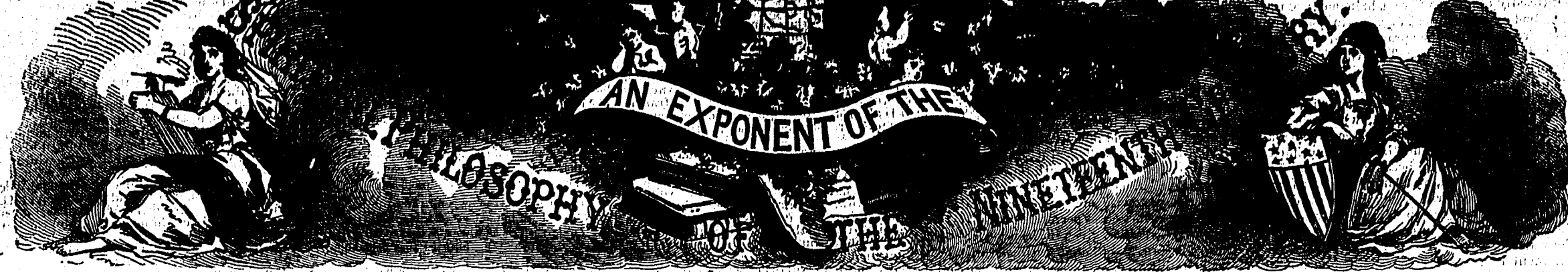


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The Spiritual Rostrum.

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.)

IT 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, these words: "WHAT IS MAN THAT THOU ART 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 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 to-day—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 nebulae, 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 marvel so

sublime in form, mechanism and movement that the greatest minds are silent and overwhelmed 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 live—that 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 star-flecked dome, warmed by the life of its solar mother, and which, gently rocking on the bosom of eternity, speeds on its wondrous journey, 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 "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 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 central mass could not be improved upon, while eye, ear, tongue, hand, limbs and touch relate him to all the world contains, and which that 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 impulse. 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 shown 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 omnipotence is working.

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 civilization 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 therefrom the things his master looked therein.

Truly a great achievement for so small a creature!

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? 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 angel. History shows this true, where the few are learned and the many ignorant. What a tremendous revolution, then, was that when Gutenberg 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 incomputable, but whose glorious record is an ever-expanding victory for reason and humanity. Let priests pray of man's insignificance, Caxton and his printers in the past, and the mighty men making the giant presses of to-day hurl back the slander, while the readers of the world shout a psalm in honor of the press, the greatest civilizer and enlightener that has ever sprung from the mind of man. Bacon said: "Knowledge is power," but its diffusion by the press has made the millions mighty, for the crash of Caxton's press, as its cumbersome platen was brought upon its first form, sounded forever the death-knell of ignorance and superstition.

Later comes another giant to help man on—he tamed and trained, and has bound with ribs of iron, sinews of steel, and muscles of brass: Watt, Stephenson and Fulton harnessed him, so that upon land and sea he is your willing steed, fleetest 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 Wheatstone improves upon it, as do many others, until at last an Edison appears and makes every dream a probable fact, and astonishes you more by what he suggests than by what he does!

A Raphael, a Rubens, a Titian spread their deathless work upon the glowing canvas; a Phidias or a Powers gives form and life to marble; a Homer, a Shakespeare, 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 people 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 rest—who 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 America rise up and answer!

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 alike—man has tried to solve the moral and spiritual problems that have arisen during the career of the race. He has written bibles, founded creeds, bulwarked 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 being, endowed with spiritual powers, attributes 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 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 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 immortality.

Finally, then, what now becomes of the plaint our text contains? It is disproved by our analysis of man's nature and our proofs of his power, by the achievements rehearsed. To 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 co-worker 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 yet achieve therein.

Let us no longer ask: "What is man that thou art mindful of him?" Instead, let us remember that he is the Creator of all that has made life what it is to-day; that the Omnipotent has so made, guided and guarded him on all sides, so abundantly supplied his needs and provided for them that only the grossest ignorance or the most lachrymose pessimism could or can conceive that God is not, nor need to be, "mindful" of his child! His responsibility is equal to the possibilities he has created. 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 he 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 not work, and, rising with the dark,

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 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 morn.

Then came a drought that burned to dust my garden;

Then a flood And pelting hail and hurricane turned everything to mud.

Then, like the plagues of Egypt, swarmed upon me flies and bugs,

Inch-worms, moles, cut-worms, locusts, caterpillars, crows and slugs.

With Paris green, tobacco, sulphur, soot and hellebore

I dosed that insect army, but they only cried for more;

I spoiled 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 wasn't able to supply one dinner's needs,

I took the prize of champion for raising famous weeds.

Before I made my garden, oh! I was a happy man;

But afterward my troubles and experience began.

Now, if some city greenhorn, like myself, would care to reap

The profits of a garden, I will sell out very cheap.

—Detroit Free Press.

Original Essay.

The Spiritual Facts of the Ages.

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

NO. VII.—GREECE AND ROME.

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 circle 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 fable into the region of fact. Only thus can it 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 or the most sublime event.

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 people, living in huts and caves in the rudest, simplest manner, and bearing not the faintest resemblance to the refined, cultivated people they afterward became.

Greece was settled by colonies from Egypt, Phœnicia and Thrace; consequently we find their religion differed considerably in different sections, yet 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 worshipped 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 department of use, received a place among the gods.

Their intercourse with Egypt was constant. Hence, as we shall see, their religion and philosophy were obviously affected thereby. We find them adepts in all the thaumaturgical knowledge of the Egyptians. Thaumaturgy, as we found in our researches in Egypt, was one of the sacred sciences of that country—the most sacred—and it related to the methods of holding 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 common 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 consecrated.

They believed most firmly that their departed friends lingered around their former homes 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 appease them if they thought they had been wronged or insulted, or were angry. They built costly tombs for the enshrinement of the dead bodies of their dear ones, and repaired to them frequently to offer prayers and oblations to their departed spirits. This they held to be a sacred religious duty.

The souls of departed heroes, law-givers, statesmen, or of those who had benefited the race by any useful invention, when released 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 ministring spirits or mediators. Achilles, the warrior, was another. In fact, every department of the universe was filled with ministring spirits. Hesiod says:

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

Far round, the dusky earth
Rings with their hymning voices, and beneath
Their many rustling feet a pleasant sound
Arise, 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 "Orations 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 unflattering faith in the power of spiritual agencies. He declared that when in the magnetic sleep 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 cure, 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 "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

cures 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 enactment of laws by which those who practice precisely the same methods of cure in these days may be fined and imprisoned.

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 medicine; 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 Bastille one hundred years 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 fête, as showers poured down, now and then, in answer to the prayers of the royalists of all stripes and colors, who hate the republican régime—although, for the plain truth, the régime 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 other: wise but most brilliant. It has been an elephantine 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 the stranger dropping in for the first time. The strange aspect of external life and the tremendous affluence of people from all parts of the globe, the display could not be other: wise but most brilliant. It has been an elephantine thing—too big to handle well by any pen.

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tries during this month have been over one hundred thousand, generally one hundred and fifty thousand. New lines of buses have been established to meet the extra demand; boats on the Seine have also been multiplied, and, as a new and ingenious mode of advertising, the great tower of the Louvre has equipped a line of four handsome steamboats, nicely carved and gilt so as to imitate Venetian boats or gondolas—each one costing eighty thousand francs. None but customers are allowed on these boats. A free ticket (or more) to go and return is given to any one who buys for ten francs. That is about the best mode of conveyance, as passengers are landed close to the Tower Eiffel.

Ancient lore, accredited now-a-days as a 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 great tower is not called Babel, but by a name almost similar, Eiffel, and there are to be heard many tongues indeed at its base and other senses not 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 gigantic 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 tower is a min or an intellect towers through and above its Tower! This I see it—perhaps on account of being somewhat of a clairvoyant. 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 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 1876, 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. The thing is 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. These 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. Well, average men and women are of ascending as high as they can—in heaven! On the day following, the 22d, 25,000 occupied the elevators, and 237,853 paying visitors went within the precincts of the Exhibition. A new and pleasing feature has been added to the great attraction: Fifteen thousand small birds, brought from Senegal (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 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 table, to sit so many people, will average about twelve thousand feet, or about four 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 and general benefactors. This recalls to my mind that I prophesied to this mediumist 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 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 following touching incident that took place at 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 fan. "I 's doin' to meetin'," she lisped, as I laughingly contemplated her quaint appearance and little dreaming that she was seriously intending such a baby 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 Pavilion, and opening on the platform, and called out in her shrill, 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 as a little angel visitor. Mrs. Richmond was on the platform, and quickly passing under Quinn'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 Christianity" is the topic treated upon in the leading article by Rev. 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. Hildreth 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 biography, lead the usual number of instructive articles. New York: Fowler & Wells Co.

HERALD OF HEALTH.—Dr. Holbrook resumes his hygienic "Notes," and now "Health Inventions and Methods" are described. New York: P. O. Box 2141.

THE FIDELITY 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 well-ordered printing office, designates Bishop-Colenso as "A New Zealand Cartoon," he having been foremost in making known the art of printing to the Maoris. New type, new books and new typographical inventions are described. New York: Howard Lockwood & Co.

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

THOSE HEARTS OF OURS.

(BY THE LATE FATHER ABRAHAM J. RYAN, FORT- PRIEST OF THE SOUTH.)

Those hearts of ours—how strange! how strange! How they yearn to ramble and love to range Down through the valleys 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! 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! Ever, forever, they mourn and moan; Let them revel in joy, let them riot in cheer; The revelry o'er, they're all the more dear.

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 December melt soon into May, Hearts know December 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, grieve 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. VARNER, of Lowell, Mass., at the interesting musical and social gathering held at the residence of Mr. Flicker, at Onset Bay, Mass., Sunday evening, July 26th.

A Strange Story.

[The following narrative of singular events appears in the Cincinnati 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. of L.]

The citizens of Clay Center, Kan., have just 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. I am a poor fellow, and 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 very kind, indeed, to go to so much trouble for a stranger. I will be very glad to make the Sheriff's acquaintance," politely responded 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. Miller, where he gave the name of Henry Carton. 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 the way of cell doors, 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 one question. After consuming an hour in his talk, Mr. Harkness became impatient and asked Carton to speak of his case.

"You play billiards, don't you?" was the surprising 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 case."

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 surprise to any one except Harkness, for there were only a few in the room, and 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 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 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, who was now as pale as the burglar across the street to the jail, where every door was found closed and locked, even the cell door being fast. To all inquiries as to how he got out Carton made no reply. He was replaced in the cell, and bidding his companions good-night prepared for bed.

Three or four days afterward Carton asked

the Sheriff if he could not take a walk around the town to get a little fresh 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 cigar. 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.

It now became a thing of frequent occurrence for the Sheriff to find his prisoner sitting on the jail steps, and he placed a watch on the man, he could never find how the escape 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 hesitation in telling the bankers that he had a man 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.

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, and stating 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 \$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 a cent.

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 being.

APPEARANCES.

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 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 pump-house 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 re-enters 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 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 Dr. Rowe firmly believes 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 a 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 1820. From thence they traveled and bore their gospel of glad tidings to Ireland, England, Norway, Germany, Switzerland and the South of France. In 1824 Sybil worked among the wounded soldiers of the civil war at the South. In 1827 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 "Astronomical Investigations," 12mo, cloth, pp. 336. London: Williams & Norgate.

In the prologue consideration is given the Bible theory of the origin of speech, the summing up being that from 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 "Selective 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 potentially immortal. II. 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 WHISPERS FOR THE SEARCHER AFTER TRUTH. By Mattie J. Ray. 8vo, cloth, pp. 272. With Portrait. Chicago: Religious Philosophical Publishing House.

These "Whispers" are given in verses inspirational 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—wearied 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.

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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 territory.

There are yet, says the same journal, 60,795,340 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 Sisseton 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 to be led gradually to see what are the advantages of civilization, and to be given proper aid and encouragement. The outward forcing process of governmental demand will never bring 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 future.

The fate of a large portion of the Sioux reservation is now a matter of public and general knowledge. These Indians—unable to resist the implied threats of the mailed hand of national power to the case, should this latest civil movement upon them fall of success—have signed

the terms of sale, reference to which and cognate matters was made in our issue for August 17th.

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 the Sioux for throwing open to settlement half of their reservation, with the brusque and unwise manner in which the commission has acted. The severity measure he considers premature, and threatening to end disastrously; since civilization, if it is really to benefit a primitive race, must be administered in small doses, so to speak, not larger than 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 civilized race, though our notorious American impatience refuses to credit him with the facility 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 treated 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 mention the present opportunity by referring still further and more particularly, in connection with the subject of Indian education, to the very recent utterances of the *Christian Union*, a paper which is well known to have the courage of its convictions. Speaking of the Cherokees, it declares them to be educated and able men—yes, cultivated men and women. It says that their life is the life of civilization, and their country is governed well and elaborately. They are perfectly aware of their own rights and best interests, and are rich enough to uphold them. In Vinita, which is their principal business centre, there are twenty or thirty large mercantile establishments, some of which carry thirty thousand dollars' worth of goods, all owned and carried on by the Cherokees. They have an elaborate State House at their capital, Tahlequah, and they live under a government that comprises a legislature, an executive and a judiciary. It is but a few miles' ride out of town to their new seminary for girls, which 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 far away."

"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 church." Their first step has been to draw up a catechism, and to invite adherents through a manifesto addressed to parents, students and public officers. The manifesto declares that its promulgators wish to found "a free church 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 phenomenal matters of interest, original poetry, etc.

The New Elixir.

Dr. Brown-Séquard, as everybody knows by this time, claims to have discovered an elixir, which he names the elixir 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 doctors put it, "the principle of suggestion."

The first and readiest impression to be created by the cordial welcome given by many to this new and almost rudimentary 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 continued 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 sustained life, under new conditions, regnant beyond the temple-veil of death! Nature is continually teaching man the lesson that she 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 a certificate subscribed by two physicians, each having graduated at some legally organized medical institution, and practiced three years within the State.

And each of the physicians must also have personally examined the person alleged to be insane within five days of signing the certificate, in which he shall certify that in his opinion the person in question is insane. Then the alleged insane person is to be brought before the judge of probate and given a full hearing before being committed. To rich and poor alike these provisions of the law equally apply, in case of being charged with insanity. Hitherto 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 all. Any one can see what an improvement the new law is, which went into effect on the 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 Baptist 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 assault, 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 creation, 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 wicked 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 Beaver, 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 Nobis Fratrum."

In the heading under which *The Boston Herald* of the 17th inst. speaks of Prof. Darwin and Alfred R. Wallace. Readers of THE BANNER, and Spiritualists generally, will endorse the appreciative sentiments expressed regarding these great apostles of evolution—while many (including ourselves) may be pardoned, if they wonder why a man who is so noble and broad-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.

"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 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 selection 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 friendly path which he had for his great associate while living. The attitude 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 Lectures 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, 1888, 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 well as his upright and genial bearing as a 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 Felliciana, 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 Felliciana, 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 decaration."

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 painted—while 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. Choinisk, 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. Rice 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 Laurois, 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 the public library of that city are to be found several important works devoted to a consideration of the spiritualistic cause. It also verifies the message from Spirit Leonard Swain, of Providence, R. I., recently published on our sixth page:

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

The Witches of New England Explained by Modern Spiritualism, by Allen Putnam.
The Scientific Basis of Spiritualism, by Epes Sargent.
Planchette, the Despair of Science, by Epes Sargent.
Proofs of Spiritualism, by Charles Beecher.
Mesmerism and Spiritualism, by W. B. Carpenter.
Night Side of Nature, by O. Crowe.
Identity of Primitive Christianity and Modern Spiritualism, by Eugene C. Dismore.
The Halo, by D. C. Dismore.
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.
Revelations on the Boundary of Another World, by R. D. Owen.
Spirit Invocations, by Allen Putnam.
Arena 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 wheel-horses of Spiritualism, Mr. N. U. Lyon, some years ago gave to the library volumes of the 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 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 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 did."

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 office of the *Church Union*, 33 E. 22d street, New 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 Washington 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, O., 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, Rev. B. S. 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 correspondent 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 newsworthy. Everybody in that vicinity should patronize it.

LA ILUSTRACION ESPIRITA is published in the City of Mexico, its address being Apartado Postal Numero 717 that city. It has just been revived—after an hiatus 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 republic.

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 subordinate Courts.

Dr. Chas. W. Hilden, who visits Lake Pleasant this week, was for three years THE BANNER's correspondent at Newburyport. 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 find subjoined a list of the localities and time of session where such convocations are being held.

We trust the managers of these meetings, and the friends attending, will kindly coöperate in efforts to increase the circulation of the BANNER OF LIGHT, and thereby strengthen the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

ONSET BAY, MASS.—Meetings will be continued at this place on Sundays during August and September. Trains leave Boston, 8:15 A. M., 9 A. M., 1 P. M., 3:30 P. M., 4:30 P. M.; Sundays only at 7:30 A. M., 8:15 A. M., 10:15 A. M., 11:30 A. M., 1:30 P. M., 3:30 P. M., 5 P. M.; Sundays only at 6:20 P. M., 8:31 P. M.

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

HASLET PARK, MICH.—Meeting closes Aug. 26th.

VERONA PARK, ME.—Meeting ends August 25th.

CASADAGA 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. 11th.

ETNA, ME.—Twelfth Annual Meeting, Aug. 30th, to hold ten days.

VICKSBURG, MICH.—The Camp-Meeting will continue until Sept. 3d.

NIANTIC, CT.—Meeting now in progress.

TEMPLE HEIGHTS, ME.—Meeting holds to August 25th.

EAST PORTLAND, ORE.—The Third Annual Camp-Meeting of the Oregon State Spiritualist Society will convene at New River, Clackamas Co., Sept. 6th, and continue 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 (Exceller), 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 Frances 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, Marcus Hall Hazard and Alice Susan Thayer, both of Providence, R. I.

In the early morning of Sunday, Aug. 11th, after a long, wasting and weary sickness, Olive M., wife of Edwin Wilder, and daughter of Isaiah 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 burial 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.

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 Bro. Buchanan, using only his name, of which she had no knowledge but by touch. A large number of articles included in "Specimens of Progress," "Critical Views," "Scientific 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 Philanthropy." 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 on "Suldo," by S. H. Preston. A variety of matters are subjects of short comment, including "The Poison of Tobacco," "Statistics of Breathing," "Was it a Vision?" "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 26th—having visited Onset, Lake Pleasant and Saratoga Springs, where he enjoyed himself and met many friends.

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., 3 P. M. and 7 P. M. E. B. Cobb, Conductor.

Edgar Hall, 616 Washington Street.—Sundays at 10 A. M., 3 P. M. and 7 P. M.; also Wednesdays at 3 P. M. F. W. Matthews, Conductor.

Odd Fellows Building, Room 8.—Conference Meetings every Sunday evening. L. L. Whitlock, Chairman.

Eagle Hall, 616 Washington Street.—Sunday, Aug. 18th, the morning conference was opened with a song by Mrs. M. E. Lovering, after which Frank W. Baker, under control, gave an invocation, and a short address upon: "Temperance from the Spiritual Standpoint." Mrs. Merrill, Mr. Merrill, Mr. Wright, Mrs. Chapman, Mr. J. J. McKenzie, Mr. Kirsh and the Chairman participated; closing song by Mrs. Lovering, Miss Alice Hancock, piano accompanist.

In the afternoon the exercises were opened with a song and an original poem by Mrs. Lovering. Excellent remarks and tests were presented by Mrs. Jennie K. D. Count, 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.

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

FOR SLEEPLESSNESS, USE HONORS' AID PROPHET. 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.—*Swedenborg.*

NEWSY NOTES AND PITHY POINTS.

Spiritualists, East, West, North and South! We cordially invite you to send us items of local news. Send them in your own style, friends, and we will put them in shape for the printer.

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 people.

LE MOINEAU VICTORIEUX!—The old British sea-dog knew what he was saying when he remarked concerning the pestiferous English sparrow: "The bloom in' bleedin' sparrow went up the bloody spout."

The bleedin' rain came down and washed the bloom in' sparrow out; The bloody sun came out and dried up the bleedin' rain. And the bloody, bloom in' sparrow went up the spout again.

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 persona.—*Time.*

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 hearing up quite an assortment of home truths, with which he bombarded the clergy assembled the other day at Maunua 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 world to say: 'In all honesty, is this 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., 638 Washington street, the following choice productions: Instrumental: "Evelena," for pianoforte, transcription of C. A. White's song by C. D. Blake; "Electric Polka" (pianoforte), by Lulu A. Munn; "Prettiest 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 me 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 beach 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."

So, ere the threatened shower began, Back into the water they quickly ran.

—*Malcolm Douglas, in St. Nicholas.*

Billard ballwads 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 sensitive to changes of temperature, particularly from dry to moist, that the effect is felt almost instantaneously. The cue will get cranky, too, when there is going to be a change, long before the dampness is perceptible in any other way."

Podoseaph is now the rage in France. A podoseaph 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 self-balance 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 Saratoga (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.

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 Breyer, to whom the late Allen Thorndyke 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 afford; He called one whole day On a lady, they say, And then remarked, "Hope I hain't ba!"—*Brooks'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 [Crook's] familiarity with the noble red-man breeds contempt. The kind of Indians Gen. Crook likes to lead Indians." Precisely!—And it is just such men that the presumably civilized government of the United States chooses as its servants when it comes in official contact with these, its helpless 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 difference between 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 threaten, Will simply then foretells the future tell."

A train on the Butler branch of the Western Pennsylvania 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 Seldi ladies on "American Womanhood."

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 LIGHT, 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 wandered for several years are returning to Lake Pleasant. The attendance of last Sunday has not been duplicated for several years, and the best of attention has been given to the platform. This is an indication that Lake Pleasant is a success.

The regular programme has been as follows: Monday, August 12th.—Morning conference at the auditorium, with speaking by local talent. Singing by Prof. E. J. Long.

Tuesday, 13th.—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, 15th.—Morning conference at the Pavilion. Speaking by Mr. Dagart, Mrs. Shirley, Mrs. Banks, Mrs. Barnhart and Mrs. Knight. This session was largely attended.

Afternoon.—Madam LaPlongeon read an essay upon the history of the ancient people of Central America. Tests by Edgar W. Emerson.

Friday, 16th.—Morning and Afternoon, People's meeting in the grove. Speaking by Mrs. Maggie Folsom Butler, Mrs. Ida P. A. Whitlock of Boston, and others. Tests by E. W. Emerson.

Saturday, 17th.—Morning, 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, by Madam LaPlongeon, Mr. Haskell, Mr. Reed, Mrs. Knight, Mrs. S. A. Byrnes, and others. Tests were given by E. W. Emerson. The attendance was one of the largest thus far during the season.

Sunday, August 18th.—The morning opened bright and fair, and the camp was early astir. The service was held at the auditorium. After a fine programme had been read by the quartette, the exercises opened with singing by the quartette. The address was by Lyman C. Howe, subject, "Evidence of the Deity." Tests were given by E. W. Emerson.

Wednesday, August 19th.—The morning opened with orchestra accompaniment. Invocation and address by Hon. A. H. Dudley of Brooklyn; subject, "The Religion and Duty of Spiritualism." The address was one of the best of the season, being alike instructive and inspiring. Tests were given by Edgar W. Emerson. After the test service was favored with a song by Miss Grace Smith of Greenwich, Mass., entitled, "I Know There are Beautiful Flowers in Heaven, my uncle, Henry W. Smith, accompanied her on the organ. The selection was a very beautiful one and finely rendered.

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 LaPlongeon on Friday and Monday evenings, upon the ruins of Central America, were of much interest.

Saturday night and Sunday morning, headed "The Extraordinary Case of the Worcester Cadet Band," at which a special programme was rendered, was highly appreciated.

Every phase of mediumship is represented upon the ground, and the speakers have been very busy. The illumination on Saturday evening was one of the most successful ever held here.

The fair by the Ladies' Lake Pleasant Improvement Society will net some three hundred dollars. Hon. Sidney D. Greenleaf will speak Sunday.

A large number of buildings have been taken this year.

The interest in this session has increased steadily from the opening.

The annual session will compare favorably with any previous one.

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

Mr. J. V. Mansfield, the spiritist 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 report of the speakers was given by Miss Knight. The report was a very satisfactory one. The correspondence of THE BANNER had a very satisfactory interview with Mr. 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 season.

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. 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 season. The Worcester Cadet Band will remain until Sept. 6th.

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

THE ANNUAL MEETING

Of the New England Spiritualist Camp-Meeting Association was held Aug. 10th with a full attendance, and the following officers were elected: President, Dr. Joseph B. Smith of Groton, Ct.; Vice-President, Newman Wells 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 B. Smith of Groton, Ct.; Dr. E. A. Smith of Brandon, Vt.; James Wilson of Bridgeport, Ct.; Lewis Bartholomew of Philadelphia, Pa.; A. H. Dudley of Brooklyn, N. Y.; Dr. E. A. Smith of Brandon, Vt.; John W. Wheeler of Orange, N. H. An amendment to the constitution, it is reported, virtually transfers the property of the Association and general management to the Lake Pleasant Land Syndicate.

Onset Bay.

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

A large number of persons were present last Sunday A. M. to listen to the Hon. Sidney Dean, who was announced to lecture for the Association. The morning was bright and sunny and the day pleasant throughout, much to the satisfaction of the throngs of campers 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, recapitulated as he did above 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." These lectures were masterly efforts, delivered with the 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 experience with the Spiritual Phenomena, which the hearers enjoyed very much.

At a séance 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. It 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 asked for his name. Dr. Lane, in 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 "Mollie," and saying that he had been an infant 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 she had known as guides. The wife and daughter of Mr. H. and the little daughter of my friend Mrs. C., called "Lulu," also came. My own foster-mother came, giving me first her name and then speaking to me of her own life, and of her own experiences with spirits very plainly in her own words.

[Continued on eighth page.]

Movements of Platform Lecturers.

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

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

J. Frank Baxter is at present filling his engagements at Lake Pleasant, and will conclude there Sunday, Aug. 24th. Sunday, Sept. 1st, he opens the meetings for the First Spiritual Association of Portland, Me., and from Wednesday, Sept. 4th, to Sunday, Sept. 8th, inclusive, will fill appointments at Etta Camp-Meeting in Maine. Any parties or Societies desiring Sunday Sept. 22d and 23d, Mr. Baxter will release Lynn in their favor. Address 181 Walnut street, Chelsea, Mass.

Frank T. Ripley, platform test medium, will open the season at Lynn, Mass., the last Sunday in August—25th—at Temple 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.

George W. Walcott, 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 Regio-Philosophical Temple, Montreal, on Aug. 4th, and gave the same message on the 11th. 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.

Frank Winfield Baker will, he announces, occupy the rostrum of the Spiritual Phenomena Association at 1031 Washington street, Sunday, August 26th—afternoon and evening sessions. He closes a successful summer 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 state-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.

Mrs. H. S. Lake speaks at the Parkland (Pa.) Camp-Meeting Aug. 23d, 24th, 25th, 31st, Sept. 1st, 3d, 5th and 7th. She will also speak at the Parkland in Philadelphia, Oct. 4th 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 street, 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. 26th. They will open the first two weeks of September in northern Iowa. They will labor in Texas, Louisiana and Mexico during November, December and January, where they can make a few more engagements. Address 2234 Frankford Avenue, Philadelphia, Pa.

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

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 Casadaga Lake before returning to their home in New York City.

To Correspondents.

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 "The Banner of Light." We have repeatedly published it in these columns, 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 "Meetings 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'S sessions are supported by its publishers at their own expense, and FREE OF COST to the public who are invited to attend. We are freely open to the communication for all returning spirit intelligences who present themselves, but we have never undertaken in the past, and cannot undertake in

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 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 are not present to-day, but in time will be able to give a message—perhaps through the paper.

