize winds existence who are grand timers and workers, who are progressive minds, ancient spirits; certainly not; but they appear to be such to you, perhaps; because so long a time has elapsed since they dwelt on earth, or took an external part in the activities of mortal life. Such spirits part in the activities of mortal life. Such spirits are active, highly advanced in knowledge and power, have gained wonderful experience in their researches, and perhaps, some of them at least, understand very clearly many of the laws and their operations of this universe. Could such a band of spirits as these gather around a medium, and develop that instrument for their own work and purpose, undoubtedly

Perhaps there are mediums employed for some special work, who have not the need of some special work, who have not the need of a physician, who are not especially attended by one or more of that class; but there is no medium anywhere, of any mortal, who, if he need a physician and medical attendance, and can be supplied and assisted from the unseen world, but will attract to his side some such beneficent spirit, who desires to bless, to heal, to impart vitality to those who are weak and suffering; and such a benevolent spirit will do his best to accomplish the mission which he his best to accomplish the mission which he has in mind.

Q.-Does the spirit-world consist of a number of concentric spheres, or one immense plain ? and does it revolve around the spiritual sun, forming day and night, similar to what we have on earth?

day and night, similar to what we have on earth? A.—The spirit-world has been described to to you, in a measure, by different returning spirits, in different ways. We will give you our opinion of it: That spirit-world which is most closely adjacent to this planet earth is in real-ity the spiritual counterpart of the physical orb. It has a spiritual centre of light, which we call the sun, and around which it revolves, just as your planet earth revolves in its own orbit. But there is more than one spiritual world, and this does not seem to be taken into account by many spirits who return and speak account by many spirits who return and speak

to you. We do not know any concentric spheres that are attached to that spiritual world of which we speak any more than you know of concentric spheres attached to this earth bearing physica life and activity upon them. It may be called a vast plain, if you will, yet it is not a plain by any means; it has its mountains and its de-pressions, since it has its various features and bised of the pression of the pr objects, of landscape scene and locality, even as has your physical planet, the earth. It is an extensive domain, and may be visited and in-habited in its various parts and portions. We do not know of any particular spot upon the spirit-world that is not habitable, and that

We do not know of any particular spot upon the spirit-world that is not habitable, and that may not be beautified even more than it ap-pears at the present time by the genius, the skill and attention of its inhabitants. Is the spirit-world lighted by the spiritual sun of which we speak? Most certainly; but the rays of that beautiful sun are not as keen and severe as are those of your physical sun, which stream down upon you, and also the shade is not so deep as that shade which falls upon your earth when the light of the sun is withdrawn; it is rather as if a vell had been thrown over the sun, through which there comes a soft and silvery light beautiful to behold. Our nights are not dark and dense, but are more as yours appear to you when the soft light of the moon is falling upon your earth. But there are other worlds inhabited by spirits. Let us not forget that if all the human beings who had passed over from this one planet during its existence were to be gathered to-

during its existence were to be gathered to-gether they would cover a vast plain-much more, ay, thousands of times more extensive than this planet could afford; and so they would cover a spirit-world thousands of times more extensive than that plain that spirit-world effors which we call the counterpart of more extensive than that plain that spirit-world offers which we call the counterpart of this planet. But there are worlds provided by the Great Master Mind, so that all shall have an abiding place and plenty of room in which to grow and to gain experience. Those who have gathered up all the experience which they can possibly find in contact with this earth, or upon that spiritual world in connection with it, will pass on to another world, to a higher grade of unfoldment, a grander sphere, if such you wish to call it.

[The following message was given through the organism of Mrs. M. T. Longley at our Free Circle June 25th, and h advanced by the special request of the Spirit President.)

Jennie M. Armstrong. 'He who died at Azan sends This to comfort all his friends." This to comfort all his friends." I have died, but still I live— Let this consolation give! Though I died, I now return, Bearing Love's immortal urn; Though I died, my heart is here With the friends I hold most dear.

With the friends I hold most dear. I am so happy to come, even with this feeble and imperfect expression. I come to say, Oh, papa I it is beautiful, and just as you said. It is not many months since all that was mortal of my life was laid away to rest, and friends whom I had known were sad, because they said a light had gone out, because they thought it a pity that one who had so much of the world before her should have been taken early away. And yet I have already been back to papa and 'comforted him. I am not sad, not even when I remember that my dear father is left here in loneliness to wait the summons when he shall join his loyed ones on the other

when he shall join his loved ones on the other side; not sad, because all is so peaceful and beautiful in that spirit-world that I have en-tered, and because iI know it will not be long before my dear father will join us, too, and be made one of that hanny hand

beautiful in that spirit-world that I have en-tered, and because I know it will not be long before my dear father will join us, too, and be made one of that happy band. I am not as strong in coming as I wish.• and perhaps I shall not be able to say all that I in-tended to, or that may be expected of me, but I want my friends to know I still live, and that is the greatest, the most beautiful message I can bring to any one; for if I live I must be the same that I was before I passed away; that is, in mind and memory and affection, and I have the same warm friendship for each one that was mine here. I send greeting, and sometime I hope to come to speak personally to many of my friends and to give them the undoubted evidence of my return. When I was drifting out of the body I heard sweet sounds; then there appeared before me pleasant faces; I saw girlish forms, one hold-ing out to me a beautiful red rose, another a white, sweet-scented lily, and I knew they were my sisters. Still another came whom I call "Abbie," with other bright angels belonging to our own family, and best of all-I could not but think so even though the others were so dear—I saw my mother, my dear mother, grown so strong and youthful in her spirit-home, and so happy because I was coming to her again. Shedropped a tear and said: "Poor father, he will be so lonely," but the tear was dried immediately in the light of her bright smile, as she added? "But now we are all to-gether, and he will come soon." So I bring this to him as a message from us all. I wish him to feel that we are with him. I have been very close to him since I went out. I know he has folt my presence, and realized that he has not been left alone. Sometime, perhaps, I will come again. I promised father to come through this medium and give him what I could. I have not given nearly what I wished, as I think he will understand, but the next time I may be able to do more, and I am thankful for this. Jennie M. Armstrong, My father is J. B. Armstrong, of Canton, N. Y.

wish to call it. Some say to you: "I am in the second fultering voice.

vided for us. It was my meat and my drink to hold communion with the dear ones—not only with kindred, but many friends. I felt often they were with me by night and by day, and although I passed out rather suddenly I was although I passed out rather suddenly I was ready to go and meet them. Seventy-three years were rounded out to me in mortal life. How many times have the doctor and myself conversed together in regard to the spirits that we felt in our own room, also with the dear friends on the ground. How I did love to go into the grove and commune with those that came to me so easily and so readily. I know they will think of me as they gather in their camp in a little while. It will be hardly one twelvemonth since the mantle of clay was laid aside, and the bright and beautiful garment of immortality put on. immortality put on. I have often felt while dwelling in the body

that I should be glad to make my presence known when the change should come to me, as I have been here a silent listener so many times. To-day I have accepted the invitation of the Spirit-Chairman. Julia A. Johnson, wife of E. Y. Johnson.

Caleb Caldwell.

Caleb Caldwell. As the lady made the attempt to speak I saw she weakened a little, and the guides came to the rescue very soon. Now you understand this is a part of our work to do, to assist those in spirit-life, and we wish also to aid you here through our influence. Many times, while in the form, did I feel the influence of the loved ones, not always, being able to say who it was; but I understand now that many of the old chiefs, the red men—God bless them—bring in-fluences to you all.

chiefs, the red men—God bless them—bring in-fluences to you all. Far away in San José, Cal., I am remembered, and in all kindness would I come to each one of them if there was a channel open for me. By recording myself here I shall be able to let them know I have spoken. I do not forget one in the meetings, dear friends, that you have es-tablished there. In a little while you will gain in numbers, and in power beside; you will find that the little sum which was left will increase. I find also that it is appreciated. I am very anxious to help you through influence, that you may succeed in the undertaking you have begun. All the dear friends wish to be remem-bered that were in close association with you there; also do we frequent your little gather-ings, and often do we feel that you sense our presence, for many of us gather there with you. Then I would say to you: Go on take courage; for the angel-world works with you, and brings influences of strength that you may succeed, as I have said before, and gain in your succeed, as I have said before, and gain in your

I am grateful for this privilege of speaking here to day, which when I stepped upon the platform I had no idea of doing, but only came as a silent listener, as I have done many times. Caleb Caldwell.

D. S. Harrison.

D. S. Harrison. As the gentleman left the channel, I was very t glad to avail 'myself of it, and 'as I look upon f your face. Mr: Chairman, I take you'to be a friend. I know, sir, although a stranger to mo, you will welcome me here, for as I look upon t your spirit I see it is large enough to welcome all that come for good. Think not that I have come here to arrest any one. I was a constable in this life, and was sent out of it right quick, I while in the performance of my duty, by a per-son I was trying to hold, who was not willing to to wear the bracelets. I felt revengeful for some time after, and thought I would try to waylay him in every direction possible, and de-feat him in whatever he undertook. But I soon f

gressed, I could be of assistance to those that came later. I have dear friends in Cornville, Me., who I know will be glad to hear from me after all this long period, as you term it in earth-life. But a little while since, not many years ago, I was able to materialize my form to Samuel. Dear mortals, this is a truth. If the Master ma-terialized, why not we? We as spirits that have thrown off the mantle of clay can, under right conditions, build up a form, not, as has been said, of flesh and bones, but one that is real and natural. How often have I heard them say: "Oh! but the hands are warm!" Why not? We draw from warmth, then should not our hands be warm? And also I have heard these words spoken very harshly: "I do not believe they come." Wait, dear friends, and investigate; then it will be time for you to make such an assertion. I know, for I have been so long in spirit I should be a pretty poor scholar if I had not learned something through progression. I thank you, dear friends, for your kind attention to-day in list-ening to me, for I feel that through this good paper my words will reach some whom I love. Sarah Woodman.

Sylvanus Johnson.

Sylvanus Johnson. Good-afternoon, Mr. Chairman. I am here for one purpose, particularly, hoping that these few words may reach some dear friend quite a distance away. But we do uot meas-ure the ground; we go very quickly. If I go too fast you must caution me a little. That seemed to be my way in this life, and I can hardly get away from it. This is the fifth time I have been here. I have said to myself: Well, I can learn a little more and a little more from hearing what others have to say. To-day as I stepped pretty close to the medium I thought: It is better now to say what I wish than to be one of the audlence. Susan is here, and says she wishes to be remembered. You see it is similar to mortal. life; they want to send a message by us when they do not control themselves. How grand it is that you open your doors here free for everybody, that is, for mortals and spirits; and all the difference between you and us is, you inhabit the old clay body while we have got rid of it, and got agood body. Many times we wak about with mortals for days and days, but no notice is taken of us. Then again, if we enter a hall, (I suppose this is what you call a hall, do n't you?) we feel sometimes that they realize that a spirit is there, but do n't just understand it. What I want to say to you, each one, is: rev-erence the red-men; for I loved them when here in this life. When a young lad T was cap-tured by one of what you may know how much I cared for them when I tell you I went back again, and spent a good part of my life with them because I thought so much of them. I learned their ways, and I always followed them through life. Good-afternoon, Mr. Chairman. I am here

learned their ways, and I always followed them through life. Susan, my sister, is here, and wishes to be re-membered. Tecumsel, is here to day. Bless the red-men. If you white people had been friendly with them you would have had less trouble in this life. How little you understand of their coming around you. Old Sagoyewa-tha is here, too, and Metoka, and many others have entered the room to give strength to each one of you. one of you.

one of you. It is many years since I passed to the other life. How glad was I when the red-men came around me on the spirit-side; but I should use the term, "the happy hunting ground." And even the little Indian maidens—it is grand to feel we can enter their society in the spirit-life. I wish not to return to stay, but I wish to give you pale faces a little good sound advice:

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when you feel they come to you, converse with them; make them welcome; open your spirit-doors wide and say all are welcome that come for good. - Nover was the oredit given to them that belonged to them. How would you white people like the idea of taking up a tract of land, and the first thing you knew when you got nicely settled and the land under cultiva-tion, the red-men came and crowded you off into another territory? How would you like it? Try to put the boot on your own foot. They have been shamefully treated and crowded, I might say almost to the ends of the earth. "Yes," Sagoyewatha says, "that's true."

carth. "Yes," Sagoyewatha says, "that's true." We spirits want to stand up and defend them; you mortals should do the same. I hardly think I should have made the attempt to speak here to-day, but there were so many Indians crowding in 1 wanted to speak a good word for them.

word for them. Be friendly with the red men; you know not how many visits they pay you, and they come to do you good. Laselle also comes, one who has been an inhabitant of the spirit-life hun-dreds of years, for what I know-I can't tell how long.

dreds of years, for what I know—I can be con-how long. I wish, Mr. Chairman, you would put down where I used to live when in the body, and then I guess they 'll understand who has been speaking. It is Walpole, N. H., and I am Syl-vanus Johnson, who, when a lad of seven, was captured by the dear old red-men. I am very much obliged to you, sir.

Leora Dexter Chandler.

Leora Dexter Chandler. I have spoken once from this platform, and I have been asked many times since, by loving friends, to come and give a little more, and let them understand how much I have progressed in spirit-life. It is over one wear, as they tell me, since I became an inhabitant of the spirit-side. Yes; we do honor and love the red-men, for they are so true. Dear grandma, these words I am going to address to you to day, as I wish to reach dear mother, too, and father and sister and brother; and I know from this message they will under-stand that I do not forget one. I felt a little hesitancy in coming here to speak; but as I asked the privilege of the Spirit-Chairman, he said yes, if I was very anxious to give infor-mation to some one regarding spirit-life. I feel that by coming dgain it may have some weight with them. Dear mother, do learn a little; do 'not say to grandma that you do not believe spirit you have felt that I was not dead. Oh, nol only gone a little way from you. [Aside to a spirit.] "Yes, Ollie, I will say you stand beside me." This child is with me a good deal of the time in spirit life. Dear grandma, I was so glad to speak a few words for you in the meeting, and I know you

with me a good deal of the time in spirit life. Dear grandma, I was so glad to speak a few words for you in the meeting, and I know you prized it dearly, and Grandpa George also did. Uncle Newton sends love to-day, and wishes them all to feel he does visit them. I know, dear mother, if you would but learn a little, you would feel happier, and little things would not trouble you so much as they do now. You have some trials because you are mortal; but when you stop to consider, you will find they are not so many as some others have.

Grandma, I am satisfied with what you have done in regard to the glass. I know there are some very anxious here on earth that wish to behold it, but all is not accomplished yet that the dear spirits have in store for you. As I said, we are working silently but surely, that dear mother may know more and more of spirit-life while she dwells here. Spirit-com-munion! how beautiful it is. Grandma, go and sit with the dear friends, for I know it will help both formilies help both families.

Grandma Chandler sends love to you, and says she has sent a message which in due time will be presented. Uncle William also wishes to be remembered.

to be remembered. I hope that my message may help to draw the scales from my mother's eyes, that she may understand we are not dead by any-means. I wish also I could come into com-munication with Fanny. I do n't know what step to take to accomplish that. I will wait patiently, and in the angels' own good time I trust I may be able to speak with her, and Ida also. I wish to send love to them all. Dear Grandma, do n't forget one of them. I feel friendly to every one, not only just the I feel friendly to every one, not only just the kindred, but all the friends: and the dear child speaks of the dear mamma and papa so many times. But never drop a tear for us; we are happler than you can be in the mortal. We have no wish to return, but a strong desire emanates from our spirits to come into com-munication with the loved ones here. Leora Dexter Chandler. I wish this message sont to Hollis Dexter, of Lowell, Mass. My mother's normalis 4 mile name is Annie.



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Machias Davis.

While the young lady-and very young did she seem to me-was speaking so tenderly of her mother it seemed to draw me very close to her mother it seemed to draw me very close to earth, and the thought came to me how many loved ones would be glad to hear from their dear friends. Often have I stepped into the halls, many times have I been in the little circles, anxious to give out something, and have always felt that there were some in the homes who would really repel us. When you do this, mortals, how little you understand that you crush our feelings, which are more sensitive than they could be in the form. We are just a step from you; we hear your yoices that you crush, now network you understand that you crush our feelings, which are more sensitive than they could be in the form. We are just a step from you; we hear your voices when you cannot hear us, yet you little realize our going and our coming. We feel that the old homes are ours as much as ever they were; why should we not, where our kindred dwell? Should we not feel at home with our own? Then again, are we attracted to the relatives in different surroundings, anxious to prove to you we live, and that we have the power to communicate with you if you will only do your part. But when you close your doors so closely and say: "No, I do not believe they come to earth," let me ask you, are you using the rea-son the great God has given you? I answer, no, not in a correct way. Then alter your course, and use your reason according to the dictation of your own spirit. We hear you say when trials overtake you: "If they come to earth, why do they not pre-vent such and such things?" Do you place us on the same plane with the Great Father that holds the vast universe in his keeping? Ohl no; we work through laws, under conditions that are given us. We can do just so much and no more; and you, dear friends, must work with us. I have felt so many times hurt when I have heard these things spoken so carelessly, and sometimes stroastically by you mortals, little thinking how you grieve us. Then, I say, be careful, and do not utter such thoughts if they come to you, but learn to invéstigate, for as I find in the spirit, your life is but the shadow of ours, which is the real. We go forth to work in spirit-life for each other, and also to leave an influence with you here on earth. In this good city I know I shall not be forgotten. Machias-Davis.

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SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. May 17.-Georgo W. Stovens; James Rouge; Jane F. At-kins; Josoph M. Gardner; Flavilla E. Whittaker; Charles Fonclosa; Elbridge Enton; Eliza Richards; Georgo Carr; Sarah Bartlett; Mchitable Bryant; Jorry Mann.

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OR, What I Saw at Cassadaga Lake,

addendum

COMMISSIONERS' REPORT:

1888.

BY A. B. RICHMOND, Esq.,

Member of the Pennsylvania Bar ; Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison," "Dr. Cros-by's 'Calm View' from a Lawyer's Standpoint," "A Hawk in an Eagle's Nest," Etc.

by's 'Caim View 'from a Lawyer's Standpoint," "A Have in an Eagle's Net," Etc. This volume contains a large amount of oridence addi-tional to that presented in the author's previous work, that the phenomena of Modern Spiritualiam are what they are claimed to be by millions of investigators-manifestations of the presence and activities of inhabitants of an unseen world who were ouce our friends and companions in this. The facts he gives are those of his own observation since those previously related, and furnish in connection with the latter such evidence in support of his conclusions "as would," he says, "be received in our courts of justice, when the most momentous interests of both men and nations were the subtor adopts a form with which he is most familiar. He constitute a the public a jury, brings forward his witnesses, elloits their testimony, argues his case with remarkable still and pertinacity, reports the judge's charge, and submits to his jury, the public, the duty of rendering a just verdict. What that verdict must be no unprejudiced reader will fail to readily perceive. The vast difference between spirit phenomena and the fricks of the conjuers are supremely ridiculous even to their illustrious solves. It drives the Seybert Commission-ers into the last dict, in which the more they try to extri-cate themselves the deoper they will get, the only means of eacape leing to confees their unfaitfuiness to the trust re-posed in thom by the generous donor of a sixty-thousand dollar bequest. The book abounds with cutting sarcasms and with sen-tences, called forth by the gross inconsistencies of the en-selves by their famous "reliminary Report." It is issued at a very opportune moment, the wide-spread revised them-selves by their famous "reliminary Report." It is issued at a very opportune moment, the wide-spread revised the selves by their famous "reliminary Report." It is issued at a very opportune moment, the wide-spread revised of the state of the by CLUBY & RICH.

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Studies of the Outlying Fields

PSYCHIC SCIENCE.

LIGHT. BANNER \mathbf{OF}

AUGUST 10, 1889.

[Continued from Afth page.]

stopping at Eagle Cottage; Mrs. A. S. Water-house, of Somerville, at har cottage on Mon-tague street, and George W. Burnham, of Willimantic, Conn. The Eddys have arrived and located on Mon-

taguo street, A most welcome arrival on Friday was John Slater. Mr. Slater is the same redoubtable

John. J. B. Newbrough, of New Mexico, is here with his great painting, which he says repre-sents earth, heaven and part of the interme-diate world. It purports to be prophetic as to the coming of the Kosmon or universal era. Mr. James Wilson celebrated his seventy-fourth birthday at his cottage on Wednesday evening. There was quite a gathering of campers, with speaking and musical exercises. Among the newcomers are T. N. Bovee and Mrs. L. Pet Anderson-Bovee, of Chicago. Lake Pleasant, Mass., Aug. 4th, 1880.

Lake Pleasant, Mass., Aug. 4th, 1880.

Cassadaga Lake, N. Y. To the Editor of the Banner of Light:

The first conference of the season convened on the morning of July 27th, at 10:30 o'clock. Chairman Dr. J. C. Street opened the session by an earnest appeal to the audience for cooperative work. He desired the conference to be a school in which all present would feel themselves pupils of the Great Teacher, free to speak their thought and to labor for the unfoldment of their personal gifts.

Next of their personal gits. Vigorous speeches were made by Mr. Whit-ley, Wm. Henry, Bishop A. Beals, Mrs. Bower, d. M. Tousey and others. Mrs. R. S. Lillie made her first address of the

Mrs. R. S. Lillie made her first address of the season in the afternoon. Her first address of the gifts are too well known and appreciated to need any recital at this time. After a touching invocation, the following subjects were sub-mitted by the audience: "What is the differ-ence between a medium and a mediator?" "Should we believe or know?" "What was meant by Christ's saying, 'If ye had asked me I would have given you living water, which would have been a well of water springing up unto eternal life, which if ye drink thereof ye will not thirst but will have everlasting life'?" The time was mostly spent on the last two ques-tions. The idea was that Christ had drank of tions. The idea was that Christ had drank of the living water and had given it to others, and that it was possible for all to rise to that high state of spiritual unfoldment possessed by Christ—to drink from the living waters of Truth and Love which spring up unto everlasting life and joy. The Northwestern Orchestra arrived to-day

The Northwestern Orchestra arrived to-day, and give the first dance of the season in the amplitheatre this evening. Sunday, 28th.—The morning session was open-ed by a few fitting remarks by the Chairman, Dr. J. C. Street. Walter Howell, the speaker of the morning, offered an impressive invoca-tion. Mr. and Mrs. Lillie sang "The Beautiful Island of Sometime," with piano accompani-ment. Mr. Lillie, as a professional singer and musician. has become a necessity to this camp. musician, has become a necessity to this camp, and Mrs. Lillie's sweet, musical voice almost makes one feel that he is transported to the

makes one feel that he is transported to the spiritual spheres. The following questions were submitted to Mr. Howell by the audience: "What does ob-session mean when a medium is subject to it?" "What is progressive mediumship?" Both were handled in a logical manner. He said close examination showed obsession to be the result of a defective organization. Like the result of a defective organization. Like every other phase of spirit-manifestation, it is subject to the law of spiritual affinity or psychical attraction, and unless there is something within the organism of the obsessed that allies him or her to the obsessor there can be no per-manent harm done. He placed great stress upon the importance of moral, spiritual and upon the importance of moral, spiritual and physical education, in order that we may be worthy of immortality. "For," said he, "it is better to be worthy than to live eternally! See to it that conscience be kept clear and sensi-tive, that what is true and noble may be easier done and better enjoyed! That is the regal power of the spirit which opens our souls to the divine influx, making it impossible for anything impure to possess us." Upon "Pro-gressive Mediumship" the speaker said that no exalted spirit desired to hold absolute con-trol of a medium, and amplified the idea that it is possible for us to become so highly un-

trol of a medium, and amplified the idea that it is possible for us to become so highly un-folded in our spiritual being that we can, as it were, project ourselves into the invisible kingdom—be one with its inhabitants and hold daily communion with them. After the lecture, quite a spirited discussion took place between Mrs. Lillie and Mr. Howell. Mrs. Lillie affirmed that she owed her entire success as an orator and all her knowledge of the Spiritual Philosophy to the control of the spirits. Mr. Howell said it was impossible for him to tell to what extent he was under the control of excarnated spirits, or to what ex-tent he by the quickening and illumination of his own interior powers was enabled to discern minimum things. spiritual things. "The Commands of God and the Demands of the People" was the subject of Mrs. R. S. Lillie's afternoon discourse. She dwelt largely upon the possibilities of spiritual unfoldment. upon the possibilities of spiritual unfoldment, and our right, in a spiritual sense, to demand the exercise of the same to the highest degree. The sphere of woman was portrayed with all the earnestness and beauty possible to a highly unfolded and tender woman's nature. "Wom-an's Wrongs" was the subject of the closing poem, given in the same sweet and beautiful residue the lecture. spirit as the lecture.

close of the discourse Mrs. Lillie spoke of our Lycourn and the excellent work it is doing for the oblidition, and after asking the blessing of angels to rest upon the "little teacher" of our Lycourn, improvised a poem for the children. Thursday, August 1st.—The conference of this morning was of unusual interest. Mes-dames Lillie, Orvis, Gillett and Bacon, and Messrs, Deunis, Whitney, Howell and Tousey were the speakers. "What good has Spirit-ualism dono?" was the subject principally talked upon. Mr. Howell said we had built no alms-houses, no prisons and no poor-houses, and that Spiritualism would educate people above the need of them. Lyman C. Howe spoke in the afternoon upon the same subject discussed in the morning. In point of logic, poetic imagery and high inspira-tion it was one of the linest lectures given upon our restrum. Detached extracts from it would give the reader no adequate idea of the beauty and scope of the whole. Referring to Cassadaga camp, Mr. Howe said we had the finest auditorium he had seen anywhere, and that he had fourd no ringe the intellect. Ansatalgaciant, and how shut we had the finest auditorium he had seen anywhere, and that he had found no plage where the intellect-ual and spiritual were so well expressed or where mediumship was of so exalted a char-acter. Fromhere Mr. Howe goes to Lake Pleas-

ant. The dedication of Tousey Cottage, on the The dedication of Tousey Cottage, on the corner of Cleveland and Fourth Avenues, took place this evening. The location is one of the inest on the grounds. The house was beauti-fully decorated with ferns, and vases of rare flowers were found in every available nook and corner. Chinese lanterns were suspended in the porches, and the house, porches and grounds were filled with people. Mrs. R. S. Lillie opened the exercises in her usual pleas-ing and impressive manner. She was followed by Judge McCormick, Hon. Sidney Dean, Mrs. Annie Orvis, Mr. Howell and Mr. Barrett. Mr. Lillie presided at the organ, and the occa-sion was in every respect a very enjoyable one. "Fern Terrace" was the name given to the cottage.

cottage. Friday, August 2d.—Children's Day. Instead of the usual conference Mrs. E. W. Tillinghast, our Lyceum Leader, gave a very enter-taining exhibition of her class in the amphi-theatre. Mrs. Tillinghast has a wonderful adaptation to her work. She has a class of about fifty children, and it is one of the finest Walter Howell occupied the rostrum in the

features in the camp. Walter Howell occupied the rostrum in the afternoon, and spoke upon the following sub-jects: "Spirit and Matter—Their Dependence One upon the Other"; "Theosophy, Meta-physics, Christian Science—Other Modes of Cure, and Spiritualism"; "What is the Rela-tion of Modern Spiritualism to the Church?" "Judaism and Christianity in the Light of Spiritualism." Upon the first the speaker said that spirit and God are principles that have always been active, and that we cannot imag-ine when they will cease operations. Neither can we imagine when matter was not. We cannot think of something coming out of noth-ing, for out of nothing nothing comes. Matter never becomes spirit. Spirit is the higher— the superior. Upon the second proposition he said that all the different branches mentioned are embodied in the broadest sense in the Spiritual Philosophy. Dr. J. C. Street and Mrs. Anna Orvis to day opened a class in Library Hall, the object of which is the cultivation of spiritual medium-ship, using as a basis the elements that sustain life. A part of each lesson is devoted to prac-

which is the cultivation of spiritual medium-ship, using as a basis the elements that sustain life. A part of each lesson is devoted to prac-tical and instructive drill such as are given in primary lessons in lodges for occult work. Mrs. M. E. Wallace, of New York City, has arrived. Several members of the "Sun Angels Order of Light" will be in on Saturday, and there is soon to be a series of circles formed for a higher, interior work that all persons may learn to soon to be a series of circles formed for a higher, interior work, that all persons may learn to grow in the light of spirit within themselves. As there are several members of different Oc-cult Lodges in the United States now here, we are expecting much knowledge of these Higher Illuminations to be disseminated. Scores of people are arriving on every train, and most of the cottages are already filled. The following are the names of a few who are registered at Hotel Grand: IL M. Taylor, Mrs. E. P. Adams, Charles, Adams.

The following are the names of a few who are registered at Hotel Grand:
II. M. Taylor, Mrs. E. P. Adams, Charles Adams, Emma Adams, Dunkirk, N. Y., Mrs. L. Stack, Roston, Mass.; Mrs. Scott Säxton, Denver, Col.; Mrs. R. McKay and three children, Dunkirk; R. S. Raven, Warron, Pa.; C. J. Skipp, H. Davis, Cassadaga, N. Y.; S. E. Latta, Friendship, N. Y.; H. H. Ostrum, Aiton, N. Y.; A. Coolridge, Phelps, N. Y., Mrs. C. H. Eaton, Detroit, Mich.; Mrs. W. G. Gaston, Miss Carrie L. Gaston, Cochranton, Pa.; Frank Raymond and wife, Cherry Creek, N. Y.; L. M. Shaw, Forestville, N. Y.; F. J. Champlin, Cherry Creek, N. Y.; H. D. Barrett, Meadylie; M. A. Lee, Moons; D. O. Sherman, Cassadaga; W. J. Minor, Tom French, Jr., Corry, Pa.; Mrs. L. B. Lockard, Chautauqua, N. Y.; Mrs. W. F. Whani, Franklin, Pa.; William Fleming, R. D. McClelland, Pittsburgh; Ben Hill and wife, Tiona, Mrs. J. York, Mcadville; O. W. Leeds, E. A. Saxton, Cleveland, O.; D. Cummings and wife, Conneaut, O.; Miss Manilla Bram, Miss Julia Morse, Weeping Water, Neb.; H. Thomas, Albion, N. Y.; Sidney Dean, Warren, R. I.; John A. Warren and Iady, Fredonia, N. Y.; A. W. S. Rothermel, New York; W. M. Pendergast and wife, Westheld, N. Y.; A. P. Holom, Silver Creek, N. Y.; A. Hertzel and wife, Miss Edh Hertzel, Miss Gertle Morek, Warren, Pa.; Mrs. L. M. Shaw, Forestville, N. Y.; Arthur J. West and wife, Hamlet, N. Y.; Martin A. Beir, Rochester, N. Y.; A. Van Buskirk, Corry, Pa.; Mrs. R. B. Stewart and daughter, Warren, Pa.; Si. L. Mitchell, Utica, Pa. Respectfully, ORPHA E. TOUSEY.

yet all are pleased to think other localities and camps are to be benefited by his presence. He went away with the camp's "Godspeed," and at this writing a welcome awaits the other working and the presented all

at this writing a welcome awaits the other speakers and workers who are anticipated—Al-gerton, Wright, and Mr. and Mrs. Lillie. Mr. G. H. Brooks, one of our well-known speakers, is serving the camp as chairman. Ho is certainly the right man in the right place. On Wednesday evoning, July 31st, an enter-tainment was given for the benefit of the camp enterprise, several taking part, though the bur-den of the programme foll upon Mr. Baxter, who showed surprising versatility, and contrib-uted great pleasure. A dialogue by a half dozen of the campers, recitations by several others, notably "Nora Murphy and the Spirits," by Mrs. James Haslett, were capitally rendered. CAMPER.

Lookout Mountain, Tenn. To the Editor of the Banner of Light:

We have entered upon the second month of camp-meeting, and must in a few days say good-by to certain speakers who have become good by to certain speakers who have become endeared to us, and extend the welcoming hand to those who are to fill places left vacant. Another year may find us gathered here as an unbroken band of mortal workers, and again, we may drift far apart on the great sea of change. Be it as it may, memory will ever hold the season of Lookout Camp of 1889 in dear retembrance.

change. Be it as it may, memory will ever hold the season of Lookout Camp of 1889 in dear remembrance. Sunday last, Mrs. Richmond addressed a crowded and appreciative house. Mrs. Glad-ing occupied the platform in the afternoon and was cordially received. Mrs. Richmond was the speaker of the evening. These ladies are always ready to meet the demands of the moment, and never neglect their appointed duties on any pretence whatever. Next week we shall be obliged to bid them a reluctant fare-well for this scason. Rev. Samuel Watson, now over eighty years of age, is an example of rare spirituality. His declining years are made gladsome and glo-rious by the perfect faith and unflinching hon-esty of a true soul always striving to develop its highest possibilities. It is like a benedio-tion to me to sit in his gentle presence and listen to the experiences of one so richly quali-fied to win an attentive ear. Hon. A. C. Ladd has paid us several flying visits. He has made us the recipients of many acts of kindness. Mrs. Kibby, trance and test medium, of Cin-cinnati, was called home this week by the

acts of kindness. Mrs. Kibby, trance and test medium, of Cin-cinnati, was called home this week by the death of a grandchild. She has given a great many satisfactory sittings to investigators. Every one says (and it must be true) that we

Every one says (and it must be true) that we have the most intelligent and agreeable crowd Lookout Mountain Camp-Meeting Association has ever entertained. Many families are mak-ing their home here for the season, and al-though not all claim an interest in Spiritual-ism, yet their attitude is friendly at all times, and their respect is ours. With proper hand-ling this spot can become what the spirit-world desires. By the way, I came across an old gentleman yesterday who had never seen a copper cent

By the way, I came across an old gentleman yesterday who had never seen a copper cent until I passed him a couple in change. "Never saw one before in my life," he declared, and refused to accept them, preferring to present me with the strange coins. I sold him his first copy of THE BANNER. He knew nothing about Spiritualism, but "thought he would buy a paper and find out something about it." Sometimes I cannot but laugh at the crude view taken of Spiritualism by some of the pass-ing throng. It is not an uncommon thing to be met with this question: "Can we see the spirits walking around here?" One needs a "heap" of patience with the deaf and blind. Mr. Cooke, Mr. Ross and Miss Bertrand win constant praise for their delightfully-rendered constant praise for their delightfully-rendered music. They are artists of rare skill.

An entertainment consisting of instrumental and vocal music, recitations, etc., and conclud-

ing with a date, reclation, etc., and conclude evening in the Pavilion. The Chattanooga Times continues to give us fine notices. Mr. T. H. Arnold of that paper is very popular here. President Albert and his brother-in-law, Mr.

ment was given by Miss Holen Chaffee, teacher of elecution in the Detroit Training Helicol of Elecution and English Literature. The audi-once was generous in its expression of appre-lector

clation. Friday, 2d.—Conforence at 10 A. M. Mrs. Lizzie Manchester was to have given the ad-dress in the afternoon, but slokness prevented. Miss S. L. Ewer, of Portsmouth, N. H., kindly consented to fill the hour. Her theme was "Thought," and she was attentively listened to by a good audience. At the close of her ad-dress she gave a number of tests from the platform.

In the evening Mr. Wright gave another of form. In the evening Mr. Wright gave another of his instructive lectures. He is constantly breaking new ground and leading his hearers into new fields of thought. He closes these lectures with character-readings. Saturday, 3d.—Conference in the morning, opened by Mr. J. W. Kenyon, who gave a very interesting talk. In the afternoon Mr. R. H. Kneeshaw, of Montreal, gave an address full of good and helpful thought, closing with the recital of a poem of rare beauty. Mr. Knee-shaw is a man of a pure, tender spirit, hard-working, and deeply devoted to the cause of truth. At 4:30 P. M. Dr. E. A. Smith arrived with his excursion party from Lake Pleasant, a goodly acquisition in numbers.

a goodly acquisition party from Like Fleasant, a goodly acquisition in numbers. In the evening a grand entertainment was given in the Pavilion to a packed house, under the direction of Mr. Charles W. Sullivan, which

the direction of Mr. Charles W. Sullivan, which is saying that it was a great success. Every one seemed to be more than satisfied with the programme, which consisted of songs, instru-mental music, impersonations, tableaux, etc. Sunday, 4th.—Conference at 9 A. M., opened by Mr. Wright, who was followed by Miss S. L. Ewer. At 10:30 a large audience convened in the hall to listen to Mr. Kenyon. His sub-ject was "The Scientific and Philosophical Evidence of Man's Immortality." It was an unusually lucid and connected argument, and gave great satisfaction to his hearers. Some especially interesting incidents connected with his personal history were woven into his argu-ment, which added to its interest and strength. His benediction was very expressive. It was, as I hold it in my memory, "You ask for a blessing. I cannot give it. You are blessed as you bless others." In the afternoon, which was fine, a very large audience met in the grove. The steamers

In the atternoon, which was fine, a very large audience met in the grove. The steamers brought crowds from the city. Mr. Kneeshaw gave the regular address, prefacing it with an expressive poem, one appropriate to his sub-ject, which was, "A Child's Religion." At the close of the exercises in the grove, the audience, in large numbers, repaired to the ball ond wave for one with more platform

hall, and were favored with many platform tests through the mediumship of Miss S. L. Ewer. They were generally recognized. Miss Ewer's appearance on the platform is graceful and easy. SEC'Y.

Mt. Pleasant Park, Clinton, Iowa.

Sunday, July 28th, was a bright and beautiful day. At half-past nine o'clock there was a flag-raising, as has been the custom each year, The ceremony consists, first, music by the band, and then "The Star Spangled Banner" is sung by our sweet singers, with the band ac-companiment. A few short speeches are made, after which more music, and the camp exer-

after which more music, and the camp exer-cises are duly opened. At half-past ten Prof. Loveland, President of the Association, gave the opening address upon, "The Necessity for a New Departure in Spiritualism." It was one of his best efforts. It should be in the hands of every Spiritualist, and candidly considered by them. In the afternoon Jennie B. Hagan lectured on subjects chosen by the audionce. It was

on subjects chosen by the audience. It was the first time she has appeared before our people at this camp. She was enthusiastically received, and made a very favorable impres-sion. I predict that she will be very popular

There were several hundred in camp, and with the great number that came up from the city, large audiences filled the auditorium.

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In the evening a conserve as all that could be asked for ity and will be asked ity and of the camp.
Monday there were fresh arrivals. No lectures were given, but there was a very interesting on the ground, and the great of the camp.
Monday there were fresh arrivals. No lectures were given, but there was a very interesting on participated in by Prof. Loveland, Dr. Brown, Prof. Severance, Dr. Randall, Will Hodge, Jay Champel and Miss Jennie B. Hagan.¹ The principal subject under discussion was, "What is the Duty of Spiritualists in the Great World of Work?"

next Sunday, and will be followed by Mr. Algorton, the boy medium. Our attendance has been much interfered with by the terrific storms. We are hoping that the concluding Sundays will be full of PARKLAND.

PARKLAND, sunshine. Niantic, Ot.

To the Editor of the Banner of Light:

July 28th we had no public exercises. Had a circle at Mrs. /Inssett's on Broadway in the evening. Mr. Boone was on the ground for the

day. Mr. N. H. Forg is here for a few days. Mr. Lohn-Atwood and wife of Watertown, Ct., are here. 20th.—In the evening we had a house full at the home of our friend and Bro. Royal Callon-der, where a good circle was held. On the evening of the 30th we had a circle at Mrs. Lewis's on Centre street. Ust rein and sumping with a southwest

Mrs. Lewis's on Centre street. Bist, rain and sunshine with a southwest breeze blowing. The Stanton cottage near the water is occupied to-day. E. E. Lyman's cottage is open-Hartford parties, I hear. Mr. Calvin Cook is here for a few days. We were pleased to greet our friend Mr. Hatch of South Windham. Circles were held at the residences of Mrs. Pearl and Mrs: Harrison. The military camp is in preparation for its

The military camp is in preparation for its annual display.

All the cottages on the grounds are fast fill-ing up. Mrs. Qubeck and sister of Hope Valley have

arrived at their mother's tent, on Broadway. Mr. Calvin Johnson of Plainville is stopping

at the Tower. We have had some very interesting lectures by Dr. Hopkins, of the school of "Christian

Dr. Jehial Williams, one of the old veterans, we are glad to welcome again. A grand circle was held on the evening of

Aug. 3d at Mrs. Roth's, at the entrance of the

Aug. 3d at Mrs. Routh 5, as an end mr. James Rogers is on the ground. Sunday, Aug. 4th, we had a good circle at the dining hall, in the afternoon-Mr. Ches-bro, of Stonington, giving grand tests with names; Mrs. J. Eager, of New Haven, read a poem of Lizzie Doton, entitled "Spirit of Na-ture," and then made an excellent address. Mrs. Tooker spoke with good effect, and the writer read an essay, "Work in My Vineyard, Saith the Spirit," written through her organ-ism.

Veroua Park, Me.

Verona Park never presented a prettier picture than it does at the present time; it seems to be alive with visitors from every quarter, all anxious for the regular services to begin, which anxious for the regular services to begin, which will be on the 10th inst. Two large excursions have visited the Park this week and had a very happy time. Prof. H. E. True, of Augusta, and his charming lady are delighting the young people with their sweet music. A few days ago our friend I. B. Rich of THE BANNER, with his daughter and Capt. F. Gary of Brewer, took dinner at the Park House, and encked in terms of prime of the good rod. fish chowder of which they partook.

The highest state of activity is being exhib-ited on every hand in preparations to accommodate the crowds which are soon to be at Verona Park. C. F. WARE. Verona Park. Bucksport, Me., Aug. 2d, 1889.

Defiance, 0.

There will be a camp-meeting on the Fair Grounds in Defiance, O., commencing on Sat-urday, Aug. 10th, and ending Sunday night, Aug. 18th, 1889. Moses and Mattie E. Hull will be there from

first to last, as speakers. Other speakers are expected, and an effort is to be made to get test

and materializing mediums to attend. The Wabash Valley and the B. and O. rail-roads have promised to return passengers from the camp at one-third fare. Pay full fare for your ticket and take a receipt for your money. W. P. SANFORD.

Passed to Spirit-Life.

August 28th, 1889, Harvey L. Taft, of Warren, O., aged 65 years.

Spirit as the lecture. Monday, 29th, an animated and interesting conference was held in the afternoon. Mrs. Lillie, Mr. Howell, Mr. Henry, Mr. Beals and others took part. In the evening Dr. Jason Parker, of Buffalo,

gave an entertainment at Library Hall, which was largely attended. Dr. Parker is a mesmer ist of note, and has performed some wonderful surgical operations through the aid of his mesmeric powers. Tuesday, 30th.—Conference in the forencon

surgical operations through the aid of his mes-meric powers. "Tuesday, 30th.—Conference in the forencon. Many speeches were made and much interest manifested. Lyman C. Howe, of Fredonia, N. Y., was the speaker of the afterncon. Mr. Howe comes here from Chicago, where he has been engaged in arduous labor. He is looking thin and worn, and says though weary in body he is strong in spirit. The following questions were submitted by the audience: "How can we keep Paul's command—" Bear ye one an-other's burdens"? "Do those on the other side act more as brothers and sisters than here?" "Is it up hill all the way?" In answer to the first question the speaker said: "Had you asked, how can we escape bearing one another's burdens? we might have been at a loss to reply. It is an eternal law that cannot be escaped, that we must bear each other's burdens whether we will or not." The grandeur and beauty of human sympathy and love, and the close relationship of all souls, from the lowest to the highest, were impress-ively portrayed. He said if we would escape friction and suffering we must bear with each other willingly and with love. The lecture abounded with deep thought and the true "spirit of fraternal love. Christian Science was briefly touched. Mr. Howe said he had been through two schools of it, but had failed to find any truth that was not embodied in the Spiritual Philosophy – it was only a small branch of the spiritual tree. The closing poem was in "response to the question: "Is it up hill all the way?," and was a beautiful improvisation. Wednesday, 31st.—Mrs. Anna Orvis, of Chi-

branch of the spiritual tree, The closing poem was in "response to the trees of the trees of the second se

Respectfully, ORPHA E. TOUSEY.

Haslett Park, Mich.

To the Editor of the Banner of Light : The Haslett Park, Mich., Spiritualists' Camp-

Meeting is now in full sway, and many, especially from Michigan, are tenting there, for while there are several cottages and a large commodious lodging-house, with some fifty commodious longing-house, with some nity rooms, most of the attendants prefer to live in tents. The Park is extensive, and has a beau tiful grove of tall oak and hickory trees. It borders the waters of Pine Lake, on which ply borders the waters of rine Lake, on which py numerous boats, among them the transfer steamer Belle Haslett. The latter conveys passengers from the railway station, Pine Lake, to the Park. The camp is a most harmonious one, every one striving to do all, not alone for self-satisfaction but for the happiness of others. No one can how remain a stranger others. No one can long remain a stranger there.

The rostrum and auditorium are sheltered by a large pavilion, and furnished with chairs. by a large payilion, and furnished with chairs. One thousand or more people can easily be seated in comfort and security, even though the weather be stormy. Sunday, July 28th, Mr. J. Frank Baxter made his *debût* in this camp, in fact in Michigan. The fearful storm of the night before and the dubious opening morn proved preventives to many from com-ing. Fences and grain were down, roads gul-lied and farms drenched, and the farming pop-ulace, who usually on Sunday attend in large numbers, felt necessitated to work at their numbers, felt necessitated to work at their homes. Yet, what with the numerous camp-ers and those who did drive in, a large audi-ence greeted Mr. Baxter. His music and read-ing at once captivated his hearers, and the lec-ture showing the tandaray of religious and

ence greeted Mr. Baxter. His music and read-ing at once captivated his hearers, and the lec-ture, showing the tendency of religious and spiritual thought, won applause from all. The afternoon audience was increased, and listened to another line of exercises. Mr. Baxter con-sidered the reasonableness of spirit-return from a scientific and Biblical standpoint. It was a forceful production. But when, later, Mr. Baxter stood before the audience and allowed the spirits their opportunity of pre-senting evidence of their presence, the assem-bly became spellbound. Wonderful descrip-tions with full recognitions from the strangers present intensified the interest. Mr. Baxter remained in camp through the following week, taking free part in the various meetings and entertainments. On the forc-noons of each day reading circles were held, at which a chapter from some author was read and discussed. Chapters from Edward Bella-my's book, "Looking Backward," served par-ticularly on the mornings of this week. All evenings, save one devide to dancing, and all afternoons, except Tuesdays and Thursdays, were given to interesting conferences on ques-tions submitted in advance. Tuesday and Thursday afternoons Mr. Baxter gave exercises in music, reading, lecture and mediumship. On the former occasion he related many of his ex-perionces, and on the latter hespoke upon "The Philosophy and Purposes of Spiritualism." His Philosophy and Purposes of Spiritualism." His Philosophy and Purposes of Spiritualism." His lectures have proved a power, and with the many tests at the closs of his lectures, have set the community to thinking as never before since the camp-meetings in Michigan were inaugu-rated. Mr. Baxter left Aug. 2d amid many regrets,

Interneting and the second second second

Queen City Park, Vt.

To the Editor of the Banner of Light: Monday, July 29th.—The day was devoted to To the Editor of the Banner of Light: general recreation and visiting, as well as doing the usual Monday work. In the evening the children gave an entertainment of more than common excellence. It gave such general satisfaction that many expressed a desire that it should be repeated. Too much general satisfaction that many expressed a desire that it should be repeated. Too much praise cannot be given to the children and young misses, as well as those having them in training, for their efforts to contribute to the general entertainment of the camp. To de-velop the powers of those who are so soon to take our places should be our earnest endeavor. A most fertile field it is to cultivate.

Tuesday, 30th.—The usual conference meet-ing was held in the forencon. These are gening was need in the forenoon. These are gen-erally well attended, and many of them espe-cially interesting. In the afternoon Mr. Clegg Wright gave another of his entertaining and instructive lectures. He seems to be more deeply entranced during his lectures this sea-son than on any previous visit here. It is no disparagement of former efforts to say that his labors this year among us have given granter disparagement of former efforts to say that his labors this year among us have given greater general satisfaction than ever before. In him-self, studied as a great phenomenon, as he is, we have the strongest evidence of a present and perpetual (inspiration from the spirit-world. In the evening Mr. Wright gave the second of his series of lectures on "Spiritual-ism Scientifically Considered." The day has been one of considerable anxiety. Our es-teemed President, Dr. E. A. Smith, was taken suddenly ill during the night and brought very near the border-land by congestion of the lungs. The immediate efforts of Judge Dailey, who fortunately was in his cottage, gave him who fortunately was in his cottage, gave him the needed relief. At this writing he is conva-lescent. Mrs. Fanile D. Smith, almost imme-diately after, had a serious attack of illness, which greatly alarmed her numerous friends. which greatly alarmed her numerous friends. It was a heart difficulty, from which, happily, she is recovering. In the evening of to-day Mrs. Hattie V. Carr, a member of the choir, met with a fall, which sprained her wrist and somewhat injured her otherwise. Mrs. Carr has become greatly endeared to this people, and this accident awakened their tenderest sympathy. She will soon recover. Wednesday, July 31st.—Conference in the forencon, opened by Mr. Wright. In the course of his remarks he gave the tobacco habit some severe cuffs. In the afternoon he gave the closing lecture of his engagement, but will tarry to give the remaining ones of his course, another of them being given in the evening.

vening.

We regretted the departure of Judge Dailey and wife and Mr. and Mrs. Bovee (L. Pet An-derson), who left for other camps to-day. Mrs. Bovee is an excellent medium, and gave, I am informed, some very satisfactory communica

tions. Thursday, August 1st.—An interesting con-ference was had in the forenoon. At 2 r. M., 1 Mr. J. W. Kenyon occupied the platform in place of Mrs. Sarah A. Wiley, who was con-lined to her home by sickness. The speaker made a tender allusion to the necessity of his appearing as her substituto. His address was upon mediumship. While he felt called upon to apologize for not giving what was entirely satisfactory to limself, the audience felt no disposition to complain. The thoughts ad-vanced were progressive and acceptable. In the evening an elocutionary entertain-

At 11 o'clock A. M., Aug. 4th, the Opening Meeting was called to order by V. C. Brockway, chairman of the board of managers, who, after appropriate remarks, stated the fact that ill health prevented President Fisher from being in attendance; he then introduced Dr. A. H. Richardson, who will fill the chair for the present.

Dr. Richardson, after introductory remarks, called for a song, which was finely rendered by the choir, followed by a poem and invocation by Mrs. Juliette Yeaw, of Leominster, Mass.; another song was followed by a splendid dis-course by Mrs. Yeaw; Edgar W. Emerson, of Manchester, took the platform, and after a short discourse gave the names of eighteen of the invisibles--nearly all of which were recog-

At 2:00 P. M. services commenced with a song, followed by a logical discourse by Mrs. Emma Paul, of Morrisville, Vt.; another song followed, then Mr. Emerson described and gave followed, then Mr. Emerson described and gave names of about fifty spirits, most of which were recognized—thus closing the session for the day. The weather was fine; the attendance good; harmony prevailed, and there is every indication of a profitable meeting. N. A. LULL, Secretary. Newbury, N. H., Aug. 5th.

Rindge, N. H.

To the Editor of the Banner of Light:

The Camp-Meeting closed Aug. 4th. Long before the hour of services the auditorium was packed. The day was beautiful; teams came from all quarters.

from all quarters. At 11 A. M., services opened with Frank T. Ripley singing Prof. Longley's beautiful hymn, "In Heaven We 'll Know Our Own." Mr. R. read a poem, entitled: "Where is Heaven ?" also gave an invocation. He then sang another selection, after which he proceeded with his lecture. Subject: "The Spirit-World and Its Inhabitants"-to which theme his guides gave very interesting treatment. The large audience gave the closest attention all the way through. The Spiritualists of Peterboro, N. H., liked the lecture so well that Mr. Ripley was engaged for next Sunday at Peterboro. Mr. R. gave fine tests at the close of the lec-tures, both morning and afternoon. Great praise is due Mr. and Mrs. E. B. Crad-dock, Mr. and Mrs. Howland, Mr. and Mrs. Epps, and others for their labors in making this camp a success. REP JACKET.

camp a success. RED JACKET.

Parkland, Pa.

To the Editor of the Banner of Light:

After many days of severe storm that swept away bridges, tore down trees, and destroyed property to a great degree, on Sunday, Aug.

property to a great degree, on Sunday, Aug. 4th, the sun shone forth with great beauty to welcome the favorite speaker, Mr. J. William Fletcher, to our midst. The audiences were the largest of the senson, thus far, and the speaker sustained his reputa-tion of being one of, the most gifted on our platform. The afternoon lecture; "Spiritual-ism to the Front," will long be remembered; it met with a hearty response. The test scance was of unusual interest. Hon. Sidney Dean, of Rhode Island, comes

August 28th, 1889, Harvey L. Taft, of Warren, O., aged 65 years. Bro, Taft was well known by a large circle of friends and acquaintances through this section of Ohio, as a thoroughly good man and consistent Spirit-ualist. He was an industrious and skilled mechanic, very painstaking with his work in every particular; honest in his dealings; truthful in speech, strictly temperate in his habits, and a total abstainer as to alcoholic drinks. A loving wife and family of three children (two sons and one daughter) mourn his departure, although sup-ported by the hope of relinion with him when they shall pas to spirit-life. The funeral services were conducted in the pres-ence of a large number of friends, by Mr. Thos. Lees of Cleveland, who dwelt largely on the fast changing ideas on the subject of death—concluding with a com-prehensive statement of the Spiritual Philosophy, and a brief eulogy on the deceased, which even many who were orthodox seemed to appreciate. The remains were taken to Farmington for burial, where another large number of sympathizing friends received and accompanied them to the cenetory; and as the casket was lowered into the grave at suiset of a beautiful summer day, while the choir was singing a sweet refrain, it scenied a hallowed moment, and a fitting finish to a well-spent life and a happy ascension to spirit spheres.



NOTHING IS KNOWN TO SCIENCE AT ALL COMPAR-able to the CUTIOURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disfuguring, itching, scaly and plin-ply diseases of the skin, scalp and blood, with loss of hall of

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, propared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, oure every form of skin and blood disease, from pimples to scrofula.

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