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The Spiritual Kostrum.

A Heterodox Sermon from an Orthodox Text.

A Lecture delivered, under Spirit Control, at Onset (Mass.) Camp-Meeting, Sunday, Aug. 4th, 1889, by

> J. J. MORSE, Of England.

(Specially Reported for the Banner of Light.) T is not a customary thing for a

sermon to be delivered upon a Spiritualist platform, but on this occasion we intend to ignore precedents and indulge in the preaching of a sermon, at least for once. Naturally you will anticipate that our sermon will, in all probability, lack certain orthodox characteristics, and that it might not prove altogether acceptable to an ordinary congregation. As this is not an ordinary congregation, either in intelligence or size, an ordinary sermon upon ordinary lines would provide but little pleasure or profit to the individual minds of this immense concourse. Still a sermon has to be given, and therefore our best must be done.

One portion pertaining to an orthodox sermon will, however, be found in this one. It is a most essential portion, without which a sermon is well nigh impossible. We refer to a text. Without a text a sermon is as a tale without a point. The text for the occasion is, then, eye, ear, tongue, hand, limbs and touch relate world shout a pean in honor of the press, the these words: "What is Man that Thou art him to all the world contains, and which that greatest civilizer and enlightener that has MINDFUL OF HIM?" words uttered in the long ago by one whom many venerate still, and words that convey to many minds the idea of the supreme majesty of Deity, and the utter insignificance of man.

The text selected concerns the nature of man, and the relationships he sustains to God and the universe. It also concerns man's opinion of the character of God; let us deal with this latter point first, as being the more important of the two.

It is well nigh axiomatic that a man's conceptions of God are mainly a reflection of his own character. The greater the man the nobler his God, or the reverse. The ignorant mind conceives in "God" a something immeasurably beyond itself, and the ignorant mind is very apt to be overawed by its own ideas, and in proportion as it is dominated by superstition it debases itself and exalts its gods, or God, until at last "God" becomes all and man sinks to nothingness. Hence the cry: "What is man that thou art mindful of him?" is the expression and confession of ignorance, superstition and spiritual unenlightenment, presenting an idea of God in accord with the times in which the question was uttered, but entirely out of harmony with the genius of to-day. As the true nature of man-as understood by us todav-will duly appear in the character of our remarks, let that point be discovered as our sermon proceeds.

Our present sermon divides itself under the heads of the universe, man's nature and man's achievements, and as we proceed we trust to clearly discover how much God has been "mindful" of him. Let it, however, be clearly remembered that the ordinary Orthodoxy of our text is that man is an utterly insignificant creature, a mere "worm," a being "clothed in filthy rags," whom God "permits" to exist, and that this creature is altogether worthless in His sight. But even from a theological point of view, is all this correct or justifiable? It does not seem so, for are you not assured that "He so loved the world" that he sent "His only begotten Son" to assist-nay, to insure its redemption? If he was not "mindful" of man. why this interest in him? And if he had that interest in him, must we not conclude he was "mindful" of him because he considered man was worth his thought; and if he so considered, does not this entirely defeat the accepted meaning of our text?

Confining our labors within practicable limits, let us gaze upon the universe as known to man. Huge worlds, like majestic steeds, course through the silences of immensity: Central suns and secondary orbs, clusters of stars and clouds of nebulæ, primary and secondary universes and systems, and suns with their tributary orbs, all most delicately poised and balanced, all bound together in bonds of law and order that virtually make the whole as one, which, when illumined by the light of astronomy and, mathematics, become a maryel so from the things his master locked therein, ica rise up and answer!

sublime in form, mechanism and movement | Truly a great achievement for so small a creathat the greatest minds are silent and over- | ture | whelmed by the grandeur disclosed. Is all this of no account—designed for no end? Are this wisdom, skill and beauty mere nothing? a waste, so to say? Or is there purpose here, plan here, and end here? In a word: What does the universe exist for? Surely not for man, for our text says: "What is man that thou art mindful of him?"

But to come down to a more practical point yet: Let us leave the universe and turn our attention to the earth upon which you livethat earth about which Omnipotence hath draped the mantling waters of the deep; netted it with the delicate tracery of river, stream and brook; adorned it with the matted green of wood and forest, the emerald beauty of the tufted sward and the variegated glories of the ever-changing flowers! That earth whose veins of wealth lie deep within her rock-bound form: whose glades are musical with the song of birds, whose waters and fields teem with food and nourishment, o'erarched above by the starflecked dome, warmed by the life of its solar mother, and which, gently rocking on the bosom of eternity, speeds on its wondrous iourney, as if instinct with life, even as it does obey the laws that make it what it is! Oh, wondrous world! Oh, world of beauty! Oh! child of the myriad hosts circling in the infinite vastness, what is your mission? Have thy seas and streams no use? Are thy minerals but curious treasures? Are the mysterious forces in thy keeping to serve no end but to blaze across the skies and rend the silence with their roar, as they rumble in the upper air, or hurl the mountain to fragments as they break their earthly bonds? Or are not all these things pointing to use and users who, finding them, shall by their aid extract the fullness from them for their advance? Is it true, think you, that God is so "unmindful" of man that "the world, and all that therein is," was made utterly regardless of the creatures peopling it?

Let us turn to man, "the noblest work of God," that perchance we may see in him that which will answer the words of our text, not angel. History shows this true, where the few in the accepted sense, but in that heterodox sense that you who are listening to this sermon will expect. Physically he is still the peer of any product of nature. The method of his elaboration involves laws and processes that seem almost as miracles. Anatomically his structure is a triumph of mechanical adaptation. The digestive, assimilative, circulatory and excretory methods, whereby the processes of physical life are continued. are more than marvelous. The nervous system with its deep-seated ramifications and its cen- mighty men making the giant presses of to-day tral mass could not be improved upon, while hurl back the slander, while the readers of the mystic something behind, using all these agencies-and which we call man-is alone capable of appreciating, understanding and utilizing. It is not merely the materialistic doctrine of the adaptation of the organization to its environment; it is something more. It is the mental power behind the organism. It is intelligence, experience and ability. It is moral consciousness and growth. It is spiritual volition as against mechanical impulsion. Ah! yes, "what is man that thou art mindful of him?" the man of feeling, sense, thought, consciousness? For what his wonderful mechanism? For what those varied senses? For what the longings, aspirations and intimations welling up from the deep springs of his being? Why, oh! mighty Providence, is he as he is, if thou art not "mindful" of him, since all he is shows indeed how "mindful" of him thou hast been, not only in himself, but in the world on which he moves and in the universe of which he forms a part.

So much, then, by way of consideration of the universe, and man's nature, considered in the light of our text, and the result of which is quite different from the one usually arrived at, when the words thereof are dealt with from an orthodox pulpit.

If, in addition, the natural argument pertaining to the evolution of the race was considered. it might be found that the countless differentiations and adaptations that preceded the appearance of man tended still further to show that the "Lord" had been so "mindful" of man that he had taken long ages and infinite pains to make him, as he had evidently taken long ages and infinite pains to prepare the universe for him, as well as the world which now contains him; and it could be said: Surely all this labor does not argue the insignificance of man in the eyes of God? No! It shows rather his importance in the scheme omnipo-

tence is outworking. Let, then, the physical argument in favor of man's importance rest at this point, and now turn our labor to its proof from the realms of man's own achievements, whereby he has emerged from the savage to the highly civilized being of this, a period of the highest civiliza-

tion the world has ever seen. The foundations of all human progress are in the Science of Agriculture. Roots, herbs, fruits and grains to sustain, refresh and strengthen man's nature-these, in their innumerable varieties-now fill the cultured field as the result of man's effort; they smoke upon his table, glisten with bloom and blush as they have been kissed by the Solar God, and in an infinitude of forms and fashions minister to his appetites and needs. The furrowed field, the teeming plain, the bending vine, the ruddy fruit, all bear testimony to Agriculture's charm, and prove in this that the man-whom our text implies God counts insignificant—has charmed the heart of Nature, and brought forth there-

From the days of Tubal Cain-to name no other of fact or fiction—the shaping of earth's metals into forms of use and beauty has been alike a profound study and a perpetual industry. Gold, silver, iron, copper and dozens of other forms of mineral substance have ministered to man's needs; and he, as the worker. has used them for his pleasure, progress and comfort. That he, man, has experimented, tested and tried what earth presents him, so that to-day her metals enter into all his enterprises, shows that he must indeed be a Thinker as well as a Worker-and one, too, determined to know all that his Maker has done, that he

in turn may get use and profit from it. Compare the present day with the times of the cave-dwellers: view the splendid structures of modern and ancient days, and during your contemplations remember that man once literally lived in holes in the ground; and then ask if architecture has not given evidence of man's inherent ability to lift himself up continually higher in the scale of development? | being, endowed with spiritual powers, attrib-Art, poetry and invention are the handmaidens of architecture, and their gentle graces point to unsuspected depths of beauty in man's thought that age by age are petrified in his temples and his homes. It is needless to run the gamut of the liberal arts and sciences; you are familiar with them; you know that you are indebted to them for all you have to day, and you must know that they are the results of the restless energy and insatiable craving for knowledge that characterize this "man," concerning whom our text raises its query as to God's mindfulness!

A still more precise 'examination of man's achievements may not be out of place at this point, so let us now proceed therewith. It is universally conceded that a nation without a literature is as a man without a voice. But a literature confined to priests, philosophers and poets is a treasure for the few, without value to the many. It may even foster ignorance, instead of dispelling it; it may become as the chain of a slave, instead of as the wing of the are learned and the many ignorant. What a tremendous revolution, then, was that when Guttenberg and Caxton snatched literature from the priest and gave it to the people! Those serried ranks of tiny types, locked up within the first press, were, indeed, soldiers of liberty, whose numbers have since become incomputible, but whose clorious record is an ever-expanding victory for reason and humanity. Let priests prate of man's insignificance. Caxton and his printers in the past, and the said: "Knowledge is power," but its diffusion by the press has made the millions mighty, for the erash of Caxton's press, as its cumbrous platen was brought upon its first form, sounded forever the death-knell of ignorance and super-

stition. Later comes another giant to help man onone he tamed and trained, and has bound with ribs of iron, sinews of steel, and muscles as of brass: Watt, Stephenson and Fulton harnessed him, so that upon land and sea he is your willing steed, fleeter than fastest horse. more powerful than strongest brute. The iron way belts continents, unites communities, and its thunderous steed annihilates alike time and distance. Steam, this great magician of to-day. is a giant bound to harness in mill, shop and factory, while man, of whom God need not be 'mindful," caught, tamed and trained him,

and ever and anon puts him to new uses. But yet again this man shows his daring and his prowess, for steam is too slow for him: the railroad carries him, but he needs at times to transact his business without being transported to the place himself: A Franklin chains the lightning's bolt; a Morse creates another track and engine to carry thoughts along; a Wheatsone improves upon it, as do many others, until at last an Edison appears and makes every dream a prosaic fact, and astonishes you more by what he suggests than by what he doesl

A Raphael, a Reubens, a Titian spread their deathless work upon the glowing canvas; a Phidias or a Powers gives form and life to marble; a Homer, a Shakspeare, a Milton bequeath their noblest thoughts in undying words; and as the world stands in wonder before these masters and their work it may be pardoned if it thinks that man is greater than his God-if

the Jewish Jehovah is the only God there is! Admitting that progress has its penalties and civilization its sorrows; admitting that war, pestilence and famine, man's cruelty and greed. sickness and death, superstition and ignorance still remain, look also at what else remains beside: Think of the political freedom and progress abroad to-day: The king is less, the peo-ple more, to-day than ever. The tremendous example of this great Republic has set the whole world thinking; and as the people rise in dignity and grow to freedom, so peace and progress become increasingly possible and practically realizable. The patriots of the past-Washington, Lafayette, Paine and the restwho won you what you have, made history indeed; ay, made a nation, greater now than any, and destined to be the grandest union of unfolded humanity the world has ever seen Here, four centuries ago, the savage reigned supreme. To-day there is a civilization that history presents no parallel to in any previous age. "What is man that thou art mindful of him?" Let the United States of North Amer-

Also the clear and deep-toned voice of Science and Philosophy sounds out in answer to the query our text implies. Herschel, Brewster, Faraday, Dalton, Spencer, Mill, Huxley, Tyndal, Darwin, Wallace, and countless hosts besides, swell the mighty diapason, and as its roar and volume rise heavenward surely God must realize that man is something to be mindful" of, after all?

Our sermon nears its end, but its "lastly' is, perhaps, the most important "head" of all. All that has been so far dealt with concerns the material and intellectual realms alone. Let us now briefly glance at the realm spiritual, ere closing. By aid of superstition first, then fetishism, and finally religion in its innumerable forms-good and bad alikeman has tried to solve the moral and spiritual problems that have arisen during the career of the race. He has written bibles, founded creeds, builded churches, ordered priesthoods, but has found neither comfort nor stability for any length of time. As Spiritualists you are now understanding that man is a spiritual utes and faculties, and that as a consequence he is related to a transcendental realm-which you are learning is infinitely more wonderful than the material universe in which you are to-day, a universe to which you sustain definite and exact relations, between you and which there are reciprocal connections, and for which the machinery of your present career is continuously preparing you to enter when death lets down the barriers. To the fable into the region of fact. Only thus can it truly deep student there is much for thought in this, for in all this there seem glimmerings of cause and order, of consequent value and importance, of, in short, the truth that man is or the most sublime event. of so much importance to God that he creates the universe to minister to him, and provides for his perpetuity, or, as you put it, his immor-

Finally, then, what now becomes of the our analysis of man's nature and our proofs of make our heterodoxy complete, let us say that we consider man might well inquire: "What is God, that we are mindful of him?" if the Mosaic "God" is all our text implies! In that case man is greater than his Maker, (?) has done for himself what none other has, and by his progress proved himself possessed of abilities and energies that put to flight Archimedes' famous boast. But, in sober truth, we claim man as compeer with God: co-worker with God; his administrator-for he is the Divine embodied in conscious individuality. He is proving still his fitness to the world he lives in, and prophesying the greater things he will vet achieve therein.

thou art mindful of him?" Instead, let us gods. ever sprung from the mind of man. Bacon I remember that he is the Creator of all that l has made life what it is to-day; that the Omon all sides, so abundantly supplied his needs ignorance or the most lachrymose pessimism need to be, "mindful" of his child! His recreated. Judge these by those already unfolded and exercised by the race, and you must decide that God must be eternally "mindful" of man, instead of the reverse, as suggested in our text.

Heterodox to church and creed our sermon may have been; but your applause, attention and sustained sympathy assure us we are orthodox to the liberal spirit of the age. And as we close, let our parting words be: The time is at hand when all men will see that as man is the ultimate of all being, so must be ever be of importance to God-first, last and always. Emerson says, "the universe is the thought of God"; truly, then, "in him do we live and move and have our being," and in repudiating our text we bring our sermon to its close.

IN A GARDEN.

BY H. C. DODGE.

Before I made my garden, oh! I was a happy man; I read the seed-store catalogues, and joyfully would plan

How lots of luscious vegetables I easily could raise,

And figured up the profits that they say a garden
pays.

Of patent fertilizers, fancy garden tools and seeds I bought about as many as a Western farmer needs; I hired men that would n't work, and, rising with the lark.
I dug till time for business and finished in the dark.

After I made my garden, oh! I was a woful man; The chickens scratched my pretty beds, the dogs upon The chickens scratched my pretty beds, the dogs upon them ran;
The cats pitched battles on them fought, the cows ate all the corn,
And a hog that tried to bite me always rooted there at

Then came a drought that burned to dust my garden;

then a flood
And pelting hall and hurricane turned everything to
mud;
Then, like the plagues of Egypt, swarmed upon me
files and bugs,
Inch-worms, moles, cut-worms, locusts, caterpillars,
crows and slugs. With Paris green, tobacco, sulphur, soot and helle-

bore
I dosed that insect army, but they only cried for more;
I spolled my clothes and patience in the blazing sun
and rain,
And got myself so dirty that I always missed the
train. All summer long I wrestled, while my perspiration drops
I think would fill the barrels I had ready for my

crops.

And though I was n't able to supply one dinner's needs,
I took the prize of champlon for raising famous weeds.

Before I made my garden, oh! I was a happy man; But afterward my troubles and experience began. Now, it some city greenhorn like myself would care to rean. The profits of a garden, I will sell out very cheap.

— Detrost Free Press.

Original Essay.

The Spiritual Facts of the Ages.

A Series by Dr. F. L. H. Willis.

NO. VII-GREECE AND BOME.

India and Egypt, China and Thibet, Chaldea and Persia, have given us their positive testimony concerning the faith of the human soul in the remote ages of antiquity in the close connection existing between the world of sense and the world of spirit. We have gleaned from the record of these nations, found on sculptured stones, on ruined temples and tombs, and in their sacred books, the most satisfactory proofs of our assertion that Spiritualism is the natural faith of the human soul. In following up this chain of spiritual facts, we are confident we shall find no link missing. Bright and whole, we shall find it taking fast hold of the present, linking the ages together in one unbroken circlet of divine love and beneficence, leaving no age without its sure witness and perpetual inspiration, thus proving the words of the poet: All angels form a chain,

Which in God's burning throne begins and winds Down to the lowest plane of earthly minds.' This chain is one of mediation.

We reiterate the assertion that any manifestation of matter or of spirit in the past is of value to us only as it reveals a law, and thus removes itself from the region of fancy or of become possible in the present, or assume any vital relations to it; and whatever reveals a law is sacred, whether it be the most trifling

Greece was the oldest of the European nations. Its history dates back two hundred years earlier than Moses, or more than eighteen hundred years before Christ. But at that time they were an exceedingly crude, primitive peoplaint our text contains? It is disproved by ple, living in huts and caves in the rudest, simplest manner, and bearing not the faintest his power, by the achievements rehearsed. To resemblance to the refined, cultivated people they afterward became.

Greece was settled by colonies from Egypt. Phonicia and Thrace; consequently we find their religion differed considerably in different sections, vet in all general features it was the same. It was the very essence of Spiritualism. They spiritualized everything: rocks and trees, running streams, falling waters, and flowers. They worshiped many deities or gods, who were spiritual beings, living constantly in intercourse with mortals, bestowing upon them their inspirations, and guarding and guiding their destinies. Many of these gods were the spirits of departed heroes or great men, who, for achievements or valor or greatness in any Let us no longer ask: "What is man that department of use, received a place among the

Their intercourse with Egypt was constant. Hence, as we shall see, their religion and phinipotent has so made, guided and guarded him losophy were obviously affected thereby. We find them adepts in all the thaumaturgical and provided for them that only the grossest knowledge of the Egyptians. Thaumaturgy, as we found in our researches in Egypt, was one could or can conceive that God is not, nor of the sacred sciences of that country-the most sacred-and it related to the methods of holdsponsibility is equal to the possibilities he has ing communication with the unseen world of spirits. Hence we find that the Greeks were skilled in healing by the touch, possessed a profound knowledge of the condition of trance or ecstasy, held in reverence prophecy or soothsaying, believed firmly in the inspirations of the gods and good spirits, or, as they termed them, demon, which is not to be confounded with our word demon. The Greeks had no sacred books in the com-

mon significance of the term. The celebrated laws of Minos, who was their first law-giver. they believed were received by him directly from the god Jupiter. The poems of Homer and Hesiod, said to have been written nine hundred years before Christ, they believed were divinely inspired by celestial beings. They believed that these celestial spirits knew all the affairs of men, and felt a deep interest in them. They inspired the souls of prophets and poets. They believed, even their greatest men, their profoundest philosophers, their wisest statesmen, in a direct angelic agency, guiding and controlling all things. Nothing was too great or too small to be outside of this all-controlling spiritual power. Birth, death, health, beauty, riches, all that a man is or has, they attributed to spiritual agencies. All the phenomena of nature, every noble impulse or great thought, they ascribed to divine agency. If a person had any special gift, like music or the poetic gift, he was inspired by the deity that presided over that gift, and by whom he was held especially dear. Even a hearty laugh was ascribed to the genial influence of spirits. They believed that these spiritual beings lived

in constant intercourse with mortals, descending visibly, visiting cities in the garb of travelers to inspect the conduct of mortals. They also attributed their wrong actions, their mistakes, to spiritual influence. A man who went out without his cloak in a cold night is reported as saying: "A god deceived me that I did this thing."

They believed their priests attained their knowledge by direct communications from above, which enabled them to perform the ceremonies of their religion, and gave them power to call down celestial spirits into statues, pillars and consecrated stones, and that prayers addressed to these visible objects were heard by the spirits or deities to whom they were conscorated.

They believed most firmly that their departed friends lingered around their former liomes and families to shield and protect them, to watch over and bless them. When in trouble, when sickness or danger threatened,

they invoked these spirit-friends to aid them. At times they offered sacrifices to them to apply passes, baths, and the littles of simple herbs, peace them if they thought they had been he was exalted to a high position in the esteem wronged or insulted, or were angry. They of the people, and when he died he was held built costly tombs for the enshringment of the in such reverence that he was made a god, dead bodies of their dear ones, and repaired to and temples were conscerated to his memory, them frequently to offer prayers and oblations in which his methods of curing through conto their departed spirits. This they held to be formity to natural and spiritual laws were cona sacred religious duty.

The souls of departed heroes, law-givers, statesmen, or of those who had benefited the actment of laws by which those who practice race by any useful invention, when released precisely the same methods of cure in these from the body were believed to become mediators between mortals and the Supreme Spirit. Hence Esculapius, who became famed for his remarkable skill in medicine, which, as we have seen, he acquired through the study of occult laws in Egyptian temples, was one of their ministering spirits or mediators. Achilles, the warrior, was another. In fact, every department of the universe was filled with ministering spirits. Hesiod says:

"Thrice ten thousand holy demons rove This breathing world; the immortals sent from Jove Guardians of men, their glance alike surveys The upright judgments and the unrighteous ways. Hovering they glide to earth's remotest bound; A cloud ærial veils their forms around.

Far round, the dusky earth Rings with their hymning voices; and beneath Their many rustling feet a pleasant sound Ariseth, as they take their onward way To their own Father's presence.

We find that the Greeks cherished the same idea of a subtle, invisible body within the material body that we found in the Hindu spiritual philosophy. Later this same idea was set forth by Paul, the Apostle of Christianity: "There is a natural body, and there is a spiritual body.'

The Greeks represented the constitution of man as embodying three principles, the soul, the invisible or spiritual body, and the material body. The invisible body they called the ghost or shade, and considered it as the material portion of the soul. It will be remembered that the Nazarene also likened the nature of man to three measures of meal, in which was hidden the divine spark, which he compared to leaven, working silently and secretly within until the whole should be thoroughly leavened.

We find the same divine law of health operative in Greece as in India and Egypt, the law of life unto life or magnetism. The sacred healing art was a part of the Grecian religion. Cures were often performed in the temples, and the operators were priests or consecrated men. This power to heal was handed down through families as a special gift.

One of their most celebrated sacred physicians was Esculapius, who was afterward made a god by the reverential power of the people. The miracles, so-called, that Esculapius performed during his life were continued even after his death, and therefore temples were erected and dedicated to him. Healing and prophecy were practiced in these temples the same as in Egypt, and we find the rod or staff of Esculapius represented as twined with a serpent, the Egyptian emblem of wisdom.

The arrangements in these temples sacred to healing were all conducive to the utmost faith and repose. Invocations were offered, songs sung, bathing was practiced, and magnetic manipulations, also rubbing the body with metallic rods called tractors. When all these preliminaries had been faithfully attended to, the patient was considered ready for the sacred sleep. He was placed upon a magnificent bed or couch, sometimes upon the skins of animals, and awaited what was called the temple sleep. A solemn silence was preserved, and amidst profound darkness the patient awaited the true magnetic condition, in which he beheld visions, and gained knowledge of his physical condition, and obtained prescriptions for himself.

Aristides, one of their profoundest philosophers and most eminent men, in his "Orationes Sacrae," gives a curious and deeply interesting account of his visions, which he devoutly believed were inspired by Esculapius. He says that he was once told by Esculapius in a dream to take a certain drug, and also a warm bath, which directions he faithfully followed, and experienced most satisfactory remedial results. In his "Third Treatise," he says: "I had been ill for ten years when a spirit approached me and addressed me, giving me full directions for the recovery of my health." He followed these directions, given, as he affirms, by a spirit, and was cured. Aristides held an enviable distinction as a poet and a philosopher, and yet he hesitated not to affirm his unfaltering faith in the power of spiritual agencies. He declared that when in the magnetic sleen he could be inspired to write poems with the greatest ease. He affirmed that he talked with the Spirit Plato in these sleeps, and that he often beheld the departed Sophocles at the foot of his bed.

It was considered the solemn duty of those who had been cured in the temples to write out a history of their case, with the details of the oure, and give it to the priest to be used for the purpose of inspiring the faith of others. These accounts were often read aloud as the patient entered the temple. The strict adherence of the people to the laws, obedience to which always induced the interior or spiritual condition, is a curious and interesting fact to trace. No patient was admitted who would not conform to the minutest regulation as to rubbing, bathing, fasting, quiet, etc.

In our age of self-will and individual supremacy it would be pleasing to know of some form of spiritual faith which can create that order and harmony of condition which is sure to bring forth positive spiritual results. We find that in all ages certain ceremonies brought about certain conditions, and the wisest and greatest among the ancients, when seeking a condition, were willing to submit to the ceremonies, even to those that seemed the most trivial. How unlike our modern wise men, our philosophers and scientists and doctors of divinity, from the days of the famous "Harvard Award" down to those of the "Seybert Commission."

When Aristides declared that a spirit approached and spoke to him, and that in dreams and visions he frequently held converse with celestial visitants, his affirmations were received with respect, and served only to enhance the enviable distinction he enjoyed. But when Judge Edmonds made the same declarations with regard to himself, he was called insane, and deprived of his judgeship; and Prof. Hare, one of the most eminent and venerated of our American scientists, when he offered to demonstrate scientifically before

aures by the simplest of methods by magnetic passes, baths, and the juices of simple herbs, he was exalted to a high position in the esteem of the people, and when he died he was held in such reverence that he was made a god, and temples were consecrated to his memory, in which his methods of curing through conformity to natural and spiritual laws were continued with wonderful success. Our modern would-be wise men strive mightily for the onactment of laws by which those who practice precisely the same methods of curie in these days may be fined and imprisoned.

It is during this month have been over one hundred thousand, we lines of busnes have been over one hundred thousand. New lines of busnes have been over one hundred thousand. New lines of busnes have been over one hundred thousand. New lines of busnes have been over one hundred thousand. New lines of busnes have been over one hundred thousand. New lines of busnes have been over one hundred thousand. New lines of busnes have been over one hundred thousand. New lines of busnes have been over one hundred thousand. New lines of busnes have been over one hundred thousand. New lines of busnes have been over one hundred thousand. New lines of busnes have been over one hundred thousand. New lines of busnes have been over one hundred thousand. New lines of busnes have been over one hundred thousand. New lines of busnes have been out the best mode of advortising, the great store of the Louvre has equipped a line of four handsomesteumboats, nicely carved and gilt so as to imitate Venitian boats or gon-dollar-each one of one or the section of the Beine have also been multiplied, and, as a new and ingenious mode of advortising, the great store of the Louvre has equipped a line of four handsomesteumboats, nicely carved and gilt so as to imitate Venitian boats or gon-dollar-each one, one one one or the section of the four handsomesteumboats, which they are also been multiplied, and, if the provide have also been multiplied, and, as a new and ingenious mode of curing the days may be fined and imprisoned.

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On an island in the Tiber, at Rome, there was dug up a marble tablet with four inscriptions upon it. Each of these inscriptions relates to the magnetic method of curing diseases, and describes cures performed by following spiritual directions given in sleep.

These Grecian and Roman medical priests were the founders of modern scientific medioine; but alas! how sadly have their followers in these days degenerated! They have taken the material body of their science and philosophy and left the divine spirit that animated it. As in Egypt, so in Greece and Rome, the facts proving the position we have taken in

this series of papers are so abundant that we find it impossible to compress them into one number, and shall be obliged to continue them in our next.

Foreign Correspondence.

EXHIBITION NOTES FROM PARIS.

BY HENRY LACROIX.

To the Editor of the Banner of Light: The French national holiday, the 14th of July, which celebrates the storming and destruction of the Bastile one hundred years ago, is over, but the people go on still dancing n the streets, everywhere, on the 15th-as if

ago, is over, but the people go on still dancing in the streets, everywhere, on the 15th—as if not tired out with yesterday's performances. The sky yesterday did not favor much the fete, as showers poured down, now and then, in answer to the prayers of the royalists of all stripes and colors, who hate the republican regime—although, to say the plain truth, that regime is far from being republican, at this day principally, when the government and Chambers do all they can to tear down the Goddess of Liberty from its pedestal. The general elections in October next are near at hand, and will most likely bring about a new state of things, a new set of men in power.

Every 14th of July witnessed here by me has been a gorgeous and gay day; but this year, under the auspices of the Exhibition, with a tremendous affluence of people from all parts of the globe, the display could not be otherwise but most brilliant. It has been an elephantal thing—too big to handle well by any pen. Great events can never be well portrayed, even when small ones are so diversely interpreted and misconstrued. Here, in this gay and artistic city, the rendezvous of the world, perpetual fêtes or feasts are going on; it would seem so at least to any stranger dropping in for the first time. The shining aspect of external life and action leads one to imagine that he assists at the proper time to some great celebration. and action leads one to imagine that he assists at the proper time to some great celebration. Surging activities, on a large scale, protrude themselves continually on every side in this rejuvenated or reincarnated Eastern Athens, rejuvenated or reincarnated Eastern Athens, which the Western one, Boston, your dear city, resembles somewhat in the way of general learning only, I must say. With its population of three million Paris outbids London with its five—in the same way that in olden time Athens outrivalled Babylon. Quantity is not quality! And yet, what blemishes are not to be found in the most sparkling objects of "creation"! The highest heaven—from which all souls proceed, would seem, from our common mode of reasoning, which logic and inference model to suit our present status of intellectuality—to be wanting in something at least, ence model to suit our present status of intellectuality—to be wanting in something at least, as we all leave it, for some time at least, to foster evil, unhappiness, discord, darkness and all the other sorts of cognomens too numerous and various to mention. That is diving deeply into metaphysics, deeply enough to smother every one, some might say. In drawing that parallelism I commit no outstep—as all things and thoughts are linked as extremes meet.

here to be able to get along. Elbows have to be used as paddle-wheels and breath as steam —and, in that way, it becomes possible to run tacks through the ever surging element called humanity or brace about and run before the humanity or brace about and run before the wind, carried on by the force which uses, misuses and utilizes all forces. A National day is a big institution everywhere; but when it becomes allied to an International Exhibition it swells into gigantic proportions, like those of the frog of the fable. Could it be surmised, for instance, that all the great thoroughfares and many by-streets in Paris on that night and the next were literally blocked up with dense throngs of people, all bent on amusing themselves, on exercising the activities of their dense throngs of people, all bent on amusing themselves, on exercising the activities of their limbs and the power of their lungs? The as phaltum of the streets, so clean and inviting, presented everywhere suitable dancing halls, and military bands and minor orchestras perched on elevated platforms played their lively notes and engaged the couples to start into quadrilles, polkas, mazurkas, waltzes, etc. A way they went, old as well as young people; no distinction existed during this general outburst of national feeling. The lively incidents that happened here and there during those two nocturnal festivities which I witnessed would be quite amusing, but space forbids. All would be quite amusing, but space forbids. All the wit and humor of the people seemed to be set free on that occasion; and how it sparkled— as much and as well as the innumerable fire-works that dashed through the sky in every works that dashed through the sky in every direction. The general illumination was fine; the public buildings and the private ones rivalled one another as to the display of flags, ornaments, Chinese lanterns, floral decorations, and bionograms of R. F's (French Republic), Liberty, Equality and Fraternity—which are so strangely inscribed in large letters on all the public buildings here, even on churches—seemed—now an evident reality, to be detached from where they should not be and to occupy the hearts and heads of everybe detached from where they should not be and to occupy the hearts and heads of everyone, where they should always be without parade. Many theatres had free matinées and evening performances, and those were filled to overflowing. At the Grand Opera, on the 14th, the people began to form a queue at 11 r. M. on the preceding night—most of those anxious ones being provinctaux, or folks from the country.

The review at Long-Champs of thirty-two thousand soldiers—on the 14th—attracted an immense number of spectators. All stood their ground, notwithstanding the showers that poured down to try the metal of the military and civilians. What a drenching! I estantially be a supported to the property of the showers of the property of the state of the property of the state of the property of the state caped it—by not going. Juvenile regiments I saw parading the streets, and they certainly bore just as good an aspect as their elders of the regulars. This is a warlike people, from generation to generation, and the infantrice try

to be on a par with mature bodies; and in that endeavor they succeed well. At the Exhibition the entries on that day At the Exhibition the entries on that day footed over three hundred thousand. At night the complete (colored) illumination of the Tower Eiffel failed to be a success, as heretofore, but the gushing fountains, sending forth all sorts of high streams of illuminated waters, bearing every color and hue possible, made up for the flasco at the Tower. This exhibition, accounting and which their place every ware. offered to demonstrate scientifically before "The American Institute of Science" the actual occurrence of just such phenomena as the ancient wise men, Plato, Aristides, Socrates bore witness to, was, received with shouts of derision, and treated with the most shameful disrespect.

When Esculapius performed his wonderful for the fiasco at the Tower. This exhibition, so fanciful, and which takes place every every every much. The twenty two entrance-gates are not any too many to facilitate ingress and exit. At these places any number of venders offer tickets for sale at reduced rates, as low now as seven sous or cents. That is competition in earnest. Never before, at any Exhibition, has there been such a rush; the daily en-

Ancient lore, accredited now-a-day as a farce, or in the same light as the account of the famous Siege of Troy, speaks of the Tower farce, or in the same light as the account of the famous Siege of Troy, speaks of the Tower of Babel, where many tongues were volubly uttered. Now, in this wondrous nineteenth century the parallel cannot be disputed; the fact exists undeniably. The grand tower is not called Babel, but by a name almost similar. Elifel, and there are to be heard many tongues indeed, as my ears and other senses can testify. It is a grand sight to behold. The best points of it fall to convey an adequate conception of its grandeur. It has to be seen close by, in its living, majestic appearance. Its glgantic proportions, its intricate and at the same time simple details, have to be witnessed within the proper compass, to allow the spectator to realize and appreciate the conception and execution, or the merits of the author of both. Thus, as I imagine, should the thing be judged. The individual mind or intellect towers through and above its Tower! Thus I see it—perhaps on account of being somewhat of a clairvoy-ant. It is currently said here that the Eiffel Tower is the main attraction that brings so many Americans across. The compliment is certainly a very flattering one in my estimation, and possesses more than its surface would indicate to many.

It is a painful surprise to every American to

tion, and possesses more than its surface would indicate to many.

It is a painful surprise to every American to see the United States so poorly represented at the Exhibition. Its department in the main building occupies but a small space—smaller than that of Italy or Japan, its neighbors. What a contrast with 1878, when the Great Republic took on here a dignified appearance! The small and poor Republics of Mexico, Bolivia, Buenos-Ayres, etc., have fine, independent buildings to contain their products, but the leading Republic is meanly ensconced in a small circle, where but very little indeed is to be seen. I believe that a big nation, like the American, instead of thinking itself sufficiently advertised, should follow the example of large commercial houses which spend a great deal to keep themselves before public notice. At this Exhibition American manufacturers and others have certainly stood aloof, in the shade, although the occasion was one which should have enlisted for many reasons the lively cooperation and sympathy of the Republic which owes a good deal, even its existence, to this country. This time, Americans have thought it best to only bring themselves over. Those living individual samples are decidedly many more so than they have ever been before at any similar occasion, anywhere—but does that make up for the drawback? I opine that it

does not.

On the 20th of this month the number of visitors who ascended the Tower Eiffel amounted to 18,128; to the first story, 7,376; second, 6,769; third, 3,983. This gives a fair idea how popular the thing is, how anxious men and women are of ascending as high as they can—in heaven! On the day following, the 22d, 25,030 occupied the elevators, and 237,853 paying visitors went within the precincts of the Exhibition bition. A new and pleasing feature has been added to the great attraction: Fifteen thousand small birds, brought from Senégal (a French Province) in a large cage, delight every one with their variegated plumage and notes.

[According to our correspondent, on the 4th of August a grand festival and banquet was to take place in the Palace of Industry in honor of the Shah of Persia, and on the 18th a banquet of the Shah of Persia, and on the 18th a banquet offered to the Mayors of France—both enlivened by one thousand musicians chosen among the military bands. Of the preparations for the first of these festivities—now passed—he says: "There will be fifteen thousand invited guests, apart from those in the galleries. The dining tables, to sit so many people, will average about twelve thousand metres, or about forty thousand feet of running space. What a sight it will be! It is doubtful if any of the ancient epicureans ever got up anything to equal that. Were Edison here on that date he would be lionized and made much of at those feasts; but his arrival is advertised to happen only on the 10th. He will, however, meet with a cordial reception, as his name is held as the sovereign of inventors parallelism I commit no outstep—as all things and thoughts are linked as extremes meet.

But to light talk I return, just as our betterhalves do, in stepping easily from the sublime to topics of fashion, etc. To glide through the crowds, that dense matter, as decarnated spirits do through all our objective appurtes and general benefactors. This recalls to my mind that I prophesied to this mediumistic celebrity what was ahead of him when he sold papers and books on the trains between Detroit and Port Huron. It has come to pass—which papers and sooks on the trains between Detroit and Port Huron. It has come to pass—which shows that I have been a true prophet. But let that pass, as I do not hold up to any pretension, but shun every prominence."]

An Incident at Lookout Mountain.

Our correspondent at Lookout Mountain Mrs. Georgia Davenport Fuller, relates the fol lowing touching incident that took place as

the camp-meeting there Tuesday, Aug. 6th: A certain family boarding with us have a lovely blond-haired child, named Helen, who is a little tot of two years. I was standing on the lawn when she trudged past me, carrying a tiny sunshade and a large jan. "I's a-doin' to tiny sunshade and a large fan. "I's adoin' to meetin'," she lisped, as I laughingly contemplated her quaint appearance. Little dreaming that she was seriously intending such a point of destination, I passed into the hotel. After the meeting was over I learned that Baby Helen had knocked at the door back of the Parillon and appearance of the platform and called vilion, and opening on the platform, and called out in her shrill, infant voice: "I want to tum out in her sirili, infant voice: "I want to tum in." President Albert opened the door and in walked Helen, her tiny white sunshade over her head. With the utmost composure she dropped her sunshade and fan, and stood before the astonished audience like a little angel visitant. Mrs. Richmond was on the platform, and quickly passing under Ouina's control, picked up the fan and sunshade and took them as the theme of an exquisite poem. All hearts were touched, every eye was wet with tears, as the little child stood there with her innocent face upturned and dimpled hands folded, while spirit-presence held the moments in a sacred spell.

August Magazines.

THE NATIONALIST .- "Nationalism and Christian ity" is the topic treated upon in the leading article by Rey. W. D. P. Bliss. Thaddeus B. Wakeman follows this with "Public Administration; The Condition of Liberty." The other contributors are M. H. Ford. M. Lynch, J. F. Biscoe, Prof. DeLeon and Abby Morton Diaz. "News of the Movement," and a report of the speech of Mr. Hildredth at the June meeting, complete the contents. Boston: 9 Hamilton Place.

THE INDEPENDENT PULPIT.—In the third of C. L. Abbott's papers on Evolution he reviews the testimony of geographical distribution. Mr. Marsh continues his consideration of "Caucasian Progressiveness," and a large variety of subjects are discussed on the remaining pages. Waco, Texas: ,J. D. Shaw.

THE PHRENOLOGICAL JOURNAL .- A portrait of Chief Justice Fuller of the U.S. Supreme Court, and a brief blography, lead the usual number of instructive articles. New York: Fowler & Wells Co. HERALD OF HEALTH.-Dr. Holbrook resumes his

hygienic "Notes," and new "Health Inventions and Methods" are described. New York: P. O. Box 2141. THE SIDEREAL MESSENGER is entertaining and instructive in its leading articles, its "Accounts of Current Celestial Phenomena," and "Editorial Notes." Northfield, Minn.: W. W. Payne.

AMERICAN BOOKMAKER.—This Monthly, which is getting to be an indispensable adjunct to a wellordered printing office, designates Bishop-Colenso as "A New Zealand Caxton," he having been foremost in making known the art of printing to the Maoris. New types, new books and new typographical inventions are described. New York: Howard Lockwood

THE KINDERGARTEN contains: "Hints for Mothers' Clubs," "The Kindergarten in its Relation to Motherhood," etc. Chicago: Alice B. Stockham & Co

THOSE HEARTS OF OURS. [DY THE LATE PATHER AHRAM J. BYAN, PORT-PRIEST OF THE SOUTH.]*

A PROPERTY OF THE PROPERTY OF

Those hearts of ours—how stranget how stranget How they yearn to ramble and love to range Down through the vales of the years long gone; Up through the future that fast rolls on.

To days are dull! so they wend their ways Back to their beautiful yesterdays; The present is blank-so they wing their flight To future to-morrows, where all seems bright.

Build them a bright and beautiful home, They'll soon grow weary and want to roam; Find them a spot without sorrow or pain, They may stay a day, but they're off again. Those hearts of ours-how wild! how wild!

Ever, forever, they mourn and moan;

They're as hard to tame as an Indian child; They're as restless as waves on the bounding sea; Like the breeze and the bird are they fickle and free Those hearts of ours-how lone! how lone!

Let them revel in joy, let them riot in cheer; The revelry o'er, they 're all the more drear. Those hearts of ours-how warm! how warm! Like the sun's bright rays, like the summer's charm;

How they beam and burn! how they gleam and glow! Their flash and flame hide but ashes below. Those hearts of ours-how cold! how cold! Like December's snow on the waste or wold:

And though our Decembers melt soon into May, Hearts know Decembers that pass not away. Those hearts of ours-how deep! how deep! You may sound the sea where the corals sleep, Where never a billow hath rumbled or rolled,

Depths still the deeper our hearts hide and hold. Where the wild storm's track hath ne'er been known The wrecks of the sea lie low and lone: Thus the heart's surface may sparkle and glow, There are wrecks far down, there are graves below.

Those hearts of ours-but, after all, How shallow and narrow! how tiny and small! Like scantiest streamlet or summer's least rill, They're as easy to empty, as easy to fill.

One hour of storm-and how the streams pour! One hour of sun—and the streams are no more. One little grief, how the tears gush and glide! One smile-flow they ever so fast, they are dried.

Those hearts of ours-how wise! how wise! They can lift their thoughts till they touch the skies; They can sink their shafts, like a miner bold, Where wisdom's mines hide their pearls and gold.

Aloft they soar with undazzled gaze, Where the halls of the Day King burn and blaze; Or fly with a wing that will never fail, Through the skies' dark sea, where the star-ships sail

Those hearts of ours-what fools! what fools! How they laugh at wisdom, her cant and rules! How they waste their powers, and, when wasted For what they have squandered, but cannot retrieve

Those hearts of ours-how strong! how strong! Let a thousand sorrows around them throng. They can bear them all, and a thousand more, And they're stronger then than they were before.

Those hearts of ours-how weak! how weak! But a single word of unkindness speak, Like a poisoned shaft, like a viper's fang, That one slight word leaves a life-long pang-

* Recited by ED. S. VARNKY, of Lowell. Mass., at the interesting musical and social gathering held at the residence of Mrs. Ricker, at Onset Bay, Mass., Sunday evening, July 28th.

A Strange Story.

[The following narrative of singular events appears in the Cincinnal Enquirer of August 5th, credited to the Kansas City Globe-Democrat, to which paper it was furnished by a correspondent. We cannot vouch for its authenticity; but as it is of much interest, we place it in our columns, leaving it for our readers to judge of its reliability or otherwise.—Ed. B. or L.]

The citizens of Clay Center, Kan., have just awakened to the fact that they have had in

awakened to the fact that they have had in their midst a sensation that is much out of the ordinary run of Western incidents.

One night last October John P. Campbell, editor of the Clay Center Dispatch, was awakened by hearing some one stumble in his room. He sprang to his feet, revolver in hand, and confronted the intruder, inquiring his business.

The man very coolly said:

"I was just passing the house, and, being out of money, thought I would come in and see if I could find some. As I was going away with this little bundle which I had gathered I tripped on this rug and awakened you. I am very sorry indeed that I disturbed your rest."
"Well, you are a cool one!" ejaculated Campbell. "I guess you had better stand where you are for a few minutes until I dress, and I will take you down and introduce you to the Sheriff."
"You are wary kind indeed to go to so much."

"You are very kind, indeed, to go to so much trouble for a stranger. I will be very glad to make the Sheriff's acquaintance," politely re-

make the Sherill's acquaintence, personned the burglar.
Campbell escorted his prisoner to the jail, where he turned him over to Sheriff James Sterling, telling him that the man was probably insane. He was placed in a cell, and next morning he was taken before Justice J. W. morning he was taken before Justice J. W. Miller, where he gave the name of Henry Car-ton. He waived examination and was returned to jail, in default of \$1,000 bail, to await the action of the Grand Jury at the January term

of the Circuit Court.

The jail at Clay Center is a two-story brick and stone building, with latest improvements in steel cells and gratings, and is considered the strongest in the State.

About noon on the day of the commitment Carton sent for Attorney F. P. Harkness to come to the jail to talk about the case and define the line of defense. When Harkness went to the cell Carton had not a word to say about his case, but confined his conversation to scientific and literary subjects. He appeared to be an exceedingly well-read man, and surprised Harkness by his erudition. After consuming an hour in this talk Mr. Harkness became impatient and asked Carton to speak of his case.
"You play billiards, don't you?" was the sur prising reply.

prising reply.

"Yes; why?"

"Well, I will meet you at the billiard hall across the way at 8 o'clock this evening, and while we play a game we can talk about my

"But the Sheriff won't let you go out to play billiards. You must remember that you are in

jail."
"That's all right. You meet me there at 8 o'clock this evening," answered Carton.
Harkness was convinced that his client was insane, but his manner was so earnest and cool that when evening came on he could not resist the temptation to go to the billiard hall. Promptly at 8 o'clock the door opened and in walked Carton, whose entrance created no sur-prise to any one except Harkness, for there were only a few in town that were aware of a were only a few in town that were aware of a new prisoner being in jail, and none had seen him. He went directly up to Harkness, and the two men began a game of billiards. While the game was in progress Sheriff Sterling entered the place. He did not recognize his prisoner, but Harkness, who was now completely nonplused, called to him and said: "Look here, Sterling is it you would nester to allow your Sterling, is it your usual custom to allow your prisoners to be out playing billiards at this hour

of the night?"
"What do you mean?" asked the Sheriff.
"Why, I mean that this man Carton was committed to jail this morning to await the action of the Grand Jury, and now he is here playing

of the Grand Jury, and now he is here playing billiards in the evening."

Sterling turned pale and almost fell from the shock and fear that there had been a jail-break.

"Don't get excited, old fellow," said Carton.
"I only wanted to get a little fresh air, but if you object I will go back now."

The Sheriff, the lawyer and the burglar crossed the street to the jail, where every door was found closed and locked, even the cell door being fast. To all inquries as to how he got out Carton made no reply. He was replaced in the cell, and bidding his companions goodnight prepared for bed.

Three or four days afterward Carton asked

the Sheriff if lie could not take a walk around that town to get a little ireal air. Sterling laughed and told him it was against the rules. Carton did not appear to be disappointed, but next morning when Sterling came from his apartments to the jail entrance he was astounded to see Carton quietly sitting on the steps smoking a clear. On seeing the Sheriff he arose and saluted him, telling him that he needed fresh air so badly that he concluded to take a walk before breakfast. He was locked up again by the Sheriff, who was thoroughly alarmed at the fact that this man could at will pass through the walls, apparently, of the strongest jail in the State. Carton told him to give himself no uneasiness, as he liked his quarters too well to leave them until winter was over.

over.

It now became a thing of frequent occurrence for the Sheriff to find his prisoner sitting on the jail steps, and though he placed a watch on the man, he could never find how the escape was made.

was made.

During the latter part of November the lock on the vault of the Farmers' and Merchants' Bank became deranged, and the officers were compelled to undergo a temporary suspension until they could get some one to open the lock. All the locksmiths in the town and the bank lock experts of Kansas City tried their skill on the refractory door in vain, and the bankers were going to send to New York for an expert, when Carton told the Sheriff to offer his services, as he thought he could open the vault. He had given Sterling such good reason to believe in his power that the Sheriff had no hesitancy in telling the bankers that he had a man who could open their safe for them. Carton who could open their safe for them. Carton was escorted to the bank, and in the presence of the Sheriff and bank officials went to work. In half an hour he swung the door open, and then examined the lock and adjusted the part which had given the trouble. After receiving the thanks of the bankers he was taken back to his cell.

to his cell.

When the District Court convened the Judge found a very large docket, and the result was that Carton's case had to be postponed until the August term. All spring and summer Carton took his regular nightly excursions, and the matter became so common that the Sheriff began to lose his fear of an escape. Last Thursday, however, Carton's cell door was open, and the prisoner was not sitting on the jail steps. On a stand in the cell was a note to Sterling, thanking him for his kindness, andstating that pressing business further West necessitated his hasty departure.

This was startling, but when Mr. John A. Moss, cashier of the Farmers' and Merchants' Bank, opened his desk that morning he found a note from Carton stating that he had taken

sank, opened his desk that morning he found a note from Carton stating that he had taken \$200 from the safe in the vault to pay his traveling expenses, and that he considered this as a fair payment for his services in fixing the vault, for which he had never received pay.

Moss rushed to the vault, and in the safe on

Moss rushed to the vault, and in the safe on a pile of money found a receipt for \$200, signed "Henry Carton." An examination showed that this was all that was taken from the thousands of dollars that were at hand. Not a clue has been found that would lead to the discovery of the man, and Sheriff Sterling firmly believes that he has had charge of a supernatural halps. ural being.

APPARITIONS.

A writer in the Philadelphia Times says that when a boy he once set out on a foraging expedition to obtain chestnuts, and while on his dition to obtain chestnuts, and while on his way saw his uncle, whom he supposed to be at church, walking leisurely toward him. Fearing to meet him he hid behind a large oak, peering around occasionally to watch when he would pass. Abandoning his gaze for a moment, on looking where he had seen him, he had disappeared, and no trace of his footsteps could be seen on the road, though examined carefully for them.

The writer further states that at a pumphouse on the Valley Railway, near the banks

The writer further states that at a pumphouse on the Valley Railway, near the banks of the Illinois river, in the Cherokee Nation, a person dressed in white is seen almost every night at about 10 o'clock walking out of the engine house on to the bridge, and, when about half way across, stops and gazes down into the black waters for a time, then returns and reenters the engine-house. A family living near by see this form frequently.

MYSTERIOUS NOISES IN CHICAGO.

The Chicago News of a recent date said that the day previous a thousand persons went to view the house numbered 341 on Belden Avenue, wherein strange noises are heard. It is occupied by Dr. Rowe, who, when he first heard them, thought a burglar was in the house, and looked through all the rooms, finding all the doors and windows factored and everything doors and windows fastened and everything

undisturbed.

It is argued by some that the noises are made by mischievous persons to frighten Dr. Rowe and force him to vacate the premises; but the and force him to vacate the premises; but the Rowe family believe it would not be possible for any person to remain concealed in the house night after night and escape discovery. One night Dr. Rowe did not go to bed at all, and heard the noises in the hallway as usual. The moment he heard the sound of footsteps on the stairs he rushed out with a lamp in his hand, but found nobody and nothing that could have caused the noise.

New Publications.

ELI AND SYBIL JONES: Their Life and Work. By Rufus M. Jones. 12mo, cloth, pp. 316, with portraits. Philadelphia: Porter & Coates. The subjects of this deeply interesting volume have

world-wide reputation as those who have lived for the benefit of others. The opening pages describe their early life and training in the forests of Maine. giving a glimpse of social and religious life as it was in this country eighty years ago. Much light is thrown upon the history of the Liberian Republic in what is said of their labors on the West coast of Africa. whither they went with their message of peace and good will in 1850. From thence they traveled and bore their gospel of glad tidings to Iroland, England, Norway, Germany, Switzerland and the South of France. In 1864 Sybil worked among the wounded solders of the civil war at the South. In 1867 they embarked at Boston for labor in England, Scotland, France, Greece and the Holy Land-the steamer being visited by hosts of friends to bid them adieu, among whom were Gov. Andrew and General Banks, and John G. Whittier, who at one time expressed a desire to accompany them, wrote a poem commemorative of the occasion, in which is this verse:

"Go, angel-guided, duty sent! Our thoughts go with you o'er the foam; Where'er you pitch your pilgrim tent, Our hearts shall be and make it home.

New Aspects of Life and Religion. By Henry Pratt, M. D., author of "Astronom-ical Investigations." 12mo, cloth, pp. 396. London: Williams & Norgate.

In the prologue consideration is given the Bible the-

ory of the origin of speech, the summing up being that from it it is hardly possible to avoid the conclusion that its devisers held that the dawning intellect of primitive man was "potential, and not positive; a power, and not a possession; an acquisition, and not an endowment." The general subjects of the book are "Sclective Evolution," "Problems in Bible Reading" and "The Genesis of the Soul," the author basing his arguments upon what he terms three fundamental principles in creation, namely: I. Man is only notentially immortal. If. The regeneration of the human and the maintenance of the divine human in the soul-state is a natural process. III. The sexual relation, as the basis of the natural, is the basis of the soul-state.

ANGEL WHISPERINGS FOR THE SEARCHER AFTER TRUTH. By Hattie J. Ray. 8vo, cloth, pp. 272. With Portrait. Chicago: Religio-Philosophical Publishing House.

These "Whisperings" are given in verses inspirationally written at intervals during the past three years, and are designed to comfort and encourage those who, from adverse circumstances or unharmonious surroundings, may have become disheartened—wearled with the antagonisms of earthly existence, as was the mediumistic author at the time of their transmission. Their soothing and elevating influence greatly improved her mental and physical condition. and the same beneficial results cannot fail to follow their perusal by others.

Munner. Correspondence.

GALVESTON.-Under date of Aug. 5th Mrs. Sue J. Finck writes: "Since last writing, a most eventful twelve months have rolled into the past. Many of our laborers have passed on to realize the beauty of the truth they advocated and represented: Mrs. S. A. H. Talbot, a well-known speaker, who for a long time ministered to the spiritual needs of our city and other localities; Mrs. Randall, also a trance medium, and wife of Dr. E. Randall, a Spiritualist for a quarter of a century or more, and now one of its oldest, most earnest advocates; immediately following, Col. S. S. Nichols, whose knowledge of a continued life could not be shaken when summoned to meet the change—his long life had been made bright by loying words from the unseen world; soon after, Dr. E. Stone and Mr. Richard Talbot, who, strange to state, both cast off the mortal body on the same day. Dr. Stone was one of the oldest and most respected citizens of this place. His wife, who preceded him five or six years, was the first medium developed here, and, I believe, in Texas. Her guide organized a circle for progressing dark spirits, and displayed much ability and zeal in the work. Reports of these scances were from time to time written and sent to the Spiritual Telegraph (1856) by Col. E. Allen. These meetings were interesting and instructive to mortals, and numbers of penitent, undeveloped immortals were elevated from regions of darkness to a higher plane in spirit-life. From one of these papers, yellow with age, is taken the following from one of Col. Allen's contributions:

'I must refer once more to the "Guardian Spirit" of our circle. He is always with us when we meet, and his language and deportment toward each one of us are those of a tried, intimate and familiar friend. As such we regard him, ay, and devotedly love him. His teachings breathe the spirit of true religion and heavenly charity. Stern, staple, and chaste, with no reaching after effect, they'embrace a sphere of plain, practical duties, and exhibit the father, the guide and angel friend with exerce didition to the spirit of the contributions. most eventful twelve months have rolled into the past. Many of our laborers have passed on

chaste, with no reaching after effect, they embrace a sphere of plain, practical duties, and exhibit the father, the guide and angel friend with serene distinctness. He is sometimes severe. I have myself received from his lips burning words of reproof, every one of which was richly deserved and thankfully received. I do not believe that an evil can be persisted in by a member of this circle. He must quit one or the other. He gave us the name of "Progressionists." He urges us to purity of life. "The spirits," he says, "who come to you for counsel, can read your hearts, and if they perceive that your practices do not correspond ceive that your practices do not correspond with the precepts you give they will turn away and ask in surprise: 'How can we receive advice from such a source?'" From personal experience and observation occurring within the past few months I am almost persuaded it is impossible for a spirit from the dark spheres to enter a human circle harmoniously organ-

to enter a human circle harmoniously organtzed, without receiving such impressions as
will insure its progression.'

The above might be profitably noted by any
who are harassed by undeveloped spirits.

The circle referred to was continued until the
guardian announced his work finished. Over a
thousand pages of foolscap paper are covered
with its incidents and experiences, which were
designed for publication, but for some cause unknown have never been put in print. Dr. Stone,
who had long waited the transition, has gone
to join heart and hand with the medium wife,
through whom he was convinced of the grand through whom he was convinced of the grand truths of the Spiritual Philosophy. But two or three are now left, who bravely bore the ostracism of an early acceptance of the truths of Spiritualism in this place. The ground over which they trod is sacred to us, and with teardimmed eyes we look about and wonder who are to fill the vacant places. Yet we are not without hope. Steadily and quietly has the work gone on, and our numbers are daily increasing. Prophetic eye and discorn willing hearts. ing. Prophetic eye can discern willing hearts and strong hands that are to be enlisted when others are gathered and garnered in the land of souls. Already some are entering the field where the former laborers gave their best years and grandest efforts to sow the seeds of truth. The former we welcome with glad hearts, while over the latter we drop tears of loving remembers.

brance. Some of the readers of THE BANNER may be interested in a dream related by our ascended brother Talbot four or five years since, when Dr. Stone was an inmate of his home, and so ill he was not expected to survive but a few hours. Mr. Talbot was firm in the belief that the Dootor would soon pass on, when he had a most impressive dream of their going together to a river, but on nearing its banks Mr. Talbot remarked they could not cross, as no boat was to be seen. He said they must go further down the stream, which was done a considerable distance before they discovered a boat coming tance before they discovered a boat coming from the opposite side to convey them over. This dream impressed Mr. Talbot to state with much emphasis that his friend would recover, which time proved to be true. He however seemed to disregard the fact that he was an active party in his prophetic dream, neither was it noted by the writer, to whom the dream was related, until the fact occurred of both men crossing the mystic river the same day. was related, until the fact occurred of both men crossing the mystic river the same day. Both of the above-named individuals were warm personal friends and old subscribers of THE BANNER. For many years had they met in the same circles to commune with and consult the spirit-friends as to what could be done to advance the Cause they all loved and labored to sustain. Many from other fields of labor, whom circumstances cast among us will grateto sustain. Many from other fields of labor, whom circumstances cast among us, will gratefully remember the warm hospitality of these old veterans, especially our brother Richard Talbot, whose genial soul made welcome every tired and worn worker, and through whose assistance two organizations of Spiritualists were effected at different times in this city. His cheering and kindly words have given strength and courage to many, and to every medium with whom he came in contact. His manly soul was always ready and willing to render an excuse for their shortcomings. During the excitement of the Fox expose, when the air was rife with condemnation, he could not find room in his heart for censure. He has, with the others, gone up higher, and with them often returns with loving greeting and to relate incidents and experiences in their more advanced stage of existence. While penning this their influence and inspirations are felt, strengthening my endeavors to labor and wast until the summone comes to me higher. felt, strengthening my endeavors to labor and wait until the summons comes to go up higher.

Enclosed find order for the Banner of Light another year. Nothing ever appears in its columns that is not purifying, and it affords pleasure to pass it into the hands of skeptics and new converts. Long may it shine to gladden our hearts."

Maine.

BUCKSPORT .-- Mr. E. S. Wardwell writes, August 10th: "Mrs. A. G. Stevens of Stetson, Maine, (by invitation) has been exercising her gifts among us for the past few days, with very satisfactory results. Her work was confined to the circle-room, and she has exhibited more diversified gifts than any other medlum that has hitherto visited us. She is superior in reading cards, or other printed matter, while blindfolded; has names and communications come upon her arm, and is second to none in giving personal details to entire strangers, whose names and occupations are all purposely withheld from her by themselves and their acquaintances. The demonstration of Free Masonry by a departed brother Mason to brother Masons present, elicited the quiet remark (the next day) from a cool investigator, who is not a Spiritualist: 'She has something that no woman has a right to know;' I can say no more. The man's astonishment spoke louder than his tongue. gifts among us for the past few days, with very

One little incident was quite amusing. She One little incident was quite amusing. She said she would retire into the next room with two ladies, and that some one could hide something while she was absent, and on her return she would try and find it. There were some fifteen or twenty persons present. Mr. W., after the medium had retired, took a small bootbuttoner from a glass card-holder on the table, and with a quick glance and motion of the hand hid it in a lady shair, just over her ear, and seated himself, calling out "ready!" Mrs. S. on hier entrance went to the table, moved her

hands all over it and under the cloth, then turned and approached the lady; she finally found the article where it had been secreted. Tound the article where it had been secreted.

A sheet was hung up on one side of the room for the purpose of an experiment, as it had been said that pictures had appeared on curtains in her presence. Your correspondent was not present, but three different parties asserted that they saw a vessel appear. The best description was given by a lad of thirteen years, who was present. He said it represented a three-masted vessel, with square sails on every mast, and had a light stripe running around her hull. Moored at the stern was a yawl boat. It was a ship. The other witnesses acquiesced in this statement. Mrs. Susan Stubs, the lady who entertains the medium, was the widow of a ship-master.

Mrs. Stevens's sittings were very satisfactory. Mr. I. B. Rich, business manager of the BANNER OF LIGHT, was so much interested in our scances that himself and his daughter dropped in upon us several times."

California.

SUMMERLAND.-Mrs. O. K. Smith writes: Will you kindly allow me sufficient space in your valuable columns to reply to some of the many interrogations regarding this place, by my personal friends in the East, who are constant readers of The Banner? First let me allude to the marvelous escape we have just had from one of the many fires now sweeping over portions of Southern California. The fact that only three houses were burned is certainly evidence of a marvelous spirit-power, or to the very best efforts of our noble brothers with it, with an abundance of water right on the place. The loss here is merely nominal compared with that of other towns in this vicinity. The fact that the plans for rebuilding are already in the hands of contractors shows the good faith Summerlanders have in this enterprise. Our loyalty to Summerland is increased ten-fold, and that some unforeseen benefits will arise from the ashes of those three houses, we all feel assured. your valuable columns to reply to some of the

benefits will arise from the ashes of those three houses, we all feel assured.

As many have written me for bottom facts concerning this much-assailed location, I would say as one friend talks to another, that Summerland is all and more than its best friends claim it to be. This I say in all candor to the many personal friends I knew or loved during the ten years I was associated with Amelia H. Colby, and was a guest in your hospitable. the ten years I was associated with Amelia H. Colby, and was a guest in your hospitable homes. There is an abundant supply of water, the soil is excellent, and the locality all one could ask, with a climate unsurpassed in salubrity. This, friends, is my answer to more personal letters regarding this matter than I can reply to singly. I was indeed sorry to have one writer locate Summerland three miles west of where it actually is, and another place it three miles east. By some mysterious providence it maintains an equilibrium between the two points, where it is likely to stay, and I know of no denizen of it who has the least inclination to leave."

New Jersey.

LONG BRANCH.-N. E. Gates writes: "In reading the different journals devoted to Spiritualism we are delighted to note its progress at the various camp-meetings, as brought about through mediums and other earnest workers, all of which speaks well for the Cause and gives proof-that it is spreading far and wide throughout the land

out the land.

Even in this place, devoted to fashion and all sorts of amusements, we find in our midst—in fact in the same house with us—one of our mediums, Mrs. M. E. Williams, of New York, holding one séance a week, which not only creates great excitement, but a profound interest in the minds of those who are fortunate enough to attend At noch ségnes she addresses the to attend. At each seance she addresses the people concerning the Philosophy and the importance of seeking to understand it.

portance of seeking to understand it.

The present outlook among the people here speaks loudly in favor of Mrs. Williams having a hall for her special use built this fall. This is proof of the people's appreciation of a good medium, and among a class who have seldom visited the séance-rooms in the city. So the good work goes on, and we are constantly finding our ranks enlarged, as the truth in the shape of facts stands before us."

Indiana.

INDIANAPOLIS. - M. J. Vieira writes: Members and friends of the First Society of Spiritualists of Indianapolis met in Mansur's Hall Sunday morning, Aug. 11th, to consider the feasibility of reorganizing the Society. There were fitty-two persons present, comprising some of our most prominent citizens. Wm. Kloeb of this city acted as chairman, and his introductory remarks were heartily received. After some valuable suggestions from the meeting a temporary Board of Organization was elected to act until a permanent organization is effected, the following members constituting the Board: Dr. A. M. White, Dr. Thomas Jordan, D. A. Ralston, J. R. Reach, A. W. Atkins, Mrs. Mary A. Potts, Mrs. Mary E. Taylor, Mrs. E. Fertig, Mrs. A. Smock, Mrs. E. Jacobs. The meeting was of the most harmonious character. At its close the Board met and elected its temporary officers with the following result: Mr. Ralston, President; Mrs. Potts, Vice-President; Mrs. Reach, Secretary, and Mrs. Taylor, Treasurer. Spiritualists of Indianapolis met in Mansur's

Ontario.

HAMILTON.-George W. Walrond writes, August 9th: "I am now returning to Hamilton after a commercial journey of four weeks from London, Ont., to Montreal. Except in Toronto and Montreal I have not met many Spiritualists. At Montreal I found many thor-oughly earnest and zealous in every respect. Arrangements were made for my occupancy of the platform on Sunday morning and evening. At both services my guides controlled and gave a lecture, besides answering a great num-ber of questions on the matter presented, and judging from the enthusiasm at the close of each meeting, I feel that my presence among the members will have a lasting and beneficial

I am pleased to record the many kind and hospitable invitations I received during my short stay in Montreal. At Toronto there are a great many Spiritualists, but the want of a medium has stagnated the progress of the Cause from a public point of view.

MARSHALLTOWN.-T. W. Woodrow sends a paragraph from the Times-Republican, of Aug. 8th, stating that a "Prof. Le Roy" announced that he would explain Mind-Reading and expose Spiritualism at the Odeon the night previous; but though the appointed hour arrived, the expected audience did n't, and after some parleying with the management, the "Prof." vacated the premises, leaving his trunk and apparatus on the stage; the three or four who came for knowledge had their money refunded, and left with fully as much newly-acquired information regarding Spiritu-alism as they would had the "exposure" been \mathbf{made}_{\cdot}

Passed to Spirit-Life,

From South Sutton, N. H., Aug. 2d, Helen Persis, wife of Edwin Wright, and daughter of Ira and Lydia Keeler, of Ma-

lone, N. Y., agod 48 years and 3 months.

Of her three sons, two remain, Wilbert E. and Fred A.; while Jason K., a laid of great promise, Sept. 17th, 1886, by sudden, accidental death, crossed to the "other side." The shadow of this great sorrow had never been uplifted from the mother's heat, and slowly the physical body succumbed to its industry.

the mother's heart, and slowly the physical body succumbed to its influence.

Her funeral took place Sunday P. M., Aug. 4th, and was attended by the writer. The casket was covered with beautiful flowers, arranged by loving friends, and tender voices sang the hymns she loved. In the room adjoining, her affectionate daughter-in-law, with tear-dimmed eyes, clasped her babe of three days old in her arms, while far beyond the sighing and the weeping the elder mother had found her lost darling.

May her affectionate husband and sorrowing children find pleace and rest in the thought of her happiness and angel innistry.

JULIETTE YEAW.

had very excellent success in the practice of medicine. She passed through many severe trials and much antering dur-ing her last days. Her funeral was attended by Dr. H. P. Fairfield, Rockland, Mo.

From Claremont, N. H., Aug. 20, 1889, Stephen Gildden

Wrom Cinrespoit, N. H., Aug. 20, 1889, Stephen Guiden, aged 84 years.

For many years his faith in the communion of spirits brought him great joy and comfort; and since the departure of his level companion to the realise of the eternal, nearly ton years ago, he has walted, with unwavering trust, the coming of the messenger to bear him hence. As one after another friends and acquaintances passed on before, he recognized in the thinning of the merial ranks the hercase in the numbers waiting him is the higher spheres.

Quietly and peacefully he went out from the worn tending to good and truly has he won the reward of the faithful, the good and the tirne. United with the level onesgone before, rejoicing in progressive, immerial life, he bears this testimony: "Inn satisfied—satisfied."

Kinded hands tenderly laid the body in the narrow bed on the green himside, with confiding trust that in spirit we will all meet again in the glad morning land.

Addle M. Stevens.

From his home in West Somerville, Mass., Aug. 3d, Geo

S. Paine.

Another good and faithful servant has entered upon his reward in the new life. He has been a firm believer in Spiritualism since its modern advent; though he took no active part in its advecacy, he was devoted to the cause, and never withheld the utterances of his convictions when such seemed required. He has been a constant reader of the Banner of Light since its publication, and looked forward with great interest each week to its coming.

He loved everything in nature, and lived very near to it; not a living thing that did not claim his respect, and he felt that all held the same relationship to the Great Source of all Life that he did. He was passionately fond of flowers, and grew them all over his grounds.

He was a devoted husband and father, and no one could be more missed from the family circle; but they have the blessed assurance of his companionship still—and feel that the veil is so thin between them that it cannot separate hearts that love.

From No. 36 Cambridge street, Boston, Mass., July 15th, Mrs. Susan Jennings, aged 31 years.

Mrs. Susan Jennings, aged 31 years.

Mrs. Susan Weaver, aged 53 years.

The above-named were mother and daughter. They were never separated in life. Mrs. J. passed on from rheumatic fover. Her mother, endebled by declining years, could not survive her, and in seven weeks the Angel of Deliverance gave her a sweet release. Just before her departure she said: "I see Susie and other friends, and I am glad to go."

These triends had helped many over the rough places of life, and many were the grateful hearts around them. They were members of the West Church—Dr. Cyrus A. Bartol's. Their funeral was largely attended; beautiful flowers and words of cheer lifted the spirits of those present from earth's frail dwelling to the bright home beyond. The interment was at King's Chapel Cemetery, in the family tomb. Bereaved sisters, a few years and beyond the shadows you will greet the loved ones gone before.

MARY L. FRENCH.

From his home, in Putpam, Conn, Aug. 9th, Horace Reed,

aged 82 years and 4 months.

Bro. Reed was well known by a large circle of friends and acquaintances through this section of Connecticut as a thoroughly good man and a consistent Spiritualist. He was an industrious and skilled mechanic, very painstaking with his work in every particular; honest in his dealings, truthful in speech and strictly temperate in his habits. His word was as good as his bond wherever he was known.

A loving wife and a step-daughter mourn his departure, although supported by a knowledge of a reinion with him when they shall pass to spirit-life. He was a subscriber for and a constant reader of THE BANNER from its earliest publication.

The funeral services were very satisfactorily conducted by Lyman C. Howe, of Fredonia, N. Y., in the presence of a large assembly of friends and sympathizing neighbors. The remains were taken to Providence for interment in Grace Church Cemetery.

[B Cranston street, Providence, R. I.

From the home of her son, Hon. Frank S. Hooker, at Charlotte, Mich., on Wednesday, July 3d, Mrs. Camilla Porter,

wife of James S. Hooker, aged 18 years.

She was, says the Charlotte Tribune, a devoted wife and mother, and her qualities of mind and heart were of so high a type that her friendship was justly esteemed a pivilege. The funeral services were conducted by Rev. Frank McAlpine, at the residence, on Friday morning, July 5th, at 7 o'clock, and the remains taken to Ann Arbor for interment.

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

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When the post-office address of The Banner is to be changed, our pairons should give us two weeks' provious notice, and not omit to state in full their present as well as future address.

Notices of Spiritualist Meetings, to insure prompt insertion, must reach this office on Monday of each week, as The Banner goes to press every Tuesday.

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Our Dealings with the Indians.

The cause of the Indian will neither slumber nor sleep while the greed of the white man would take away his land from him, under the convenient pretext that it is wanted for the purposes of civilization. It is now the Sioux reservation that has fallen under the pressure and hastens—as regards a large portion of it-to the possession of the "boomer," who invariably calls it "the great Sioux reservation." He has proceeded with all the more confidence in this case because he has had the Government for his advocate and claimant. The Dawes Bill and the government commissions have for the past two years been on his side. As the Chicago Sunday Times aptly observes, much is said about the desirability of these lands, but somehow the lands in the possession of the Indian are always eminently desirable. Although thousands of square miles of land in the South and West, which can be purchased at low prices and whose agricultural and mineral resources are but half developed, are available, nothing will satisfy the boomer but another slice of Indian terri-

There are yet, says the same journal, 60,795. 360 unoccupied acres of Government lands in Oregon; and in Washington Territory there are 44,796,160 acres of excellent lands awaiting the advent of settlers. It therefore very justly remarks that the late mad rush on Oklahoma, and the renewed and persistent efforts of the Government and the boomer to obtain another portion of Indian lands-when such extensive and fertile tracts are open-can hardly be said to be creditable to our civilization. It says that hitherto the boomer has had it all his own way. The alleged atrocities committed by the Indians are often but the result of the methods of the boomers and divers rapacious agents, and have largely prejudiced the public mind against the red man, while his side of the story is rarely heard, and still more rarely believed. Well may it be asked, continues The Times, if it is not time that the American people should adopt an Indian policy at once broad, generous and humane, worthy of a great nation dealing with a miserable remnant of a great race that once possessed the entire continent.

The Indian has already demonstrated his capacity for civilization. Less than five hundred Indians inhabit the Sisserton reservation near Lake Traverse. They live on separate tracts of land, and in 1885 raised forty thousand bushels of wheat, and thirty thousand bushels of oats and barley. They possess houses, schools and churches, and the men work on the farms, contradicting the oft-repeated assertion that the Indians will not work. They only need | church." Their first step has been to draw up to be led gradually to see what are the advan- a catechism, and to invite adherents through a tages of civilization, and to be given proper aid | manifesto addressed to parents, students and and encouragement. The outward forcing propublic officers. The manifesto declares that cess of governmental demand will never bring its promulgators wish to found "a free church about that interior development which must | be the fruit of time, and which is necessary to render the Indian able to grasp a proper idea of this great change which is proposed for his

The fate of a large portion of the Sloux reservation is now a matter of public and general knowledge. These Indians—unable to resist the implied threats of the Commission regarding the application of the mailed hand of national power to the case, should this latest civil move- phenomenal matters of interest, original poment upon them fail of success-have signed | try, etc.

the terms of sale, reference to which and cognate matters was made in our Issue for August

· As an illustration of the practical working of the forcing process upon the red tribesmen, who are practically ignorant of the responsibilities sought to be so summarily thrust upon them, we need only quote from the Pipe of Peace, published at the Indian school at Genoa, Neb., the statement that two hundred and fifty-nine Omaha and Winnebago Indians, including three Chiefs, have already written a letter to the Commissioner of Indian Affairs. saying that when their lands were originally allotted to them they were told that they would not be citizens for twenty-five years, whereas they now find they have been deceived, since they are called upon to pay taxes as if they were citizens.

An eminent anthropologist of the late Hemenway expedition, a native of Holland, Dr. Herman F. C. ten Kate, has recently communicated to The Council Fire a record of his views on the Indian question, which possesses particular interest as coming from one who is both a philanthropist and a scientist. To a want on the part of the Government in comprehending the Indian character he ascribes a large share of the evil results of our dealings with the Indians. He has been impressed, in watching the progress of the negotiations with | tors put it, "the principle of suggestion." the Sioux for throwing open to settlement unwise manner in which the commission has acted. The severalty measure he considers premature, and threatening to end disastrously; since civilization, if it is really to benefit a primitive race, must be administered

can be digested at once. He would likewise impress on the public mind the fact that the Indian has adopted civilization much more readily than many another | tained life, under new conditions, regnant civilized race, though our notorious American impatience refuses to credit him with the facil- continually teaching, man the lesson that she ity of his achievement. Americans seem to want to see the Indian changed into the citizen all at once, and as by a miracle. The Doctor likewise regards it as both unjust and absurd to make uncivilized Indians responsible for their acts before our courts, the same as if they were civilized citizens. This wrong fails to recognize wholly different standards of morality; if the Indian is not sufficiently civilized to become a citizen, he clearly should not be judged by the same code of morality; and if he is still considered a ward of the Government, or a member of an independent nation, he should be treated either as one or the other. He should be tried before an official court for Indians, whose members are supposed to know something of Indian character and Indian customs.

"They who on this side of the ocean," concludes Dr. ten Kate, "believe in justice, true liberty and wise philanthropy-they who do not worship Mammon only—see with sorrow and anger how a weak race is treated by a strong nation. As long as liberty and equality are not granted equally to men of every race and color within the American dominion, this device is nothing but a parody." And he regards the inattention paid to the noble appeal for the Indians by Mrs. Helen Hunt Jackson a burning and an everlasting shame to the American people.

We cannot omit to improve the present opportunity by referring still further and more Indian education, to the very recent utterwell known to have the courage of its convictions. Speaking of the Cherokees, it declares them to be educated and able men-yes, cultiis the life of civilization, and their country is centre, there are twenty or thirty large mercantile establishments, some of which carry owned and carried on by the Cherokees. They have an elaborate State House at their capital, Tahlequah, and they live under a government a judiciary. It is but a few miles' ride out of cost a round hundred thousand dollars the last year, paid for from the money received for the lease of the Cherokee strip. "It is no savage people," says the Christian Union, "that educates its girls in such a building, teaching them dead and living languages and all the usual branches, as the catalogues say, and not only builds the buildings at public expense, but educates the children and even clothes them, if necessary, at the cost of the State, doing the same thing for its boys in another school not

"Such as these are the leaders of the Cherokee nation, with training of education and civilization, with a shrewdness that knows its interests and sees how to defend them, with the hot blood of the Indian race and the southern tradition, and with a genius and passion for politics; and behind them is a people of the same sort in part, and in part of the ruder, more savage sort, still less likely to give up its rights, but rather with the Indian tenacity to hold them even to the death. All of them know well that the Cherokee strip is theirs. All of them know that already they have been offered large sums for it, and that in the national House of Representatives last year Congressman Warner advocated its seizure on the very ground that it would shortly be worth twelve dollars an acre. It is for this land we have sent a commission to treat with this people, and to offer them a dollar and a quarter an acre.''

It is time that the truth was brought out respecting the Indians, their rights, and our own relations to them as the strong nation. It is high time that the standard of justice be erected, so that it may be seen of all.

A committee of "scientists and philosophers," Italian and foreign, has met at Milan with the object of instituting a new "national in a free State, unfettered by the ideas, prejudices or dogmas of other creeds, and having for its sole guide the book of Nature, with the eternal truths taught therein."

We have on hand, and shall publish as soon as space permits, lectures, essays, etc., from J. J. Morse, Mrs. H. S. Lake, Willard J. Hull, Prof. Baldwin, J. S. Lottritz, et al.—also

The New Ellzir.

Dr. Brown-Sequard, as everybody knows by this time, claims to have discovered an elixir, which he names the clixir of life, the injection of which into the system under the skin almost immediately overcomes debility and converts settled age into bounding youth! Hudson Tuttle vigorously pays his respects to this latest impingement on the popular credulity, on our eighth page. The discovery is at present in its experimental stage, with effects by no means uniform in their character. On some patients it has worked in just the opposite way to the one predicted; but perhaps that was not wholly surprising or even disappointing. Blood-poisoning has been caused by its introduction in many cases—claimed by friends of the measure to be due to the impurity of the matter used, etc., though this explanation is open to doubt. Whether this new discovery possesses persistent properties that are likely to continue their rejuvenating action on the physical functions after once having revitalized them, is a problem on whose final solution time itself will be obliged to wait.

Of course such a discovery at once arouses the widest wonder, and there will be found people enough who are ready to help it on to a temporary success with the ever-powerful assistance of their imagination-or, as the doc-

The first and readiest impression to be half of their reservation, with the brusque and | created by the cordial welcome given by many to this new and almost rudimental discovery, is of the existence of the universal desire to remain young to the last limit of the term of human life: Accompanying this as a corollary is to be noted a universal yearning for continin small doses, so to speak, and not larger than ued existence of some kind-a natural longing for continuity of consciousness, which, recognizing that it cannot be gratified on the material plane, is fain to turn prophet of a susbeyond the temple-veil of death! Nature is is wiser and diviner than any of the artificial contrivances with which he seeks to set her aside. How much better to view her work with complacency; to acquiesce without murmur in the natural ebb of the merely physical forces, while we keep well in hand for use on the next plane of being the store of accumulated experiences and practical mental development—the fixed habits of reflection whereby to weigh and measure the suggestions continually presenting themselves-which is the natural fruit of the years that have been numbered against us while in mortal life!

The Question of Insanity.

It is not going to be so easy in Connecticut, in the future, for designing persons to procure the commitment of others to insane asylums. Heretofore that most cruel of tricks could be played in the most irresponsible and dangerous manner. But the last legislature enacted a law that furnishes more protection for the wretched victims of conspiracy and greed than any they have enjoyed before. The new law requires, first, that any person who desires to allege the insanity of another shall make written application to a judge of probate. On the receipt of such application the judge shall forthwith appoint a time, not more than ten days later, when the formal complaint shall be heard. Besides the testimony as to the fact, there must be filed with the judge of probate particularly, in connection with the subject of a certificate subscribed by two physicians, each having graduated at some legally organances of the Christian Union, a paper which is | ized medical institution, and practiced three years within the State.

And each of the physicians must also have personally examined the person alleged to be vated men and women. It says that their life insone within five days of signing the certificate, in which he shall certify that in his opingoverned well and elaborately. They are per- ion the person in question is insane. Then the fectly aware of their own rights and best in- alleged insane person is to be brought before terests, and are rich enough to uphold them. the judge of probate and given a full hearing In Vinita, which is their principal business before being committed. To rich and poor alike these provisions of the law equally apply, in case of being charged with insanity. Hiththirty thousand dollars' worth of goods, all erto the custom has been to make application, to appoint a physician to examine the alleged insane person and to commit to the asylum without having the judge see the patient at that comprises a legislature, an executive and all. Any one can see what an improvement the new law is, which went into effect on the town to their new seminary for girls, which 1st of August. This law is at least a step in the right direction, and amounts to a confession that past allowed practices have been wrong and inhuman. The next necessary step will be the better care and treatment of the actually insane, that they may be helped, if not cured, by some more enlightened processes than imprisonment and punishment.

Activity Among the Baptists!

Well, we should say that they had got at it out in Indianapolis, when a general fight and miscellaneous knock-down occurs in a regular Bantist church, and bearing the name of Mt. Zion at that. The published report of the matter (which we have not seen contradicted) is that a first-class melee took place in the open sanctuary, occasioned by increasing differences over the pastor, Elder Morton, which have engaged the feelings of the congregation for some time. Finally matters culminated. in blows, ending in a free fight for all. This naturally brought the entire congregation into court on any number of warrants sworn out for mutual arrests, on charges of assault and battery and disturbing the peace.

The affair is just about as laughable as it is shocking. It is revolting to think of professing disciples of Christ letting their angry passions rise so high as to indulge in the same game as that for which Sullivan has just been tried in Mississippi; and, on the other hand, it excites the risibles irresistibly to think of a body of self-righteous persons, who assume to be holier than all the rest of oreation, whacking away with might and main at each other's eyes and noses, and madder than fighting goats over a matter which they would advise other and wickeder people to pray over on their knees.

Mrs. Foye in Colorado.

An interesting letter commending in the highest terms the successful labors of Mrs. Foye in Denver, will appear next week. From it we learn that Mrs. Foye, though the interest in her work was intense, was obliged to abridge the term of her engagement in that city on account of her long period of continuous labor having exhausted her. physical condition to such an extent that her guides have ordered her to rest at her home in Chicago.

At the time of going to press (August 20th), Mr. Horace Seaver, the veteran editor of The Boston Investigator, remains about the same mentally as announced in our last issue, though he is physically growing more feeble, and the hour of his transition is felt by his friends to be near.

"Par Nobile Fratrum,"

Is the heading under which The Boston Herald of the 17th inst. speaks of Prof. Darwin and Alfred R. Walinco. Renders of THE BANNER, (including ourself) may be pardoned, if they spirited as Prof. Wallace is admitted by The Herald to be, when he speaks as a Naturalist, should so suddenly fall below the level of ordinary editorial credence on its part when he speaks as a Spiritualist! In the days that are to come—we do not hesitate to prophesy—humanity will 'regard Prof. Wallace's boldness and bravery in standing up for his convictions regarding Modern Spiritualism as being even more praiseworthy than his great work as a scientist:

scientist:

"It is seldom that two men have each discovered separately a fundamental and important truth, who have been willing to share it in such a way that each gives due credit to the other. This distinction, however, belongs to the two working naturalists of this century, who have filled the largest place in public estimation, the late Mr. Darwin and his surviving friend and associate, Mr. Wallace. Each of these men—the one on board the Beagle and the other in the wilds of Australia—reached the same conclusion as to the principle of natural selection, and each was so honorable and magnanimous that he refused to take the honor of the discovery to himself. The principle of natural selection is, indeed, best known as Darwin's theory, but in 1859 they each published their theory on the same day, and, to quote Dr. Romanes, 'through the many years of strife and turmoil which followed, these two English naturalists consistently maintained toward each other such faciling of magnanic English naturalists consistently maintained toward each other such feelings of magnanimous recognition that it is hard to say whether we should most admire the intellectual or the moral qualities which, in relation to their common labors, they have displayed.' Mr. Wallace, in his recent book, entitled 'Darwinism,' has reviewed the theory of natural selec-tion in the light of all the recent contributions that relate to it, and in some minor points reaches conclusions different from those presented by Mr. Darwin, but in no respect has he swerved from the fine friendship which he had for his great associate while living. The atti-tude of these two working naturalists toward one another is a beautiful instance of the pursuit of scientific studies in the sole interest of truth, and free from the infirmity that often accompanies great and special gifts."

Special Notice. We would respectfully notify our friends and

the public that we do not at any time solicit the attendance of any particular spirit at our Free Circle; and we especially request that no one will petition us to call for any spirit in order to receive a communication from him or her. The messages printed on our sixth page are unsolicited by us, the spirits giving them appearing voluntarily and making themselves known to the best of their ability. All who come are made welcome, and those who can control our medium are given the opportunity, and are assisted by other spirits to do so. It will not aid the work for any one to send us the name of a spirit-friend, hoping thus to receive a message, as our spirit-band are averse to sending out a communication with such a name attached, it being much better for parties wishing to receive a message from our circle to mentally request their spirit-friends to forward one, and to patiently await the result.

J. J. Morse's Last Loctures in this Country,

During his present visit to America, will be delivered on Sunday morning and afternoon next at Onset Bay, under the auspices of the Ladies' Industrial Union there. Mr. Morse commenced his work at Onset on his arrival here in August, 1885, and it is a noticeable coincidence that he closes his labors with us at the same place. He will leave many warm friends behind him, who entertain the most pleasant and satisfactory recollections of his labors as one of our ablest representatives, as bearing man. He has THE BANNER'S hearty good-will wherever he may be.

La Revue Spirite, published in Paris, states that there are one hundred thousand Spiritualists in that city, and that the phenomena are engaging so much public attention in France that the Revue des Deux Mondes and the Revue Philosophique have published articles respecting them.

The Reformador, published at Rio de Janeiro. in the Portuguese language, contains the following narrative of a prediction fulfilled: "A short time before her death, in October last, our distinguished sister in the faith, Donna Feliciana, told us the following: A female relative was staying with her, under treatment for a serious pulmonary complaint. One night she accompanied the patient to her own house, in another locality. On returning home, Donna Feliciana, being very much fatigued, directed her steps to the room which the patient had occupied for upwards of a fortnight, when she saw before her a spirit, who said to her, 'Do not enter; do not be so imprudent. You are now in a condition to inhale the miasma which infects the atmosphere of this apartment. She recoiled for a moment, but was firm, and entered it. 'You are exceedingly imprudent,' said the voice, 'and you will suffer for it.' 'What!' she exclaimed, 'shall I die?' 'Thou knowest,' was the reply, 'that for the spirit there is no such thing as death; but thou wilt quit the body.' A few days afterward the first symptoms manifested themselves of the tuberculosis which was the cause of her decarna-

A column article in the New York Mercury of August 11th sets forth that a young Catholic girl, named Maggie J. O'Neill-a native of Providence, R. I.-has been developed, despite the opposition of her relatives, (who regarded her as insane) to speak in several foreign languages. She has recently paintedwhile under control-a picture 6x4 feet in some five hours, in the presence of a select party assembled to witness the feat. Henry J. Newton, Esq., C. P. Sykes, Mr. Choinski, Mrs. Nellie J. T. Brigham, and other prominent New York Spiritualists are spoken of as having satisfactory knowledge of the wonderful gifts of this girl-who has appeared, it is stated, with great success before the Adelphi Hall Society

During our late visit to Lake Pleasant we were pleased to meet with W. R. Tice and his wife, of Brooklyn, N. Y., but were extremely sorry to find that the state of Mr. T.'s health is not what his friends could desire:

Read "Exhibition Notes"-on our second page—from the pen of Henry Lacroix, THE BANNER's correspondent in Paris.

T. N. Bovee and wife, (formerly known as L. Pet Anderson,) of Chicago, called at our office on the 19th inst.

Points from Fall River.

We have received from B. F. Randall, Esq., of Fall River, Mass., the following letter, setting forth the fact that among the contents of and Spiritualists generally, will endorse the the public library of that city are to be found appreciative sentiments expressed regarding several important works devoted to a considthese great apostles of evolution-while many eration of the spiritualistic cause. He also verifies the message from Spirit Leonard Swain, wonder why a man who is so noble and broad- of Providence, R. I., recently published on our sixth pages

"I promised THE BANNER a list of the books upon Spiritualism in our public library here, and hand the same herein to you:

The Witchcraft of New England Explained by Modern Spiritualism, by Allen Putnam.

The Scientific Basis of Spiritualism, by Epcs Sar-

gent.
Planchette, the Despair of Science, by Epes Sargent. Proof Palpable, by Epes Sargent. Review of Spiritual Manifestations, by Charles

Review of Spiritual Manifestations, by Charles Beecher.

Beecher.
Mesmerism and Spiritualism, by W. B. Carpenter.
Night Side of Nature, by C. Crowe.
Identity of Primitive Christianity and Modern Spiritualism, by Eugene Crowell.

The Halo, by D. C. Dinsmore.
Spiritualism, by J. W. Edmonds and G. T. Dexter.
Ten Years with Spirit Mediums, by F. G. Fairfield.
Spiritual Philosophy, by J. H. Green.
Modern Spiritualism, by Emma Hardinge-Britten.
Report on Spiritualism by the London Dialectical
Society.
People from the Other World, by H. S. Olcott.
Debatable Land, by R. D. Owen.
Footfails on the Boundary of Another World, by R.
D. Owen.

D. Owen.
Spirit Invocations, by Allen Putnam.
Arcana of Spiritualism, by Hudson Tuttle.
Miracles and Modern Spiritualism, by Alfred Russel
Wallace.
The Complete Works of Andrew Jackson Davis.
Earth's Earliest Ages, and their Connection with
Modern Spiritualism, by G. H. Pember.

These books were a present to the library—part of them (through the agency of Colby & Rich) by some unknown party from the West, and the others were given by other parties interested in the well-being of the library and

investigators of spiritual matters.

I beg to say to you that one of the old wheelhorses of Spiritualism, Mr. N. U. Lyon, some years ago gave to the library volumes of the BANNER OF LIGHT, from 1864 to 1886 inclusive, Banner of Light, from 1864 to 1886 inclusive, and the same were consumed at the burning of our City Hall: Should some other generous owner of a set of The Banner or books upon Spiritualism feel an impulse at his heart to give away such useful property, I am sure they would find a welcome by those interested in Spiritualism here, if in our public library. I have no authority to speak for the trustees; but knowing them to be men of broad views, liberal and high-minded, I am well satisfied they would not frown at any additions to the

liberal and high-minded, I am well satisfied they would not frown at any additions to the library upon the subject.

I read in a recent Banner a long and interesting communication from Rev. Leonard Swain, for many, I should say twenty-five years, the pastor of the Central Congregational Church at Providence, R. I. I knew him for that many, years, and from my knowledge of his religious convictions am able to comprehend how hard it was for him to pullout from his old how hard it was for him to pull out from his old views and go in among the Spiritualists. He was, however, a perfectly honest and earnest man during his whole life, and from that fact should expect him to turn round at once when his head struck a solid post, as he intimates it

The First Spiritual Temple.

Corner Newbury and Exeter streets, will reopen Sunday, Sept. 8th. Mrs. Cora L. V. Richmond will speak upon that occasion, and the following three Sundays; also, Wednesday evenings, Sept. 12th, 19th and 26th. Mrs. H. S. Lake will return and resume work Oct. 6th.

Very interesting is the matter which will be found (first page) in Dr. F. L. H. Willis's continuation of the sterling series entitled, 'Spiritual Facts of the Ages," which he is contributing to our columns.

"CLEVELAND NOTES" are unavoidably deferred until our next issue.

Arbitration Movements.

The American Arbitration Alliance, as we have previously stated, is to meet in Washington next October. A general desire having been expressed that the proposed Conference of the World's Arbitration League postpone its time of meeting so that it follow the adjournment of the meeting of the Alliance, it has been done, and it is requested that friends and officers of the Conference henceforth please report to the the Church Hade York, which paper is the organ of the religious department of the World's Arbitration League.

It has been apparent to those who are laboring for the establishment of harmony and progress among the nations of the earth that until the various conflicting religious systems meet and talk over their differences little if any advance can be made. The Conference above mentioned to meet in Wash-

ington in October is to reconcile these now opposing elements, and will be a preliminary movement for the greater convocation that will meet at Washington in 1892, to consider plans for the beginning of a general disarmament by common consent the following year. No friend of his race will fail to earnestly desire its success, or to do all that lies within his power to assist in the bringing about of a consummation "so devoutly to be wished."

At the American Health College, Cincinnati, ., a young man named Jonas Kuntz died suddenly, July 21st, from the effects of a fall. The President of the College, Dr. J. B. Campbell, was desirous of informing the young man's parents of his decease, but not knowing their full address, was unable to do so. A special to various papers states that Dr. Campbell, while intently thinking upon what to do, suddenly found himself in a plain bed-room in a plain house, and saw two old people asleep, whom he by some occult means recognized as the parents of Kuntz. By an effort of will-power he aroused them, and in response to an inquiry they said they were the parents of Kuntz. "I then," says the doctor, "inquired the man's full name, and he said John W. Kuntz. At this both awoke, saying to each other, 'Something is wrong. Jonas is dead or dying." Mr. Kuntz at once arose and sought his pastor, Rey. B. B. Metzger, and both came to Cincinnati as fast as possible. They declared they had no other information than that given them on the night of the young man's death, and that, too, while the one receiving the message was asleep. Both Mr. Kuntz and the Rev. Mr. Metzger told a number of people of the circumstance which was to them a marvelous thing."

The Wildwood Messenger, edited by our corespondent at Lake Pleasant, J. Milton Young, makes a very creditable appearance and is proving itself to be an indispensable factor in the sociability and general attractions of that famous camping community. Its contents are readable, orderly, free from invidious paragraphs, and withal bright and newsy. Everybody in that vicinage should patronize it.

LA ILUSTRACION ESPIRITA is published in the City of Mexico, its address being Apaterdo Postal Numero 717 that city. It has just been revived-after an biatus necessitated by his military duties-by its editor and publisher (who is also its founder), Gen. Refugio I. Gonzalez, and promises to be a useful worker for the cause of spiritual unfoldment in the great southern

Attention is called to the advertisement of J. Clement Smith & Co., on our fifth page. The head of this firm has, we are informed, an excellent fund of experience, having attended to patent business exclusively for more than twenty years in the United States and foreign patent offices, and in the Supreme and

republic.

subordinate Courts. Dr. Chas. W. Hidden, who visits Lake Pleasant this week, was for three years The Bannen correspondent at Newhuryport. He is a pronounced Spiritualist, a medium of acknowledged/ability, and a physician who is winning reputation and practice in his native city and surrounding towns.

Spiritualist Camp-Meetings for 1889.

The season of out-of-door gatherings on the part of the believers in the New Dispensation is now in full progress; and the reader will them in your own style friends, and we will put them find subjoined a list of the localities and time of session where such convocations are being

We trust the managers of these meetings, and the friends attending, will kindly cooperate 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

ONSET BAY, MASS.—Meetings will be continued at this place on Sundays during August and Soptember. Trains leave Boston, 8:15 A. M., 9 A. M., 1 P. M., 3:30 P. M., 4:05 P. M.; Sundays 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 P. M., 5 P. M.; Sundays only at 6:20 P. M., 6:31 P. M.

LAKE PLEASANT, MASS.—The Sixteenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association continues at Lake Pleasant, Montague, Mass, (on the Hoosac Tunnel route), to Aug. 25th. Trains leave Boston week days for the Lake at 6:30, 8:30, (10:45 Ex.,) 11:30 A. M., 3:05 P. M. No Sunday trains.

day trains.

LOOKOUT MOUNTAIN, TENN.—The Sixth Annual Meeting will continue at this place (near Chattanooga) till August 31st.

SUNAPEE LAKE, N. H.—The sessions of the Twelfth Annual Meeting close Sept. 1st.

HABLETT PARK, MICH.—Meeting closes Aug. 26th VERONA PARK, ME.—Meeting ends August 25th. CASSADAGA LAKE, N. Y.—The Tenth Annual Meeting closes Sept. 1st.

MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION.—The Seventh Annual Camp-Meeting at Mount Pleasant Park, Clinton, Ia., closes Aug. 27th. PARKLAND, PA.-Meetings will continue till Sept.

ETNA, ME.—Twelfth Annual Meeting, Aug. 30th, to hold ten days. VICKSBURG, MICH.—The Camp-Meeting will continue until Sept. 3d.

NIANTIO, Ct.—Meeting now in progress.

TEMPLE HEIGHTS, ME.—Meeting holds to August EAST PORTLAND, ORE.—The Third Annual Camp-Meeting of the Oregon State Spiritual Society will con-vene at New Era, Clackamas Co., Sept. 6th, and con-tinue ten days.

Married.

At Onset Bay, Mass., Aug. 12th, by the Rev. E. B. Fairchild, Dr. John C. Wyman, of Brooklyn, L. I., to Miss E. A. Viel (Excelsior), of New York. Miss Viel has, in times past, been known (by nom de plume) to THE BANNER readers as a correspondent of this paper. We wish the newly-wedded couple health and happiness, and added years.

Judson H. Coffin and Erances E. Woodcock were married Aug. 18th, 1889, in Boston, Mass. The bride is a member of one of the old-time prominent Spiritualist families (Mrs. Eliza H. Rowell's) of Charlestown and Boston. The couple were to leave this city for New York-remaining there till Aug. 21st, when they were to sail for Europe on the steamship City of New York-visiting England, France, Germany and Italy before their return. We wish them pleasant seas to sail and happy hours to pass, not only through their bridal tour, but also through the voyage of life.

July 15th, by Rev. Edwin S. Straight, Marenus Hall Hazard and Alice Susan Thayer, both of Provi-

In the early morning of Sunday, Aug. 11th, after a long, wasting and weary sickness, Olive M., wife of Edwin Wilder, and daughter of Isalah and Martha D. Whiton, fell asleep and through death was born into the Higher Life. On Tuesday afternoon, in the presence of her family, immediate relatives and friends, after a brief, tender and impressive burlal service by the Rev. Joshua Young, of Groton, her remains were conveyed to the High-street cemetery for interment. She was a faithful and devoted wife, a kind and loving mother. Blessed is her memory.—Hingham (Mass.) Journal, Aug. 16th. mother. Blessed is Journal, Aug. 16th.

Bro. Wilder was one of the earliest public workers in the Spiritualist Cause in this State, and we feel sure that many in Massachusetts who read this announcement of his sad bereavement will join with us in our expression of tender and heartfelt sympathy.

BUCHANAN'S JOURNAL OF MAN.—"The Great Problem of Good and Evil" is dealt with in the opening pages, a new view thereof being 'advanced. A long account is given of "Schweinfurth, the Illinois Jesus Christ," preceded by a remarkably correct psychometric delineation of him given by Mrs. Buchanan, using only his name, of which she had no knowledge but by touch. A large number of articles included in "Speci-Progress," News," etc., are entertaining and instructive. Boston: 6 James street.

THE THEOSOPHIST.—The July number contains an editorial upon "Universal Brotherhood," an elaboration of views suggested in a letter from "A Bengalee" given in its published correspondence. Other leading subjects under discussion are: "The Karma Doctrine," "The Hidden Life," "Hindu Priests," and Theosophists and Philanthrophy." There is also given "A Ghost Story." Madras, India. For sale by Colby & Rich, Boston.

HALL'S JOURNAL OF HEALTH for August contains the second of a series of articles upon "Health Without Medicine." by Theodore N. Mead, and a paper of 'Suicide," by S. H. Preston. A variety of matters are subjects of shorter comment, including "The Poison of Tobacco," "Statistics of Breathing," "Was it a "Why Women get Short of Breath," and "Not that Kind of a God." New York: 206 Broadway

A. S. Hayward, magnetic physician, writes that he intends to return to Boston, August 26thhaving visited Onset, Lake Pleasant and Saratoga Springs, where he enjoyed himself and met many

Attention is called to the advertisement of Mrs A. K. M. Heath, on our seventh page.

Spiritualistic Meetings in Boston.

Twilight Hall, 780 Washington Street.—Sundays at 10% A. M., 2% and 7% P. M. Eben Cobb, Conductor. Eagle Hall, **016** Washington Street.—Sundays a 10½ A. M., 3½ and 7½ P. M.; also Wednesdays at 3 P. M. P. W. Mathews, Conductor. Odd Fellows Building, Room 2.—Conference Meetings every Sunday evening. L. L. Whitlock, Chairman.

Eagle Hall, 616 Washington Street.-Sun day, Aug. 18th, the morning conference was opened with a song by Mrs. M. F. Lovering, after which Frank W. Baker, under control, gave an invocation, and a short address upon: "Temperance from the Spiritual Standpoint." Mrs. Merrifield, Mr. Merrill, Mr. Wright, Mrs. Chapman, Mr. Ridell, Mr. McRenzle, Mr. Kirsh and the Chairman participated: closing song by Mrs. Lovering, Miss Alice Hancock, plano accompanist.

In the afternoon the exercises were opened with a

In the afternoon the exercises were opened with a song and an original poem by Mrs. Lovering. Excelent remarks and tests were presented by Mrs. Jonnie K.D. Conant, Mrs. A. Wilkins, Dr. Coombs, Dr. Ordway (of Quincy), Mrs. Dr. Robbins. Mr. J. Winfield Scott, managing editor of the National Liberator, read an able paper upon Medical Legislation, and urged the people to rouse themselves for the coming conflict.

In the evening the exercises were opened with a song by Mrs. Lovering, Miss Alice Hancock, accompanist. Dr. Coombs, Mr. Wright, Mrs. Wilkins, J. Winfield Scott and the Chairman joined in remarks, psychometric readings, etc., etc.

The subject for next Sunday morning's conference is (continued) "Temperance from a Spiritual Standpoint."

Meetings are held in this hall every Wednesday afternoon at 3 o'clock.

2 Odd Fellows Building. - Sunday evening meetings have been commenced at this place by L. L. Whitlock.

FOR SLEEPLESSNESS, USE HORSFORD'S ACID PHOSPHATE. Dr. O. R. DAKE; Belleville, Ill., says: "I have found it, and it alone, to be capable of producing a sweet and natural sleep in cases of insomnia from overwork of the brain, which so often occurs in active professional and business men."

God is very man, and from God every man is a man according to the reception of love and wisdom.—

NEWSY NOTES AND PITHY POINTS.

Spiritualists, East, West, North and South: We cor

The late Rev. T. Starr King is to have a bronze monument in San Francisco, Cal. It will be designed by D. C. French, and placed in Golden Gate Park The statue is to be ten feet high, and will represent this noble pulpit orator in the act of addressing the

LE MOINEAU VICTORIEUX!-The old British sea dog know what he was saying when he remarked concerning the pestiferous English sparrow:

The bloomin', bleedin' sparrow went up the bloody spout; The bleedin' rain came down and washed the bloomin

sparrow out; The bloody sun came out and dried up the bleedin' rain, And the bloody, bloomin' sparrow went up the spout

Mrs. Elizabeth Cady Stanton, the veteran head of the woman suffrage party in this country, is spending the summer at Hempstead, L. I., with her son, who has recently removed there from Nebraska. She is writing her autobiography, and will remain in retirement until it is completed.

The Four Hundred are at Newport in propria purse

Paris has a new sliding railway, whereon it is said, by a curious combination of compressed air and water at high pressure, it is possible to drive a train on slides at one hundred miles an hour at one-tenth the consumption of coal at present needed by locomotives. There is no smoke, no noise, and next to no danger.

A QUESTION OF RELIGION.—Gov.—Hoard, of Wisconsin, has evidently been hoarding up quite an assortment of home truths, with which he hombarded the clergy assembled the other day at Mauona Lake. One centre shot flew as follows:

"Pride of intellectual display on the part of the pulpit, and aristocratic exclusiveness on the part of the congregation, cause men of the work to say: 'In all henesty, is this the religion founded by Jesus Christ?'"

Such a shot might hit the mark in Massachusetts as well as in Wisconsin.—Boston Daily Globe. NEW MUSIC.-We have received from the publishers, White, Smith & Co., 538 Washington street, the following choice productions: Instrumental: "Evelena," for planoforte, transcription of C. A. White's

song by C. D. Blake; "Electric Polka" (planoforte), by Lulu A. Munn; "Prettlest of All," schottische, (pianoforte) by Leo A. Klein. Barber—"Will you have an egg shampoo, sir? It will thicken up your hair and give it a nice lustre." Customer—"Eggs will do no good. There were dozens of them used on my head the first season I took to the stage."—Ex.

Nine of the sixty persons living in the tenement at No. 305 Seventh Avenue, New York City, were burned or smothered to death by a fire early on the morning

of Aug. 19th, two more were dangerously burned, others painfully, and all who survived were turned out homeless and half naked, saving no furniture or clothing to speak of.

Children cry for the moon. Adults want the earth.

[SEASONABLE.] Two crabs who were out on the heach to walk shook claws when they met and stopped to talk.

"We're going to have a storm," one said;
"Just look at those big clouds overhead!"

"Then if we stay," said the other, "it's plain That both of us will be caught in the rain."

Billiard balls and cues are stated to be infallible weather prophets. An expert is reported as saying: "A ball always rolls slow and with difficulty over the cloth when it is going to rain. Ivory is so sensi-tive to changes of temperature, particularly from dry to moist, that the effect is felt almost instantaneously. The cue will got cranky, too, when there is going to be a change, long before the dampness is perceptible in any other way."

Podoscaphy is now the rage in France. A podoscaph is a flat board, just big enough for a single adventurer, nailed upon a pair of small skiffs; a minute raft upon which any one who has the knack of selfbalance may voyage up and down rivers and along canals, either crouching, kneeling or standing. If the wind be well behind him, he may open an umbrella, and is then carried along at the rate of steam.

A. S. Hayward, magnetic physician of Boston, is stopping at the Elmwood Hall.—The Saratogan (N. Y.), August 13th.

An exchange avers that when ex-President Cleveland visited one of the shoeshops up in Marlboro' the other day, the superintendent took the measure of the ex-presidential foot with his eye, and before he left the building, after a hasty tour through it, the distinguished visitor was handed a handsome pair of shoes which had been only plain leather when he arrived,

We are all of us human, and all of us erring, And mercy within us should ever be stirring. —Eliza Cook.

Prince Bismarck's special medical attendant, Prof Schweninger, who cured the Chancellor of his too pronounced tendency to stoutness, is, by particular desire of the Sultan, about to instruct two Turkish physicians in his special method of treatment.

Gen. Lloyd Bryce, to whom the late Allen Thorn dyke Rice bequeathed fifty-one one-hundredths of the North American Review, has acquired the remainder of the property, and is now sole proprietor and editor

There was a young fellow of Ga.,
To know him no joy 't would affa—
He called one whole day
On a lady, they say,
And then remarked, "Hope I hain't ba—"
—Drake's Magazine.

A Boston daily notes the wonderment of Gen. Crook

that Sitting Bull should be made a hero-which we think he richly deserves for his noble stand for the rights of the Sioux-and then gives the whole animus of the matter to the air by adding: "It rather goes to show that his [C.'s] familiarity with the noble redman breeds contempt. The kind of Indians Gen Crook likes is dead Indians." Precisely! --- And it is just such men that the presumably civilized govern ment of the United States chooses as its servants when it comes in official contact with these, its help less wards.

President Carnot delivered an address at a banquet given Aug. 18th, in Paris, France, to thirteen thousand mayors and communal delegates. He said that the demonstrations proved the national solidarity. It is said to have been the largest banquet known to history.

SHALL AND WILL. Here's a good catch by which to remember the dif-

ference, from the Writer for May: "In the first person, simply, Shall foretells; In Will a threat or else a promise dwells; Shall in the second or the third doth threat, Will simply then foretells the future feat."

A train on the Butler branch of the Western Penn sylvania road plunged down an abyss Aug. 16th, and three passengers were killed and twenty-five injured

Miss Susan B. Anthony is at present tarrying in Massachusetts, but she is to visit New York soon and speak before the Seidl ladies on "American Woman-

The new Harvard bridge over Charles River is to be completed in season for the opening of the 'varsity year.

Since the death of her mother, in May last, the health of Miss Anna Dickinson, precarious for the past four years, has been still more seriously impaired. She is in Philadelphia and under the care of a physician. Her friends hope for her recovery, though she herself expresses no confidence in her return to health.

A cable dispatch reports that Mr. Matthews, the Home Secretary, will recommend to the Queen that the death sentence of Mrs. Maybrick for homicide be commuted to penal servitude for life.

The Camp-Meetings.

Lake Pleasant, Mass.

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

The third week closes with an old-time attendance. The regular campers are far in excess of those of previous years, and still they come. Other camps have furnished their full quota to this. Another noticeable feature is that many of the "Prodigals" who have

vious years, and still they come. Other camps have furnished their full quota to this. Another noticeable feature is that many of the "Prodigals" who have wandered for several years are returning to Lake Pleasant. The audience of last Sunday has not been duplicated for several years, and the best of attention is given to the platform. This is an indication that Lake Pleasant has a future full of hope.

The regular programme has been as follows:

Monday, August 12th.—Morning, conference at the auditorium, with speaking by local talent. Singing by Prol. C. Payson Longley.

Tuesday, 18th.—Morning, conference. Afternoon, address by Madam A. LaPlongeon, of Brooklyn, subject: "The Customs and Habits of the Moas of Central America."

Wednesday, 14th.—Afternoon, a continuation of the same subject, by Madam LaPlongeon. The meeting was held at the hall, in consequence of the storm. The address was of a historical nature, deeply instructive and entertaining.

At the close of the address, tests were given by Edgar W. Emerson, which, as usual, were highly satisfactory.

Thursday, 18th.—Morning, conference at the Pavilion. Speaking by Mr. Dagar, Mrs. Shirley, Mrs. Banks, Mrs. Burnham and Mrs. Knight. This session was largely attended.

Afternoon.—Madam La Plongeon read an essay upon the history of the ancient people of Central America. Tests were given by E. W. Emerson.

Friday, 16th.—Morning, and Afternoon, People's meeting in the grove. Speaking by Mrs. Maggie Foison Butter, Mrs. Honning, and Afternoon, People's meeting in the grove. Beaking by Mrs. Maggie Foison Butter, Mrs. Honning, service at the auditorium, opened with singing by the quartette. Address by A. E. Tisdale; subject, "Spirit Nature." At the close of the address tests were given by Edgar W. Emerson, to the satisfaction of the audience.

Afternoon.—People's meeting in the grove. Speaking by Mns. Ringht, Mrs. S. A. Byrnes, and others. Tests were given by E. W. Emerson.

Saturday, August 18th.—The morning opened bright and fair, and the camp was early astir. Th

NOTES.

NOTES.

The platform work of Edgar W. Emerson has been very satisfactory. The tests as a whole were very remarkable in character, and his descriptions clear and lucid. Nearly every one was recognized by parties in the audience.

The illustrated lectures of Madam La Plongeon on Friday and Monday evenings, upon the ruins of Central America, were of much interest.

Saturday night and Sunday it seemed like old times. The extra concert by the Worcester Cadet Band, at which a special programme was rendered, was highly appreciated.

Every phase of mediumship is represented upon the grounds, and the mediums have been very busy.

The illumination on Saturday evening was one of the most successful ever held here.

The fair by the Ladles' Lake Pleasant Improvement Society will net some three hundred dollars.

Hon. Sidney Dean will speak next Saturday.

A large number of building lots have been taken this year.

The interest in this session has increased steadily from the opening

The interest in this session has increased steadily

from the opening.

The sixteenth annual session will compare favorably with any previous one.

Do n't forget that tickets are sold on the Saratoga express to this place and return for \$3.00.

Dr. J. V. Mansfield, the spirit post-master, has been

express to this place and return for \$3.00.
Dr. J. V. Mansfield, the spirit post-master, has been busy.
Recent Comers.—Mrs. Emma Miner of Clinton, Mrs. H. G. Handren of Harwich Port, and Mrs. Carrie F. Loring of East Braintree.
Among the speakers at conference meetings, Mrs. Mary C. Knight of Utica has given general satisfaction. Mrs. Knight is a lady of brilliant accomplishments, and a pleasing speaker. She will probably be heard from in New England the coming winter.
The annual meeting of the Lake Pleasant Association, on the 12th, resulted in the reflection of the old Board of Officers: A. T. Pierce, President; A. T. Whiting, Secretary; Lewis Bartholomew, Treasurer. The annual reports were very satisfactory.
The correspondent of The Bannen had a very satisfactory interview with Dr. Henry Slade on Tuesday. The manifestations were of a remarkable character.
Mr. E. Terry and Mrs. Terry, of Los Angeles, Cal., are at the hotel.
Next week will be the closing one of the session.
The fair and festival under the auspices of the Ladies' Lake Pleasant Improvement Society, which has been in progress at Association Hall through the week, has been quite successful in point of attendance and financially.
Mrs. Maggle Folsom Butler, of Boston, and her

and financially.

Mrs. Maggie Folsom Butler, of Boston, and her

daughter, came on Wednesday, and are at the hotel.
They were welcomed by a large circle of friends.
The lectures next Sunday will be by J. Clegg Wright
and J. Frank Baxter. This will close the session.
The Worcester Cadet Band will remain until Sept.

Lake Pleasant, Mass., Aug. 18th, 1889.

Of the New England Spiritualist Camp-Meeting Association was held Aug. 19th with a full attendance, and the following officers were elected: President, Dr. Joseph Beals of Greenfield; Vice-Presidents, Newman Weeks of Rutland, Vt., Dr. E. A. Smith of Brandon, Vt., David Jones of Utica, N. Y.; Secretary, J. Milton Young of Haverhill; Treasurer, Lewis Bartholomew of Philadelphia, Pa.; Directors, Dr. Joseph Beals of Greenfield, A. T. Pierce of Barrowsville, James Wilson of Bridgeport, Ct., Lewis Bartholomew of Philadelphia, Pa., A. H. Dailey of Brooklyn, N. Y., Dr. E. A. Smith of Brandon, Vt., John W. Wheeler of Orange. An amendment to the constilution, it is reported, virtually transfers the property of the Association and general management to the Lake Pleasant Land Syndicate. THE ANNUAL MEETING

Onset Bay.

(From Our Regular Correspondent, Sara Williamson, wh keeps for sale the BANNER OF LIGHT, and Books published by Colby & Rich.)

A large number of persons were present last Sun day A. M. to listen to the Hon. Sidney Dean, who was announced to lecture for the Association. The morn ing was bright and sunny and the day pleasant throughout, much to the satisfaction of the throngs of excursionists who came in from surrounding towns early in the morning. A large number assembled in the auditorium to take part in the meetings, which commenced with singing led by Mr. Frank Crane, the organist, and Miss Alice Sinclair. Mr. Dean delivered an invocation, after which a solo was given by Miss Sinclair. The subject chosen by the speaker was, "The Unity of Life." The subject of the afternoon was, "Evolution, Viewed by the Light of the Nebular Hypothesis." Those lectures were masterly efforts, delivered with rare force, and showing a mental grasp of great power and extent.

On Saturday a meeting was held in the grove, Mr. Lyon presiding, at which Col. S. P. Kase, of Philadelphia, and others gave some details of their experiences with Spiritual Phenomena, which the hearers enjoyed very much. ing was bright and sunny and the day pleasan

mjoyed very much. At a seance with Mrs. Ross on Thursday evening,

At a scance with Mrs. Ross on Thursday evening, Aug. 16th, the writer was present with four others, three ladies and a gentleman. A number of spirits made their appearance. I was called to the cabinet by a spirit, who seemed to recognize me. His features were familiar to me, but I could not remember his name. One of the ladies also recognized him, and I then recalled him as Dr. Lange, of Astoria, whom I had met about six years ago at Mrs. Cadwell's house. The form and features were absolutely as like his own as though he had never left the old body.

A spirit came to Mrs. C., giving the name of "Molle," whom she recognized as an old acquaintance, and whom I also had met at her house in New York City some four years ago. Two spirits came at a time to Mrs. K., a lady and gentleman, whom she recognized as Miss Ella Chace and Dr. Brown, both of whom are of her band of guides. The wife and daughter of Mr. H., and the little daughter of my friend Mrs. C., called "Lulle," also came. My own foster-mother came, giving me first her name and then speaking to me of her care of me. She manifested her individual characteristics very plainly in her con-[Continued on eighth page.]

Movements of Platform Lecturers. (Notices under this heading must reach this office by fonday's mail to lusure insertion the same week.)

J. W. Kenyon has November, and the first three Sundays of December, January and February open for engagements. Secletics desiring his services please address 40 Woodland street, Worcoster, Mass.

J. Frank Baxter is at present filling his engagements at Lake Pleasant, and will conclude there Sunday, Aug. 25th. Sunday, Sept. 1st, he opens the meetings for the First, Spiritual Association of Portland, Mc., and from Wednesday, Sept. 4th, to Sunday, Sept. 8th, inclusive, will fill appointments at Etna Camp-Meeting in Maine. Any parties or Societies desiring Sundays Sept. 22d and 20th, Mr. Baxter will release Lynn in their favor. Address 181 Walnut street, Cheisea, Mass.

Chielsea, Mass.

Frank T. Ripley, platform test medium, will open the season at Lynni, Mass., the last Sunday in August—22th—at Templar Hall; he will on that occasion address the People's Meeting, Mrs. Hurd, Conductor. He will go to St. Louis, Mo., in October, and thence journey south to New Orleans. Societies desiring his services can address him care of this office. He can be engaged on liberal terms.

Miss Helen Sloan has returned to her office. No. 171 Tremont street, Boston.

Tremont street, Boston.

George W. Walrond, 170 Park street, Hamilton (trance and clairvoyant), from Scotland, will lecture on the Spiritual Philosophy and give tests, when opportunity offers, in Canada. He lectured at the Religio-Philosophical Temple, Montreal, on Aug. 4th, and gave three most satisfactory scances. He will lecture again in Montreal and District after September.

Oscar A. Edgerly having returned from Lake Pleasant, is now at Verona Park, Camp, Me. He will fill an engagement at Temple Heights to the 25th. Would like to make engagements for the first two Sundays of October.

of October.

Frank Winfield Baker will, he announces, occupy the rostrum of the Spiritual Phenomena Association at 1031 Washington street, Sunday, August 25th—afternoon and evening. He closes a successful sunhuer season with public and private engagements. Will accept calls for the winter, and will also attend funerals. Address 9 Bosworth street, Boston.

Dr. D. J. Stansbury, the medium for independent slate-writing, will be in Boston during September. Dr. F. H. Roscoe, of Providence, R. I., has removed his residence from 26 Stewart street to 430 Broad street. Societies wishing his services as a lecturer can address him in care of P. O. Box 1291, Providence, R. I.

R. I.

Mrs. H. S. Lake speaks at the Parkland (Pa.) CampMeeting Aug. 25th, 27th, 29th, 31st, Sept. 1st, 3d, 5th and
7th; the remaining Sundays of September in Philadelphia. Oct. 5th she will resume her labor in the Spiritual Temple, Boston. All her Sunday dates are engaged up to July 1st, 1890. Societies desiring week
evening lectures can so arrange. Permanent address,
8 Worcester Square, Boston, Mass.

Mrs. Ada Foye, lecturer and platform test medium, will remain in Chicago during September and October. Address P. O. Box 517, Chicago, Ill.

G. W. Kates and wife will speak in Pittsburgh, Pa., Sunday, Aug. 25th. They will open the first two weeks of September in northern Iowa. They will labor in Texas, Louislana and Florida during November, December and January, where they can make a few more engagements. Address 2234 Frankford Avenue, Philadelphia, Pa.

Philadelphia, Pa.

W. L. Jack, M. D., has engagements on file for Albany, Troy, Rochester, Utica, Saratoga, Brooklyn and Schenectady. N. Y., Richmond, Stauhton and Alexandria, Va., and is expected to visit Amherst, Northampton, Worcester and Springfield, Mass. Correspondents will bear in mind that his permanent address is Haverhill, Mass.

Mrs. Mary A. Charter (of Boston) has been at Lansing, Mich., of late, but her headquarters are at Ann Arbor, Mich. Dr. Dumont C. Dake and wife will visit the camp at Cassadaga Lake before returning to their home in New York City.

To Correspondents.

To No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used. A. M., Long LAKE, MINN .- We would earnestly call your

attention to a paragraph on our fourth page, headed " Spe cial Notice." We have repeatedly published it in these colunns, as an explanation of The Banner's position regarding its Message Department. The sessions held at our Circle Room are religious meetings, protected by the laws of Massachusetts, and occurring on Tuesday and Friday afternoons instead of on Sunday. By reference to the notices of " Meet ings in Boston," It will also be seen that Spiritualist services are held in this city by other parties on Wednesday afternoons at Eagle Hall. THE BANNER scances are supported by its publishers at their own expense, and FREE of cost to the public who choose to attend; we as freely open the doors of communication for all returning spirit intelligences who present themselves, but we have never undertaken in the past and cannot undertake in the future, to obtain messages from any special spirit at the request of friends on earth, no matter how deep may be our own personal sympathy with the

N. M. E., ASTORIA, N. Y.- You will be likely to receive the nessage desired by holding a personal sitting with some re-Hable medium. There are many good trance mediums, such as Mrs. Smith. Mr. Hodges, Mr. Fletcher, et al., who could bring you en rapport with your spirit friends by your having a private seance with either of them.

edly a medium, and may be developed by sitting quietly for the control of the Indian who evidently desires to do so

Special Notice to Subscribers.

Special Notice to Subscribers.

The date of the expiration of every subscription to the Banner of Light is plainly marked on each address. Subscribers intending to renew will avoid inconvenience by sending in the money for renewal before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the Banner of Light the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work.

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

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

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

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

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

SPECIAL NOTICES.

Dr. F. L. H. 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 information concerning methods, days, terms, &c., send to his office, 63 Warren Ave., Boston, Mass. Jy6.

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 embraced in the Universal Postal Union. H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the Banner of Light and the publications of Colby & Rich during the absence of J. J. Morse.

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Message Department.

published the distinctly understood that the Messages published the this Department indicate that spirite carry with them to the life beyond the characteristics of their cartily lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive, no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they precise—no more.

The lis our carnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

The letters of inquiry in regard to this Department must be addressed to Coling & Rion, proprietors of the Banner of Light, and not, in any case, to the mediums.

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 seances on Tuesday, Sept. 17th, and Mrs. Smith on Friday, Sept. 20th.

QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held May 28th, 1889. C. C. Dudley.

[The spirit spoke feebly and low.] I made a great effort to come before, and this time Mr. Plerpont told me to step right in. I thought I'd say something, but I feel so bad I do n't know as I care to this time.

[To the Chairman:] I want you to tell my wife I am here. I wanted to come back and keep the promise I made. I am getting along pretty well, but it makes me feel bad when I come into the atmosphere of a medium. You know how that is. Tell my wife that Lizzie helped me here, for she knows a good deal helped me here, for she knows a good deal about spirit-return. She was glad to meet and welcome me. Perhaps I'll do better next time. Tell her I am experimenting with materializa-tion, and I hope to do something that will sat-

tion, and I hope to do something that will savisfy myself by-and-bye.

Give my love to the boys down stairs, and tell them I will come round often. I have seen them several times when they didn't know I was looking on; but I am always glad to see them, and you, too, Tony, and all the folks. I will come again. You know who I am, don't you? C. C. Dudley.

Spirit Invocation.

Spirit Invocation.

We thank thee, our Father, for the extension of life, for the immortality which hath been vouchsafed to man; we praise thee that human consciousness and intelligence remain forever, and that no change, no experience, no time, can blot these out. We praise thee, our Father God, that the gates of day are ajar, and that the land of souls may give back to earth those who come thronging to find their loved ones on the mortal side. We rejoice in spirit that there are no restrictions binding the human heart away from its own; that there is no separation between kindred souls; and, oh! we can praise thee even for death itself, understanding that it is a great deliverer, bringing to mankind larger strength, grander power and greater opportunity for unfoldment and for growth. We would at this time receive into our hearts a consciousness of thy nearness; we would come under the direct light of thy instruction, and receive from the angel ones such words of truth, such ministrations and influences of helpfulness as will inspire our minds, strengthen our hearts and aid us to gird on our armor once again, and to press on with the battles of life. Oh! our Father, we would to-day realize that we are thine own, that as a part of thee—as thy children—we may partake of thy life, breathe in something of thy spirit, and rejoice with thee in the largeness and fullness of eternal progression. Oh! may we realize deeply the significance of existence, come to understand what it is to be immortal souls, destined to ever press forward to gain new light and comprehension and experience as the ages roll by. We ask thy benediction of love to rest upon every life, wherever it may be, and we trust that thine angel messengers of peace and of hope will be given power and opportunity to wend their way into the homes of earth, bearing to mourning hearts such tidings of great joy as will cause the tear to dry upon the cheek, as will call the spirit upward with new light and helpfulness, with thoughts of the grand reunion that is

Questions and Auswers.

Questions and Answers.

Controlling Spirit.—We will now attend to your questions, Mr. Chairman.

Ques.—[By "L."] Please define the word "sensitiveness" as applied to human nature. Are there two kinds? We see a person who is unlovely in disposition, angular, easily irritated, and are told that he is a very sensitive person. Another individual is gentle, kind, lovable, and of delicate characteristics, and we hear this one spoken of also as a very sensitive person. Now why should both be called sensitive when they differ so much in every way? much in every way?

Ans.—A sensitive person is one who senses conditions, circumstances, surroundings or in-fluences very keenly, and therefore one may be properly called a sensitive person who perhaps is, as your correspondent states, easily irritated or acted upon by surrounding condition though this sensitiveness is displayed in un-lovely characteristics. It may be that the spirit of such an individual is not well rounded out or developed, that his personal nature has not been wrought upon by the higher attributes and influences, and he or she may be of a selfish character; therefore those conditions which important the selfish character. pinge upon such a nature and which serve to irritate it, being perhaps of an unpleasant order, will cause the individual to show characteristics or signs of uneasiness, and it may be of ill temper. This is a sensitive nature because it keenly senses those unpleasant conditions of which we speak

cause it keenly senses those unpreasant condi-tions of which we speak.

On the other hand, we find an individual who is lovely in characteristics, beautiful by nature, spirituelle in quality; he moves through the world so pleasantly as to generate and send forth something of his own bright nature, which is received by those whom he may touch. Such an individual may perhaps easily sense the higher attributes, the more pleasant atmosphere of those whom he approaches, and con-sequently he may be called a sensitive; he is impinged upon by influences from another life, and he reflects from those influences or the in-telligences that come to him certain loveliness and spiritual grace of character or beauty of atmosphere which is grateful to those who may gather about him. This individual is also very sensitive, because he keenly senses conditions, states and circumstances; he may sense them states and circumstances; he may sense them upon the earth as he comes in contact with individuals and personalities, or he may sense them as coming from the spirit-world; but his own nature being more fully rounded out, more beautifully cultivated and unfolded than that of the first individual we mentioned, will display higher characteristics, grander unfoldments, more lovable qualities than the first will do.

When we remember that a sensitive is one easily acted upon by external conditions—one who keenly senses circumstances and influences, we can see how it is that an irritable, angular person, touched upon by those envi ronments which jar his nature, may be sensi , as well as one who is not easily irritated, but is lovable and sweet.

Q.—[By C. P. L.] Some years ago a man who claimed to be a Spiritualist would read the messages he had received from the spirit world to his acquaintances, with the view of winning their confidence in him as an honest man. Won by confidence in him as an honest man. Won by his seeming spirituality, several individuals put their money into his hands to invest for them in good securities. Soon after that the man made his property over to his wife, went into bank-ruptcy and refused to pay his creditors a dollar. What will be the condition of such a person in

A.—The condition of such an individual will be, in the spirit-world, just that which surrounds every dishonest person, who has deceived, injured and robbed his neighbors in the past. The condition of such a man will be more deplorable, that is, taking it for granted that he was an intelligent, responsible being, who understood very well what wrong he was about to perpetrate on his friends, than will be the condition of the lowliest spirit who, through ignorance and misinformation, has erred and lived a degraded life.

One who claims to be a Spiritualist, believing that he is in communion with the angelworld, and that his friends who have passed on can watch his life, mark his doings, and realize just what course he pursues, we would suppose would be careful to do only that which would win the approval of those sainted A.—The condition of such an individual will

would win the approval of those sainted

friends; but here there seems to be one who, believing that his spirit friends can come and watch his movements, stops forward, even making use of those communications given to

watch his movements, stops forward, even making use of those communications given to him from the unseen world as a means to his unworthy ends; therefore we say one who has this information of spirit-life in his mind, and still goes forward upon a corrupt and dishonest course, must certainly pay the penalty for his wrong-doing in suffering and in remorse by-and-byo.

When he first passes into the spirit-world he may be indifferent to the wrong he has done his neighbors and friends, but the time must come when he will be obliged to face himself. This is all the retribution that spiritual life gives; it is all the punishment that is conveyed to an erring soul, that it shall face itself, realize the onormity of the injury it has wrought to others, and pass judgment upon it. As the spirit becomes more keen in his sensibilities, the results of his past life will press more fully and heavily upon him. If he has done wrong, if he has injured his neighbor, he will find himself standing, so to speak, in a barren place, and undoubtedly feeling himself to be a cold and uncomfortable creature. And why? Because the spirit has not sent forth the material which would have provided for him those blessings and possessions which he may crave. He is stripped of that which has been his; he cannot take with him the gold of which he may have defrauded others in times past; he must leave all earthly possessions behind him; nothing can go into the spiritual past; he must leave all earthly possessions behind him; nothing can go into the spiritual world except those spiritual possessions which he has laid up for himself, and if they are not for himself, and if they are not of a high character, if when he gazes upon his past in retrospect, as he must do by and bye, his record is such as to make him shrink away, to hide his face, to hope and wish that no other spirit shall gaze upon it, then, indeed, will his

spirit shall gazé upon it, then, indeed, will his state be an unhappy one.

This will come to whatever soul has defrauded his neighbor or injured another in such ways as your correspondent mentions, for as we have many times said, the soul builds for itself in eternity, and those who sow tares here shall only find them by-and bye; those who go about doing good, befriending their neighbors, and giving forth such influences of cheer and helpfulness as they may possess, will find that they have sown good seed which shall bring forth blossoms and fruit in the eternal harvest of heaven.

Q.—As between a Creator who thinks and plans—he being omnipotent and omniscient—and a creature who suffers, is despondent and sees nothing beyond the narrow horizon of human forethought, there may be a question, but none of us can answer that. Can the spirit-intelligence give us any light upon the subject?

gence give us any light upon the subject?

A.—We presume your correspondent wished to convey the idea that it was a question whether such a power as the supreme, omnipotent and omniscient Spirit really exists, when we gaze abroad upon the poor suffering human weaklings whom we find on earth. This is a question which has puzzled many minds through many ages, and one which has not been satisfactorily adjusted and settled to all minds alike; yet it seems to us that when we read the universe even with our limited vision, and behold the evidences of design which it displays on every hand, take notice of the signs of adaptability of means and ends which are abroad, and realof means and ends which are abroad, and real-ize how order, uniformity and law exist on each side, we must come to the conclusion that each side, we must come to the conclusion that there is an overruling intelligence guiding and controlling all things. We cannot believe that this great intelligence is inferior to our own; it must be far beyond that which finite man can scan or calculate or explain, and therefore we come to call it the Supreme Mind, and believe that there is a universal spirit of love and wisdom and skill permeating the atmosphere and moving throughout every atom in this vast universe. And yet, gazing upon poor, weak, suffering humanity, we may ask, if such a supreme intelligence and spirit of love exists, why is it that so much mystery is abroad,

a supreme intelligence and spirit of love exists, why is it that so much mystery is abroad, why is it that man has not been created perfect, why has he not been brought forth a creature of noble impulses, of grand characteristics from the first, instead of having to develop these through great sufferings and innumerable experiences of a bitter nature?

This is a natural question if we look only upon the suffering and forget that law which rules and governs all things; that law which evolves out of the rude, the fine and complete, which brings forth from the little germ that which shall eventually be strong and beautiful and grand. The law of evolution determines that man, as well as all things in nature, shall find his crown of completeness through growth, find his crown of completeness through growth, through struggle, through great effort, and that achievement cannot come until endeavor has been made. Many times there will be failure and mistakes and much that is unpleasant to contemplate; but, after all, each mistake and failure and each bitter experience brings some lasting lesson in its train, which will be some lasting lesson in its train, which will be of untold benefit to the advancing soul in its future life. Therefore we say to the friend, Look not upon man as the suffering individual, but rather upon humanity as a whole that is achieving victory, that is gaining power—marching onward to grander heights, attaining greater unfoldments, just because of the very suffering and pain and anguish it has had to bear.

pear.
There is much of evil, sin, vice and degradation in the world; yet these correspond, in our printed in the rougher elements of physical life; they are, so to speak, the complement of those cruder, more gross forms of physical ex-istence which are having their day, and some of which have had their day and become obse-lete. By and bye these will be sloughed off, the evil and sin will be outgrown, and the spirit will hasten on its march of progress, even as the beautiful apple, swinging upon the tree and inviting your inspection by its rosy apand inviting your inspection by its rosy appearance, has been evolved from the little bit ter, hard, sour knub which you would have turned from in scorn had it been proffered for

Q.—(By Mrs. L. W.) How is the spirit-body attired when it enters the new life beyond?

A.—The spirit body is made up of elements, of magnetic forces that have collected with the growth of the physical and with the experience of the spirit in contact with physical life. This spiritual body is clothed upon by habiliments that are also woven from or made up of elements and magnetic forces, part of which are gathered from those material elements which ave supplied the mortal form with life and "How is the spirit-body attired?" your cor-

espondent asks. Well, friends, if you were ifted with clairyoyant sight, and were seated respondent asks. Well, friends, if you were gifted with clairvoyant sight, and were seated by the bedside of a friend when his spirit was passing to the other life, you would behold the spirit gradually arising from the mortal form, not at first in the shape of humanity, but like unto a misty, vaporous substance, which slowly gathers and withdraws itself from the physical form, emerging from the head. As these vaporous atoms gather together they assume shape, which, when they have been withdrawn from the physical, take on the semblance of your friend, rising above his prostrate form.

You do not perceive that he is unclothed, but you will realize that the attire is made up seemingly of those very vaporous atoms which seemed to float before you at first; and yet this raiment is substantial; it is in the form of drapery, which naturally floats around the form of your friend and gives it sufficient covering. Sometimes garments are woven by the spirit-friends of the one who is passing away, and brought, with which to enfold the rising spirit. These are of a similar nature to that garment of which we spoke, which seemed to enwap itself around the arising spirit: but

the great resources which nature provides, manipulated by the will of the spirit, may be fashioned any number of garments or other conveniences which the advancing soul may demand.

Q.—Are there any of the animals of earth that survive death and continue to live in spirit-life? if there are, where is the line that divides mortal from immortal life?

there are, where is the line that disides mortal from immortal life?

A.—We know of no line dividing the mortal and immortal life save that law of dissolution, of clange, that belongs to the physical atoms alone. We believe that every form of matter is vitalized by an indwelling spirit, moving and acting upon that form, and therefore when the object decays, it is only because the form or manifestation of spirit has served its use, the elements are yielded up to the atmosphere to be reconverted into new forms, and the spirit, the indwelling force, is still alive and active, doing its work through those new forms and manifestations.

We cannot understand why man has been so unwilling to concede an immortal existence to the animal creation. It seems as if mankind had desired to claim for itself alone the prerogative of immortality, and yet there is such wide wisdom in the universe, such grand method, such undoubted evidence of design and skill, we must believe it is all governed by an intelligent mind, and we cannot believe that an intelligent mind creates only to destroy. So far as the question of animal life existing apart from the physical form is concerned, we can answer of our own knowledge that there are forms of animal life in the spirit-world; that you may find there the horse that you have loved and whose death you mourned, and that the man who has on earth a pet dog, who is obliged to part with it here, will find such an intelligent creature responding to his call when he goes to the other world.

We have forms of animal life there, docile and intelligent and powerful, so far as animal strength is concerned, and they are creatures

We have forms of animal life there, docile and intelligent and powerful, so far as animal strength is concerned, and they are creatures of usefulness and companionship to those human beings who admire and love the animal race. You have many here on earth who will say: "I should feel very sorry if I could believe there are no animals to be found after death"; and sometimes you will meet one who so loves his pet dog or horse or other creature as to say: "I could not be happy, even in heaven, if I do not find my favorite animal there," and that is a human instinct that speaks for itself of the immortality of life; therefore, friends, we should learn to look upon this question passively and with calm judgment, and believe that all the intelligence pent up in the higher passively and with calm judgment, and believe that all the intelligence pent up in the higher forms of animal life is not destroyed when those forms pass through the process of decay, but that it lives for an intelligent purpose and may make itself known. There is no line that we can understand between the mortal and the immortal existence; there is one unceasing law of change that is ever beneficently doing its work, and this is the law of life, putting out its active potentialities through various forms and objects of matter, and fulfilling its perfect mission in such ways.

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

Report of Public Séance held May 24th, 1889. William Parkerson.

Good afternoon, friends. I do not feel like a stranger as I come here to day, for I have been asked many times, mentally, by my own dear friends to give out a word to them, that they might gather from what I should say if I had found it different from what I really expected while dwelling in earth-life. I answer to the loved ones, I found it more beautiful on the other shore than ever could be told from the spirit-side. I have often heard it spoken of in this life that spirits did return to earth, but where it proved so I never could understand. Now it is made plain to me that spirits come to

where it proved so I never could understand.

Now it is made plain to me that spirits come to earth, always have and always will.

I am happy in my spirit home. I do not feel, sir, that I have an extended message to leave. I feel anxious to present something that they may know I am active, and also anxious to come into communion with the few that are left on earth. left on earth.

How strange it seemed to me at first, but I have learned that it is but a little way that we have learned that it is but a little way that we pass on before you, and we are anxiously waiting to greet you, as the summons shall reach each one to come up higher. How grand, how beautiful to feel we are not forgotten, and also to feel there is a reunion to take place. I have heard them speak often, in this life: "Well, I hardly believe there is anything beyond this shadowy existence." In my own soul I have thought many times: If this life was all, what did it amount to? as many other mortals have. Now let me just say to you here: You will not learn any too much if you investigate and gain some knowledge concerning the place and gain some knowledge concerning the place where you are coming. Every day, as you understand here in the mortal life, brings you so much nearer to the other side. The other side! It is all spirit, seemingly, and you are with us. I am satisfied with the home that was given that I had through progression that to me, but I find through progression that can build my home more and more beautiful.

I was well known in Boston, in Charlestown and Chelsea, where I feel they have not forgotten William Parkerson. I wish to come into communication with my dear friends if possible. I know there is much for them to learn on this side, if they will.

Thomas Hatch.

I know, Mr. Chairmán, I am not forgotten by those on earth, and we all wish to be remembered, especially by our kindred and loved ones, our friends and neighbors, and we wish to come into communication with them whenever there is a channel open. In Waterbury, Vt., I would like them to try in some way to come into communication with me. I have often thought, as I have been from place to place, why is it that we do not make them understand we are with them, walking beside them?

them, walking beside them?

Mary is here to-day. She asks to be remembered, and sends greetings to them all; yes, and Aunt Eliza, also; for as I turn and look into their faces an anxious feeling emanates their spirits to reach the dear ones that are left.

I am happy in my spirit-home, as has been said. I would change that a little, and say in the homes that we now inhabit in spirit-life If you ask the question, Would we wish to return to stay? we answer, No; we have no desire to return into the old house we once inhabited; much better is the home and the house possessed here than the one we had in the mor-

I am very glad, sir, that there is this institu-I am very glad, sir, that there is this institution, that we may speak here, and that there are
channels provided that we may come through.
It is very pleasant to feel that we are remembered in our homes, but much pleasanter to feel
we can converse with our friends. I was in the
home a little time since—I should judge, as near
as I can reckon the mortal time, it was one or
two weeks ago—and I felt within my own spirit
they must have come to a realization that I was
near them. Thomas Hatch.

Jessie Corwin.

I want to speak a few words, Mr. Chairman, hoping they may reach my own dear parents, just a little way off, as it seems to me, although drapery, which naturally floats around the form of your friend and gives it sufficient covering. Sometimes garments are woven by the spirit-friends of the one who is passing away, and brought, with which to enfold the rising spirit. These are of a similar nature to that garment of which we spoke, which seemed to garment of which we spoke, which seemed to enwrap itself around the arising spirit; but they may be fashioned in various forms, such as will suit the taste of the one who makes them, or they may be of different colors, just according to the fancy of those who prepare them for the spirit-friend.

Whatever has come to man on earth will come to him on the spirit-side in larger measure, for the simple reason that spirit-life presents nothing less for human accommodation and comfort than does the earth, therefore the needful clothing is prepared and will be found by those who pass on to the other life, just as what is needed here is prepared for the spirit when it enters this world by friends or attendants, so that in the spirit-world the newly-arisen soul is taken and cared for, and from

Lucy Ainsworth.

The dear young spirit was a little excited for fear she would not say all she wished to. That feeling seems to come over us many times as we make the attempt to speak; but after dwelling in spirit life as long as some of us have we lose it. It is many years since they said I passed away; but how strange are the words we hear spoken here. Often we hear you say: "Oh! no, they are dead, and gone to heaven, I hope." Little do you understand how far away that is. It is so near that we can step beside you easily, many times walking close by you, many times giving out our influence for good, as we try to. You mortals little know how much help you gain from the spirit-life. Many times we hear the words spoken: "Why do they not prevent thus and so, if they really do come to earth?" How little you know what might be if we did not come to you to use our influence in times of trial and The dear young spirit was a little excited for to use our influence in times of trial and trouble that overtake you!

trouble that overtake you!

I have often seen, as I have entered earth-life, one and another groping along in darkness, little understanding that we were so near. It is beautiful to feel that we have this anxious desire from our own spirits reaching out to you, to assist dear ones here—not always kindred, for there are many friends that need us aside from that; I have been so happy when I have found that I have given an influence to assist some one in the mortal; and you in the fiesh cannot do a kind act but what you will feel happier for it. Why? Because the judge within you commends you for it. You cannot do wrong but what you are chided for it. Then let us come forth and give out to each one whatever we can; you, through your influence and kind words here in the mortal, and we in the spirit working constantly through the spirit

kind words here in the mortal, and we in the spirit working constantly through the spiritforces that have been given us.

You do not know many times how the assertions you make affect us. Then I say again, speak gently, kindly, to the erring ones; reach out your hand and lift them up. We know many times as we see the fallen ones, they are blamed when there should be pity and sympathy given them again and again, and in spiritlife you will feel much happier for what you have done here. nave done here. I felt that I had but a few words to speak

I felt that I had but a few words to speak here, but there is much more coming to me that I wish to leave with the loved ones many miles away, where I left the old form. I had, as you might say, but few friends, for in New York City I felt many times as a stranger in a strange land a short period before they called me up higher. I was only too glad to part with the body and to find a better home and a better form. I experienced much suffering for a short period, but at last they called me away suddenly. I wish to say for the dear lady I stopped with, who was so kind, I did not give her my right name, for a certain reason; but they tell me in spirit-life we are all God's children, and for all the wrongs and temptations which come around us we are forgiven. tions which come around us we are forgiven. I tried to do right, but sometimes temptations

I tried to do right, but sometimes temptations would come, as they do to many mortals. I feel to-day that by coming here and speaking a few words I shall feel happier; I shall be blessed; for they tell us we shall progress faster for making acknowledgments.

Then whom are we to make them to? That is a question which has arisen in my spirit. They said to me: "Come and speak, and you will feel happier"; and as I made the attempt, I found the blessed spirits coming around me, giving me so much strength. I feel that I am one with the rest, and there is no partiality shown with us in spirit. No matter how many trials you are called to go through with here, in spirit life you enter a good home, and through progression you may make it more and more beautiful. Lucy Ainsworth.

Bowman Sailer.

As this dear spirit was making the attempt to speak, she faltered several times; she did not wish to give her own name in the body, not wish to give her own name in the body, but is honest now in giving it here. Pity, dear friends, any who on earth may fall; reach out the helping hand to aid them all you can. In mortal life will none ever be repaid, but they will realize it when they come to us; they will understand then where they have dropped a kind word or done a kind deed, and know its value. How happy I am to feel that I am permitted to speak here to-day. In West Washington, D. C., I know I am not forgotten; also in Georgetown they will remember me.

Georgetown they will remember me.

My dear children, by these few words you will see that father has spoken to-day. Eighty years is a long while to dwell in the old form, but when we feel it is only a shadowy life, and we are soon to inhabit the bright and beautiful home that will be provided for us, the thought

is grand.
Yes, dear children, learn what you can, for Yes, dear children, learn what you can, for I know you are making some advancement. Your mother is here to-day; she stands beside me and sends greetings to you. Also would I say how beautiful it was that we started out in the new life so near together. It was my prayer in the mortal that I need not be separated long from my dear angel wife, Annie; and that prayer was heard. How beautiful! I say again. There are very few that walk so long in life as we did together, that begin the new life so near the same time. More than half a century did we dwell together in earth-life. new life so near the same time. More than half a century did we dwell together in earth-life, and it was a happy life. It is such a little while since I left the old form—I cannot tell you how long, but it do n'tseem to me more than a year, if it is that. It troubles us a little to reckon mortal time, dropping it as we do as we enter the new life, which seems to be merely emerging from one life to another. How true! how true it is that we do identify each other there! And also materialization, dear children, is true. I know the question will be asked, do we not find some wrongs? Yes, and you will find them in nearly everything, but God has given you reason; use it, then, according to the dictation of your own spirit. Bowman Sailer.

Abel Parkhurst.

It was a beautiful sight to behold the dear lady standing so near the husband while he was giving some kind words to the loving ones yet dwelling in earth-life—and a happy thought to know they could go on together. How many dear wives and husbands have often wished they might do this, but in very few instances do you hear the like of what you have heard treduction.

few instances do you hear the like of what you have heard to-day.

It is many years, I should judge somewhere about thirty or thirty-five, since I left the material form. I did not understand then that we could return to speak as we do, to control an organism in the flesh, and I do n't just understand how to do it now. They told me to make the attempt and I should get helped through, and I find it is so, for the guides that stand around are giving me a great deal of power. I wish to say that whenever the form is placed away—and this is to all of you—remember that you give it room enough in the casket. I feel, while I speak, as if I was crowded.

I have attempted twice to make myself known,

look as natural as you think we should; but what may be spoken, to you ought to be convincing that it is the loved one whom it purports to be.

Oh! do not doubt us. How it does hurt us when we feel, as we try in overy way to make ourselve's known, that doubts spring up and repel us. We do not come to blame, but we do come to reason with those who are ignorant of spirit-law. You must understand we are governed and led by spirit-law more perfectly than you can be here in the mortal.

In Brooklyn, N. Y., I know father has seen me in the form, and knew full well it was his Jessle. I have felt so saddened when I have seen little children trying in every way to make-themselves known, and failing, so disappointed. No mother, no father would close the door against the child, if they would learn and understand a little more of spirit-return and spirit-law. I have friends in Peconic, N. X. I will try again and again to make myself known in the homes, for that is where we love to come and make our influence felt; also we are any in the homes, for that is where we see they need us. Jessle Corwin.

Lucy Ainsworth.

Was, for I suppose that fall hal something to do with my passing out. I hav ery happy now, but when I treattenized to come the make myself known, it gave me the same sames ansastion of the fall, and also of being a little crowded. Lettle has assisted me very much indeed. Lettle has assisted me very much indeed. Lettle has assisted me very much indeed to come the same sames ansastion of the fall, and also of being a little crowded. Lettle has assisted me very much indeed. Lettle has assisted me very much indeed. Lettle has assisted me very much indeed to come to the fall, and also of being a little crowded. Lettle has assisted me very much indeed when July wish to say to you, as I have stopped into you can be here in the bors, to any times, go on, and do not teel when you do not get a manifestation that was a very to the feel when you do not get a manifestation that was a very to we are not there—that flew is asy

Susan Kent.

I hardly know how to control or to speak in public; I was not accustomed to do so; but as the kind Spirit Chairman has given me the privilege, I feel that I would leave a message for the loved ones yet left here. A few that have scanned the paper have said the question arises in their minds: As one and another comes, why does not mother come? My dear children, I come to you often, very often, and it does really make me feel happier to come into your own homes; but I should be still happier if I could make my presence felt or known by you there. How sweet it is to feel, after we lay off the old worn-out body and put on the bright and beautiful one, and how much happier it makes us to know that we shall all meet together again.

pier it makes us to know that we shall all meet together again.

Hannah, I have seen you here in the meeting, and as I have looked upon your face I have thought how little we understood these things while I dwelt in the flesh. Mary, I know you sometimes think perhaps mother is there; but, Ellen, you place me a little too far away.

Elmira wishes to be remembered to you all; also the dear brother who has joined our happy circle. Father is not present to-day; he is called into a different surrounding; but I am so happy to feel that we are only separated for a little time. The time is short, but it seems long to you, my dear children, since they said mother was dead. As the dear friends came around me with happy smiles it seemed as if I

mother was dead. As the dear friends came around me with happy smiles it seemed as if I had hardly left the old form.

Grandmother Ware sends greetings to you all, dear children. I wish to come into communication with you if possible. All I ask is for you to give me the opportunity, and feel that I may speak to you. I know that one dear boy, only a little way from here, has been in the city, yet not a word did he hold with mother, not understanding as much as it is his privilege to learn this side, for I know in your good city opportunities are many if you only accept of them. Hannah, Henry sends love also.

How grand it is to feel that this life of trial will soon pass like a shadow, and then we are

How grand it is to feel that this life of this will soon pass like a shadow, and then we are to dwell together forever; no more separations. It is very kind of you, Mr. Chairman, to allow me to speak. I have often been in your meetings to listen, to gain knowledge and strength, hoping I might control somewhere nearer my friends in Alstead, N. H. Susan Kent.

Ethel Portal.

Ethel Portal.

Grandma says I must n't point to the people, but as I look down, way down where that gentleman sits that has the grey beard, I see a lady standing, and she says you've come a long way hoping you might hear from her. She don't like to speak in meeting, but she will talk to you some other time. She thanks me because I said that to the gentleman.

I go to school, and I have a lovely teacher. She don't be cross. [To the Chairman:] Are you going to print my letter? [Yes.] Then I want to tell 'em about the spirit-lady that came for me when I went away, out of that sick body. Oh! my throat did hurt me so much! and now I feel it. Why didn't you shring my mamma here? You're big enough. [I don't know who she is.] I think you ought to know her. Don't you ever go to Baltimore? [Not very often.] It's a lovely place. If you knowed my mamma! guess you'd be glad you went there. Oh! I do want to see her so much. I can't make her hear me, and I do talk to her just as loud as I can. Uncle John said why didn't I scream; why didn't I speak louder? and I did speak louder, but she didn't see me, and she didn't say anything. The children that we have to play with there don't never say anything to us if we play all the time. We don't have it dark where we are; we don't have these things to light up, [referring to the gas,] because it don't be night there. ring to the gas,] because it do n't be night there. Grandpa and grandma are there, and we have all the pretty flowers and the music, and some-times we get just a little group in what we call a bower, with the flowers twined and inter-twined all around.

Oh! I do wish my mamma knew I did n't be

dead. It did hurt me so much when I heard them say Ethel was dead. But I was n't, and I knew it.

I was only five years old. I am so glad this gentleman told me I might speak. But sometime I want you to go to Baltimore, and then you'll find out where I used to be once. My mamma is gone away, but she will come back again. I can't talk what I want to, my throat feels so. [Does your mother live in Baltimore now?] No; but she did when I went away; she's gone on West. Papa thought it would be better; she has gone for her health. [Do you know where she has gone?] To Colorado: that's a good ways, aint it?

That's a good ways, aint it?
That's a lovely lady down there. I think she stays with the gentleman all the time. She wants to let him know she aint dead, but she comes to him every day and tries to make him happy. Ethel Portal.

Annie Cummings.

The children are all anxious to speak, the same as others. It seems a little strange to you that these children should not have a desire, as

same as others. It seems a little strange to you that these children should not have a desire, as they return to their loved ones, to come into their homes and stay, but I feel it is in this way: when the bodies are exchanged, the desire for earth-life is all taken from us.

The question is asked many times: "Where are they all, and do they not care to make themselves known?" We do come, dear friends; you may not have the power to understand at all times of our coming, or sense our presence by you; yet we still persevere in trying to make you do so. Every little sound means something, and we must speak to you through sounds. How strange it seemed to you at first when you heard that they could talk over the wires—really like an absurd thing; yet you know it is a truth. We also understand much more of spirit-law than we thought in mortal life it would be possible for us to learn on the spirit-side. I know I speak a great deal to the point about communicating through sounds, for I have tried so many times to make myself known, and have also sent kind messages sometimes, but whether these always reached the dear friends I was not able to know. We have done our part, therefore do not blame, do not doubt us. How hard it is when we are dear friends I was not able to know. We have done our part, therefore do not blame, do not doubt us. How hard it is when we are working through every channel that is given us to prove our identity to you, that still the doubts will come.

Dear mother, I know you have been blessed in feeling that your Annie was near you, and sometimes you would say: "I feel she is better off than she could be here"; but still you miss me; I realize that.

I know you are anxious for the period to come when you may go and mingle with the dear ones in the camp.

Not but a little while, as it is with you here in the body, before you will understand more and more of our coming. Mother, I know of the trials that have come to you; I know of the joys that have been given you. Annie is

the joys that have been given you. Annie is here; and I wish to say I am doing the best I can to control, never having been able to speak from this platform or in public before. Emma wishes to be remembered to you all; the others crowded.

I have attempted twice to make myself known, but not to speak as I do here, and I felt as though I was recognized. Dear brother, when they told you Abel was there, and when it was spoken through the medium that I had the fall in the cellar, you knew very well who Abel

Mother, I know of all the feelings that have come up in regard to Robert; but wait patiently and things will be a little brighter; and the dear child, the darling, I know you will care for her the best you can. I ask the angels every day to care for and protect her. Mother! the name is dear to me! I do feel I have made some progression in spirit-life, that I have learned a great deal, but there's a great deal more for me to learn. I well remember, a little while since, in the hall, how happy you felt at the moment when they said "Annie Cummings is here," in Chelsea.

Mother, this is not all. I shall still persevere to make my presence known beside you, in your own bed-chamber; also in the little room where you sit so often. Now, when the time shall come that you go among the dear ones in the camp I will do the best I can, whether it is to materialize or to speak to you privately. I ask you to go, dear mother, and may the angels go with you, is Annie's prayer.

Eli Rand.

I thought after that spirit, beautiful as she is, had spoken, I should find the channel open, and gain more power to speak for myself. I have often stepped upon this platform without any idea of speaking, and I do feel that I have learned a great deal by coming here. How grand it is to feel that you are not a dead man by any means, but a live man, more alive than you could be here in the flesh, for the old body is subject to aches and ills, and I feel it rather hinders us from making much advancement. I have often said, when in the body, if it is possible that spirits do return to earth, Eli Rand will, and I think I am hero. I do say I know it that s a little more.

will, and I think I am hero. I do say I know it; that's a little more.

I want them to understand one thing: I am not silent, I am not resting; I am active, and I have a work to do, which I am only too glad to say I am willing to do. I have not only passed out of the flesh, but I have a better home, and that is what awaits you all. Remember, you are building your sphere yonder every day you live. How often do we step into your meetings, attracted into the halls to listen to what some mortal may be able to voice for the

meetings, attracted into the halls to listen to what some mortal may be able to voice for the angel-world. How grand it is that the Great Spirit in His wisdom gave these talents to His children. Some we know are given more than others, but why do you in the mortal wish to find fault? We cannot tell why it is; we do not know anything about that; it is His work.

It is grand to feel you are rid of the old mortal form, when there are many trials to overtake you here. I am happy in my spirit-home. I have never yet met a spirit that would tell me he was unhappy, but I have met those who were not satisfied with the way things were conducted after they left the earth-plane; sometimes it was for wrongs that came up with those that they had left here; then again, some had not left their affairs as they would wish they had done. It will do no harm to be ready, for you know not when the boatman will come. they had done. It will do no harm to be ready, for you know not when the boatman will come. There is one thing you do know—he will surely come sometime. Nearly everything you can think of will bring some doubts, but not the change—that is sure. You know it. Then do not for one moment doubt us. That you may open your spirit doors wide, and allow us to come in and commune with you, is the desire that emanates from our spirits as we step upon this platform to-day. In Hyde Park, Vt., I shall be remembered.

Elizabeth Davis.

It has been said many times that we must learn one side or the other; if we do not choose to improve the opportunities that are given us here, where we can make some advancement if we will, then when we reach the spirit-side we must commence like children to learn our lessons. I have found since entering the spirit-life that our lives here build our homes yonder.

My dear friends, I feel it is time that I made an attempt to speak to you here. I have often felt so as I have stepped up close to the instruments: You in the mortal call them mediums—we are apt to use a different term. I have stood here sometimes listening to the other medium as whe have nearlying for the I have stood here sometimes listening to the other medium, as she has been speaking for the spirit side, and I have been very anxious that I might make the friends know I was here, and have been disappointed when I have been unable to give out anything. We are all anxious to make our kindred know, and we do love to make the friends understand also. I wish to speak a few words for Isaac. I know he has often thought: "Where are you, Elizabeth? Do you come to the home that I now live in? Do you visit me often?"

I am satisfied with what has been done, for I have known of the changes that have come to you. I have realized how one and another have entered the new homes provided for them, and I have seen the changes that have come there of late. I have been able to hear you converse together many, many times. A sadness, a gloom overshadowed the home when Charles passed away, but when you learn a little more and generate the company with the convenience. charles passed away, but when you learn a notice more, and can come into communion with us a little differently, you will find it will lift that shadow. Sorrow, what you call death, came and bore away one so suddenly. On his entrance into spirit-life we were there; not only myself, into spirit-life we were there; not only myself, but many others came to welcome him in a little while after he passed out. Then, how welcome was the sound of the voice as he said: "Grandma, I know you followed me very soon." It was a happy meeting. I am no kindred, as has been said, but still as you mingle together in this mortal life, so through attraction we are brought together in spirit-life. I wish them to know in Haverhill, Mass., also in different surroundings of the State, of my coming. It will be understood to whom I refer. Elizabeth Davis.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

May 31.—John E. Lyon; Dr. John Grinnell; Matlida Burnham; John L. Severance; Harriet Symmes; Mabel Alice Bradley; G. W. Lawson; Nathaniel Soule; Rose Chick; Annie Burbank.

Things, and Their Names.

Lime is oxide of calcium. Lunar caustic is nitrate of silver.

Mosaic gold is bisulphide of tin.

Muriate of lime is obloride of calcium. Nitre or saltpetre is nitrate of potash. Oil of vitriol is sulphuric acid. Potash is oxide of potassium. Realgar is sulphide of arsenic. Red lead is oxide of lead. Rust of iron is oxide of iron.
Sal ammoniac is murlate of ammonia.
Slacked lime is hydrate calcium.
Soda is oxide of sodium.
Spirits of hartshorn is ammonia.
Spirits of salt is hydrochloride or muriatic cid.

Stucco, or plaster of paris, is sulphate of

Sugar of lead is acctate of lead. Verdigris is basic acetate of copper. Vermillion is sulphide of mercury.

East Portland, Ore. The Third Annual Camp-Meeting of the Oregon State Spiritual Society will convene at New Era, Clackamas Co., Sept. 6th, and continue ten days.

All members are requested to be present, and all friends of the Cause are welcome.

There will be good accommodations, and reduced rates on O. & C. Railroad.

Good speakers and mediums are expected.

Miss Wilda Buckman, Sec'y.

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their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

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ADDENDUM TO A REVIEW IN 1887 OF THE SEYBERT

What I Saw at Cassadaga Lake.

COMMISSIONERS' REPORT;

1888.

BY A. B. RICHMOND, Esq., Member of the Pennsylvania Bar; Author of "Leaves from the Duary of an Old Lawyer," "Court and Prison," "Dr. Crosby's 'Calm View' from a Lawyer's Standpoint," "A Hack in an Eagle's Nest," Etc.

"A Hank in an Eagle's Nest," Etc.

This volume contains a large amount of evidence additional to that presented in the author's previous work, that the phenomena of Modern Spiritualism 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 once 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 subject of legal investigation."

The author adopts a form with which he is most familiar. He constitutes the public a jury, brings forward his witnesses, elicits their testimony, argues his case with remarkable skill 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 bereelve.

The vast difference between spirit phenomena and the tricks of the conjurers are clearly shown, and the follies of professional so-called "exposers" exhibited in a light that must cause them to appear supremely ridiculous even to their illustrious selves. He drives the Seybert Commissioners into the last ditch, in which the more they try to extricate themselves the deeper they will get, the only means of escape beday to confess their unfaithfulness to the trust reposed in them by the generous donor of a sixty-thousand dollar bequest.

The book abounds with cutting sareasms and witty sen-

escape being to comess their umaximumess of the savapposed in them by the generous donor of a sixty-thousand dollar bequest.

The book abounds with cutting sarcasms and witty sonteness, called forth by the gross inconsistencies of the opponents of truth and the unfortunate predicaments in which the Seybert Commissioners, of their own free-will, for the sake of catering to a popular prejudice, have placed themselves by their famous "Preliminary Report." It is issued at a very opportune moment, the wide-spread revival of interest in the subject being certain to command for it a large sale.

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The An edition of the "Addendum" has been bound up under one cover, together with Mr. Richmond's first volume, entitled "A Review of the Seybert Commissioners' Report," and the two combined make an exceedingly valuable work of 407 pages, substantially bound in cloth. Price \$1.50.

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SPIRIT TEACHINGS. By M. A. (Oxon).

This work consists of a large number of messages communicated by automatic writing, and dealing with a variety of Religious, Ethical and Social subjects of general interest. Among the subjects thus treated may be mentioned Meditumship and spirit Corteol; Spheres and States of Spiritual Existence; The Spirit Creed; God, Heaven, Hell, Falth, Belief, Inspiration, Revelation; Orthodox Theology and Spirit Teaching; The Old Faith and the New; Spiritualized Christianity; Suicide and its Consequences; The Final Judgment of Souls; Capital Punishment, The Treatment of the Insanc; The Trite Philanthropist, etc., etc., etc. The volume contains many cases of proof of the identity of communicating Spirits. The writer has connected the messages by an autoblographical narrative, giving many details of personal experience.

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Panner of **B**ight.

BOSTON, SATURDAY, AUGUST 24, 1880.

THE GREAT DISCOVERY OF DR. BROWN-SE-QUARD-THE ELIXIR OF PERPETUAL YOUTH!

BY HUDSON TUTTLE.

Dr. Brown-Séquard's wonderful discovery of a method of rejuvenating and prolonging life, by means of the injection into the blood of animal matter, has been endorsed by Dr. W. A. Hammond and other eminent medical and surgical authorities. The possibilities suggested by this discovery are almost illimitable.—

Exchange.

The above item is a sample of those which have appeared in almost every journal in the world in regard to the pretended discovery of Dr. Brown-Sequard. Evidently the editors do not understand the subject they so flippantly discuss, or their foreheads might perchance blush for very shame.

Dr. Brown-Sequard made his name and fame

Dr. Brown-Sequard made his name and fame mainly by investigations pursued by the aid of vivisection, and although he is said to have thrown great light on the most mysterious fields of physiology, his conclusions must be regarded as only tentative.

What is this discovery? What is this Elixir of Youth? The elixir is the procreative secretion, and the discovery, that its injection into the veins of the aged will restore their vital powers! Dr. Brown-Sequard employs that from dogs and guinea-pigs, and began experimenting on himself, with supposed favorable results. He induced others to allow him to make the test on them with like results.

Dr. Hammond, the American counterpart of the Frenchman, gives his endorsement. Has

Dr. Hammond, the American counterpart of the Frenchman, gives his endorsement. Has he tested the matter on himself? He made quite a stir a while ago by advocating the possibility of immortality in the earthly body. Then it was by knowing and conforming to all the laws of being; now it is by vaccinating the blood with the virility of animals! There is no particular necessity of such men prolonging their existence, or the natural duration in which they are able to multiply.

The medical profession seems determined to demonstrate its unfitness to control the public as it proposes by arbitrary and tyrannical

demonstrate its unitness to control the public as it proposes by arbitrary and tyrannical laws, and bring itself into disgrace by its cranks. Its gross materialism provokes disgust, and its unrelieved ignorance of everything outside of what the senses reveal is most pitiable. It would show the cause of Guiteau's shooting Garfield by a slash of the knife through shooting Garfield by a slash of the knife through the brain of the strangled assassin; it would show how Laura Bridgman manifested her wonderful intellectual powers without the senses, by cutting through the encephelon; it would make haste to carve the brain of Bishop, not waiting mayhap even for his death, to discover hidden away in a white or gray nerve substance the cause of his ability to read thought! The bulletins of the ablest physicians attending Garfield will be remembered as a curiosity of blatant ignorance, combined as a curiosity of blatant ignorance, combined as usual with unblushing assurance; and Thorndyke Rice's case is yet fresh in the col-

Thorndyke Rice's case is yet fresh in the columns of the newspapers.

Instead of seizing on the new spiritual conception of life, the medical profession constantly takes more materialistic views, and fashions grosser theories. If it were possible to vaccinate with some virus which would make people better, wiser, more benevolent and loving, the world ought to hail the discovery with joy, as the precursor of the millennium. But as it is, there is already too much animality in the world, and were it possible to increase it, it would be unspeakably ruinous to the welfare of mankind.

the welfare of mankind.

To return, it may be said that for good or for evil the discovery has been made and must be accepted. To this it may be said in reply that the claims of Brown-Sequard have not been proven and are not received by the profession at large, nor do the leading medical journals, to their credit receive them with favor

to their credit, receive them with favor.
Granting that the discoverer in his own case
was rejuvenated, and that he was successful in was rejuvenated, and that he was successful in operations on his patients, to the slight extent he claims, we are not forced to jump to hasty conclusions with him and Dr. Hammond. They and all well-informed physicians know or ought to know that any foreign animal fluid, secretion or excretion injected into the blood causes great disturbance in the living forces. The foreign, unassimilable matter quickly undergoes change, and a series of poisons, known as ptomaines, are produced, which irritate, by their toxic qualities, the organs which strive to eliminate them. The weary horse is excited by the whip, and dashes on at redoubled pace; the result is the sooner to reach the end of its journey. The effects of the elixir arise from the irritation of the poisons it develops in the blood. There is no rejuvenation, but poison-There is no rejuvenation, but poison-

Diod. There is no rejuvenation, but poisoning, to be followed by rapid decline.

The discoverer recognized this objection, and fortifies his position with the assertion that whenever irritation from injections was exhibited by the lymphatics, no other result was manifested; but when irritation was absent the most remarkable results were obtained. These observations are questionable for injections observations are questionable, for injections must necessarily be followed by inflammation. The experience with vaccination for the kinepox shows the results of pouring impure matter into the blood, and not until a great amount of suffering has been inflicted will this new medical "fad" have had its day. Blood-poisoning and the loathsome forms of irruptive diseases will multiply by the intro-duction of the corruptive leaven into the ar-

Oh! that some lover of his kind might dis-Oh! that some lover of his kind might discover an elixir to cool the blood and take the passional element out of man, instead of prolonging and intensifying it. It will not be found brewed in the retort of the biologist from decaying flesh of dogs or guinea-pigs, nor will its discoverer, be a doctor trained to regard the physical body as a sort of mixing-pot, where drugs, by compounding, heal the disordered tissues. Ah no! It is the uprising race which takes higher grounds, and looks at the living being in the light of Spiritualism, from whom all worthful discoveries in this direction must be expected.

Berlin Heights, O., Aug. 15th.

Slate-Writing in Sydney, N. S. W.

The Harbinger of Light for July reports that rains and floods interfered somewhat with the seances of Mr. Evans at Sydney, but since their cessation he had been fully occupied, and gives a list of the names of those who obtained writing on their own slates tied or screwed together. Mr. H. Copeland, M. L. A., had a pair of board-back slates made and fastened with a patent combination keyless lock, the method of opening which was known only to himself. Under these circumstances he obtained three messages on his slates.

The same paper contains a letter from R. J. Creasy, of Melbourne, describing a very satisfactory im-promptu scance held by him with Mr. Evans in Melbourne. Upon going home and talking over his remarkable experience he proposed that his daughter go, and he would go with her as a witness. She said: I had rather you did not, for he will then know I am your daughter, and I want him to know nothing of me." She did not go till ten days after this, at which time, after one message had been written for her on a slate, Mr. Evans said: "Some one is here who calls you 'Sis,' (no one had so called her since her brother's death, sixteen years ago.) his name is Nelson."

On the slate was written: "Hello, Sis, I am glad you have come here to find this thing out; you must know it is true. I see father and you thought you would fool the medium by covering your identity... Love to father from mother and me. Your brother NELSON L. CRBASY."

The correspondent of the Harbinger vouches for the fact that all the messages received by himself and daughter were written without human agency, in broad daylight. One new slate was thrown on the floor in his sight; on being taken up it had two mes-

A DANGEROUS EXPERIMENT.—Miss Antique (school teacher)—What does white spell? Class (no answer). Miss Antique—What is the color of my skin? Class (in chorus)—Yellow.—New York Weekly.

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[Continued from fifth page.]

of "John King." The Doctor said the test was perfect.

The spirit-wife of Samuel D. Green, of Brooklyn, came, and calling a gentleman from that place, sent a message to her husband.

Many other spirits came to relatives and friends who were recognized by them. All the spirits took pains to show that they did not resemble the medium, and at times during the scance the spirit and medium were distinctly seen at the same time. This is constantly the case at the scances in Mrs. Cadwell's own home, where I have attended many of her scances.

NOTES. The dummy road has been of good service this sea-

The dummy road has been of good service this season.

Sunday, Aug. 11th, about sixteen hundred persons were transported from Onset Station to the Grove. Sunday, Aug. 18th, nearly the same number were carried over. On the same day the steamer Island Home brought severat hundred persons from New Bedford. It made two trips as usual.

The Harvest Moon Festival is announced for Sept. 28th, 29th and 30th. A number of well-known speakers have signified their intention to take part in the exercises.

The Conference Meetings, held on Tuesday, Thursday and Friday afternoons of the week in the Rink, presided over by Mr. F. W. Jones of New York, have been very interesting. Mrs. Sara E. Hervey, Prof. Win. A. Baldwin of New York, editor of Light, Mrs. Baldwin, Mrs. Dusenbury of New York, Mr. and Mrs. H. W. Stratton, Col. Smith of Washington, D. C., Dr. J. S. Loucks, J. H. Young, Mrs. Peasley, Mrs. Brinthali, J. P. Thorndyke and others took part in the exercises, which were of an instructive charanter. The meetings are continued until further notice.

Mrs. Hattie Carr is still at Onset, at 48 West Central Avenue. Mrs. Carr is an inspirational, writing and test medium of excellent powers, and has been doing very well in her work.

Mr. David Brown, the well-known and excellent test medium, is still here, doing his work as efficiently as usual.

On Sunday evening, 18th, at the Temple, Mr. Joseph D. Stiles received a benefit. Hon. Sidney Dean presided, and made an eloquent address, followed by Mrs. Townsend Wood and Dr. D. J. Stansbury. Mr. Stiles was in his happlest mood, and gave one hundred and eight tests, nearly all of which were recognized.

Capt. and Mrs. Cabell return to their home in Washington, D. C., this week, much pleased with their six weeks' sojourn in Old Onset. It is Mrs. Cabell's fourth summer here, and she is as enthusiastic as ever in praise of the manifold beauties of this place. Capt. and Mrs. Cabell return to their home in Washington, D. C., this week, much pleased with their six weeks' sojourn in Old Onset

The following item reaches us from another correspondent:

spondent:

A second select musical entertainment was held at the residence of Mrs. J. P. Ricker, "Bayside," Onset, on the evening of Sunday, Aug. 11th. Mr. Charles H. Young of Lowell presided in a very pleasing manner, his genial and characteristic remarks adding much to the interest and enjoyment of the evening. The following is the programme of the exercises rendered on that occasion: Plane solo, Æolian Harp, Miss Ida Smith; Violin solo, Minuet by Mozart, Ressrs. Hosmer and Crane; Recitation, "The Old Man in a Modern Church," Lucette Webster; Song by Mr. Toner; Trio, Violin, flute and plane (Beethoven), Andante from First Symphony, Messrs. Hosmer and Smith and Miss Smith; Song, "Gally Chant the Birds," with flute obligato, Miss Sinclair, Mr. Smith and Mr. Crane; Violin solo, "Welsh Melody," Messrs. Hosmer and Crane; Eluta solo selected Mr. Smith and Miss Ida Smith. oongaw, Miss Sinciair, Mr. Smith and Mr. Crane; Vio-lin solo, "Welsh Melody," Messrs. Hosmer and Crane; Flute solo, selected, Mr. Smith and Miss Ida Smith; Song by Mr. Toner; Recitation, "Jim's Last Ride," Lucette Webster; Song. "Katle, Shut the Gate," Miss Sinciair; Violin solo, air by De Berlot, Mr. Hosmer and Miss Smith.

Cassadaga Lake, N. Y.

To the Editor of the Banner of Light: Saturday, Aug. 10th.-Conference was opened this morning by the chairman. He referred to the World's Congress of Spiritualists, to convene at Paris, France Sept. 9th. The Doctor advised all who could do so to put themselves in communication with the same. A motion was made to appoint a committee to draft an Address, to be sent representing this camp. Judge McCormick, of Franklin, Pa., A. Gaston (President of the C. L. S. A.) and M. M. Tousey, of Lily Dale, were appointed as a committee to draft such an address.

Sunday Aug. 11th. was a most delightful day.

McCormick, of Franklin, Pa., A. Gaston (President of the C. L. S. A.) and M. M. Tousey, of Lily Daic, were appointed as a committee to draft such an address.

Sunday, Aug. 11th, was a most delightful day. A plentiful rain had laid the dust and cooled the air, and everybody seemed to be on the best of terms with themselves and each other. Three excursion trains brought crowds of people, and we were told many were left on the platforms at Laona, Fredonia, and elsewhere, who could not find even standing-room in the cars. Four thousand people passed through the gates between the hours of cloven and one o'clock, and the woods were allive with people, and horses and carriages of every description.

Mrs. A. M. Glading, of Doylestown, Pa., spoke in the morning on "Prayer." She considered prayer a means of concentration; that it baptizes with awe and lifts the soul into the realm of spirit. She recommended that we pray to God through deeds not oreeds, and that in order to obtain a rich blessing our thoughts must be for some one else, not ourselves.

In the afternoon J. Frank Baxter delivered his closing address of the season. In the amphitheatre and for some distance beyond there was such an immense sea of heads as was never before on these grounds. Mr. Baxter is exceptionally successful in holding the attention of such crowds. His discourse was upon "The Value of Phenomena in Establishing Rellefs."

The speaker said that all the proof positive we have of spirit-existence in or out of the body is found in Modern Spiritualism. There is but one champion to successfully meet and vanquish the materialism of the day; that champion is Spiritualism. All revelations, whether ancient or modern, were given through the ald of meditumship—through human agency. Mr. Baxter recommended that we keep our minds in a healthy equipoise; that we examine all things and hold fast to that which is good. In summarizing the discourse great emphasis was placed upon the religion of justice, of good deeds and brotherly love. The poem "Ben Adhem," w

workers, and the above-mentioned are among the stirring ones.

Monday, Aug. 12th.—This morning Dr. J. O. Street, closed his engagement with the class which has been under his spiritual ministrations and instructions for the unfoldment of spiritual gits. In his address to the class, he was radiant with the light of the spirit, and it descended upon in like a benediction and an inspiration as well, to make the discovery of truth the principle of life—truth being the soul of things seen and unseen—and to do all things in love and sweet charity, thus making ourselves one with God. His appeal to us to act as helpers and guides to the suffering, to the outcasts, the friendless and weak was, as

The same

It were, an appeal from the very mountain-heights of spiritual Philosophy. The class has been large, and notwitistanding the multiplicity of social, intellectual and spiritual attractions, and the hurry and bustle incident to campilife, has made marked progress in the unfoldment of psychometric and clairvoyant powers, which promise great good, not only to them individually, but to the world into which they will soon disperse.

Mass, M., Vallace volved the sent themst of the class by thanking Dr. Street for his valuable instructions and incentives to shrittnia growth, and by hivoking the biessing and guidance of die angels to abide with limit to the ond. Mrs. Anna Ortls, of Chicago, who has been Dr. Street's assistant in conducting the classenimenty capable—will continue to instruct the class in occult science.

The didning in cludding and giving practical illustrations of the science of psychometry.

Treeday, Aug. 13th.—A very profitable and interesting conference was held this morning. In the afternoon Mrs. Glading closed her engagement here by giving another excellent discourse, followed by psychometry.

Treeday, Aug. 13th.—A very profitable and interesting conference was held this morning. In the afternoon Mrs. Glading closed her engagement here by giving another excellent discourse, followed by psychometry.

In the evening A. J. Swarts, Preadent of the Spritt. and the company of the control of the co remembrance.

The camp is now in the zenith of its glory. There are numbers of new arrivals every day.

The Hotel Grand is full to overflowing, and can only find room for its guests by pressing every cottage and available room into service.

Mr. E. M. Bond, of Willoughby, O., our former Vice-President and Chairman, with wife and two brothers—one from Ohio and one from Grand Rapids—are berg.

here.
Dr. I. T. Akin, of Blooming Valley, Pa., is occupying his handsome new cottage on 2d Avenue.
Dr. A. W. S. Rothermel, with his occult telegraph and light scances, holds forth at the Litchfield cot-

Dr. A. W. S. Rothermei, with his occure celegraph and light séances, holds forth at the Litchfield cottage on 2d Avenue.

Will A. Mansfield at the Ramsdell cottage, two doors south of the amphithentre, is astonishing every one with wonderful slate-writings.

Dr. H. H. Ostram and Col. Camp are fixtures here, and none seem happier.

We have attended some of P. L. O. A. Keeler's light seances, and discover in them a wonderful demonstration of spirit-power. Each time we were there as many as twenty independent messages were written to parties present, and were recognized as messages from their friends in the other land. The materialized hand often protrudes through the curtain, and can be plainly seen writing the messages. They are varied in size and shape and tangible to the touch.

Dell Herrick, the dark scance medium, joined Mr. Keeler in a scance at the Alden House last evening. The large scance-room was packed full; the demonstrations were of great power, and entirely satisfactory.

**New Cornelie Gardner of Rochester is welcomed.

Mrs. Cornella Gardner of Rochester is welcomed by her many friends as one of our most self-sacrificing and efficient workers in the spread of the New Philos-

by her many friends as one of our most self-sacrificing and efficient workers in the spread of the New Philosophy.

The pleasant faces of Mr. and Mrs. C. W. H. Elckie are seen at the lectures and séances. They have a hearty appreciation of spiritual things, and are radiant with the spirit of kindness and good will toward all. Mr. Lauer ("Grapho") represents the secular press, and is a general favorite among the campers. His wife, a pleasant lady, is with him. Mrs. Maria Ramsdell, Mrs. Calphurnia Straight, Mrs. Mary Ramsdell, Jerry Carter, all highly esteemed and useful mediums, occupy cottages.

Dr. E. C. Hyde, Homeopathic, and his wife, a fine musician, and also a student of medicine, are here. Mr. Harvey Rathbun and wife, the latter well known in the seenlar and spiritual press, are also here. Mrs. Hannah Stearns, a representative woman of the rostrum for many years, Mrs. Enches of Columbus, Pa., and many other useful and worthy mediums, have also taken up, their abode here.

Among others from abroad are: Hon. J. H. Mac-Elroy, President of Pittsburgh Society of Spiritualists; Mr. C. H. Stearns, Vice President, and wife; F. B. Skeels, Esq., President of Cleveland Scientific Society of Spiritualists; Congressman S. Newton Pettit, of Meadville, Pa.; J. N. MacCloskey, and John B. Brawley, Attornies, of Meadville, and E. W. McArthur, Post-Master of Meadville; Hon. F. C. Bangs and family, Cleveland, O.; John J. Henderson, of Crawford County, Pa.; John Lee, of Titusville, Pa.; M. Ranson, Walter Anderson, Mr. and Mrs. Alexander, Mr. and Mrs. Alexander, Mr. and Mrs. Alexander, Mr. and Mrs. Waldo, Mrs. Steck, and others from Buffalo.

At the Tousey cottage are Dr. Tyler and wife, of

At the Tousey cottage are Dr. Tyler and wife, of Linesville, O. Mr. Abet, of Cleveland, Mrs. Burnett, Mrs. O'Donald and Mrs. Houghton, of Petrolia, Pa., and Mr. Eisentrager, of Ontario.

Mr. Reuben Carroll, an ex-member of Congress from the Western Reserve, is here with his family. He is an exceptionally intelligent and liberal minded man, and his wife, Mrs. S. M. Carroll, an author of high morit.

ville, is to be our chairman for the remainder of the season, and will doubtless give the best of satisfaction.

OHPHA E. TOUSEY.

J. FRANK HAXTER'S WORK AT LILY DALE CAMP. To the Editor of the Danner of Light:

When Mr. J. Frank Haxter stepped from the cars at Lily Dale, N. Y., on Wednesday, August 7th, he was greeted by a host of warm friends. Mr. Haxter is one

When Mr. J. Frank Baxter stepped from the cars at Lily Dale, N. Y., on Wednesday, August 7th, he was greeted by a host of warm friends. Mr. Baxter is one among others who are very popular at this camp, and always sure of a large audience, sympathetic support, and thereby grand results. From the time Lily Dale Camp-Meeting was inaugurated he has been a yearly visitor and worker. Officially we have been informed that the gate receipts on the "Baxter Sundays" have averaged higher than those of other Sundays." Lily Dale Camp has what no other Spiritualist Camp has, viz.: a spacious, beautifully-equipped rostrum, a commodious and comforfably-scated auditorium, the whole under a sheltering wooden Pavillon, making neither sun, rain nor wind an obstacle to regular exercises at the Grand Stand.

Sunday, August 11th, dawned beautiful, and everything conspired toward the best. Mrs, A. M. Glading, of Philadelphia, who arrived Saturday, and had won encomiums of praiss from her numerous hearers on the afternoon of the same day, was the speaker in the forenoon. Her addresses were short, appropriate and worthy; her psychometric powers were wonderfully displayed, and naturally the greatest interest centered therein. Her delineations of character, readings of the past lives, and descriptions of present environments, and sometimes spirit attendants, of the parties owning articles with which she came in contact—or of the individuals she heard speak, but did not see—were accurate and often astonishing.

The morning and forenoon excursion trains brought thousands to the grounds, most of whom were interested listeners at the Grand Stand, while all could but be delighted with the music of the North-Western Band, between services, and its orchestra as prelude to each session from the rostrum.

At two o'clock this Sunday, such a sea of faces as was presented to Mr. Baxter and the many who sat upon the platform! Among the latter the Hon. A. B. Richmond, the Rev, Samuel Watson, the gitted Mrs. Glading, and the Chalrman, Dr. J. C. Street.

Lookout Mountain, Tenn.

To the Editor of the Banner of Light:

It is a cool, bright morning, and every one is enveloped in overcoat or shawl. For several days previous to this we have had frequent rains.

to this we have had frequent rains.

Our camp-meeting is nearing its termination, and each day witnesses departures among the Spiritualists. The majority of our guests have been of various beliefs, as this spot is a great resort for those in search of health and summer recreation. In spite of religious differences, however, there has been an interest awakened among those ignorant of the truths and substantiated facts of Spiritualism. Our meetings and scances are mostly made up now of investigators and skeptics. Our mediums are kept busy, and I learn that general satisfaction is given.

Sunday last (11th) was a beautiful day, and good audiences filled the Pavilion. Mrs. Adah Sheehan spoke and, gave psychometric readings in the morning. Dr. George A. Fuller lectured in the afternoon, and Dr. B. M. Lawrence addressed the evening gathering.

ing. Dr. George A. Funer rectaired in the automora, and Br. B. M. Lawrence addressed the evening gathering.

Wednesday evening a test séance was held in the Pavillone Mrs. Sheehan, Mrs. Kibby, Mrs. Thomas and Mrs. Clanney gave proof of spirit-presence to the large number attending. These séances are so popular that another will be held this evening. Beautiful music, rendered exquisitely by the Cincinnat trio, is a pleasing feature of these interesting occasions.

Mrs. Adah Sheehan has continued to win success and friends since her arrival here. I predict a brilliant and useful future for her. An earnest worker in the cause of truth will always win if antigonism does strive to destroy the building of progression.

Mrs. Thomas, of Atlanta, Ga., has done a grand work here as a medium.

Mrs. Clanney fluds her time in demand for sittings.

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Mrs. Jeamen and his charming family have return-

Mrs. Klbby still continues to satisfy investigators.
Mrs. Clanney finds her time in demand for sittings.
Mr. and Mrs. John Haskins are generous friends to mediums.
Mr. J. Seeman and his charming family have returned to Chattanooga after a stay of six weeks here. Their departure was sincerely regretted.
Mr. Jerry Robinson and family are constant attendants at meetings and seances.
Judge Baldwin and wife, from Port Gibson, Miss., are still here. Many of the Judge's legal friends have visited Lookout Mountain of late.
Mr. T. H. Arnold, of the Chattanooga Daily Times, left here with his family yesterday. Mr. Arnold has been generous with his pen in the way of cordial endorsement of our camp-meeting talent.
Right here I want to say a word or two in regard to what may be expected by mediums coming this way. Southern people will not accept half-developed mediums as spiritual instructors in any sense of the term. Culture and refinement mark the class of visitors attending our meetings. First class ability is appreciated and welcomed. A speaker like Mrs. Richmond commands instant respect here. A test medium like Stiles or Emerson would chain the interest of the throng. An honest, well-developed physical medium would not regret coming here. I clearly see that a few years hence there will be a steady call for all phases of mediumship in this and other parts of the South.
Col. Franz Melchers, of Charleston, S. C., left here on Monday. We find Mr. Melchers a gentleman of great intellectual culture, and regret not being able to enjoy his genial society for a longer period; but business would not allow of a lengthened stay on his part.
A pleasing incident took place on the platform Sunday afternoon: Dr. Fuller, the orator of the occasion, had just concluded one of his most inspired efforts, when Mr. Paul R. Albert, our President, stepped forward, and in his graceful and eloquent manner of speaking when strongly moved, thanked the speaker for himself and the audience for the discourse so masterly given.

Le Grand Cushman has m

Roy. Samuel Watson has just returned, and I must drop my pen and rush out with the rest to welcome him. So good-bye until next time,

GEORGIA DAVENPORT FULLER. Aug. 16th, 1880.

Queen City Park, Vt.

Tuesday, Aug. 13th.—A well attended conference meeting in the morning. At 2 P. M. Mrs. Emma L. Paul delighted a good audience with an hour's ad-Paul delighted a good audience with an hour's address, which revealed her remarkable inspirational powers. Her theme was "True Spiritualism—What It Promises." It was a beautiful unfolding of the possibilities of the future. "Could Washington's vision during the dark days of the Revolution have been opened to the magnificent developments of his country in a hundred years, he would have thought it a dream. Could the unfolding of the future be opened up to us, we should think it no less a dream. Spiritualism is a divine factor in human achievement."

At the close of the lecture Mrs. L. L. Whitlock gave psychometric readings, which were eminently satisfactory.

psychometric readings, which were eminently satisfactory.

In the evening the people were favored with a pleasant entertainment in the hall.

Wedfiesday, 14th.—The morning hour, as usual, was devoted to a conference. In the afternoon Mrs. L. L. Whitlock gave the closing address of the sories of meetings. Her subject was "bpiritualism, and Its Work in the Future." The address was well received, being given in choice and expressive language, and addressed to the perfect understanding of her hearers. This was Mrs. Whitlock's first appearance as a lecturer on the platform at the Park. Her various accomplishments have won for her a high place in the esteem of this people, and she will be warmly welcomed here another year.

year.

The evening was devoted to an informal meeting in the hall, which was well filled. Short and interesting speeches were made by different ones, interspersed

and complete and liberal-minded man, and his wife, Mrs. S. M. Carroll, an author of high morit.

Mrs. Grassey, of Bradford, is at the "Grand." Shot represents several papers.

O. Bird Gould, of Cleveland, is with us. Mr. Gould is secretary of a society for the advance of scientific spiritualism, organized in Cleveland, and is also vice-president of the Cleveland Institute of Phrenology and Psychometry, and is probably the youngest exponent of Spiritualism on the rostrum in the Buckeye State. Seven of the nine trustees of the above-named society are here, and over one hundred residents of Cleveland are in camp, while another large party are expected in a few days. Among the most prominent Clevelanders here are:

Mrs. Jane Standen (a medium of the highest repute and one of the ploneers in our cause), Mr. S. A. Jewett (President of the Jewett & Goodman Organ Co.), Mr. H. O. Kldder, wife and three daughters, Mrs. Prof. H. Day Gould and daughter, E. S. Menough, F. P. A. of L. S. & M. S. Railway, Mrs. H. S. Kellogg, Mr. S. O. Meeker, Mr. W. S. Warner, of the Cleveland Plain Dealer.

Dr. J. C. Street leaves us to-day for Boston. He will be greatly missed, Rev. H. D. Barrett, of Mead-

plantst. At the close of the exercises there was a gen-orous expression of gratitude on the part of the people to them for their uncessing efforts to make the daily service all that could be desired.

BEU'Y.

To the Editor of the Hanner of Light:

After closing my engagement at Saratoga I has-tened to Queen City Park. It was my first visit there,

After closing my engagement at Saratoga I hastened to Queen City Park. It was my first visit there, and I was more than pleased—I was dolighted. The grandeur of the scenery beggars description. The walk from the station is a continuous archway of benutiful pines. On the right is a fine spring of cold water that one can see is highly prized by the many who were waiting their turn to draw therefrom. There are other natural springs that furnish by means of conduits the cottages with the best of water. The cottages are built on the high bluff overlooking Lake Champlain. In the distance are to, be seen the Adirondacks towering into the heavens. Junipet Island is to be seen with "Donder Rook," which the English mistook for one of the colonial boats and fired at all night, when in the manning one of the Dutch soldiers cried out, "A rock, by donder!" Trom this incident it derived its name. Just before dusk the hluff is lined with people to behold the glorious sunsets that are well worth a long journey to behold. Nothing can be grander.

We visited Ausable Chasm with a company of about thirty persons. The sublimity and grandeur of this chasm can never be told. One feels as in the great canons of the Rockles, overcome with the magnificence of the gigantic rocks that tower hundreds of feet above his head. The ride over the three rapids is a very pleasant excitement. Only half of our party could go over them at one time, and we enjoyed the first ride so much, and wished to know how they succeeded in going up the rapids, that we hired them to take us back, and it was full worth the extra half dollar. We all felt that the ride on the Tally Ho gave zest and enjoyable variety. We had the pleasure of meeting, for the first time, the talented and versatile orator and teacher, J. Clegg Wright, who, besides filling his engagement with the Association, gave two courses of evening lectures that were largely attended and highly appreciated. We had a private sitting with him that was superb, unique and elevating in the extreme. The in

Sunapee Lake, N. H.

Tuesday, Aug. 13th.—The Ladies' Aid opened their Fair to-day. In the evening Jennie B. Hagan gave poems on subjects presented by the audience, and Prof. J. W. Kenyon gave us a short lecture. Wednesday.—Ladles' Fair continued during the day, with an entertainment in the evening. The day being stormy the Fair was adjourned to Saturday for the closing sale.

being stormy the Fair was adjourned to Saturday for the closing sale.

Thursday, Aug. 16th, 2 r. m.—Dr. Richardson having left for other fields of labor, and President Fisher not being able to be with us. Jennie B. Hagan was called to the chair: A song by Mrs. Jones, a poem by Miss Hagan, singing by the choir, lecture by J. W. Kenyon, and a closing song by Miss Wilson constituted the afternoon exercises. The weekly dance was held in the evening.

Friday, Aug. 16th, 2 p. m.—A song by Mrs. Jones, invocation by Jennie B. Hagan, song by Miss Nettle Richardson. Lecture and peems by Miss Hagan.

Friday evening, 7:30.—Conference. Mrs. Addie M. Stevens, Jennie B. Hagan, Mr. Ferrin, of Plymouth, Mrs. S. B. Craddock and J. W. Kenyon, speakers.

Saturday, Aug. 17th.—Closing sale of Ladles' Fair in the Pavilion and a grand entertainment in the evening were well patronized.

Sunday, Aug. 18th, 10:30 A. M. Jennie B. Hagan in the chair. Exercises commenced with an overture by the Newport Band. Lecture by Prof. J. W. Kenyon, of Worcester. The services closed with singing by the chair.

of Worcester. The services closed with singing by the chair.

2 p. M.—V. C. Brockway presiding. Meeting opened with song and chorus. Invocation by Miss Hagan, who gave the lecture, the subjects considered being severally suggested by the audience.

Miss Hagan's and Prof. Kenyon's labors with us now close for the season. The day has been fine. The trains and boats brought a large crowd of people, estimated at nearly three thousand. Dr. Frentiss decorated the platform very nicely; his efforts have been untiring in that direction. Thanks are tendered him; also to Mrs. Johnson and Miss Smith, of Claremont, Mrs. Fellows, of Sutton, and others, for their contribution of flowers. N. A. Lull, Secretary.

Sunapse Lake, Aug. 18th, 1889.

Vicksburg, Mich. To the Editor of the Banner of Light:

The Vicksburg Camp-Meeting convened August 8th, with the sky threatening rain. However, that did not stop arrivals; they were continuous, and a brighter and better opening than ever before in the history of the camp was ours. The residents thus far for the entire meeting comprise a highly intellectual class.

Our engaged Chairman, Mr. D. M. King of Mantua Station, being unable to be with us on account of sovere illness in his family, Miss Cora Fuller of Vicksburg presided.

Frank C. Algerton, of Boston, opened the meeting Saturday evening (a mediums' conference meeting). His remarks were beautiful and grand.

Sunday at 10:30 o'clock Hon. L. V. Moulton of Grand Rapids delivered the morning discourse in a very clear and logical manner. He is too well known throughout the States to need comments. At 2:30 p. not stop arrivals; they were continuous, and a bright-

clear and logical manner. He is too well known throughout the States to need comments. At 2:30 P. M., Frank C. Algerton of Boston delivered a discourse on topics given by the audience. After the lecture Mr. Algerton gave many wonderful and convincing tests of spirit-return, giving names of spirits, also of mortals who were entire strangers to him. At 7:30 o'clock a mediums' conference was held in the auditorium, consisting of short speeches by different mediums, all doing splendidly, Miss Carrie Futh of Coldwater speaking in four different languages. We have a very fine inspirational composer and singer, Mrs. Minnie Carpenter of Gayland, among us; also Mrs. Laura Holton of Chicago, who favored us with inspirational music while under the control of her foreign guide. She gave musical life-readings from the rostrum, containing tests and messages from spiritilfe. She intends visiting the principal eastern cities this fall.

Mr. and Mrs. Beal of Vicksburg rendered some very fine music for the occasion. throughout the States to need comments. At 2:30 P

fine music for the occasion.

MRS. EMILY P. LEMINO, Sec'y.

Etna, Me.

The Twelfth Annual Camp-Meeting will begin at Etna, Me., August 30th, and continue ten days. Many cottages are being built, and the prospects are that there will be a larger meeting than ever before at this favorite resort of Maine Spiritualists. The speakers engaged are Moses Hull, Mattie E. Hull, J. Frank Baxter, C. Fannie Allyn-and Abbie Morse.



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