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TABLE OF CONTENTS.

FIRST PAGE.—Things Worth Recording. Poetry: "The Music-Grinders." A Vision of Death.

SECOND PAGE .- Poetry: The Pilgrimage. Free Thought: The Money Question. August Magazines. Banner Correspondence: Letters from Connecticut, New York, Massachusetts, District of Columbia, Iowa, Ohio, and Michigan Temple Heights, Me. In Memoriam. Spiritual Phenom ona: Slate-Writing at Lookout Mountain; Writing in

THIRD PAGE.—Poetry: There Comes a Time. Ripple Marks:
"A Light in the Window"; Indian Humor; Girls who Stay at Home. Original Essay: The Government of Our Cities. Verifications of Spirit Messages. To Investigators.

FOURTH PAGE .- A Sound Decision. Mental Science. Wo man Suffrage in the United States. Newsy Notes and Pithy Points, etc.

FIFTH PAGE .- Camp and Grove Meetings: Onset Bay, Mass Lake Pleasant, Mass. Meetings in New York. Movement of Platform Lecturers. New Advertisements, etc.

SIXTH PAGE.—Message Department: Questions Answered through the Mediumship of Mrs. M. T. Shelhamer-Longley; Individual Spirit Messages given through the Me diumship of Mrs. B. F. Smith.

SEVENTH PAGE.-Spirit Messages, continued. Mediums in Boston. Miscellaneous Advertisements. EIGHTH PAGE .- Camp and Grove-Meetings, continued: Re

ception to Mr. and Mrs. C. P. Longley at Lake Pleasant Mass.; Cassadaga Lake Camp, N. Y.; Lookout Mountain, Tenn.; Sunapee Lake, N. H.; Verona Park, Me., etc. THINGS WORTH RECORDING.

This interesting series is contributed to the Banner of Light exclusively, by one of the earliest and ablest writers on Spiritualism and its history; and constitutes, as introceeds, a biographical tribute-drawn from the memory and notes of the author-to men and women publicly known in the opening days of the Cause, the surpassing value of which to present as well as future. Spiritualists cannot well be overestimated.—Ed. B. af L.)

DR. J. R. NEWTON.

Mighty Waves of Magnetic Force; "God Bless You!"; One Hundred Thousand Invalids Cured in America and Europe; Joy of the Relieved; Not Turned Out of the Church; Dr. Newton's Practical Philanthropy; "An-gels Have Borne Me Up!"

Why is it that consciousness takes up certain events and holds them through all change of time or place? H. C. Wood in a recent paper says: "Science knows consciousness we will, it remains to us one of the attributes of God, in which we lose reason and gain faith. It was on one of those days when Boston smiled its seronest, when its greatness blossomed out in its horse-chestnut trees, and revealed itself in drooping elms and fresh green grass, that "Observer" followed the course that led many others to the rooms of Dr. J. R. Newton. The very air seemed to have left its impress on the mind, for "Observer" recalls the peculiar glint of the sunshine on the walk, anxiety, half belief.

impressed with the simple country life. We imagine the "hills around about Jerusalem," the fishermen by the Lake, the cool, deep pool, the well where the maidens came to draw water; all these are poetic scenes, and appeal tory. But the parlors of a city home thirty and impressiveness. They spoke only of a spirits sent to minister?" somewhat severe worldliness: in fact, all was

As "Observer" was seated on the haircloth sofa, waiting the opening of the door opposite, a poor woman entered the room looking bedeafness of long standing. She was followed by a mother bearing a child repulsive in its appearance from scrofulous sores. Others followed: the blind, the lame, the halt. It was not a pleasant place to sit, with the weary, tired, helpless ones all about. Consciousness still holds to this fact, that "Observer" would have liked the sweet air of the Common better, and a sight of the blooming trees.

But Dr. Newton entered, and all eyes turned to him. He approached "Observer," and the very air seemed to be alive. Great waves of magnetic force swept by, until every muscle quivered; a feeling as if life was receding in the great power. No leaf in the quivering elms was so swayed and trembling as was the

"May God bless you!" was the only word given; but it seemed like a voice that would never be stilled-like a blessing that was meant to be eternal. Tears rushed to the eyes, the sob was hardly restrained, and the flood-gates of feeling held back. What was this experience that even now seems to have its intense echo? Shall we call it imagination, sympathy?

But there was a practical following to this feeling. The deaf woman could hear the slightest whisper. The little child was soothed and silent under the gentle touch of the physician; no mother ever had a gentler, or held more tenderly her suffering babe. The lame walked, gladly leaving their crutches in the corner of the room as "testimony."

The exultation and the joy seemed clouded by fear, for the impossible forced its presence. "It cannot be," the deaf woman said, "that I hear; you are screaming at me, I am sure, for I know all you say." The little child looked up and smiled, and that was all.

And "Observer" went out again into the sunny streets, but saw not the blossoming trees. nor heard the soft wind sighing; for had not the power of God rested on that commonplace, unattractive dwelling? Were there not gates of pearl where once was stone? and golden floors where the eye saw gaudy carpets? The earth was transformed, for divine love and pity had found expression, and the world with its ways hedged in and its voices of suffering was linked to the Infinite Good!

shining from the eternal day, and made all Thousands gave their testimony of the curative power of Dr. Newton, but yet there was

"Early one morning, while Dr. Newton was in Hartford, among the throng of about one hundred patients awaiting their turn to be cured was one who attracted more than usual notice, Mr. Perry M. Peckham, of Gilead, Conn. He was barely able to hobble in on crutches. He had been ill and almost helpless from rheumatism for seven years. He was attended by his wife, and followed by a large number of persons who wished to see the cure number of persons who wished to see the cure performed. In ten minutes his limbs were as supple as ever; he walked and ran, to the intense astonishment of all present. It was an affecting scene. Tears of joy filled all eyes. He left his crutches and returned home. A few weeks after he called on Dr. Newton, and stated that when he returned home and the news of his restoration got abroad, the excitement in the restoration got abroad, the excitement in the town was intense. The officers of the church of which he was a member called a special meeting, and he was charged with having had a miracle performed upon him. They declared that Dr. Newton's power was of the devil, and that he (Mr. Peckham) by being so healed was bringing infidelity into the church; they proposed, therefore, to consider the question of his expulsion therefrom. After the reading of the charges and some discussion among the members, Mrs. Peckham arose and spoke, closing with the caustic remark: 'If any of you had had a member of your family a cripple for seven years, and had seen him suffer constant pain, and had waited on him as I have done, you would n't mind it if it was the devil that cured him.' They were allowed to remain in the church."

This was thirty years ago! The tactics now have changed. It, will not answer to let the devil bear away the glories. We now are told it is not scientific to heal disease in this manonly as an attribute of matter." Study it as ner. It is the medical faculty that must declare the cause and pronounce the remedy.

One marked characteristic of Dr. Newton was his philanthropy. He never seemed in the least to seek applause, or to desire renown. In his manner he was childlike and sincere. The poor were as welcome to his sight as the rich, and his great heart seemed able to express for all the compassion of a father. One case is marked in "Observer's" diary, beautiful in its revelation of that broad spirit of goodwill which constitutes much of the power of healthe shaded porch, the expectant feeling, half ing, but which enters into all adverse circumstances and becomes a revelator of good. A There was nothing grand and imposing to home was being dismantled, friends were for impress the mind, but, on the contrary, the getful, illness passed its shadow over it, help most commonplace of surroundings - even seemed afar off. No hint had been given of wanting in simplicity-appeared. In the his- the state of affairs, for pride is often an evantory of the "physician" of Nazareth we are gel of good to allow the heart to express itself. Into this home Dr. Newton came as if to speak a kindly word, no more-a word of well-wishing; but as he left and shook hands in good cheer with the silent pressure he left a sign, the good, solid, hopeful sum of twenty-five dolto the imagination and help to perpetuate his- lars, a bridge over many doubtful ways, and best of all a token out of the spiritual realm years ago-how devoid they were of sentiment proclaiming: "Are we not all ministering

To enumerate even by name the wonderul commonplace, and not favorable to imagina- cures by Dr. Newton is quite impossible. They have been recorded by the press, and vouched for many times. They stand as proofs of a wonderful power resident in man, and waiting full recognition. Dr. Newton never spoke of his wildered. She proved to be suffering from power as exceptional. We quote from his own

"No man can do these things except God be with him. God, the great source of power, our with him. God, the great source of power, our life and our everlasting strength. I am aware that I often draw upon myself obloquy and ridicule by maintaining this truth, and by acknowledging the aid of angels and spirits. But I should be false to myself and the great truth that I represent did I do otherwise. All power is from God. May not the power come through the agency of glorified spirits? May not the heavenly hosts, as did the angels that ministered to Jesus in the wilderness, giving him peace and power to battle with his enemies, impart to us power and strength for our mies, impart to us power and strength for our work? Mortals do not cease their labors when work? Mortals do not cease their labors when they leave the earthly for the higher life, and I believe an important part of their labor is confined to the earth, in giving comfort to the heavy-laden, and in aiding us physically, morally and intellectually. In the midst of my greatest labors, although continually giving off life-force and strength from my own body, evening finds me as fresh and free from fatigue as at the beginning of the day's work. Hence I as at the beginning of the day's work. Hence I am often asked: 'Whence comes this power that seems to increase with the giving?' and I answer: 'From the heavenly world.' I am often conscious of the ministry of angels, not only in cheering and comforting me mentally, but in aiding and strengthening me bodily.

My whole knowledge of healing I gained from the New Testament teachings. When Jesus discovered the power, at the age of about thirty years, his mission was healing the sick; and to this the remainder of his life was largely de-voted. This power he promised to others in his memorable words: 'The works that I do ye shall do also, and greater, because I go to my Father.' He also said: 'These signs shall fol-low them that believe: they shall lay hands on

the sick, and they shall recover.'
Although I have met with more or less oppo-sition, having suffered the alienation of friends sition, having suffered the alienation of friends and relations, the derision of enemies of the truth, yea, all but death itself; yet I feel thankful to bear in my experience and life some evidences of the struggle into existence of so great and important a truth as healing the sick by laying on of hands. Angels have borne me up, and I have been elevated in spirit even beneath the weight of the cross."

The late A. E. Newton edited from notes and attested records a book called "The Modern Bethesda," which must prove a valuable work of reference. It gives a rather desultory record of Dr. Newton's journeyings, and marvelous cures in various countries. The account of the magnanimous and appreciative reception by Rev. Jabez Burns, D. D., a distinguished Bap-

ual and moral forces should at least preserve us from a rash and unseemly dogmatism and bitterness. All good is from the Infinite Source, the Father of Light, and the God of unbounded mercy, and he can employ as the medium of his communications angels or men. He embodied this love-power in his well beloved son. But though it dwelt in him in all the fullness of trace, yet man bated him remided this love-power has a love to the love of But though it dwelt in him in all the fullness of grace, yet men hated him, reviled him, blasphemed and linked him with the prince of the demons. Many of his own disciples forsook him, and human hate was never satisfied until they hung him on the cross, and mocked his dying agonies by bitter irony, saying, 'He saved others, himself he cannot save.' 'If they do these things in agreent tree whet shell they do these things in a green tree, what shall they do in a dry?' No marvel that a poor, finite being like Dr. Newton should be trampled on being like Dr. Newton should be trampled on with the foot of hateful derision. 'If this counsel or this work be of men it will come to naught, but if it be of God ye cannot overthrow it.' To feel for the wretched is human; to attempt to relieve them is Christian. To sympathize with good doers is angelic; but to slander and mock and hate is diabolical."

We could quote freely from this high-minded Christian gentleman, for it is a pleasure to re view his utterances; but space forbids.

It is often asserted that magnetic healing is only an effect on the imagination, and is successful only in nervous complaints. It is there fore interesting to look over the lists published in the newspapers of the day of the well-attest. ed cures made by Dr. Newton. We select Springfield, Mass., because the local papers there are generally well known, and esteemed

cured in ten minutes. Cancer cured in one treatment. Asthma of twenty-nine years cured in five minutes. Spinal complaint, with deformity, cured by one treatment. Speechlessness cured instantly. Paralysis cured in ten minutes. Born blind, enabled to see in twenty minutes. Lame arm, cured in ten minutes. Stiff knee cured instantly. Deafness cured. Paralysis of entire left side cured in a few minutes. Withered limbs cured in a few minutes. These are selected only to show how far-reaching and penetrating is this power; that it confines itself to no organ or function, and is dependent only on a condition.

As Dr. Newton cured over one hundred thousand cases while he was laboring in our country and in England, his testimony is of greatest value as to the mode of distributing the magnetic force, which now is often called by some other name, or is affirmed to be some occult power. He said in a public lecture in Dodworth's Hall, New York, in 1866:

"I feel and eliminate a shock just as real and "I feel and eliminate a shock just as real and as powerful as that produced by a galvanic battery. Any person that is sitting here may be a medium through which the higher power operates. I hold that the purer the life the better the healer will be. For instance, I believe I am controlled by guardian and controlling spirits, and that they possess the power to heal spirits, and that they possess the power to heal through me; and just as I live in principle and truth, by just such powers shall I be controlled; the better life I live day after day, the better the angels from the celestial spheres can come and operate to heal the sick. If we live a debased or low life, low or unprogressed spirits only can control us. You cannot get pure water from a dirty fountain; to get clear water the from a dirty fountain; to get clear water the fountain must first be pure. By throwing the will-force determinedly on the individual through the third person as a medium, the influence is thus imparted to the patient, and the nuence is thus imparted to the patient, and the sick one is healed. . . . I believe in the ministration of angels, and that they are ever present to help us, and that not only our works but our thoughts are known to them. This belief will make men lead better lives; and there is a time coming when there will be a power, a controlling will-force to compel mankind to lead better lives, through mediums, and the millennium that I believe is coming will be in this nium that I believe is coming will be in this

way.
Angels or spirits control us all more or less. Live right ourselves, and then the bright angels can control in love to good works and faith, which are the controlling principles of all healing, either of body or mind. Then let us go forward from this hour and improve not only ourselves but our neighbor, and the best way to improve our neighbor is to reform ourselves. I have gone through many persecutions in this I have gone through many persecutions in this cause, and I live to thank God for all the afflictions I have ever had. We must expect persecution in this age though we take the whole weight of the cross upon our back. There will arise true men and true women who will give their houses and their lands for the Christtheir houses and their lands for the Christ-principle, and so reform and redeem the world. Go forth with this love that I impart to you, and it is for you to impart it to others. It is the true wisdom from on high; it is the pearl of great price, and is eternal."

We will extract from the letter of a wellknown physician. If "Observer" has depended upon the reports of others largely it is because personal experience was necessarily limited, and because, after twenty-four years, the lights of memory merge themselves into a halo, and the memory of personal experiences must depend upon some vivid, striking effect in the past:

"Sunday, April 28th, (1867,) was an eventful day in my experience. Dr. Newton was in Providence, and occupied Pratt's Hall in the morning. It was crowded to overflowing. There must have been fifteen hundred persons present. The Doctor spent about three quarters of an hour elucidating his theory of healing... At the close of his lecture my eyes witnessed a scene that beggars description. It carried me back in imagination to the days

This experience of "Observer" was as a light shining from the eternal day, and made all comments on the power so clearly indicated, but so little understood, of much interest. Thousands gave their testimony of the curative power of Dr. Newton, but yet there was no marvel expressed. It was all a matter of course. They came and were healed, and went on their way as if it was no more than was to be expected. Once in a while an outburst of wrath was recorded, as, for instance, the following:

"Early one morning, while Dr. Newton was in Hartford, among the throng of about one hundred patients awaiting their turn to be cured was one who attracted more than usual with the comment of the material laws should at least preserve cured was one who attracted more than usual hitteness. All good is from the linite Source. aside those crutches, walk back and forth across the stage, go down the steps and out of the hall, and I was told that he walked to his home, the distance of half-a-mile, without them. This was so remarkable a case that the audience could not restrain their enthusiasm, but gave demonstrations of hearty applause. I was on the platform close by the Doctor all

I was on the platform close by the Doctor all the time he was operating, and watched with professional interest the effect of his power. One man came up wearing a pair of goggles. Dr. Newton took them off, revealing a pair of the most intensely inflamed eyes I ever saw; and I have walked the wards of the hospitals of our large cities as a student and spent hours in our eye infirmaries. The Doctor placed his fingers upon those eyes, and I actually saw the inflammation subside from them. Three times he placed his fingers upon them, uttering his he placed his fingers upon them, uttering his words of power: 'Be cured,' and each time I could see the marvelous effect. Finally, he who could not endure a ray of light upon his eyes when he entered the hall, turned and

eyes when he entered the hall, turned and looked without blinking upon the large, uncurtained windows, through which streamed the unimpeded light of day.

I saw several who were deaf healed of that infirmity so that they could hear a whisper. Hundreds were operated upon, and no case of failure was reported at the time. Several times in the throng the Doctor felt himself touched: 'Who touched me?' he asked. 'I, sir.' 'You are healed, for I felt the power go out of me.' What a striking illustration of that old-time scene, when Jesus exclaimed as that old-time scene, when Jesus exclaimed as the throng pressed about him: 'Who touched me?' and the woman who had touched his garthere are generally well known, and esteemed reliable. We will omit the names of the persons, and mention only the diseases, successfully treated at one visit in the autumn of 1863:

Internal tumor cured in thirty minutes. Hip disease cured in one day. Ovarian tumor cured in one treatment. Lameness of many years cured in ten minutes. Cancer and it is and whole. God grant the prediction may be whole. whole. God grant the prediction may be speedily verified."

At the present time, when so many methods of cure are being more or less successfully exercised, it is interesting and wise to survey the field, and to ascertain if one law is not at the foundation of all cure. Even the cures by remedial agency must follow in the law of spiritual entities, and the result must be wholly spiritual. The road toward Harmony or Heaven is no secret, hidden one. It lies under God's eternal sunshine of Truth, and all true seekers for its beautiful paths must be sincere and earnest, and recognize truth as no intricate problem, but the Eternal Law of God working in simplicity and directness.

Dr. Newton's constant insistance on Love as the foundation for all true healing, reveals the Divine Method of cure. The man or woman WITH BROAD CHARITY AND SYMPATHY IS CON-STITUTED A HEALER, AND DIPLOMAS FOR SUCH ARE ONLY REQUIRED TO SATISFY A COLD MATERIALISM THAT DELIGHTS IN THE SIGNS

The history of this good and great man remains for us as one of the most positive of proofs of the care and power of the spiritworld; as an example, also, for Dr. Newton was emphatic in his declaration that his powers were not exceptional. It is well to recall this history now, that we may all be alert to prevent the triumph of that bigotry which would deny all means of healing but such as are in the hands of science. May his unselfish spirit inspire mortals to more persistent effort and more

"THE MUSIC-GRINDERS."

[Dr. O. W. Holmes used to live in Montgomery Place, Boston, (later known as Bosworth street,) near where THE BANNER office is now located. No doubt while residing in this neighborhood he wrote the poem on street music (!) from which the subjoined telling stanzas are extracted: We say no doubt because the habit still persists hereabout, and this locality is yet continuously roamed over by peripatetic "musical" (?) combinations from morn to dusky eve. "Oh, where shall rest be found ?"-Ep.1

You're sitting on your window-seat, Beneath a cloudless moon; You hear a sound, that seems to wear The semblance of a tine, As if a broken fite should strive To drown a cracked bassoon.

And nearer, nearer still, the tide And nearer, nearer stiff, the tide
Of music seems to come.
There's something like a human voice,
And something like a drum;
You sit in speechless agony.
Until your ear is numb.

Poor "home, sweet home" should seem to be A very dismal place; Your "auld acquaintance" all at once Is altered in the face; Their discords sting through Burns and Moore, Like hedgehogs dressed in lace.

You think they are crusaders, sent From some infernal clime,
To pluck the eyes of Sentiment,
And doek the tail of Rhyme,
To crack the voice of Melody,
And break the legs of Time. But hark! the air again is still,
The music all is ground,
And silence, like a poultice, comes
To heal the blows of sound;
It cannot be—it is—it is—
A hat is going round!

First pay the dentist when he leaves A fracture in your jawi
And pay the owner of the bear
That stunned you with his pawi
And buy the lobster that has had
Your knuckles in his claw!

Twenty-five years ago, less than a generation, the public debt of the United States was \$2,756,000,000, entailing an annual interest charge of \$151,000,000; and it is now only \$921,000,000, and the interest charge is but \$29,500,000.

A VISION OF DEATH.

There is something inexpressibly saddening in the change called Death. One does not need to analyze the emotions that it calls forth. They are very complex: and when some near and dear friend has been called away, the void

and dear friend has been called away, the void that is left may well account for the sorrow that is felt...

It seems to me that there is a confusion of thought in many utterances on this subject. Death is an affair of the body, not of the spirit. The body dies; the soul is born into a new life that is but the complement of the old one...

The soul payly enfranchised has come into

The soul newly enfranchised has come into its heritage of weal or woe. Departing hence in due course of nature, having fulfilled its time on earth, it has prepared for itself the place of its habitation. So much we are aware of. And even so, this turning over of another leaf—how many have been passed over before we know not—is a most solemn fact, if only that a store in the vest journey has been

we know not—is a most solemn fact, if only that a stage in the vast journey has been reached, and a new one entered on...

Law works in this as in all else, and "as a man sows, so will he also reap."...

I have lately had opportunity—the first that has come to me—of studying the transition of the spirit. I have learned so much that I may perhaps be pardoned if I think that I can usefully place on record what I have gathered, so far as I can do that with due reverence. Standing day and night for some, twelve days by the far as I can do that with due reverence. Standing day and night for some twelve days by the death-bed of one very near to me, I have had means of seeing the process of dissolution with spiritual faculties that were purified by emotion until clouded by its excess.

It was the close of a long life. The three-score years and ten were passed, and another ten had been added to them. No actual disease intervened to complicate the departure of the spirit. About a year ago the strength had be-

spirit. About a year ago the strength had bespirt. About a year ago the strength had begun to fail, and an extremely active life had been replaced by one of more repose. Gradually the faculties had become clouded, and at last it became evident that the physical existence was about to be terminated. But we did not know how near or how far off the end might be.

might be.

I was warned that symptoms, insignificant in themselves, preluded the end, and I came to discharge the last sad duty. He had taken to his bed, almost for the first time in his life, as an invalid, and I saw at once that he would not again rise from it. The spiritual sense could discern around and over him the luminous aura or atmosphere that was gathering for the spirit. or atmosphere that was gathering for the spirit to mold its body of the future life. By slow degrees this increased, and grew more and more defined, varying from hour to hour as the vitality was more or less strong. One could

vitality was more of less strong. One could see how even a little nourishment, or the magnetic support that a near presence gave, would feed the body, and draw back the spirit. It seemed to be a state of constant flux.

For twelve days and nights of weary watching this process of elimination was carried on. After the sixth day the body showed plain signs of imminent dissolution. Yet the marvelous ebbing and flowing of spiritual life went on; the aura changing its hue, and growing more and more defined as the spirit prepared for departure.

At length, twenty-three hours before death,

At length, twenty-three hours before death, the last noticeable change occurred. All restlessness of the body ceased; the hands were folded over the chest; and from that moment the work of dissolution progressed without a check. The guardians withdrew the spirit without any interference. The body was lying peacefully, the eyes were closed, and only ong, regular breathing showed that life was still there.

with the regularity of some exquisite piece of mechanism the deep inspirations were drawn; but gradually they became less deep and less frequent, till I could detect them nomore. The spirit had left its shell, and friendly helpers had borne it to its rest, new-born into

The body was pronounced to be dead. It may be so. The pulse did not beat, nor the heart: nor could the mirror detect the breathing. But the magnetic cord was yet unbroken, and remained so for yet eight-and-thirty hours. During that time I believe it would have been possible, under favoring conditions, to bring back the spirit had any one so willed, and had his will been powerful enough. Was it by some such means, in some such condition, that Lazarus was recalled? We know that once the union between spirit and body is completely severed, nothing can restore it. And we believe, I suppose, that miracles such as that of raising The body was pronounced to be dead. It severed, nothing can restore it. And we believe, I suppose, that miracles such as that of raising the so-called dead, are explicable to Spiritualists by simple means. A cause was set in motion more potent than the cause that produced dissolution: and "he that had been dead arose and stood upon his feet."

I believe, as a conjecture, that such effect might have been produced by some such cause in the case of which I speak. But when, thirty-eight hours after what was pronounced to be death, the spiritual connection—the cord

to be death, the spiritual connection—the cord of life—was severed, no cause could have produced the effect short of what would be a vertical of the control itable miracle.

When the final severance took place, the

features, which had shown lingering traces of the prolonged struggle, lost all look of pain, and there stole over them an expression of re-pose very beautiful and very touching to behold. All was over: and, for good or ill, the new birth was accomplished.—"M. A. (Oxon.)" in the Psychological Review, June, 1879.

The Fashionable Doctor.—He came in a carriage and four, with the necessary bald head and the indispensable white cravat. He turned his back solemnly, as only a great doctor can, on his own positive internal conviction that the patient had nothing whatever the matter with her. He said, with every appearance of believing himself, "Nerves, Lady Lundie; repose in bed is essentially necessary; I will write a prescription." He prescribed with perfect gravity aromatic spirits of ammonia, 15 drops; spirits of red lavendar, 10 drops; syrup of orange peel, 2 drachms; camphor julep, 1 oz. When he had written misce flat Haustus (instead of mix a draught), when he had added ter die samendus (instead of to be taken three times a day), and when he had certified to his own Latin by putting his initials at the end, he had only to make his bow, to slip two guineas into his pocket, and to go his way with an approving professional consolence in the character of a physician who had done his duty.—Wilkie Collins. THE FASHIONABLE DOCTOR.—He came in a

There were more than 6,000,000 letters received at the dead-letter office at Washington last year. 500,000 were never called for at the post-offices to which they were addressed, 150,000 were sent in by hotel keepers because their departing guests failed to leave their new addresses, 120,000 were insufficiently prepaid for mileage, 400,000 were erroneously or illegibly addressed, while 17,000 bore no superscriptions whatever. 18,000 contained money amounting to \$35,000 in all, and 22,000 contained drafts, checks, etc., amounting to \$1,600,000.

THE PILGRIMAGE.

Rise, soul; we go to find
That quiet land and kind,
Where world and worry cease,
And spirits be at peace.
The years that make men old,
The buyer and his gold;
Parading fools of faine
In feathers of a name:
The rubish of vain strife,
The litter of mean life—
All these will we forsake,
Our pilgtim's journey take.
Rise, soul; we go to find
The quiet land and kind;
Far from the curse of care,
From darkness of despair,
There shall we make our rest,
As eagles soar or nest;
Shall ripen like the grain
Beneath free sun and rain;
Our privilege to receive,
We shall not search, but see;
That which we would be, be.
Rise, soul; the hours fly on.
Make haste, let us be gone;
The good land lies afar,
And we late pilgrims are.
—John Vance Cheney.

Free Thought.

The Money Question.

To the Editor of the Banner of Light:

In a late issue of your paper appears an article from the pen of George A. Bacon, in regard to silver legislation. While I cannot say fully what I wish in the space which you can allot me. I still feel to make some reply, as it is but fair that the "other side" be given

I have not the honor of Mr. Bacon's acquaintance, but can say that he goes over often thrashed straw, and repeats often-controverted doctrines regarding

and repeas discussions retrieved as a very small part of the
story. He repeats that silver depreciated because we dist sidenment extraction in tools, and lays a good deed of
six demonet state that during those eight years
but he does not state that during those eight years
but he does not state that during those eight years
but he does not state that during those was an of the
san and the of merchandisc in the other was wordy
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worth more in the world's markets because it has an irredeemable stamp on it? The aliver certificate does not call for a dellar, but for 412½ grains of standard sliver. The legal tender note calls for a dellar, and is that far aliead of sliver. Now let us seed is sliver has not depreciated. The Secretary of the Treasury, in his last annual report, page XLIX., says that the buillon in the standard dellar on March 1st, 1878, when the first purchases of sliver were made under the Biand act, was worth ninety-three cents in the world's markets, and that now it is worth seventy-two cents. This is official, and confirmed by all the authorities which I have been able to consult on this point. The price of an onne of pure sliver in London was, on the first day of March, 1878, fifty-four and fitteen-sixteenths pence. This has depreciated to about forty-two pence at present, and yet Friend Bacon asserts that this is simply a fiction! The effect of demonetization on the debtor is slumply an invention of the so called reformers to find favor with certain superficial classes, and cannot be proven. In bringing about our present conditions there was more than one factor involved, and I have seen no "one" patent nostrum proposed by our patent reformers which would reform anything by itself alone. Intelligence and truth are the things which we require the most.

Friend Bacon would not follow in the path laid out

most.

Friend Bacon would not follow in the path laid out for writers in favor of the silver bill, dld he not take in and sympathize with the debtor class, and give a bit at the National Banks; but he forgets to put in the that the poor are getting. hit at the National Banks; but he forgets to put in another stock phrase, viz., that the "poor are getting poorer, and the rich richer," though a more nonsensical proposition has never been presented than the one that the rich lay awake nights to bring on poor times, so as to have property depreciate, and somehow or other make themselves rich by having their property depreciate, by putting the public generally into bankruptey, and thereby losing a great deal of the money they loaned, and get less income from their property. It takes a new-fangled reformer to figure this condition out.

into bankruptey, and thereby losing a great deal of the money they loaned, and get less income from their property. It takes a new-fangled reformer to figure this condition out.

I said before that I would try to prove that silver will depreciate more and more. As I mentioned before, the silver in a standard dollar was worth ninety three cents in 1888, when the Bland dollar commenced to be coined, and seventy two cents now. Notwithstanding Friend Bacon's assertions, one of the stock arguments of the Bland bill advocates was the promise that if government would go on the market and buy \$4,000,000 worth of silver a month it would stop its downward tendency and rise to its old value. Friend Bacon speaks only of \$2,000,000 all through. The Blandites confidently expected that the full amount would be easily absorbed, and that silver would be boosted clear up. The result is as above mentioned—and through all this time less than one dollar per capita of actual silver circulation—a decline of silver of nearly thirty per cent, in twelve years, and this under the minimum colnage. This shows their reasoning powers and the (in)correctness of their prophetic views.

I believe, as I have heretofore intimated, that silver is present in localities in inexhaustible quantities, and

under the minimum coinage. This shows their reasoning powers and the (in)correctness of their prophetle views.

I believe, as I have heretofore intimated, that silver is present in localities in inexhaustible quantities, and that in order to produce it and throw it on the market all it will require is a market for the same. Introduce free coinage where there will be a clear profit on every investment of from thirty five to forty per cent., and, the first thing, every spare piece of silver in the world will come here, and our gold will be exchanged for it, and carried to foreign countries. Our silver mines will be worked night and day, and as many new ones started as possible. New smelting works will be started; at the beginning of this condition of things silver will advance, but directly, even as good a thing as silver will be in overstock, and it will depreciate so that the most enthusiastic silverite will call a halt. The banks, the silver-miners, who will profit the most by such a condition, and in fact all conservative, far thinking people, will hocard what gold they can; the savings will be hoarded in gold and withdrawn from active circulation; all the silver which comes to us from foreign countries will have to be paid for in gold, so it will be but a short time before we shall be reduced to a complete silver basis, and that basis on the value of the metal—not its flat value as stamped on by government. All our transactions will be based on gold values. All trade with foreign nations its based on a gold value. All commodities will sell on a gold basis, as the price of the surplus of the articles we sell will make the home price. The assertion that it will benefit the debtor has two sides, as all other questions. If values are more inflated than when the debt was made, the debtor may pay his obligation easier; but how will it be will the debtor who makes his debt during the in flation period? When the bubble bursts will he not have to pay more for the debt made under inflation, the same as is the case wit

August Magazines.

St. Nicholas. -- Mrs. Jamison's story, "Lady Jane," with its quaint filustrations, reaches its fif teenth chapter, the frontispiece showing Mr. Gex giving Lady Jane "A Lesson in Dancing." The opening story of this number, "A Lesson of the Sea," is one which three boys who got into danger and out of it learned from a rash experience. A pleasant feature of summer days is attractively described by Helen M. North in "A White Mountain Coaching Parade" (illustrated). A deeply interesting contribution to this number is made by Augusta de Bubna, country; a marvelous narrative, illustrated with two portraits. Walter Camp gives a fourth paper on "Bat, Ball and Diamond," and one of "A Remarkable Boat Race," both illustrated. Mr. Glave concludes his "Wilds of Central Africa," and Mr. Stoddard continues "Crowded Out o' Crofield." The "Brownies" of Palmer Cox have a Yacht Race. With the above and other prose articles are several fine poems by Laura E. Richards and others. New York: The Century Co. Boston: For sale by Damrell & Upham, 283 Washington street.

WIDE AWAKE .- "The Princess Rosetta and the Pop-Corn Man" is a highly fanciful story by Miss Mary E. Wilkins, that has the counterpart of its peculiar charm of style in "Three Little Candles," a story by Susan Coolidge. Three stories that will attract and please a host of readers are, "The Hat of the Postmaster," by Mrs. Frémont; one of a Canadian Indian boy, "Cy Hops's Victory," by H. Chipman, and an Acadian tale, "The Story of Bloody Creek," by Miss McLeod. Mr. Black continues his "Confessions of an Amateur Photographer." "A Game of the Senses," by Louise Stockton, suggests their possible development by use. In "The Last of the Wampanoags" an account is given of direct descendants of Massasoit living in Lakeville, Mass. In " Ways to Do Things "" Home-Made Doll's Furniture " is described. and in "Business Openings for Girls," the "Visiting Mender." "Men and Things" are as usual varied entertaining and useful. Boston: D. Lothrop & Co.

THE MAGAZINE OF ART .- "The Last of England" is the subject of a strikingly impressive painting by Ford Madox Brown, an excellent photogravure of which is the frontispiece of this number, the opening letter press being a consideration of the work of the artist, by Lucy Madox Rossetti, further illustrated with engravings of his best known pictures. A series of papers on "Illustrated Journalism in England" is commenced, Thackeray's connection with the subject adding to their interest. "The Wife," a poem by Thomas Woolner, R. A., illustrated by Margaret I. Dicksee, occupies two pages. "Current Art" is attractive in its comments and five illustrations. Two other papers are "John Kay and His Portraits"; ten illustrations. "Armor and Arms at the Tudor Exhibition," seven. "The Chronicle of Art" and "American Art Notes" close the contents. New York Cassell & Co.

OUR LITTLE ONES .- The nursery tenants who have migrated to the country for the summer will appreci ate George S. Burleigh's verses, "In Frogland," and those at the beaches Kerry Barr's "The Baby and the Sea." Some pleasing sketches of dogs and parrots will interest, instruct and amuse. Boston: 36 Bromfield street.

AN EYE TO BUSINESS .- "I have just been up in Vermont," said a treasury clerk recently.
"The natives have lost none of their cutoness. "The natives have lost none of their cuteness. The town where I was stopping has about 4,500 inhabitants. One of the selectmen runs a hardware store, and two weeks ago his dog was bitten by a neighbor's dog. It was a small enough matter, but see what happened. First he had the neighbor's dog killed; then he raised the cry that the dog had been mad and had bitten other dogs. The selectmen met and ordered that every dog should be muzzled for forty days, and the thrifty hardware man has sold nearly five hundred muzzles at one dollar aplece. five hundred muzzles at one dollar apiece. Staid old family dogs travel around town with leather thongs around their jaws, which never closed on anything more human than a beef bone."—Washington Post.

Some laugh at old school remedles. Do modern ones equal Johnson's Anodyne Liniment?

Hunner Correspondence.

Connecticut.

NEW HAVEN .- E. P. Goodsell asks the question: "Shall religious tenets destroy human freedom?" He then reviews the orl gin, rise and progress of sectarianism, claiming that the life of the medium Apollonius of Tyana was made the basis of a fabricated account of a mythical personage known as Jesus, upon which a religious system was founded that has held millions in mental servitude, and today supports in idleness eighty thousand elerical advocates. These and those who do their bidding are now storming the government of this nation, hoping to fasten more strongly upon the people the iron bonds that now feebly hold them, which are daily growing weaker, in order to continue and increase their power. Our correspondent asks: "Shall they succeed, or shall the United States continue to be the home of a free people?" gin, rise and progress of sectarianism, claim-

NIANTIC .- James M. Rogers writes: "At a late conference meeting our President expressed his lack of comprehension of the constantly recurring fact that when an audience heard a recurring fact that when an audience heard a lecture plainly expressed and clearly defined, there should be such a diversity of opinion—such a divergence in the lines of restatement. Now, the reason appeared plain enough to me, but 'not being an orator as Brutus is,' I must beg the privilege of talking on paper. The cause of this—the answer to his question—has been a long study with me. From the lips of living speakers—from written pages of authors passed away—I have sought to find how facts become distorted and truths environed. I think it the result of unevenly balanced mental gifts. It result of unevenly balanced mental gifts. It requires, then, this mental trinity: Logic—comrequires, then this mental trinity: Logic—comparison and judgment; or, more properly, decision. Logic—like the clear glass admitting the solar rays unchanged—transmits to our brain the thoughts of another brain, translucent as they are expressed. By the perfect sense of logic intellectual figures are mapped upon the brain, as physical pictures are photographed upon it through the outward eye. This is a natural gift. All the reading of books, all the study of deepest sciences, will not produce it; it is intuitive: not collective. Few possess largely—many almost lack the quality entirely. Without it clear perception and full understanding are impossible. Comparison is that attribute of the mind which shows us instantly if a statement has been correctly made—an inferstatement has been correctly made—an inference drawn in harmony with another statement quence—oratory and poetry. From want of it come all the ill-matched pairs of similes, which disfigure our language with their lack of sym-

metry.
This quality is not so common among culti-This quality is not so common among cultivated people as one could wish. Without it one fails to perceive the mistakes I have pointed out, or misses the resemblance of harmonious lines. Decision is the mental jury which, when all the evidence is clearly before the mind, sits in calm judgment upon its merits and demerits and renders a correct verdict. This is the last and crowning act in the magnificent drama of the intellect. For without it logic becomes a sieve to scatter the golden grain through, and comparison is rendered null, because its bountiful harvest blows restless as the leaves of au tunn. So a man may be fully endowed with logic; be able to state his own case forcibly; be logic: be able to state his own case forcibly; be capable of catching others' meaning fully, and enjoy all his flowers of rhetoric—still, like many cords held in a loose band, without decision he flitters away germ after germ through sheer inability to grasp and retain the queen of them all. This, in my humble opinion, is the most uncommon endowment of them all. He who can accommon endowment of them all. If who can and hold aloft the shining sword of Truth as it is forged upon the splendid anvil of Thought, is wise indeed not by acquired knowledge, but because he grasps a great central fact and holds it through the ages as a lion holds his prey."

New York.

TROY.-W. H. Vosburgh writes: "What thought presented to the human mind to-day is of more vital import than the great question of a continued life beyond the vale? Existence in the physical in duration of time is but a moment, so to speak, compared with the great fu-ture awaiting us, in which we shall be sur-rounded by the varying seems of a real, sub-stantial life. Yet thousands everywhere treat the subject with scorn and indifference, until possibly removed through the change called death, and then conscious condense them for in which, under the title "From the Frozen North," she writes of Olof Krarer, an Eskimo woman, the only educated one in the world, now lecturing in this country: a marvelous narrative, illustrated with two sorbed in them that the responsibilities devolving upon us in a spiritual point of view are entirely neglected and set aside, but half the mission designed by nature is accomplished."

WATERTOWN. - Mrs. Mary C. Lyman writes: "Last Sunday, July 27th, closed a four months' engagement before the First Society of Spiritualists of Watertown, N. Y. Each Sabbath good-sized audiences have attended, with earnest, inquiring minds. The Davis Temple is a commodious building, yet the society has been talking of enlarging it in order that it may accommodate the people who fill every seat, so that at times additional seats have been obliged to go away for the want of accommodations. The floral displays have been rare and beautiful, friends at a distance been rare and beautiful, friends at a distance having contributed, at times sending by express and mail these lovely offerings. It is with regret I feel the deep necessity of taking a vacation of a few weeks for the purpose of recuperation. This society is under the efficient executive management of its worthy President, Mr. John Gifford, and noble wife, who work with untiring zeal to make Spiritualism felt, for its purity of principles and the universal good of humanity.

Our good brother and sister Davis are enjoying the blessing of reaping the rich reward of

Our good brother and sister Davis are enjoy-ing the blessing of reaping the rich reward of their generous gift, in presenting so valuable a place for the coming together of spirits to meet their mortal loved ones; and the growth of each in their united work is beautiful to be-

The first week in August I expect to be at Onset; it will be my first visit at that widely-known and popular resort. I am anticipating a great degree of pleasure in meeting there many whom I have met at other camps, besides others whom it will be a delight to know better, having become somewhat acquainted with them through the columns of the BANNER OF LIGHT."

Massachusetts.

LOWELL.-Under date of July 19th, Ed. S Varney writes: "On Sunday afternoon, June 29th, a largely-attended meeting of Spiritualists was held at the pleasant home of those earnest adherents of the Cause, Mr. and Mrs. Wm. Haz-eltine. Mr. A. B. Plimpton presided, delivereitine. Mr. A. B. Pimpton presided, deliver-ing a brief opening address upon 'Inherent and Demonstrated Immortality.' The other speak-ers were Eben S. Hanson, a veteran in the ranks, who gave a profound and analytical review of 'The Various Theories Concerning the Human Soul'; and Ed. S. Varney, who discoursed upon 'The Dear Departed,' the main ideas expressed being the nearness to us of our spirit loved ones, their employments, and the relation of the two worlds to each other. Mrs. Lizzie Hutchinson

their employments, and the relation of the two worlds to each other. Mrs. Lizzie Hutchinson and Mr. Chase sang.

On the 4th of July a number of Spiritualists enjoyed a picnic at Harris Grove, Chelmsford. The writer read an essay upon 'Thomas Paine, the Apostle of Humanity.'

The hospitable doors of Mr. and Mrs. Hazeltine were again thrown open Sunday afternoon, July 6th, to spiritualistic friends and inquirers. Mr. Plimpton presided, and during the afternoon spoke of the great changes that have taken place in the intellectual and religious world, as well as in mechanical matters, during the last forty-two years. He referred in culogistic terms to the advancement of woman, and impressively alluded to the responsibilities resting upon Spiritualists as exemplars of the highest type of religion. Robert Lord, a new convert, followed in one of his impromptu and characteristically pithy and eloquent addresses, in which he gave an admirable exposition of the spirit-

unlistle facts in the Bible, spoke with feeling, nalistic facts in the Bible, spoke with feeling, and from experience, of the consoling and uplifting powers of Spiritualism, and ridiculed, with the keenness of his inimitable satire, the worn-out devil theory by which a local Baptist minister accounted for our varied phenomena. E. S. Varney was the last speaker. He recited 'The Lifting of the Veil,' and read two short essays upon 'Called Back' and 'Not Vacant.' The singing was led by Mrs. Lizzle Hutchinson."

District of Columbia.

WASHINGTON. - Flora B. Cabell writes: We expect to leave this city for Onset, Aug. 23d, to spend several weeks. It will be our fifth visit there, and we look forward with genuine pleasure to our yearly outing at that beautiful spot, where nature and art combined have seemingly vied with each other to make it a fitting place for angels and mortals to meet. There our loved ones can and do come in closer rapport with us than in the outer, busy world. One and all at Onset appear to have left their cares behind, and are prepared to enter into better and closer communion with the denizens of the other life—loved friends—whom we have learned are not dead, but more alive than ever, their love and affection quickened by their change from this to the higher and better life.

I have had such wonderful experiences, such sweet lessons of love and kindness from my spirit-friends, so clear, so positive, as to have 23d, to spend several weeks. It will be our

sweet lessons of love and kindness from hy spirit-friends, so clear, so positive, as to have left no room for further doubt on my part. And all this knowledge has been given me for the most part during these yearly visits to beautiful Onset. Is it any wonder that I hold the spot sacred, and feel thankful for the privilege, which I wish every reader of your paper—Spiritualists and investigators—might be so fortunate as to enjoy?"

lowa.

NORTH McGREGOR.-Moses Hull writes 'Mrs. Hull and myself have just concluded a series of eight meetings in a beautiful grove for the North McGregor Society of Spiritual ists. The meetings are pronounced by all the largest and by far the most interesting of any ever held in this part of Iowa. The Spiritualists are now urging Mrs. Hull to come here before we start on our Pacific coast trip, and organize and put in working order a

here before we start on our Pacific coast trip, and organize and put in working order a Children's Progressive Lyceum.

There is a small but a grand working society here. Every member seems in harmony with every other member, and all pull together for the advancement of the Cause. They want a good test-medium very much. Should any such come this way they are advised to correspond with George Ramsay.

Last year they held a grand meeting in the same grove; next year they talk of running the meeting at least ten days, of securing two or three good speakers and a first-class medium

three good speakers and a first-class medium or two, and making a kind of local camp-meet ing of it. I hope THE BANNER will continue to hold the place it deserves in the public mind." mind.

Ohio.

DAYTON .- A correspondent writes: "This city is rapidly getting to the front in spiritu- answer. Removing her fingers, but telling the alistic work. Until recently there were but very few who seemed willing to make an effort to advance the Cause, owing to the opposition among the churches. But things have materially changed, and grand work is being accomplished. We can now run up into thousands of believers. Mediums are kept busy, and the cause of truth is in the ascendant in this vicinity.

cinity.

Hugh Moore, a Dayton boy twenty years of age, has recently developed as a trumpet-speak-ing and materializing medium, being also powerful in other phases. His controls are strong and those who attend his circles become thor oughly convinced. He is kept busy, and is doing good work here. Miss Cora Denny performs on the piano and sings inspirationally. She is developed as a vocalist, composer and performer on the piano, and attracts considerable attracts. able attention wherever she goes.

Michigan.

ROCKFORD.-W. Hicks, M. D. writes: "Drs. S. A. and U. D. Thomas have awakened an unusual degree of interest here. They are logical, consistent and eloquent speakers, as well as mediums, and therefore eminently well-quali-fied to advance the Cause. I hope the Spiritualists will keep them busy in the great field of Reform.

Temple Heights, Me.

The Temple Heights Spiritual Corporation will hold its Eighth Annual Session on its grounds near Northport, Me., commencing Aug. 10th, closing Aug. 24th,

Temple Heights is in the town of Northport, and lies midway between the Methodist camp-ground and Saturday Cove, six miles from Belfast, on Penobscot Bay; It has a sea front of one hundred rods, and the cool, bracing sea breezes make it a delightful retreat from the oppressive heat, and a very desirable resort for those in ill health; the county road runs directly through the grounds, making it easy of access from all the surrounding country; the grounds are owned free from all debt by the Corporation; a commodious wharf is also owned and controlled by the Association. Several cottages have been built this year, making a large number of fine cottages owned by members of the Society.

Several cottages have been built this year, making a large number of fine cottages owned by members of the Society.

Everything possible will be done by the officers of the Association to make the present series of mectings one of the best ever held upon the grounds.

Speakers and Mediums—Dr. H. B. Storer, of Boston, is to be present during the entire meeting; he is a fine speaker, and needs no introduction to a Maine audience. Mrs. Juliette Yeaw, of Leominster, Mass., one of the ablest as well as most pleasing speakers on the spiritual rostrum, will be in attendance throughout the meeting. J. Frank Baxter, of Chelsea, the celebrated lecturer, vocalist and test medium, will lecture, sing and give clairvoyant descriptions Aug. 13th, Aug. 15th and Aug. 17th at 2 P. M. A. E. Tisdale, the blind medium, will lecture Aug. 16th at 2 P. M., and Aug. 17th at 10 A. M. Mr. Tisdale is totally blind, and has been so since the age of fourteen. He is one of the ablest trance speakers before the public, and is also a fine vocalist. Mrs. Abble Morse, of Searsmont, Mc., one of the ploneer workers in our State, will be present during the meetings, and will be often heard from our platform. Many other mediums, both public and private, will be present, and ample opportunity will be given for investigation. An invitation is extended to all mediums and speakers to visit our meetings, and all will receive a cordial welcome.

Thursday evening, Aug. 14th, there will be an entertainment in the auditorium, under the management of I. Frank Baxter, which is a guarantee of its excellence. Other entertainments, to be given during the meeting will be announced from the rostrum.

Board and lodgings can be obtained at reasonable prices.

The Maine Central Railroad will issue half-rate return the auditorium all statistics of the second and content and auditorium of the auditorium of the

Board and lodgings can be obtained at reasonable prices.

The Maine Central Railroad will issue half-rate return tickets from all stations on their line, to Belfast, from Aug. 7th to Aug. 30th inclusive.

Parties from Boston and vicinity should take the Boston and Bangor Steamers, leaving Boston at 5 P. M. daily (excepting Sundays) from Foster's Whart. Ask for excursion ticket to Northport and return, price of ticket, \$5.30. At Northport carriages can be taken for the grounds.

The steamer Rockland will leave Bangor daily (Sundays excepted) at 6.4 M., reaching Temple Heights at about 10:15 A. M.; leave Rockland at 12:30 P. M., reaching Temple Heights at about 2:16.

H. C. Berry, Portland, Me., President; J. V. Tucker, Upper Stillwater, Me., Secretary.

ER, Upper Stillwater, Me., Secretary.

In Memoriam.

DR. S. B. BULKELEY, for more than half a century a resident of Norwich, Conn., and whose mortal remains were consigned to Mother Earth at that place on the 11th ult., was a Spiritualist, and, though living in a community peculiarly conservative in its religious thought, an unequivocal, outspoken Spiritualist at that.

wich Bulletin, says: "He grew to be known in this region as 'The Good Banaritan,' and no more fitting words could be chiscled upon his memorial maribo. His views were peculiar, his faith in humanity boundless, his philosophy full of sweetness and light.

"Perhaps his life may be summed up in the reply which his parrot always made to the doctor's question. With a wonderfully human voice the wise bird would say 'Fatheri' to which the doctor would reply, 'What?' and the answer, clear and startlingly distinct, always came: 'All right, old boy!"

"The doctor held peculiar views and beliefs. Those who knew him most intimately did not always agree with him; but I am confident that we all unite on this, that he was thoroughly honest in every relation in life, pure in thought, gentle in deed and word to all; and, while we pause at his open grave to say a few kindly words, do we not believe and trust that the answer of his pet bird may somehow be the true reflection in eternity's mirror, and so 'all right, old friends' be the final outcome of our Good Samaritan and cherished companion?" If, as Spiritualism teaches, it be character that decides our condition in the Beyond, the "outcome" even now is, and peace and great content the portion of our arisen brother. He has dropped from the ranks of the great marching army of Truth, but shoulder to shoulder with earth's noblest in the unseen hot he is still marching on.

Spiritual Phenomena.

Slate-Writing at Lookout Mountain.

Under the heading "Mysterious," a reporter f the Chattanooga (Tenn.) Evening News gives in its issue of the 17th ult. an account of his experience with Mrs. Judge Ivey, of Atlanta, Ga., which furnishes good evidence of that lady's superior mediumship and the verity of the phenomenon known as independent slatewriting. The sitting was a private one, the reporter and Mrs. Ivey the only ones present. The time was at twilight. Upon the entrance of the reporter Mrs. Ivey lighted a lamp and both seated themselves at a table. Four slates, says the writer, were thoroughly washed by himself with sponge and water. They were then placed one upon another, on top of the table. The reporter held his fingers lightly on the side next to him, while Mrs Ivey placed the first two fingers of her left hand upon a corner of the slates.

A pleasant flow of conversation followed beween the two, during which Mrs. Ivey related her experience in Atlanta, Ga.; how the papers wrote sensational articles about herself and her daughter; about her arrest for doing business without a license, she receiving dismissals in both cases; the delivery of the decision of Judge Van Epps; and how finally the papers gave her credit for her work, and sent out reporters to her séances. She also told of public tests her daughter gave to convince the people that she was right, and those who alleged otherwise were mistaken.

Probably twenty minutes passed, when Mrs. Ivey asked if the reporter thought any writing was on the slate. She was told "no" for an reporter to keep his on the slates, she took her handkerchief and rubbed her hands. Then taking the top slate off nothing was seen. Removing the second slate, the reporter says he was completely mystified and surprised to find two pictures, the heads of a woman and man, plainly drawn, while the rest of the slate was covered with writing, principally of biblical

The third slate on the upper side contained a long message from George Young, M. D., Mrs. Ivey's control. The fourth slate was blank, only the two inner slates showing any writing. The writing was in two different hands, easily rubbed off, and in no place were the slates

It will be noted that this writing was done without a pencil, none being placed between the slates at the time of putting them together on the table. The reporter closes his account by saying that "how it was done is beyond his knowledge or even power of conception," and that "Mrs. Ivey's actions were perfectly fair."

Writing in Colors.

To the Editor of the Banner of Light:

As I have had the pleasure of witnessing independent slate-writing through W. R. Colby, of San Francisco, Cal., I feel that it would be no more than justice to investigators to give some of my experiences with him. As good and trustworthy mediums are not very numerous, whenever they prove themselves to be so it would be well for the public to know of them. Mr. Colby's phases of mediumship are what are known as inspirational speaking, clairvoyance, clairaudience, and independent slate-writing; the last being remarkable for the variety of colors produced, and the rapidity of execution. There is neither pencil nor crayon used, and where the colors come from is a mystery, as I counted twelve different colors on one slate.

On Sunday evening, June 29th, after answering for one hour questions that had been given by the audience, and giving several tests of spirit presence, he produced two small slates about 6x8 inches in size, and passed them among the audience, showing them, so that the people could see for themselves that the slates were free from writing. Although he stated that even if he should obtain anything it would be no test to a great many, as he furnished the slates himself, he wanted them to express their honest opinion either for or against him, as that would attract the attention of people to it, and cause many to investigate for themselves. He then placed the two slates together with a rubber band around them, and called a lady from the audience to hold the slates with him; in less than fifteen seconds he opened them, when they contained thirty-one names, besides a spray of flowers. The names and flowers were in a variety of colors, and every name recognized.

On the next day I obtained two large slates full of writing and flowers from friends to whom I had written, no relationship being given in the questions, but the true relationship was given in the answers. Six messages were from friends I had written to, and one from my mother, whom I supposed to be living in Reading, Mass.; but I have since found that her message to me, telling of her death, was

As Dr. Colby will visit the Eastern camps during the summer, there will be a grand chance for investigators to satisfy themselves of the truth of spirit-return such as they do

not often have. Yours truly, C. M. POTTER. 54 Bostwick street, Grand Rapids, Mich.

New Publication.

Ist at that.

The writer became acquainted with him during her services as speaker for the Norwich Spiritual Union, and one of her sources of inspiration at each Sunday's services was his face, with its earnest expression and frame of silvery hair, lit up by the bright pure flame of love for human kind. Many were the questions, in the doctor's firm, neat and highlic chirography, that were handed up for consideration. Broad in thought, "liberal" in act as in profession, considerate of others, and filled with the spirit of "goodwill to man," he could smillingly bestow words of generous praise even to the opponent of his theories.

Mrs. Colby-Luther was, perhaps, his favorite speaker, her ideas most nearly coinciding with his own; but he always had a kindly, pleasant word of encouragement for all. "A Friend," in a letter to the Nor-

Written for the Banner of Light, THERE COMES A TIME.

BY ST. GEORGE BEST.

There comes a time when we shall meet The watchers on the other shore: There comes a time when we shall greet The loved ones gone before.

Friends in this world may turn to foes, And love its fondest vows forget. Fortune may fly from us, and woes Our pathway may beset;

A beggar's lot may be our share, A stall our only place of rest, A crust of bread our daily fare. And rags our very best; And yet there comes a time when we

Shall win, who fall not in our trust, The crown of immortality. Reserved unto the just.

There comes a time when newer life Shall pulse through every swelling vein, When peace shall take the place of strife. And loss give way to gain.

There comes a time when angel hands Shall close on earth our aching eyes, And waft our souls to greener lands And more ethereal skies.

There comes a time when we shall meet The watchers on the other shore; There comes a time when we shall greet The loved ones gone before.

Ripple-Marks.

"A Light in the Window."

THE BEAUTIFUL STORY ON WHICH THE WELL-KNOWN SONG WAS FOUNDED.

Few are probably the persons who have not one time or other heard the Sunday-school song, "A Light in the Window." Unless I am song, "A Light in the Window." Unless I am mistaken it is founded upon a story told upon the little island of Sylt, but which might easily have its exact counterpart on almost any sea shore-where a mother's heart beats with yearn ing love for her sailor son and keeps its fond promise from night to night.

Among the simple fisher folks on the island

lived a woman and her son. He was her only child, the pride of her heart as well as the source of constant dread, for the boy loved the sea as his father before had loved it, and nothsea as his father before had loved if, and nothing gave him so much pleasure as to watch the incoming tide tumble its curling waves over the sands. No sooner was he strong enough to wield an oar and steer a boat than he joined the men in their fishing expeditions.

The mother, with all her fears, and the fate of a long line of sailors in her mind, yet would not have had it otherwise, for it would have been desired.

not have had it otherwise, for it would have been deemed dishonor among the hardy coast-ers to have kept the boy at home or sent him safely at work for some farmer. Whatever the dangers, they must be faced for the sake of family pride. Had not the boy's grandfather been a captain when he went away the last time? Had not his father sailed his own ship when he went down in a great storm? The when he went down in a great storm? The child was the last of his race, but he must not child was the last of his race, but he must not dishonor it by tame and cowardly safety on shore. So the boy grew up, tall of his age, straight as a mast, nimble as the fleetest and handiest boat, blue eyed, fair-haired, true-hearted--a real son of the sea. The fishermen taught him the tricks of his craft until he knew how to sail a boat, splice a rope, and do many little things which a sailor must know. Whenever a ship was in the offing he was soon aboard, learning the rigging and how work was performed upon her. He was a great favorite among the longshore folk and with the sailors, and when at last his thirteenth year came around and he obtained the consent of his mother to go to sea, he easily found a good came around and he obtained the consent of his mother to go to sea, he easily found a good ship and captain. Then there was parting and tears shed by the mother, while he looked forward into the great, wide world, with all the joyous eagerness of a boy. But with her last blessing the widowed mother promised that every pight a light should burn in the seaward window of her cottage to light him homeward, and to show him that she still lived, awaiting his return.

The ship sailed. Six months passed and sailors dropped into the village and told how she had

ors dropped into the village and told how she had been spoken and all was well, and the neigh-bors came to the cottage and told the pleasant news to the waiting mother, who nightly trimmed the candle, lit it, and set it in the window to make a bright path up the sands. Again six months elapsed, and other sailors Again six months capsed, and straight arrived from far-off lands, but they had no news to tell of the ship. A great storm had hamened and she was overdue. She might yet make her port, but and the people shook their heads and carried no tales to the widow, whose candle burned brightly every night and cast long streamers of light out upon the sea. Another year passed, but the sailors going and coming brought no news of the ship, and the neighbors whispered apart and shook their heads whenever any spoke of the widow's son, but no one was cruel enough to cut the slender threads which held the anchor of her hope. And thus the light continued to glow out toward the sea at every gloaming, and burned steadily through

every night.

Years came and went. The children who had played with the sailor lad had grown to be men and women, her own head had been silvered with age, her form was bowed, yet no one dared to cut the cables of her hope. Tender words cheered her and tender hands smoothed the words of the hope and tender hands moothed the words of the hope as the patiently waited.

words cheered her and tender hands smoothed the way for her as she patiently waited for the home-coming of her fair-haired boy, and every night the glow of her candle streamed out to seaward and told the story of the loving heart waiting at home.

How many years did she watch and wait? I do not know. But one day, at eventide, there was no gleaming patch of light across the sands. The window remained dark, and the accustomed beacon failed the fisher folk, and when they wondered and went to the cottage they found that the mother's soul had gone they found that the mother's soul had gone out to seek the son.—Louisville Times.

Indian Humor.

The Indian has a keen appreciation of humor, and is like a child in his mirthfulness. No orator can see the weak points in his adversary's armor or silence a foolish speaker more quickly. Old Shah-bah-skong, the head chief of Mille Lac, brought all his warriors to defend Fort Ripley in 1862. The Secretary of the Interior and the Governor and Legislature of Minnesota promised these Indians that for this act of bravery they should have the special care of the Government and never be removed. A few years later a special agent was sent from Washington to ask the Ojibways to cede their lands and to remove to a country north of Leech years later a special agent was sent from Washington to ask the Ojibways to cede their lands and to remove to a country north of Leech Lake. The agent asked the help of "Shah," who replied: "I know that country; I have camped on it. It is the most worthless strip of land in Minnesota. The Indians are not fools. Do n't attempt this folly. You will surely come to grief." The agent called the Indians in council and said: "My red brothers, your great father has heard how you have been wronged. He said, 'I will send them an honest man.' He looked in the North, the South, the East and the West. When he saw me he said: "This is the honest man whom I will send to my red children.' Brothers, look at me! The winds of fifty-five years have blown over my head and silvered it over with gray, and in all that time I have never done wrong to any man. As your friend I ask you to sign this treaty."

Old Shah-bah-skong sprang to his feet and said: "My friend, look at me! The winds of more than fifty winters have blown over my head and silvered it with gray; but they have not blown my brains away."

The council was ended.—North American Re-

life in her own home, even if she be a worker, than she could ever have in the city, and there is no lonesomeness more absolute than the lone-someness of a stranger in a crowd. Salaries are not large enough to permit of much relaxation in the way of entertainments, and after the day's work is over one is too tired to go in earth of enlayment.

the day's work is over one is too tired to go in search of enjoyment.

In the country home, in these days, the daily paper and the magazines come, so that one may keep in touch with the world, even if she be at one side of the bustle and confusion of city life. The fashion articles tell her how to dress her hair and make her gown, and give her the latest notions in small toilet details. No town is so small that it has not its public library, where all the new books come; and no town is so small that it has not its public library, where all the new books come; and the lecture and concert are not infrequent in visits. Railways and telegraphs have brought the corners of the earth together, so that one is never very far from the centers of things.

is never very far from the centers of things.

There are occupations, too, for the girls who stay at home, and particularly those who stay in the country; these will be talked about by-and-bye. Do not throng to the cities in search of employment, for you will be doomed to bitter disappointment. The country stores employ women as well as the city stores, and you can make a good beginning in them. I myself know country towns where, a few years ago, nearly all the positions in stores were held by young men, which to day are held by women. Everywhere it has come to be quite the accepted state of things that women shall sell goods.—

Wide Awake.

Original Essay.

THE GOVERNMENT OF OUR CITIES.

In the opinion of Rev. Heber Newton, the present year is the year of success for a municipal reform movement in New York, if not in other large cities where it is so much needed. In point of fact, he feels so confident of it as to be impatient of any contradiction. "We have a ballot law," said he in a very recent sermon; "now strike for common-sense municipal government." What he recommends and would like to have, is a permanent representation of the great commercial, industrial, trade and professional organizations, constituting the bone and sinew of our citizenship, in a combined non-partisan movement in the next city election, the delegates coming together and forming a Citizens' Committee for the conduct of that election. To be at all successful it must be a general movement. It must represent not merely the Chamber of Commerce, the Board of Trade and the Exchanges, but the true labor organizations of the city, the great trades unions-workingmen whose interests are thoroughly identified with true social order.

What is wanted, he insists, is that which makes success in a great business house, and insures prosperity, order and character in a State. A successful business house cannot be run by amateur servants, amateur heads of departments, amateur cashiers, amateur salesmen and amateur clerks. It first of all makes sure of finding men qualified for its various positions, men who have had experience in their several lines, and then it trains them for its own peculiar work and retains them in it to bring to the enriching of the house their growth in experience and skill. This is the principle which has been so largely neglected in the administration of municipal affairs in our country.

Who would believe, asks Mr. Newton, in this last decade of the nineteenth century, that among the most generally intelligent people of the world it is a cardinal principle of the average man that the vast business affairs of civic. state and national government can be successfully managed by making the public offices the booty of political campaigns; that it is the natural order of things that governmental administration should change hands with the changing features of this passionate strife; that it should be tilled by successive bodies of men raw to their posts, untrained for them, left in them barely long enough to begin to learn how to fill them?

He openly charges that the New York Board of Aldermen represents the constituency of the saloons, but wholly fails to represent the constituency of the churches, the chambers, the exchanges, the trades unions, the colleges, and the schools. A local legislature should truly represent not merely the numbers of the city, but its brains and character, its varied interests, all that is vital to the life of the city. It should likewise contain a fair representation of the tax-paying community, that those who pay for the city's expenses may determine them. So far as the example of European cities may help us, a true civic administration ought to achieve home rule. This is the plain story of Berlin, of London, of Paris, of every great city. Foreign, and especially continental, municipalities have a much greater freedom of action than those of America.

He believes a new citizens' movement is in the air, that the time is ripe for it; but something more is needed for it than popular enthusiasm merely, which cools as rapidly as it is heated. An element of permanency is needed, a thread of continuity in our efforts at civic reform. The true nerve centres of our great cities are the great commercial, trade, industrial and professional organizations. They are not of yesterday, and will not pass away to-morrow. They are the true units for civic action.

There is food for thought in the above suggestions, and they seriously deserve to be heeded by all citizens. The abnormal growth of American cities makes the problem of municipal government second to none in general PALIMPSEST. importance.

Verifications of Spirit Messages.

ALDEN LOOMIS.

The communication published in the Banner of Light July 27th, 1889, from Alden Loomis, through the mediumship of Mrs. B. F. Smith, is a message from my father, and is, in the main, as real to me as anything I ever read, with the exception of locating his home in Brookfield, Vt., in place of —, Vt., which has been explained to me by him through the mediumship of Mrs. John Huchinson, of Lima, Fayette Co., Ia., saying that the naming of Brookfield as his home was caused by the influence of a lady relative, whose home was in B. being one of the controlling forces. I was not at Lima to criticise his communication, but to gather as a general result what there was in store for me, which was the grandest and most lovely greetings of father, mother, brother, and other dear ones that I have ever experienced in a séance.

George E. Loomis. ALDEN LOOMIS. GEORGE E. LOOMIS.

JENNIE H. FOSTER.

I desire to state that JENNIE H. FOSTER'S message (princed in The Banner of July 10th) is thoroughly characteristic of her broad spirit of toleration and universal charity for all, even for those mediums who are sometimes unfaithful to the high mission bestowed upon them by the spirit world. Well will it be for such to bear in mind her warning. If they are not true, there is a day when the false ones must meet those spirits who have purported to come through their organisms." Very needful indeed is it for every one to follow her admonition, "Be charitable with your mediums; I well understand how many trials overtake them, how many obstacles are thrown in their organisms." Very needful indeed is it for every one to follow her admonition, "Be charitable with your mediums; I well understand how many trials overtake them, how many obstacles are thrown in their organisms." Very needful indeed is it for every pathway, for I was many years a medium."

Let us lay her counsel to heart, and endeavor to surround our paychle sensitives with more harmonious conditions, and seek to bless their lives with greater appreciation and stronger fraternal sympathy.

on with increasing power, until the truths of our grand spiritual philosophy shall be fully understood and accepted the wide world over. All honor to such fearless souls and faithful advocates as those who founded the Hannett of Light, and have made its name a synonym of all that is progressive and humanitarian. Long may it prosper and proclaim the glad tidings of immortality and spirit-communion to the whole world. Yours fraternally, DR. John C. Wyman.

10 Greene Ave., Brooklyn, N. Y., July 21st, 1800.

JULIA CALER.

JULIA CALER.

In THE BANNER of May 31st, I read with pleasure a message from JULIA CALER (though spelt by us Kaler), which we were most happy to read and now testify to its truth. Her mother and myself are very fast friends. My Charlie Enterson—though not acquainted in earth-life—it seems has formed her acquaintance in spirit-life, and knowing our mother-hearts were mourning our children, thought to comfort us by sending us the message. Thank the dear ones, and also dear Mrs. Smith, through whose guides the message was brought.

C. A. Davis.

Haverhill, Mass., 28 Broadway.

Passed to Spirit-Life,

From her home, at East Auburn, Me., July 5th, Mrs. Saral

From her home, at East Auburn, Me., July 5th, Mrs. Sarah P. Hall, aged 62 years 10 months and 15 days.

Sho leaves a husband and widowed daughter, who will deeply mourn her absence in the form. Although suffering much physical distress for several years, she faithfully administered to the needs of her family.

A large circle of friends and neighbors met at the funeral, by whom she will long be remembered for her numerous acts of kindness in times of distress and grief. For many years she has been known as a medium; has practiced her gift in Boston, Mass., Portland and Lewiston, Me.; but the last few years of her life were spont at her home at East Auburn.

burn.

The sweet consolation of a spiritual reunion comforts the bereaved family and cheers the lonely hours of earthly pilgrimage.

From Lewiston, Me., July 14th, Mrs. Roxie F. Nevens (wife of Dr. Ira Nevens), aged 72 years and 10 months.

For years a sufferer from disease which baffled the power of medical skill, she welcomed the messenger to release her fettered spirit from its prison-house of clay, and willingly yielded the body to the ever faithful boson of mother earth. She leaves a husband, whose care was steadfast to the last, and who, we trust, will be sustained through all the conditions of life by that assurance which he has gained that there is no death—tis only change.

May the light increase until all may know that although we pass through the change called death, yet shall we live; and every heart be cheered by the sacred thought that cach shall find its own, and we "know each other better in the dawning of the morning when the mists have eleared away."

East Turner, Me., July 17th, 1890. Mus. L. M. LEAVITT.

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

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It has been suggested to us by one of a party of investigators that we publish a list of such books on MODERN SPIRITUALISM-beginning with those calculated to meet the wants of the new beginner in this research, and leading up to more profound and philosophical works-as will prove instructive to the student and investigator of our Cause. We accordingly append below a list of some of the spiritualistic publications that will answer this demand, all of which are for sale at this office:

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

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



BOSTON, SATURDAY, AUGUST 2, 1890.

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POSTAGE FREE. Remittances can be made by postal note, or by postage stamps.

We shall print next week a rerbatim report—prepared expressly for The Banner's infers that the German Doctor's conclusions from our town"—when he, himself, called out at once "Mary Webster," the correct name. ered in Adelphi Hall, New York, July 13th, by W. J. COLVILLE, titled

"The Great Impending Crisis."

A Sound Decision.

The Supreme Court of Wisconsin has very recently rendered a decision relative to the use of the Bible in the public schools, which cannot fail to commend itself to all open and unprejudiced minds as containing both the sense and the essence of the whole of this needlessly vexed question. The full text of this very clear and wholly sound and right decision is given in the Albany Law Journal. In order to make up a case for the disposal of the question, a petition for a mandamus was brought before the court, commanding the school board in the city of Edgerton, in that State, to cause the teachers in one of the public schools of that city to discontinue the practice of reading during school hours portions of King James's Version of the Bible. The petitioners were residents and taxpayers of Edgerton, although the character of their religious belief does not appear. They simply entered their complaint of the practice referred to in their petition.

Upon such a petition the court was obliged to meet the question face to face, whether the practice complained of was consistent with the Constitution of the State of Wisconsin. That explicitly declares, to begin with, that "the Legislature shall provide by law for the establishment of district schools, which shall be as nearly uniform as practicable, and such schools shall be free and without charge for tuition to all children between the ages of four and twenty years, and no sectarian instruction shall be allowed therein." It was decided by the court that the reading of King James's Version of the Bible in the public schools of the State during school hours is "sectarian instruction" within the meaning of the Constitutional prohibition, and therefore was inconsistent with it. It was held by the court that the prohibition "manifestly refers exclusively to instruction in religious doctrines," and in such doctrines as "are believed by some religious sects and rejected by others." Inasmuch as King James's Version of the Bible is accepted by some of these religious sects in Wisconsin and rejected by others, the book was held by the court to be a "sectarian book, and the reading of it in the manner and for the purpose set forth in the complaint of the petitioners is therefore forbidden by the Constitution of the State."

The next point decided by the court was that "the practice of reading the Bible in such schools can receive no sanction from the fact that pupils are not compelled to remain in the school while it is being read." The language of the court is, that "when, as in this case, a small minority of the pupils in the public school is excluded, for any cause, from a stated school exercise, particularly when such cause is apparent hostility to the Bible, which a ma- | from home until the last of September.

Jorlty of the pupils have been taught to revere, from that moment the excluded pupil loses caste with his fellows, and is liable to be regarded with aversion, and subjected to reproach and insult. But it is a sufficient refutation of the argument, that the practice in question tends to destroy the equality of the pupils which the Constitution seeks to establish and protect, and puts a portion of them at a serious disadvantage in many ways with respect to the others." In point of fact, the common sense of the matter is this: that not to compel the attendance upon the reading of the Bible of those children whose parents object to it, in order to continue the reading, is equivalent to an admission that the reading is 'sectarian" in its character, and therefore comes within the forbidden limits laid down by the Constitution. It cannot be denied that it is sectarian as between those who desire it and those who object to it.

The third point decided by the court was that the reading of the Bible is an act of worship within the meaning of the Constitution, and therefore the taxpayers have a right to object to it. And the fourth point decided is that "as the reading of the Bible at stated times in a common school is religious instruction," the money drawn from the State treasury in support of such a school is "for the benefit of a religious seminary" within the meaning of the Constitution of Wisconsin, which prohibits such an appropriation of the funds of the State. "The design of the clause referred to is to prevent the State from using the public funds to defray the expenses of religious instruction; and this design is frustrated just as really when these funds are used to support common schools in which such instruction is given, as it would be if these funds were used to support religious societies or religious or theological seminaries."

Here at last is a decision on this question of reading the Bible in the public schools, whether elective with the pupil or the contrary, which fairly commends itself in reason and common sense to the adoption of every State in the Union. The question of religious instruction, as a part of school practice—what it is, who shall impart it, and how it shall be paid for-is remitted, as it should be, to the effort of individuals, and becomes a wholly private matter, no longer disturbing the regular order of primary education, and being taken out of all discussion of the true methods and proper limitations of public instruction for the young. It is common sense, and it is common equity. If there is danger that sectarianism may de stroy the common school system in striving to get control of it, the only way to do is to expel sectarianism from the public schools while it is yet in our power.

Mental Science.

The old saying that "thought travels in the air and intuitive minds drink it in," is fully illustrated in the following statements which we copy from the Amesbury News. It seems the editor of that paper had brought conspicuously to his attention recently an article knowledge of its practical value as an exponent | written by the German scientist, Dr. Zwardemaker of Utrecht, from which the following extract was given in The News:

"Odors have been found to vary according to the molecular weight of substances; and it is believed, with good reason, that smell is due to gaseous vibrations, like sight and hearing. to gaseous vibrations, like sight and hearing. Substances of low molecular weight have no odor, probably because their particles cannot strike the olfactory nerves with sufficient force to be perceived. Odors do not combine, the strong one being perceived alone. By studying two odors at the same time with an instrument varying their relative proportions, Dr. Zwardemaker has lately shown that when so belonged neither was perceived alone—the sen balanced neither was perceived alone—the sen-sations were extinguished completely. The effect is analogous to the interference phenomena of light and sound.

The editor of The News, in his comments, lins of Amesbury, U. S. A., as instead of his How could it have been possible for him-a originating them himself, Dr. C. had broached this theory - "the undulation of sound" nearly fifty years ago. We can fully attest to the truth of the editor's statement, as we are personally acquainted with Dr. Collins, who is also a friend of the Poet Whittier. Even the language of the German scientist was similar to that of Dr. Collins, and thus the editor of The News calls it "home talk," and pertinently asks: "If that is not Collins's theory, whose is it?" Our reply is, as quoted above, that thought travels in the air and intuitive minds drink it in. When an original thought is expressed in language by a mortal it becomes public property. This was Bronson's theory, and he was a deep thinker in his day. The time is rapidly approaching when the human mind will fully comprehend the occult laws it but little understands at present. Then honest people, who have been so often accused of plagiarism, and have declared themselves "not guilty," will be fully vindicated.

None of the shafts and slabs of marble in our countless churchyards-moralizes W. H. H. Murray, himself once a popular clergyman - bear the inscription that "to die is gain." Few or none within the ordinary lines of church belief realize death as "sunrise" the mourners betray no knowledge of such a fact; men only reveal their skepticism by their surprise at being assured of it. Little do they seem to know that the conditions of the life to be will be far better than those which we have here to-day.

Our Shaker friend and firm Spiritualist, Mr. John Whiteley of the Shirley and Harvard Community, intends to pay a visit to his native land, England, on the steamer Servia, which sails from New York August 9th, to be absent probably six or eight weeks. We commend this gentleman to the kind attentions of our spiritualistic friends on the other side of the Atlantic.

Landlord Barnard, of Lake Pleasant, was at Onset a few days last week, for the especial purpose of bluefishing. We understand that he shipped to his hostelry among the woods twenty one fine fish, the result of a day's work. He informed us that Lake Pleasant is rapidly filling up with guests, and a good season is anticipated.

On our seventh page will be found the advertisement of Mrs. Webb (from New York). Advices received from her since that announcement went to press state that she will stay at Onset until Aug. 15th (instead of the 5th), and be at Lake Pleasant, Mass., Aug. 16th until Aug. 27th.

Mrs. B. F. Smith, trance test medium, left her residence at Crescent Beach, Mass. Aug. 1st, on an extended vacation, which will embrace a tour to the West. She will be absent

Independent Slate-Writing.

Mr. J. M. Ordway, of Haverhill, recently at Onset, Mass., showed us eight slates obtained at two sittings of not more than twenty minutes each. Five of these slates were held in Mr. O.'s hands at one and the same time! Upon one slate was a orayon portrait in colors; on No. 2 was a long message purporting to have been given by Thomas l'aine; on Nos. 3 and 4 a message was given, addressed to Mr. Willlams of "Summerland," Cal., from his spirit-

Mr. Ordway has just returned from Cassadaga Lake, N. Y., where he has had sittings with P. I. O. A. Keeler and W. A. Mansfield, the independent slate-writing mediums. He informs us that seventeen slates were written upon-mostly messages from his mother and relatives in the higher life, which he fully recognized as legitimate spirit productions.

The materializing mediums at Onset are, most of them, doing a thriving business pecuniarily, and giving greater satisfaction to visitors than ever before.

At Mrs. Bliss's séance on Saturday evening at least one hundred different forms appeared, male and female. On this special occasion the light at the latter part of the séance for at least half an hour was turned on to its full height, so that the fine print of a newspaper could be read in any part of the room. During this time nearly thirty forms appeared, mostly in groups of five or six persons, male and female, who followed each other successively at intervals not exceeding two seconds. It was a marvelous representation of spirit-power, Mr. M. B. Little of Glens Falls, N. Y., as-

sures us.

On Sunday evening, at the residence of Mr. Albro, the séance was a remarkable one in many particulars, giving evidence of the reliability of his new medium, Mrs. A. E. Whidden. We were present by especial invitation of Mr. E. A. Brackett and other friends of his. The circle was a very harmonious one, thus giving the spirit-friends who were anxious to show themselves much more power than is usually manifested in materializing séances. A spirit-friend of Mr. Brackett's materialized behind the semi-circle, to the surprise of some of the visitors, who had never before seen the manifestation of a spirit in this way. The spirit, after holding a private conversation with her friend, passed into the cabinet at the opposite side of the room. The same spirit shortly afterward materialized from the floor in the middle of the room, in the presence of the whole company of nearly twenty ladies and gentlemen. A spirit came to us, giving the name of "Nelly," whom we recognized as one of the controls of the late Jennie Rudd, who officiated in our circle-room for three years. This spirit greeted us with apparently lively interest. She wished, she said, to remind us of the fact that she once told us she would, if ever opportunity offered, materialize, to let us know whether in spirit-life she possessed a small or a large form Other spirit-friends were fully recognized by those present.

At Major Griffith's cottage Mrs. Fay on Sunday night gave an excellent scance to a select party, which was very satisfactory.

Mrs. Beste's circles are well attended, and are said to be of the most satisfactory character-so we are informed by Mrs. Sayles.

Last week the report of Onset Bay Camp contained an account of a remarkably successful séance for independent slate-writing held at the auditorium by Dr. W. R. Colby. We met the Doctor subsequent to the meeting, and when we shook hands with him we saw at once that he was possessed of mediumistic power to a great extent. We were about to explain to him that we were pleased to see among the names of spirits written that of an old friend of ours from Amesbury; and did say: "A lady stranger in this locality-to have, unaided by unseen monitors, selected this name at once from the large number so indiscriminately inscribed on the slate above referred to?

Visitors at the Banner of Light Publishing House, 9 Bosworth street, Boston, will find on free exhibition there-among other matters of spiritual interest - two photographs, one representing the result of the successful slatesitting given by Dr. Colby at Onset, and fully described in these columns last week; the other a portrait of "Socrates," which, with its inscription, is spoken of this week in the report of the reception given to Mr. and Mrs. C. P. Longley at Lake Pleasant Camp-on our eighth page.

The contents of the Message Department the present week-both as to Questions and Answers, and individual communications-will be found of special interest.

Everlasting Punishment.

The late William White, of England, of whose transition mention was made recently, held to what to many is a new view of everlasting punishment. In his book, "Other World Order: Suggestions and Conclusions Thereon," that view is set forth. If asked whether he believes in the everlasting punishment of sinners, he answers, Yes; but if asked whether he believes in everlasting sinners, he

He holds that the confusion, perplexity and anguish which exist as to the future life arise from the constant assumption that the everlasting punishment of sin is identical with the everlasting existence of sinners. Sin or transgression has been, is, and ever will be eternally punished; torment and misery are everlastingly inseparable from wrong doing; and precisely because inseparable, the wrong-doer must. sooner or later, cease from wrong-doing.

In short, the everlasting punishment of sin is sure warrant for the impossibility of everlasting sinners.

Hon. A. B. Richmond

Created a profound impression on the people of Onset, during his stay, and carried away with him their best wishes. We trust to see him again at the Bay next season, as we understand that he was equally pleased with the camp-ground and those with whom he came in contact, whether in a public and official, or merely friendly capacity.

Some idea of his great interest in the spiritual work can be formed from the fact that though he came to the Bay under an engagement to deliver two lectures, he actually addressed the people there eight times-on each occasion impressing his hearers with his marked ability and classic knowledge.

By-the-way, can any unprejudiced person fail to consider it a shame and disgrace for the New York Herald-which prides itself so much on its respectability-to publish such a perverted statement as it did in re Mr. Richmond's views, and then refuse to make the slightest correction?

PROF. J. W. CADWELL -In response to many in quirles we are authorized to say that Prof. Cadwell does not expect to be at either Onset or Lake Pleasant this season. He will be at Sunapee Lake, N. H., the last week of the camp-meeting, and may hold a few developing circles while there.

Our Camp-Meeting List,

As published in these pages for some years, will be found in another column, and shows that the interest in those services has in no wise abated during the twelvementh that has passed.

As this paper is always ready and willing to report all the Spiritualist Camp-Moeting proceedings free of cost to those interested in these pleasant gatherings, we hope they will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the platform speakers will not fail to call attention to it as occasion may offer—thus cooperating in efforts to increase the circulation of the BANNER OF LIGHT, and thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public

Woman Suffrage in the United States.

That the women of the United States have the right to vote on all questions upon which men vote seems to have become fully recognized (by precedent) through the recent admission of Wyoming into the Union, with its Constitution, which says that "the right of citizens to vote and hold office shall not be denied or abridged on account of sex; both male and female citizens shall equally enjoy all civil, political and religious rights

and privileges." When the question for the admission of Wyoming came up for Congressional action a majority and minority report-the former in favor of, and the latter against—were returned by the Committee to whom the bill was referred. The latter turned chiefly on the question of Woman's Suffrage. Three amendments were in turn voted down-the third, to strike woman suffrage out of the Constitution, re-submit it as amended to the people, and if adopted then the State to come in without further action of Congress-was defeated 138 to 132. The majority report was championed by Hon. Charles S. Baker, of New York, who, touching this franchise provision of the report, said, in the course of his remarks:

this franchise provision of the report, said, in the course of his remarks:

"As a Territory woman-suffrage has obtained and existed for twenty years in their government. [Wyoming.] The people of the new State, men, women, and children, all, irrespective of political affiliations or religious prejudices, so far as we are informed, want the same principle ingrafted into their fundamental law. I honor them for it. He may not be a 'bold, bad man' who will deny them statehood or argue against their capacity for self-government because they want to continue in statehood the principles under which, as a Territory, they have prospered and builded for themselves a State; but he does assume to battle against a sentiment which steadily through four decades or more has grown in our land until it has become a mighty power.

It will not be contended that any State now in the Union may not in legal manner amend its constitution by ingrafting thereon the same identical provisions quoted from the Wyoming constitution. Shall it be said, then, that in their organization they shall be denied the right to begin their career as a State by according to women the equal rights before the law granted and enjoyed by them during all their existence as a Territory? Will any man dare to stand up here before the people of this country, talking as we do to sixty millions or more of our equals, and assert that a constitution containing such a principle is unrepublican in form?"

Hon. J. M. Carey, delegate from Wyoming, made

Hon. J. M. Carey, delegate from Wyoming, made an able showing of the material resources and development of the Territory, of the low rate of Illiteracy of the broad and successful educational system, and of the various progressive, yet careful, provisions in the constitution by which the rights of the people are protected. Of that constitution he said:

are protected. Of that constitution he said:

"The provision most to be commended is the clause that makes no discrimination on account of sex, so far as political rights are concerned. The people of Wyoming, after a practice and experience during their entire territorial life, hesitated not one moment on this subject. They were substantially of one mind. The manner in which woman has exercised her right of elective franchise has left few men indeed who would deprive her of the privilege if it were in their power to do so.

The entire article relating to suffrage and elections is worthy of consideration. If a pure ballot and an honest election are obtainable by law, it is provided for in the constitution adopted by the people of Wyoming."

The arguments, if such they may be called of these

The arguments, if such they may be called, of those who opposed the admission of Wyoming on account of its free suffrage, were what have been so often repeated that they have lost much of their power, and with many classes all of it. Some of them were weak and puerile, and altogether out of place in the legislative halls of a nation. Of one of these Mr. Kerr, of Iowa, sald:

"I am not surprised that the best argument the gentleman from Tennessee [Mr. Washington] has been able to produce against the suffrage feature of the Wyoming constitution is his apprehension of danger that some lady might occupy a seat on this floor dressed in a particular fashion. It seems to me that dressed in a particular fashion. It seems to me that a case must be devoid of argument when this point is the only reason assigned against such a proposition. The gentleman who wrote the report of the minority of the committee also makes this suffrage provision about the only argument against the constitution of Wyoming. Now, I would call the attention of the gentlemen on this floor to the Constitution of the United States, which provides:

'That citizens of each of the States shall be entitled to all of the privileges and impurpites of the citizens.

'That citizens of each of the states shall be entitled to all of the privileges and immunities of the citizens of the several States.'

And according to that very provision, at the time the Constitution was adopted a woman of New Jersey could under it have voted in every State in this Union, for women were allowed to vote in New Jersey at the time of its adoption.'

The constitution of Wyombra with its Constitution

The admission of Wyoming with its Constitution intact has given a new and vast impetus to the cause of Woman Suffrage, and encouraged its friends as no other event possible could. Its recognition on the floor of Congress as a constitutional right, and the reasonable conclusion that if in one State women can vote for Presidential electors, women in all other States, being equally citizens of the Union, can also do so, are facts that will go far toward bringing to the Woman Suffrage movement its day of triumph. Alluding to the new State as first of the forty-four in point of honor, since it is the only self-governing community in the world that grants the suffrage to woman on all questions equally with man, The Commonwealth

"The new State seems worthy of the honor. She is rich in the north in hills for grazing, but her main wealth lies in her enormous coal beds and great oil belt, and in her agricultural interests, pure and simple. With these elements of wealth production, the young State ought to grow fast and well, and her older sisters should look to their laurels that she does not far outstrip them in justice and progressiveness."

of this city says:

"Unanswerable Logic"

Is, as is well known to our readers, the title of that fine sheaf of spirit utterances which the widow of the late trance orator, Thomas Gales Forster, has lovingly brought before the world in a published volume of 438 pages. It should be in the hands of every Spiritualist in the land; and deserves, beside the widest circulation among the masses, as the sublime truths and the incontrovertible facts which the book contains are calculated to do great good wherey er it may find perusal.

PREMONITIONS .- John King, a farmer, living near Guntersville, Ala., says the Philadelphia Press, was killed by lightning a few days since, and at the same time his little daughter, lying sick at the house a mile away, was warned of his death. King was plowing in a field when a cloud came up, and he drove his team under a tree for shelter. A flash of lightning struck the tree, killing King and his horses. Just as the flash of the lightning which killed him was seen, King's little girl, who had been sick with fever, suddenly sprang up in bed, exclaiming, " Papa 's dead! Papa 's dead! She was so positive he was dead that some of the family hurried to the field, where they found him dead under the tree.

We are pleased to see that the Boston Evening Record has been investigating the notorious "Policy Shops" of this city, which are increasing in number day by day. That paper contains a column of facts in regard to the swindling operations of these illegal concerns, and says they discount the bunco and double discount three card monte games. The question arises. Why don't the city authorities suppress them? Hundreds of poor mechanics, and even working girls, throw away their earnings day after day in these establishments. Morality, if nothing else, demands their suppression.

NEWSY NOTES AND PITHY POINTS.

THE HOUSEKKEPER.

Ifow can I tell her?

By her cellar,
Cleanly shelves and whitened walls,
I can guess her
By her dresser;
By the back staircase and halls,
And with pleasure
Take her incasure
By the way she keeps her brooms,
Or the peeping
At the keeping
Of her back and unseen rooms;
By her kitchen's air of neatness,
And its general completeness,
Where in cleanliness and sweetness
The rose of order blooms.

—Jowish Messenger. THE HOUSEKEEPER.

The man who is resigned to his fate says there is a comfort in being poor. The too fat man with a fat purse says he wishes he were poor.

By the wonderful discovery of an Italian astronomer, Schiaparelli, it seems that both Venus and Mercurv turn but once on their axes during a revolution around the sun. In the case of the former this fact means that, in the beautiful planet, the people-if there be people there—are either in perpetual sunshine or eternal midnight.

Rev. Robert Laird Collier, one of the most widely known Unitarian divines in America, died at his home near Salisbury, Md., July 27th. Cause, paralysis.

Does the business man who lies abed Sundays lie all the rest of the week?

THE VERY "UNGO GUID." "Oh! ye, who are sae guid yoursel. Sae plous and sae holy, Ye've naught to do but mark and tell Your nelbour's faults and folly."—*Burns*.

RECEIVED .- From Hon, John F. Andrew, of Masachusetts, a printed copy of his speech on the tariff. delivered in the U.S. House of Representatives May

"Educate the people" was the first admonition addressed by William Penn to the colony which he had founded. "Educate the people" was the legacy of George Washington to the nation which he had saved. 'Educate the people" was the unceasing exhortation of Thomas Jefferson. These words of the fathers of the nation have a special meaning at the present time.

It is said that the Chicago man who corners corn gets corned.

CHURCH TROUBLE.-Rev. W. W. Downs has brought criminal suit against several of his late parishioners for alleged conspiracy to convict him of adultery. placing his damages at \$50,000.

BUTCHER'S PAPER—the rough, ginger-colored stuff that comes wrapped about steaks and chops—has long been known to have sweet uses in the nursery. Properly spread with hog's lard, and sprinked with Scotch snuff, it makes a plaster which will tackle the worst case of croup, and come out the winner every time.—

It is a sad thing to say, but a few Chicagoans are trying to handle the World's Fair like a pack of chool-boys.

"Oh! life." said the youth, "Is a song, I trow, That is wondrously tripping and gay. A seaside measure I 'm doing now— To the tune of four dollars per day."

The Argentine Republic, being tired of trying to pay the interest on its liabilities, has inaugurated a revolution to "scale down" its debts. The navy is with the insurgents, the army is divided, there has been sharp street fighting, and a state of siege is declared at Buenos Ayres,

The volcanoes up in the Alaskan seas are raising steam and getting ready to open fire on anything that attempts to haul down the American flag in that neigh-

"A HARD SENTENCE."-This is what the Boston Evening Record of July 24th said, in recording that day the conviction of Mr. E. H. Heywood, of The Word, charged with sending obscene matter through the mail, Judge Carpenter of the U.S. Circuit Court having sentenced him to be imprisoned in the Charlestown State Prison for the term of two years.

> [A CAMPING CATASTROPHE!] A man sat down on a hornet's nest;
> Quick his form uprose and fell.
> It rose like a shot, but it didn't rise
> One-half as high as his yell.
> —Philadelphia Times.

The conservatives employed a native to assassinate President Barillas of Guatemala, July 27th, but he had a revolver himself, and "stood off" his assailant till Cuba for sale! Spain will "sell out" her interest in

the ever-faithful isle," for \$200,000,000. Uncle Sam s to be interviewed in this direction by a Spanish-American commission. The price for bar silver, July 24th, was 501/4 pence per

ounce in London. This is an unprecedented price. and is due to changes made in the value of the precious metal throughout the world by the passage of the silver bill. SPORANE FALLS, WASH., July 29th .- A fire at Wal-

lace, in the Cour d'Alene mines, almost annihilated the town. The ruin is complete, and not a business house is left standing. The total loss is \$412,000. On this there is only \$38,000 insurance.

Wed-lock is a dreadful bad lock when it becomes

South Lawrence, Mass., was devastated on Saturday morning, July 26th, by a tornado, which cut a path four hundred feet wide and a mile and a half long, sweeping away scores of buildings, burying many people in their ruined homes, and bringing death and disaster without warning upon a happy population. Eight persons were killed outright; nearly a hundred injured; and a property loss caused of over \$200,000, nostly borne by the struggling poor: Measures are being widely instituted for their relief.

Mrs. S. Dick-a fine trance medium of Boston-while sitting recently in the auditorium at Onset, became aware through her gifts that a stranger gentleman by her side was "of the clerical cloth." So strong was the impression that she said to him: "Excuse me, sir. but are you not an Orthodox minister?" "I am." he replied. "I came here to note what the Spiritualists might have to say. How did you know that I was an Orthodox clergyman?" "Well," she replied, I smelled the brimstone around you." A sardonic smile was seen to pass over his countenance when he

Proposed Medical Law in Maine.

To the Editor of the Banner of Light:

Your readers will find a Remonstrance Petition by reference to the Issue of THE BANNER for July 12th, which not only states the cause which originated the remonstrance, but also the line of argument that has been made use of in Massachusetts, and which has thus far prevented medical bills from being enacted in the good old Bay State.

in the good old Bay State.

The editorial remarks in The Banner of July 28th on the medical law of New Jersey—where all physicians are required to be registered—show the medical issue in all its hideous proportions, and the New York M. D.'s now have a taste of "registration" to their heart's content.

Dr. Charles F. Ware, of Bucksport, has the interests of medical freedom at heart in Maine, and has in his possession copies of the headings of the remonstrance above mentioned, which will be circulated at the various camp-meetings in that State for signatures.

tures.

Individuals not having such copies can cut out the one printed in The Banner as above dated, and get names of siguers in their district. Let there be a unity of action in this movement for Justice.

Albany, N. Y .- An account received too late for insertion last week sets forth that the attendance at the Alliance has been good, and Mr. J. W. Fletcher has never been heard to better advantage both as lecturer and medlum. Mr. F. was to conclude his engagement on Sunday, July 27th, when the hall would be closed for the month of August, to recopen with the same speaker in September. The very best of feeling has prevailed during the meetings, and everything points to a successful work during the coming season.

Cump und Grobe-Meetings.

July 22d Miss Jonnio B. Hagan gave her closing address. Some twelve questions were propounded, and many of them were treated in a witty, sensible and well-received manner. It was the general remark that if such a discourse had been delivered by a minister of the popular creeds it would have been reported far and wide over the country as demonstrating a wonderful talent in meeting the questions of the ago. "The Future of Onset" was one of the questions, and her reply was that Onset will be just what the people make it. She then paid a high tribute to this beautiful resort as being second to none for improvement and growth.

the people make it. She then paid a high fribute to this beautiful resort as being second to none for improvement and growth.

Mr. Edgar W. Emerson followed with some marked tests of spirit-identity, especially one to Gen. S. Wright of Washington. D. C.

A large number of Onset visitors made an excursion trip on the steamer Island Home to Oak Bluffmaking on route a call at Mattapoisett, taking on one hundred and fifty additional excursionists. The steamer remained at Oak Bluff three and one-half hours. The writer being one of the number, had a chance to look over the Cottage City—doing this for the purpose of marking its growth for the past few years—and from observations and information received, came to the conclusion that the place was quiet, compared to what it was fifteen years ago; but it looked neat and quite pleasant, and more like settling down quietly than does Onset, where the continuous stir and bustle bespeak active and effusive life everywhere.

I was informed by a prominent Methodist that the camp meetings are only held for one week during the year, and that the spirit of the meeting was gone—also that the Baptists had leased the grounds to the colored race to hold a camp-meeting, and the remark was: "I hope they will enthuse some of the old Methodist spirit of the past into the people of Cottage City, as the camp-meeting for the past fifteen years has been on the wane, and it needed something to awaken it to new life."

The Fitchburg Band are at Cottage City for the season, and I was informed that the Island Home gieam.

City, as the camp-meeting for the past fifteen years has been on the wane, and it needed something to awaken it to new life."

The Fitchburg Band are at Cottage City for the season, and I was informed that the Island Home steamer would take an excursion party from Oak Bluff to Onset next week, the Fitchburg Band accompanying them. I called upon Mr. C. F. Nash, a popular restaurant proprietor, of New York, who has one of the finest cottages there is at Cottage City. I also saw Dr. Tucker's beautiful cottage. Dr. Tucker is a prominent clairvoyant physician, also an officer in the Rev. T. De Witt Talmage's church in Brooklyn, N. Y. Gen. S. Wright, connected with the U. S. army, Gen. Lippitt and Gen. J. Gonzales, of Charleston, S. C., are at Mr. Young's cottage, and get their meals at the Washburn House, Onset.

Mr. S. M. Baldwin, Washington, D. C., is at the Washburn House.

Mr. E. G. Goddard, of East Saginaw, Mich., is registered at Hotel Onset.

Hon. A. B. Richmond took part in the conference on the 23d, and related some of his experience. An ex sheriff, Mr. Smith, of his county and town, was present. The sheriff is Mr. E. B. Fairchild's fatherin-law; he is staying at Onset for a time.

The aftermoon conference on July 25th was largely devoted to Mr. A. B. Richmond's experience in leger-demain; he explained the difference between the genuine slate-writing accomplished by spirits and that of Kellar by his trick operation and paraphernalla. Mr. R. has had practical experience of a valuable character in this field, and his remarks and demonstrations were conclusive to his hearers. When he described how he was convinced of the fact of his father returning from spirit-life and writing on a slate, he carried the andlence with him; and many consider his illustration of the "bogus" in contrast with the genuine phenomena, will have a tendency to set people thioking.

M. D. Julien, M. D., of Washington, D. C., is staying at the Hotel Onset.

ing.
M. D. Julien, M. D., of Washington, D. C., is staying at the Hotel Onset.

Mrs. J. W. Pettingill and Mrs. S. A. Taylor, son and daughter, of Malden, Mass., are at the Washburn

House.
Mr. Lucian Carpenter, of Providence, R. I., is staying at the Washburn House.
Mr. Wm. Eddy and wife, also Mrs. Mary Eddy-Huntoon, have arrived from their home in Vermont, and are holding séances. Wm. Eddy made quite a speech in regard to mediumship and his connection with it.
Dr. J. S. Shaw and wife, of Boston, are at Hotel Onset.

Dr. J. S. Shaw and wife, of Boston, are at Hotel Onset.

Mrs. L. H. Parmenter, of Lowell, Mass., bas one of the Association cottages. She is one of the oldest clairvoyant physicians before the public.

Dr. King and wife, of Brockton, have returned from their trip to the Provinces, and have taken possession of their cottage.

Dr. H. Wilbur, of Fall River, Mass., has taken a room at the Greenleaf cottage. He has clairvoyant and healing gifts, which he exercises.

Capt. Cabell and wife, of Washington, are at the Washburn House. They claim to receive most wonderful spirit manifestations.

July 26th.—This morning Peter C. Tomson of Philadelphia, Hon. A. B. Richmond of Pennsylvania, W. R. Colby of San Francisco, Mrs. Dick of Boston, Dr. N. U. Lyon of Fall River, Dr. D. J. Stansbury of Washington, Mrs. Rooss of Boston, Dr. Julian of Washington, Mrs. Rooss of Boston, Dr. Julian of Washington, the Eddy brothers and others gathered in the auditorium for the purpose of doing something in the case of Walter E. Reld of Grand Rapids, Mieh., who is now serving a sentence of one year in the penitentiary at Detroit, on a charge of fraudulent use of the mails.

the penitentiary at Detroit, on a charge of fraudulent use of the mails.

Hon. A. B. Richmond, who acted as counsel for Reid on his first trial, told of the evidence and the ruling in the case, and added that every spiritualistic paper that published the advertisements of mediums was liable to the same penalty imposed upon Reid under section 5480 of the revised criminal statutes of the United States. He closed with an appeal to all to subscribe for the Olice Branch, in order that Reid's wife might keep his family together during his imprisonment.

might keep his family together during his imprisonment.

W. R. Colby, of San Francisco, said that he never saw Reid in his life. He wanted a full and free vindication of the spiritualistic principle involved. Moniton and Rogers, Reid's counsel, want to take the case to the Supreme Court, but it will cost five hundred dollars to do that, and he hoped the people in Onset would promptly furnish the money.

"The whole trial was a farce," he said. "If this thing stands upon record I expect to be in the penitentiary myself within twelve months, and every other medium is liable to be there with me."

He moved that a committee of three be appointed to go on with this work and raise the money required. Mr. Tomson wanted to amend by making A. B. Richmond a committee of one.

Mrs. Dick of Boston wanted to see a woman on this committee. She did not want to see men monopolize everything.

everything.

Mr. Tomson wanted President Harrison and Postmaster-General Wanamaker asked if they supported the act of Judge Jackson in sentencing Reid, and if they do sanction this, then, as a sincere, thorough going republican he wanted to see the republican party defeated.

ing republican he wanted to see the republican party defeated.

"If the republican party indorses Judge Jackson, the Spiritualists must see that the republican party is defeated at the polls."

The committee of three, as appointed, consists of Mrs. Dick, P. C. Tomson, of Philadelphia, and W. R. Colby, of San Francisco. Dr. N. U. Lyon, of Fall River, was made the Treasurer. Upward of \$100 have been already raised [at this meeting and a subsequent one on Saturday A. M.] for the purpose indicated.

July 26th Hon. A. B. Richmond gave in the afternoon an able lecture, which was carefully prepared. His theme was the "Possibilities and Probabilities of the Future of Man." His instructive remarks were highly appreciated by all present. He closed by repeating "The Chemistry of Character," a poem by Miss Lizzie Doten.

"The Chemistry of Character," a poem by MISS 1/12710 Doten.

Sunday, July 27th, Mr. Richmond spoke, forenoon and afternoon, to highly appreciative audiences. Miss Jennie Leys was to have spoken in the afternoon, but on account of sickness she was not able to fill her engagement—which was greatly regretted, as the sympathy of the people goes out warmly to this distinguished advocate of the Cause, who has for years been absent from the rostrum, but whose continued and assured presence thereon is yet hoped for in future. Mr. Richmond, however, proved a highly satisfactory substitute.

Richmond, however, proved a highly satisfactory substitute.

Mr. Richmond prefaced his morning address by some disclamatory remarks regarding certain alleged utterances of his at Onset which had been published the past week in the New York Herald—which report he read to the audience. He did not propose to take the ground that the writer of that report willfully caused such statements to be made—but that he was mis taken, and would probably be more careful in the future about furnishing information to the press which is not correct. He then said he would deliver a lecture, and see whether the audience considered it "sensational." The title of the discourse was: "The Dual Nature of Man."

ture, and see whether the audience considered it "sensitional." The title of the discourse was: "The Dual Nature of Man."

He spoke of the two bodies—material and spiritual—and said that the external, material body presented the first indication of disease, and that when that material body was of no further use to it, the spiritual part of man passed to higher conditions of life and activity. He made some happy illustrations—which are recorded in the Bible—to substantiate this conclusion. He held the audience closely with fact and argument for one hour. As I cannot do justice either to himself or the subject he elucidated, by any abstract, I shall attempt none. He closed his telling address by reciting in a feeling manner Miss Lizzie Doton's grand poem: "The Rainbow Bridge."

The locture in the afternoon was upon "Evolution and a Future Life." Mr. Richmond explained that it was a discourse which he had previously given at the Cassadaga, N. Y., Camp, soon after he became convinced of the truthfulness of Spiritualism as a fact in Nature. This lecture was a masterly one, and was listened to with rapt attention by a very large audience.

Mr. Richmond came to Onset to deliver two lec-

dience.

Mr. Richmond came to Onset to deliver two lectures, and he spoke eight times while he was on the grounds, from Wednesday to Monday morning. He accomplished a glorious work while here, and left of Lake Pleasant Camp-Meeting on Monday morning, July 28th, to fill an engagement on Wednesday.

Mr. Edgar W. Emerson concluded his engagement on Sunday afternoon. He presented some remarka-

ble tests, also gave universal natisfaction during his

ble tests, also gave universal satisfaction during his stay at Onset.

Mr. and Mrs. F. D. Gearley, Mrs. A. S. Hayward, Miss Georgia Hawkins, of Justen, Mr. J. A. Wallace, Mrs. A. M. Held, of Wushington, D. G.; Mrs. Albert A. Messer, Peabody, Mass.; Mrs. Etta Blake, Providence, B. I.; Mr. A. V. Carrique, Prawtucket, R. I., are at the Bunker House.

Mr. E. A. Brackett, Fish Commissioner for Massachusetts, is at Onset for a few days. He is satisfied that spirit underialization is a fact, and has written much in its favor.

Ex-Elder Bherman, of Providence, and a very convincing sliting for independent slate-writing with Mr. W. L. Colby last week—the results consisting of a drawing of foreign leaves and plants, and the name of a spirit who passed on in that distant country fifty years ago. He is fully satisfied with what he obtained, Mrs. Hagan (Miss Jennie B. Hagan's mother) had a senne with Dr. Stansbury recently, and was delighted with what she obtained—considering what she received as coming from frequently spoke of her poems (while he was at Onset) as being his favorite ones.

E. Davie, wife and daughter of Kingston, Mass.; C. R. Bennett, Norwalk, Conn.; W. C. Smith, Worcester, Mass., are at the Washburn House.

Mrs. K. R. Stiles is at Sunapse for a brief period. Our newly-married friend, J. V. Mansfeld, has left Onset for Lake Pleasant.

Mr. Gardner, of Providence, has been called home on business, but will return soon.

Nine public mediums for materialization are now at Onset, and more are announced to be present later. This phase receives more attention and calls out more wonderment than all others, including independent slate-writing, and the opinions expressed by those attending, regarding the source of the phenomena, are as varied as the minds of the witnesses themselves.

Mrs. Sidney Dean, of Warren, R. I., is staying here, the guest of Dr. Johnson, Treasurer of Onset Bay Association. Mr. A. B. Richmond Learning the fact, and being on such friendly terms with the Hon. Sidney Dean, called upon her during

A SATISFACTORY TEST.

Mr. James J. Brooke of Philadelphia, Pa., on July 20th, at Onset, had a seance with Dr. W. R. Colby, the independent slate-writer. He asked the following questions, written on pellets: "Will some good, kind spirit inform me if the names given on the slate at the auditorium by Dr. Colby (meaning on the 18th of July) were genuine, or trick?" Answer: "I consider this question an insult, but knowing you to be honest I pardon it." Signed, "Dick Booth, guide." "It was no trick," signed, "Charles Johnson." "Good-by."

Mr. Brooke declares that Mr. Johnson was a farmer residing in Harford Township, Pa., a nelgibor of his when in the physical form.

Another question: "My Dear Son Walter, Let me know if you and your mother are here with me, and if there are any others with me whom I know?" Answer: "Papa, we have all come to give you a word this morning." Signed, "Walter."

Walter then wrote on a sllp of paper as follows: "Papa, I thought the best way to answer your question was to get all together, and give you a nice slate." Mr. Brooke says that but one pellet was made use of by Dr. Colby, and that one he (the Doctor) placed to his forchead, himself retaining the others. His wife manifested her interest in the following way: "My Dear husband, I am glad to meet you here this morning. Love to all. Your loving Sally."

"Be firm and true; I am with you. E. Harvey, M. D.," was another message received, Mr. Brooke saying that he is a brother-in-law of Dr. Harvey, who has been in spirit-life for more than one year; he also says that he did not mention the name of this spirit in any manner in the séance.

Another question written on a pellet was: "Brother Natian, will you remind me of our boyhood days?" Answer: "My dear brother, welcome to you this morning "isigned by his full name). Another brother Hugh," Mr. B. declares that he did not mention the name of his brother Hugh in the pellets.

The Rev, Mr. Hotehkins, his old friend and preacher—one to whose sermons he had listened, and with whom he had also participated in fishing excursions—wrote as follows:

"My dear Brother Bro 20th, at Ouset, had a scance with Dr. W. R. Colby, the independent state-writer. He asked the following

-wrote as follows wrote as follows:
 "My dear Brother Brooke: You were right and I was wrong. Forgive me for the wrong I did you. My old church is progressing now, for they save children by ballot."
 This Mr. Brooke considers applies to the late decision to the Brookpterion convention.

This Mr. Brooke considers applies to the late decision in the Presbyterian convention.

Charles Johnson came again and wrote on another slate at the same sitting: "Good morning, friend. Be pleased to meet you again." On the centre of the slate was a representation of a rose-bush with eighteen full-blown roses upon it.

The communications on this slate were written in four different colors, and Mr. Brooke declares were executed in less than five minutes. He washed the slates which he procured of Dr. Colby, and after doing this he did not let them go out of his hands.

Lake Pleasant, Mass.

From our Regular Correspondent, who keeps for sale the Banner of Light and other publications of Colby & Rich.]

The Seventeenth Annual Convocation of the New England Spiritualists' Association opened here to-day. The weather was most auspicious, and an audience of about one thousand people were gathered at the audi-

about one thousand people were gathered at the auditorium. Both services were preceded by concerts by the Worcester Cadet Band, which were received with marked attention by the audience.

The morning service opened with singing by J. Frank Bacon and son of Philadelphia, followed by an address of welcome by President Joseph Beals, which was of particular interest.

Rev. John White Chadwick was then introduced, and gave a poem entitled: "How Beautiful to be Allve," followed by an invocation. The speaker then delivered an able and eloquent address upon the subject: "The Power of an Endless Life," closing with Tennyson's poem: "Twillight."

The afternoon audience was somewhat larger, and the occasion mensurably savored of an old-time gathering. The address was by Rev. E. L. Rexford, of Boston, upon the subject: "The World that Now 1s." Mr. Rexford's address was practical and well received.

Closed with singing.

NOTES.

Among the late comers to camp are: Col. David

Among the late comers to camp are: Col. David Jones of Utica, N.Y., M. W. Comstock of Niantic, Conn., T. T. Shurtlief of Lowell, and Hon. Newman Weeks of Rutland, Yt.
Mrs. A. E. Cunningham, of Boston, is at her cottage on Montague street.
Col. John C. Bundy (of the Religio-Philosophical Journal) and family, of Chicago, are in camp.
Prof. and Mrs. C. P. Longley were tendered a reception at the Dillingham Storrs cottage on Monday evening, July 21st. Addresses were made by several local lights.
The opening is regarded as a most auspicious one.
A tople of universal comment: the fine music of the

local lights.

The opening is regarded as a most auspicious one.

A topic of universal comment: the fine music of the band.

The lectures were instructive and entertaining.

Mrs. Fannie Davis Smith was in town on Sunday.

A large delegation from Eastern Massachusetts is combro. part week.

Mrs. Fannte Davis Smith was in town on Sunday.

A large delegation from Eastern Massachusetts is coming next week.

There are some forty ladies and gentlemen of the mediumistic persuasion upon the grounds. And yet there is room.

The Baptist society of Hoosick Falls held its annual outing here, July 22d. Some four hundred were in attendance.

Special trains will be run on the Sundays of August from stations in the vicinity of Lake Pleasant.

Mr. Crozier, the artist from Vermont, has arrived at his studio on the Park.

Mr. Geo. Dagar, of Utica, has arrived.

The members of the Worcester Cadet Band are at their quarters on the Highlands.

Moses W. Lyman and family, of Springfield, are at their quarters on the Highlands.

Thore are several hundred names upon the register. Every part of the country is represented.

The placing of several "Roverends" upon the card is a new feature at Lake Pleasant.

Mrs. Lillie and Rov. Mr. Savage are to be the speakers next Sunday.

Mr. and Mrs. W. R. Tice, of Brooklyn, are at their cottage on Lyman street. They came by the overland route.

Mrs. Maud Lord-Drake, the well-known medium, and Mr. J. S. Drake, her linsband, have been here for a few days. Very general regret was expressed that they could not remain through the season.

Mrs. M. A. Clayton, of Albany, N. Y., is here for the summer.

[Continued on eighth page.]

[Continued on eighth page.]

Meetings in New York.

The People's Spiritual Meeting every Sunday evening at So'clock at Mrs. Morroll's parlors, 310 West 48th atreet, just west of 8th Avenue. Mary C. Morrell, Conductor.—An Experience and Mediums' Meeting is held every Tuesday evening at parlors 310 West 48th street, conducted by Mrs. Morrell.

Adelphi Hall,-July 27th, W. J. Colville brought his Bunday work in New York to a close for the present season. Adelphi Hall was well filled at cloven A. M., scason. Adelphi Hall was well alled at eleven A. M., when a very powerful inspirational discourse was delivered on "The Religion of the Twentieth Century,"

The speaker reviewed the various religions of the past, and declared them to be the outcome of some specially needed revelation from the spiritual world. Even Falchism may be intelligently viewed as an impulse of the human mind toward some mysterious power veiled in the forms of nature, and while it would be as much out of place for us to adopt the rites of the fetich as to adopt the diet of camibals, we have neither right nor reason on our side when we shut our eyes to the limited measure of truth contained in and revealed through even the lowest of the world's religious systems.

to the limited measure of truth contained in and revealed through even the lowest of the world's religious systems.

Judalsm was originally without doubt a stern protest against the offering of human sacrifice, and the legend of Abraham goes far to sustain this view. As the Hebrews advanced in intellect as well as in morals, there arose among them teachers who taught the highest ethics ever delivered to mankind. When Jesus appeared he emphasized the precepts of the prophets and strove to eliminate sacerdotal errors from the Judean cult. Paul sought to construct a religious scholasticism which should commend itself to the cultured of all schools, whether Hebrew or Pagan, and about six centuries later Mahomet endeavored to formulate a system equally adapted to the Orient and to European ideas and customs.

The Protestant reformers of the sixteenth century felt under the necessity of pursuing leonoclastic methods to remove abuses, and the same weapons of polemical agitation in use three hundred or four hundred years ago are still in the hands of protesting agitators.

Controversy is not in itself an evil, but whenever it

dred years ago are still in the hands of protesting agltators.

Controversy is not in itself an evil, but whenever it
becomes personal and rancorous, it beclouds far more
than it enlightens. The belligerent spirit is always
one of exclusiveness and self-importance. In the persons of its very narrowest representatives it betokens
inordinate selfshness and ambition, not unaccompanied by ferocity and crueity; in its wider form it appears as blind devotion to a sect or party regardless of
truth. If the history of religious persecution could be
dispassionately compiled, the fact would come to light
that self-conceit and desire for worldly riches and
honor lay back of all pretended zeal for special opinions, and therefore, as history never tires of repeating
itself, we find all bigotry and intolerance to-day springing from a root in enormous self-regard.

In America the non-taxation of church property is
an anomaly. Secularisists have a right to compilain if
they are even indirectly compelled to maintain an institution they do not wish to support. All religious
organizations thrive in California as well as in other
parts of the Union, and in California church property
is taxed like all other. If freedom to worship God
means anything it means absolute liberty of conscience
in all matters pertaining to religion, but it does not
signify the right to impose one's views on anybody else.
In the next century religion will doubtless develop
new and higher forms, and the religious instinct will
fare much better in an atmosphere of greater freedom
than it yet enjoys. Religion is not a matter of ceremonles and beliefs; it is the science of right living;
and as man's spiritual nature craves nourishment, no
fear need be entertained that rational and elevating
religious impulses and expressions will ever die out.

It has been truly said that Aristotle and Plato represent the chief distinctions in man's philosophic
temper; every one is born with a decided tendency
whenever cooperation for practical usefulness is
n

issided in The Arena. He was followed by several members of the audience, who made the session a lively and instructive one.

In the evening the hall was crowded. Mr. Colville, in his recapitulatory address, covered considerable ground and delivered some very foreible statements on "The Relation of Spiritualism to Other Systems of Philosophy." After fortifying his position as an unwavering Spiritualist, by declaring that the evidences of Spiritualism are incontestable, he proceeded to speak very freely in opposition to some views which are constantly brought before the public by a few workers in our ranks. Theosophy and Christian Science as "bones of contention" were handled without prejudice, the lecturer declaring that those systems of thought display both strength and weakness. To study theosophy is not to accept "Esoteric Buddhism" without reservation; to acknowledge the power of a thought as a therapeutic agent of the highest value, is not to deny the existence of the visible universe. To compare one religion with another and seek to find the good in all, is not to blindly accept the doctrine of Madame Blavatsky or Col. Olcott. To fight shy of the questions of the age is to own one's self incompetent to deal with them, while to fear competition is to acknowledge weakness. Spiritualism is quite able to demonstrate its truth and vitality, and the time is rapidly approaching when all that is really valuable in all systems will blend in unity. During the present days of conflict it behooves us to exercise the utmost caution and moderation of state ment, lest in seeking to eradicate tares we root up wheat. To apply opprobrious epithets to people because they disagree with us is as insane as it is wicked. We all wish to be considered honest, and we only deserve the good opinion of our neighbors so long as we treat others as we desire to be treated ourselves.

It is rumored that Mr. Colville will lecture regularly in New York next winter in a commodious hall in a central locality, and that the services will be resumed

central locality, and that the scryices will be resumed Oct. 20th. Many of his friends are exerting them-selves actively with that end in view. Mrs. Geraldine Morris and Mr. Wm. T. Baldwin have rendered charming music for six Sundays past, and despite the hot weather the attendance has always

been large. '
Voluntary collections have sufficed to meet all ex-Voluntary collections have sufficed to meet all expenses, and not one cent is owing anybody. Future Movements.—Mr. Colville lectures in Corinthian Hall, 1524 Arch street, Philadelphia, Sunday next, Aug. 3d, at 3 and 8 r. m. His classes in New York end Monday and Wednesday. Aug. 4th and 6th, 16:30 A. m., at 14t8 Broadway; 8 r. m. at 13 West 42d street. The Brooklyn meetings at Kingston Hall close Tuesday, Aug. 5th, at 3 and 8 r. m. Mr. Colville goes to Cassadaga Aug. 8th, and will remain till Aug. 23d. His work in Boston will commence in Berkeley Hall, Sunday, Aug. 31st. All letters till that date can be addressed to 1418 Broadway, New York.

Meetings in Boston.

Twilight Hall, 780 Washington Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor. Eagle Hall, 616 Washington Street.—Sundays at 10½ A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

Chelsen, Mass. - The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

Eagle Hall, 616 Washington Street.-Last Sunday morning an address by Mr. E. A. Blackden and music by Miss Folsom opened the general exer-

and music by Miss Folsom opened the general exercises, which consisted of remarks by Mr. Healey, tests by Mrs. Dr. Steers and Dr. Coombs, closing remarks by Mr. H. H. Warner.

Afternoon.—Singing by Miss Bayard, the Jubilee singer. Mr. Healey made the opening address, Mrs. Dr. Steers gave tests; remarks by Mr. Haskell; song by Miss Bayard; Mrs. Chandler-Balley gave psychometric readings; Mrs. Stetling readings from handker-chiefs; tests by Mrs. Wilkinson and Mrs. Wilson; song by Miss Bayard; remarks and tests by Mr. Mathews.

Econing.—Singing by Miss Bayard. Address by Mr. Blackden. Mrs. J. E. Wilson gave tests. Remarks by Mr. Healey. Psychometric readings and tests by Mrs. Chandler-Balley. Remarks and tests by Dr. Coombs, Mrs. Dr. Bell, Dr. Toothaker and Mrs. Hugo. The attendance during the day was large.

Wednesday, July 23d.—Music by Mr. Wilson; address by Mr. Healy; tests by Mrs. J. E. Wilson; remarks by Prof. Hamilton Blanchard. Mrs. Chandler-Balley gave psychometric readings and tests. Remarks by Mrs. Hugo and Mr. Mathews.

Meetings are held in this hall every Wednesday at 3 p. M., and Sunday at 10:30 A. M., and at 2:30 and 7:30 p. M., during the summer. F. W. Mathews, Con.

Movements of Platform Lecturers.

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

J. Madison Allen, and Mrs. M. T. Allen, have recently finished a successful course of lectures, and other mediumistic work, at Atlanta, Ga. They are now busily employed in Memphis, Tenn., where they may be addressed for a short time at 248 2d street, care Judge Buttenberg.

Prof. W. F. Peck is taking a few weeks' needed rest at Onset. He has a few open dates for the coming season. Address, during August, Box 113, Onset, Mass. Societies wishing the services of A. E. Tisdale for the lecture season—fall and winter of '90-91—may ad-dress him at Merrick, Mass.

Moses Hull speaks in Indianapolis, Ind., during September. On Sept. 30th, himself and Mrs. Hull will start via the Northern route for Portland, Ore. W. L. Jack, M. D., is at his cottage on Honto street, opposite Coburn Square, Lake Pleasant, where he holds private sittings. He may be addressed there until Aug. 28th.

Clara Field Conant will speak at Sunapee Lake, (N. H.,) Sunday, Aug. 3d, 5th and 7th; at Queen City

Park, Vt., Aug. 13th and 14th. The remaining portion of August she will be at her cottage, 13 Montague street, Lake Pleasnut, Mass., where seeleties wishing to engage her as a fecturer for the seasons of 1800 and 1801 should address her.

J. Frank Baxter, on Bunday last, and the first half of the week, was successfully working at Sunapee Lake Camp-Meeting; on next Sunday, Aug. 3d, he will lecture in West Cummington; on the 4th he starts for Cassadaga Camp, N. Y., to fill engagements from Aug. 6th to Aug. 16th inclusive.

Dr. F. H. Roscoe and wife of Providence, R. I., after a short stay in Boston, have left this city for Lake Pleasant, Mass., Camp, where they are to remain till Aug. 8th. Lucius Colburn will be at Queen City Park during the month of August.

Housforn's Acid Phosphate relieves the feeling of lassitude so common in midsummer, and imparts vitality.

Spiritualist Camp-Meetings for 1800. The season of out-of-door gatherings on the part of the believers in the New Dispensation is now at hand; and the reader will find subjoined a list of the localities and time of session where such convocations are now being and to be held.

ONSET BAY, MASS.—The Fourteenth Annual Camp-Meeting at this place commenced its sessions July 18th, to close Aug. 24th. Trains leave Boston for Onset at 8:15 A. M., 9:00 A. M., 1:00 P. M., 3:30 P. M., 4:05 P. M. Sundays only at 7:30 and 8:15 A. M. Provincetown for Onset Bay at 5:45 A. M., and 2:10 P. M. Leave Middleboro for Onset at 8:10 A. M.

8:10 A. M.

LAKE PLEASANT, MASS.—The Seventeenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association, Lake Pleasant, Montague, Mass. (on the Hoosac Tunnel route), closes August 31st.

LOOKOUT MOUNTAIN, TENN.—The Seventh Annual Meeting at this place (near Chattanooga) will close Aug. 31st.
QUEEN CITY PARK, VI.—Meeting commences August 3d and continues to Sopt. 14th, inclusive.

VERONA PARK, ME.—Meeting opens August 17th.

CASSAJAGA LAKE, N.Y.—The Fleventh Annual Meeting

CASSADAGA LAKE, N. Y.—The Eleventh Annual Meeting loses August 31st. Mississippi Valley Spiritualist Association.— The Eighth Annual Camp-Meeting will commence at Mount Pleasant Park, Clinton, Ia., Sunday, Aug. 3d, to close August 3ist.

August 31st.
PARKLAND, PA.—Meetings continue to Sept. 12th.
HABLETT PARK, MICH.—Meeting closes Sept. 1st. NIANTIC, CT.—Meeting closes Sept. 10th.
ETNA, ME. -The Camp-Meeting will commence the last
riday in August, and continue ten days.

SOUTH HAVEN, MICH. - Meeting commences Aug. 8th-losing Aug. 18th. TEMPLE HEIGHTS, Mr.—Meeting commences Aug. 10th and closes Aug. 24th. and closes Aug. 24th.

SUNAPPE LAKE, N. H.—The Thirteenth Annual Meeting
at Blodgett's Landing, Newbury, N. H., closes Aug. 24th.

SARATOGA.-Visitors can find fine accommodations at "The Home," 26 Clinton street. J. W. Fletcher, Manager.

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

SPECIAL NOTICES.

Three Hours More. - Every Tuesday, Thursday and Saturday, from 8 A. M. to 2 P. M., A. J. DAVIS, Physician, in his office, 63 Warren Avenue, Boston. No new patients treated by

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. July 5. 13w* July 5.

J. J. Morse, 16 Stanley street, Fairfield, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of

James Burns, 15 Southampton Row, London, Eng., will act as agent for the BANNER OF LIGHT and keep for sale the publications of

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.50 per year, or \$1.75 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$4.00 per year, or \$2.00 for six months.

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June 14. DR. F. H. ROSCOE

LAKE PLEASANT

From Aug. 1st to Aug. 8th.
Aug. 2. **SONGS FOR SPIRITUALISTS** At the Crossing.

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Price 25 cents each.
Sample copies free to the Choirs at the Camp-Meetings.
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SEND three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and I will diagnose your disease free by the aid of spirit power. DR. S. S. WILLIAMS, Lake Geneva, Wis. T. ROSCOE, M. D.,

MAGNETIC PHYSICIAN. Davelops psychic force, gives readings from handwriting and lock of hair. Diagnosis of disease a specialty. Hotel Gordon, Suite 2, Cortes street (opposite Hoffman Honse), Boston. Aug. 2. 4w* E. A. Blackden,

150 A TREMONT ST., Boston, Inspirational Lecturer, at sitting or by letter. Languages translated. Enclose \$1.00. DROF. BEARSE, Astrologer. Office 172 Wash-

ington street, Rooms 12, 13 and 14, Boston, Mass. Whole life written; horoscope free. Reliable on Business, Mariage. Disease, Speculation, etc. Send age, stamp, and hour of birth if possible. lw* Aug. 2. ADIES! write for terms. \$3 sample Corset free to agents. Schiele Co., 387 Broadway, New York.

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haler and Snuff combined. Gives immediate relief in Catarris, Asthma, Influenza, Colds in the Head, etc. Has cured some of the worst cases on record. By mail, 50 cents. THHOAT AND LUNG HEALER will cure any Cough, if taken in time, Greatest value in La Grippe. \$1.00 per bottle.

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DIAGNOSIE FIRE. If in doubt which remedy to order, send name, age, sox, and leading symptom, with stamp, for reply. For a clairvoyant diagnosis in full, send lock of hair and fee, \$2.00.
The above sent prepaid by mail or express on receipt of price, with full directions, by addressing DRS. STANS-HURY & WHEFLOCK, 449 Shawmut Avenue, Boston, Mass. Agents wanted. Clairvoyant Physicians, Magnetic Healers, Mediums and Medicine Dealers supplied on liberal terms. Special inducements; send for circulars and terms. Also COLBY & RICH. If July 5.

CAMP-MEETING

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A Text-Book of Spiritualism and the True Philosophy ENDORSEMENTS. Every thinking mind can reap consolation and benefit from them.—The Better Way. Abounds with inspired teachings.—Charles P. Cocks. Brooklyn, N. F. "Spiritual Fragments" is a treasure of priceless value to the world.—Iddey M. Adams. Fineland, N. J. Uttered with great fiterary grace and heelity.—Medium and Daybreak. I find in It rest for the weary, "encouragement for the weak, bege for the despondent.—Mrs. R. S. Lithe. A collection of cholegens of thought on a very large variety of topics, all of which are treated from the broad, liberal standpoint of a man of culture, experience and deep spiritual conviction.—W. J. Colrette. They should be in the hands and form a text hook for every thinking, reflecting Spiritualist in the land.—Hon. Amos. Idams. I never opened the volume without finding a thought or a suggestion that stirs the mind.—Charles Doubarn. It is packed full of the grandest, most elevating and inspiring sentiments that I ever read.—W. H. Smith, githe hamon Sigle and Iron Works Company, Boston Mass. A beautiful gathering of pearls of wisdom and truth.—Sammel D. Greene. Brooklyn. N. F. It is precisely such a work as would afford appropriate readings for our Sunday services and Iyee impropriate readings for our Sunday services and Iyee with sufficient properties of this book without gaining suggestions (ally after the morning meal; nover enjoyed a book upon any religious or reformatory subject as we have this volume. Dr. M. E. and Rosa C. Congar, Ch. Loud I must say, Bro. Owen, your "Fragments" are like heating baim to many a worn and weavy traveler on the dusty road of doubt. Ros. L. Rushaell. San Francisco.

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ONSET

Camp-Meeting Association.

PASSENGERS buy tickets for ONSET STATION, on the Old Colony, because by so doing they contribute to the Camp Meeting expenses without injury to themselves. The Association has a revenue from this source, and even with this revenue the meetings draw upon the treasury; it has maintained them for twelve years, costing over \$20,000, without asking for donations or collections. Any liboral Spiritualist should willingly cooperate to the extent of buying tickets for Onset, and thus indicate a desire that the meetings should be continued. Station now open, and passengers, baggage and freight transferred therefrom.

June 7. Istf

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also rome dies furnished. Now located at Hotel Aldrich, 88 Berke ey street, Boston. Hours 10 to 7. is Nov. 18.

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Message Department.

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

It is our earnest desire that flows who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

Letters of inquiry in regard to this Department must be addressed to Colby & Rich, propiletors of the Banner of Light, and not, in any case, to the mediums.

The Free-Circle Meetings

Held at this office have been suspended for the summer. They will be resumed on Tuesday,

QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held April 29th, 1890.

Spirit Invocation.

Spirit Invocation.

Oh! our Father, who art in heaven, whose spirit of love, of truth and of wisdom pervadeth the earth and the air, and is manifested abroad everywhere, we offer up to thee the homage of our souls this hour; we draw near unto thee, seeking light and understanding, and we bear upon the altar of our lives such offerings as the soul alone can bestow. Oh! may they be blessed in thy sight, may they be acceptable unto thee, as the incense of thanksgiving and praise, as the aroma of spiritual beings, going forth from lives that seek to be pure, that desire to be truthful and faithful unto the end.

We would come into communication with thy ministering spirits at this time, for we seek instruction, we desire to be informed upon the questions and the issues pertaining to human advancement and to spiritual unfoldment. May our minds be stimulated to perceive clearly thy truth. May we be quickened in understanding to grasp knowledge that will be of blessing to our lives. May we receive that harmonious influence of peace that thine angelic ones have to bestow upon human life, and may we be uplifted in thought and aspiration still nearer to thee and thy blessed ones.

Oh! our Father, we thank thee for life and its unfold

ones.

Oh! our Father, we thank thee for life and its unfold ments; we praise thee that the doorway of communication between the two worlds is wide open, that thine angels can return in ministration to mankind, that there is no death, only continuity of life forevermore, and as we continue to sing our praises unto thee, we trust to join the angels' song, and to be uplifted to their plane of life now and at all times. Amen.

Questions and Answers.

Controlling Spirit.—You may now present your questions, Mr. Chairman.

Ques.-[By Inquirer, Boston.] What, to your mind, is the best solution of the present social and industrial problems?

Ans. - The present social and industrial

problems must of necessity have arisen before the human mind. Man has, from the very the human mind. Man has, from the very earliest stages of human existence, ever been struggling and coping with his surrounding conditions. Circumstances have environed stringging and coping with ins surrounding conditions. Circumstances have environed him on every hand—even physical law and life have pressed upon him to such an extent as sometimes to feel very weighty upon his life; but all this is useful, because it has assisted in appealing to the inner consciousness of mankind, and drawing out its higher possibilities and powers. In coping with adverse conditions, man has experimented for himself; has been led, step by step, to make new effort, to gain something higher, to get control of the elements which have pressed upon him; to even overcome the forces of Nature and make them subservient to his will; and so age by age the human family has advanced, gaining greater knowledge, unfolding grander power, becoming more fully aware of its own capabilities and possibilities. Through all the years man has felt the pressure of want and of affliction in its various forms; but as he gains knowledge, he learns how to overcome these unhappy conditions and to outgrow them. gains knowledge, he learns how to overcome these unhappy conditions and to outgrow them. Still, we find the human family suffering from misery of different kinds, and we are told on the one hand that the question of human happiness and prosperity can never be solved while there is such an over-production or procreation of the race, for some thinkers claim that the world is over-populated: while on the other hand, others claim it is not so, since there are so many vast tracts of country upon the globe which are not inhabited by man, there are so many vast tracts of country upon the globe which are not inhabited by man, but which may, by a little effort and the exer-cise of thought and energy, be made habitable and comfortable for the race. Social and industrial problems continue to arise, and man must face them. On the one hand we find human beings gain-ing influence growing in material propagity

ing influence, growing in material prosperity, gathering to themselves all that they possibly can of the world's productions. On the one hand we find a class whose tendency is to culnand we find a class whose tendency is to cul-tivate an aristocratic feeling, and to separate itself from its kind who are in point of educa-tion and refinement below it. On the other hand we find human beings struggling with want and affliction, seeking, yet hardly knowing how to seek, better advantages for their unfoldment and happiness. We find a class burrowing in ignorance, and occupying the very lowest stratum of human existence, that is a little better than animal life in the plane upon which it dwells, and such questions as this will force themselves before us: How shall we adjust these states of humanity, and what is to be the outcome of this condition? We believe that these problems will be solved and questions settled in good time. In the and questions settled in good time. In the mean while there must be suffering, there must be a certain degree of agitation, because this very agitation will attract public attention; this very suffering will command the thought of the intelligent class, and compel it to turn its attention to the solution of these questions.

Man is gaining knowledge; he is coming, rapidly at times slowly in other moments to under the contract of the command of the coming the command of the command

Man is gaining knowledge, he is coming, rapidly at times, slowly in other moments, to understand that human brotherhood is a fixed law; that it is not merely an affirmation; that God is the Father of All, but that it is a stupendous fact, and it will exercise its power and operate unerringly in the midst of human existence until those who are prosperous will be compelled to think of and care for those who are more unfortunate than themselves. By this we do not mean that the lowly and the ignorant must be carried by the more fortunate, but we do mean that those who have the cover must be brought to an understanding of power must be brought to an understanding of their duty toward their fellow creatures, and that society must recognize clearly that it is its own special duty to provide instruction and educational advantages for those who are ignorant, and who require knowledge before

ignorant, and who require knowledge before they can possibly ascend to a higher plane of thought, of effort or of achievement.

We believe the time is coming when the two great classes will be brought into closer relationship with each ether, when the capitalist and employer will meet the employé upon the same plane, and be willing to adjust differences together. We believe the time is coming when a more humanitarien idea of human life when a more humanitarian idea of human life and happiness will maintain than has in the past. We believe the time is not far distant when society will recognize the claims of every individual life, and accord that life just the proper protection and assistance which it needs to unfold its qualities. It will not be in this century, Mr. Chairman; but we think that before another century shall close on earth a higher another continued to the continued of the continue higher order of social life, a more complete industrial system, a grander plane of human happiness and prosperity will have come to the world than has ever been known before

Q.-[By W. R., Butler, Pa.] Can spirits, communicating through the agency of a planchette, write a word or sentence which is in the mind of, or has been written by, a party in the room not in connection with the instrument? Spirits have presented themselves to us who claim they can do this, but they have always failed upon making the test. What is wrong?

A.—Spirits coming in contact with your thought, and then having a proper instrument for their use, will have no difficulty in transcribing for you that which has been mentally traced upon your mind. If a spirit-friend comes to you who is in deepest sympathy with your life, so that he can enter the magnetic atmosphere which surrounds your organic form, he will be able to perceive the thoughts or the sentiments of your mind, however closely you may guard them from outward expression;

and then, if that same spirit has the power to properly manipulate a planchette in your pres-ence, he will have no difficulty in transcribing those same sentiments and ideas which have

been yours.

But it is not always the case that a spirit communicating can come so thoroughly into rapport with yourself as to perceive clearly that which you have in mind; and, even if he do this, he may not have the particular power to manipulate his instrument that he requires in order to transcribe that which you have in mind.

We do not particularly care for this mental reading, which is sometimes given by spirits, for we think it much better for returning intelligences from the other life to bring to mortalize the second control of the second tals something which they—the mortals—have not in mind, something which cannot possibly have been received by coming into contact with physical existence at the time, but which is intelligent and intelligible, and which will prove the existence and presence of excarna ed spirit

Q.—[By C. C. Gerrish, Lyons, N. Y.] Different authors and books state, and it is also mentioned in the Bible, that all mortals have guardian spirits. This being the case, how is it, then, that these guardian spirits allow their wards to be controlled, to their hijury, by the undeveloped A.—We have been taught, and have taught, that all have guardian spirits and guides. Not

A.—We have been taught, and have taught, that all have guardian spirits and guides. Not that these intelligences are always attending your steps and directing every movement of your lives; that would be unwise on the part of any guard, since in that case all the transactions of your career, all the experiences which came to you would not be your own, they would belong to the attending intelligences who were with you. It is wise for the guardian or guide to permit his charge to make his own movements, and to gain his own experience. It may be that he requires some special disci-It may be that he requires some special disci-pline to develop the inner powers of his na-ture, and to draw out his own character, for the best results by and-bye. It may be neces-sary for him to pass through tribulation, to come in contact with strange events and circome in contact with strange events and cir-cumstances, in order that this may be accom-plished, and the end may seem to be very far away, so dark is the life at times, but the wise guardian will understand this, and while he will do his best to assist his charge in gaining his needed experience, he will not seek to pre-vent the operation of this unerring law, and can only move to a certain extent.

Spirits are not placed by your side to do your

work for you, to think your thoughts, or even to direct your movements, unless they see that some special good will be accomplished. Then you must remember that like attracts like, and that if your external existence is hedged in by that if your external existence is hedged in by darksome conditions, if you are attracted to a certain line of thought and of activity, which, in expression, proves to bring degradation to your life, you will attract to yourself intelligences that occupy a kindred plane to what you do, and while you may have a guardian or attendant spirit who occupies a higher position in spiritual activity, yet he will not be able to give to you the full and clear magnetic force of his nature, even though he desires to ever so much, because you are drawing to yourself much, because you are drawing to yourself those other conditions and other influences which are more gross and of a more physical

character.
The guardians that are naturally attracted to any individualized life will do their best, ac-cording to their ability, for the welfare of their charge, but it is sometimes the case that the ability of one attendant is by no means as great and as wise as the ability of some other spiritual intelligence which may reach some other life.

You will say: "This is very hard; it seems very unjust that one life should have an attendant guard who is wise and beneficent, and potent for active helpfulness, and another life be attended by some guard, or guide, who is not very wise or very useful to that life." But we cannot say, not understanding all the infinite plans and purposes of existence, that this is not in accordance with law. We think that it is. The first life has undoubtedly developed from the cruder state, has risen above the plane occupied by the ignorant and foolish, and ascended to that condition of spiritual and mental activity through which the higher intelligences will be able to bring to it that special instruction or guidance which will be of benefit; while the other individual has not unfolded, has not risen above the plane of ignorance and of necessity for gaining such experience as comes to him, and therefore he attracts those to his side who are of a like na-

But above and beyond them all are higher intelligences, grander souls, who are sending down magnetic influences of assistance and cheer. These, in time, will reach the lives of even the most depraved and the most ignorant and unruly individuals, and when these magnetic forces are received into the soul, they will perform a regenerating and helpful work.

Q. By Isidore Plaquet, Walla Walla, Washington. When Paul I. Thess., v: 23,) used the terms "spirit," "soul," and "body," did he mean, as some of us do now, by spirit the principle (a particle) of God t by "soul" what he calls elsewhere "spirit-body," and which some of us moderns term perispirit, or spirit-likeness, portrait, materialization, fluidic body, etc.) and by body only one of the steps in and under the morbody only one of the sleps in and under the mor-ing tent of incarnation, on the long, long route of our eternal existence?

A.—It may be difficult to tell just what Paul did mean in his expressions, and it is always difficult to determine whether the complete translation of what was really given by the apostle has been handed down to the present generation. We know that certain minds in the spirit-world interpret these terms somewhat differently. We have made the interpretation according to our minds, at different times, from this platform. We believe that Paul, if questioned to-day, would state as we do: that the soul is the vital principle of life, inextinguishable, changeless and always the same; the vitalizing principle that, springing from the Godhead itself—the great supreme intelligence—holds within itself the potency and power of all mental or intellectual unfoldtranslation of what was really given by the and power of all mental or intellectual unfold ment and achievement, and that it will ment and achievement, and that it will, through the processes of time and experience, gradually outwork its powers to such an ex-tent as to proclaim its relationship to the Most High or the Supreme Spirit. This is, to our

mind, the soul.

The spirit, then, is that form of manifestation which the soul employs in expressing itself potently and vigorously in outward life. Without the spirit, the soul, if it could at any time possibly be perceived, might appear as a brilliant flame, or a ray of wondrous light, but it would not have form and parts, nor be able to manifest itself otherwise than as light and warmth; but with the vehicle of expression which we call the spirit, the soul is enabled to express mental power, intellectual activity, and make itself felt and understood in many various ways throughout this vast universe of ours. The body is merely the organic form, wherever it may be found, composed of material atoms and elements, which are brought into correlation in order to provide still another vehicle of expression for the indwelling intelligence, and this organic form in mortal life appears before you as the material body. You behold it wonderfully made, delicately fashioned, its various organs performing their functions and doing their work as they are acted upon by the spirit, which stands as a mediator and a message-bearer, always, between the corporeal frame and the vital intelligence or soul.

gence or soul.

Withdraw the spirit from this organic frame which walks the physical plane, and what results? The mortal form obeying the law acting upon it begins rapidly to dissolve; its corporeal parts are dissipated, and even the atoms themselves are dissolved back into their original elements, but the spirit remains, and is actively engaged in forming a body for its special use. The body is prepared and acted upon by the spirit, which in turn is ever energized by the indwelling, potent life which you call the soul.

Q.—[By A. D. Wheeler, Westboro, Mass.]
Where a spirit child says to its mother on earth,
"I am with you all the time," what are we to
understand by this? How can a child be in the
spirit-world and yet all the time with its mother
on earth?

A.—It is not necessary for the child to pass out of the atmosphere of the mother one step. It is a spirit, having parted with the physical body, but if the law of sympathetic attraction between the mother and the child is so great in its operation as to hold that child down to the magnetic atmosphere of the parent, the little one will not pass out into the spiritual world at all; it will gain its experience of life, its knowledge of the universe, and all the information which comes to it, through the experiences, the environments and the conditions of its mother's life, just as it would have done had it remained in the body and continued to be a member of the family circle. Where the mother goes there will the child go; it follows the law of sympathetic attraction, which is stronger than all other laws that we know anything about.

thing about.

But this law of sympathy may not operate so deeply and closely as to keep the child in constant contact with the mother's life. There

constant contact with the mother's life. There must be a complete affiliation between the little one and the parent, a constant reciprocity of sentiment and affection going out from one to the other, in order for the child to be thus closely kept in contact with the parent on earth. This is not often the case.

Usually, when the child is taken from the physical form, it enters a somnolent condition, and for a time remains impassive and almost unconscious of surrounding conditions, during which time it is taken in charge by attendant spirits and borne to the spiritual world. There it is placed amid congenial surroundings, where all things are in harmony with the childlike love of the beautiful, where childish simplicity and innocence, where the loftiest emotions of its being are appealed to, where it enters into a course of training which is beneficent, and calculated to unfold its highest possibilities and bring out the best results. is beneficent, and calculated to unfold its highest possibilities and bring out the best results. The child is wisely cared for by some benign and tender guardian. Such may have been a relative, according to the ties of earth, or may not; it does not matter; the guardianship will be wise and kind and helpful. And when it is necessary for the child to return to earth and enter the atmosphere of parental life, the child will follow the law of attraction and find itself in contact with the mother or father or friend here, to gain associations and expefriend here, to gain associations and experiences which will be helpful to its unfoldment. Sometimes a mother grieves so deeply and sorely for her child that was wrested from her side that the little one feels weighted by the burden of woe, from which it cannot rise. The attraction then is not of a helpful character, since it comes from a selfish disposition. The mother cares not, under such conditions, how glorious the state of her departed child how glorious the state of her departed child may be. She longs for its presence, and desires it to be constantly by her side; and if the child is sensitive, and partakes largely of the mother's nature, it will be held in contact with that parental life and unable to rise above it. This is not wise on the part of the parent, who should desire to be reconciled to the change, and pray that the very best conditions may be brought to her little one, through which an unfoldment of spiritual abilities may go forward; then will the child be able to pass on to the Summer-Land, where all is beauty and light; and when it returns to the earthly and light; and when it returns to the earthly friend, it will bring with it that atmosphere of peace and of beauty which child-life dispenses and generates in the higher conditions of spiritualized existence.

Q. [By the same.] Are potentialities and actualities all the same to the Divine Mind?

A.-Potentialities seem to be quickening A.—Potentialities seem to be quickening powers that, manifesting themselves through human activity, or through the physical universe in its manifestations of nature, become actualities in external life. No doubt, to the Divine Mind, if we can in any sense attempt to understand what does come to the Divine Mind, potentialities and actualities might seem to be the same, the one being the outgrowth and expotentialities and actualities might seem to be the same, the one being the outgrowth and ex-pression of the other. We find the germ within the kernel of wheat. It appears to be of a very different nature from that stalk of vegetable growth which later rears its head above the soil, but within that little germ is contained the potentiality of the outward growth, and so we may cell both one and the same

we may call both one and the same. we may call both one and the same.

We cannot attempt to interpret the Divine Mind. Let us remember that we are finite creatures. However far we may advance in spiritual unfoldment, we are very far away from infinite understanding. We cannot take up and measure in our minds, or span with our thought, the various forces and conditions of the universe. There is so much connected with this one little planet that is incomprehensible to the mind of man, so much of its forces and nature, of its interior secrets, that is mysterious to us, and we are so vastly ignorant of the life of humanity as a whole, that we cannot begin to dream of what stupendous founts of knowledge may lay beyond; but as we advance from year to year through the centuries, gaining more of knowledge, quickening in understanding, coming into secret sympathy with the laws of our being, and of our own planetary existence, we shall unfold in perception, and in the capacity for entertaining thought; and therefore, as the ages roll by, we may draw closer to the Infinite Mind, and gather from it something more of its own quality, gain perceptions more clearly of its stupendous power; but after all, when we shall have come to understand in its entirety the Infinite Intelligence, we shall have become gods ourselves.

Use are not confined to any kindred; we go will, wherever the attraction brings us, that we may be of some benefit; also that we may be go them into the light, into the knowledge that their loved ones are walking with them.

We hear this assertion often made by more this sometimes with a great deal of force, at other times carelessly spoken: "I cannot see what good it does for spirits to come back into the life was service of the made plain to you in God's own good time. You little know how you grieve the spirits of your loved ones, as they stand beside you, whe we may call both one and the same.
We cannot attempt to interpret the Divine
Mind. Let us remember that we are finite
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spiritual unfoldment, we are very far away
from infinite understanding. We cannot take
up and measure in our minds, or span with our
thought, the various forces and conditions of
the various forces and conditions of

Q.-[By the same.] Will you give us your ideas concerning the hells described by Swedenborg. He claims to have been taught by angels that an equilibrium must exist between heaven and hell; that God could not destroy the hells without endangering his heavens. How could he have made such a mistake if he really talked with angels?

A .- We do not consider that all that was given to the world by Swedenborg was of a truly spiritual character, or that it was infallible as information and knowledge. Swedenborg was a very clear seer, and at different times, and under special conditions, could come into close rapport with the spirit-world and its inhabit-ants. He attracted to himself certain bands of intelligences, who desired to clear the mists of gnorance concerning immortal life from the eyes of mankind, and to impart knowledge connected with the state toward which all must end, but these spirits were not of themselves lways able to manifest through their chosen nstrument to just that degree of intelligence which they desired to do, and therefore certain things which were given would at times be dis-jointed and fragmentary. We have no doubt, also, the thoughts of the seer, his own preconalso, the thoughts of the seer, his own preconceived opinions, very frequently were interpolated with the ideas that were brought to him from the spirit world. This would not be at all strange when we consider the times and the surroundings of his life. The only wonder is that the man was able to give so much to the world that was truthful and clear concerning the state of importality.

Heaven and hell are conditions of mind; this Swedenborg understood very well, although he proclaimed, which is also true, that heaven and hell are represented in the immortal state by localities, although not by one distinct localit

hell are represented in the immortal state by localities, although not by one distinct locality of either sort, because, as we have said in reply to your first question, the inner state of the individual in the spirit-world will determine the character of his surroundings, and if it be one of unrest, of turbulence, the external life will appear dark and unlovely. If it be one of tranquility, of peace and happiness, then will the outward surroundings appear beautiful and sweet to contemplate.

Hell will never be destroyed until man himself has conquered his own selfish proclivities, and has arisen, through the power of his own endeavor, to planes of peace and tranquility. While human passion remains, and exercises itself in discord and in the manifestation of unlovely characteristics, hell will remain; but when these are all overcome, through the growth of the spirit, through the development of the higher nature of humanity, there will be no more hell anywhere, only peace and harmony and love, which of themselves constitute heaven.

Prof. Phelps, of Andover, having endeavored to naugurate a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCH-CRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM." Colby & Rich, 9 Bosworth street, Boston, have it on sale.

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF Mrs. 11. F. Smith.

Report of Public Séance held April 25th, 1890. Nehemiah French.

Netenial French.

There is a matter that troubles me a little as I come in contact with earth. It is connected with my own people, and I would like to speak upon it if they will only give me the privilege of so doing in private. I do not press the matter, I merely ask this one favor, that they will meet me, and I will surely meet them, for I know there are mediums in the surroundings, in Springfield, this State, whom I may control and speak through. I have been anxious on this one particular point. Think not, dear ones, these things trouble me in my spirit home; it is only when I draw near my friends, because I cannot make them know I am interested with them. Some little change will take place, and if they knew they could come into conversation with me, or, as I might say, we could advise together, it would be of benefit. I know whereof I speak, therefore I am positive in regard to it. Nehemiah French.

Joseph Browning.

I'll be all right in a moment. I hear the cars. I hear the whistle. Oh! God bless the red man. He comes to give me a little assistance. I fell from the engine. I suppose that was what brought the change that came to ne. Lola, I would like to talk with you, for I know you call me dead. They said I was dead. I heard the words as they were spoken to you. On that night you were conscious that something had taken place, but you did n't know what, and as the word came to you, you said: "I felt there was something wrong with Joe." That was because of the impression that came That was because of the impression that came to you, which was correct, and you were not so much surprised when the news was broken to

In Omaha I know they will understand about In Omaha I know they will understand about this. I do n't exactly know how to control the medium, as this is my first attempt. I am doing the best I can. Lola, if you will meet me where there is a medium, I've got a great deal to tell you. I never would have come into this hall to speak this much if I could have made you understand I was alive, and could converse with you through some medium; but I do ask you again to meet me somewhere, so that I can tell you all the particulars, which I do n't like to go through with in public. I get a little of the sensation thrown over me now of the way I passed out. passed out.
You would say: "Joseph, are you happy?

taking control of a medium. The laws and conditions that govern mediumship have to be learned before one can know how to take control. I well understand all connected with the terms mediumship and clairvoyance, for I have had many bitter experiences in that line, as well as some that were very pleasant. Little do you understand, as a people, what the conditions are that govern us; little do you understand what we have to contend with; but derstand what we have to contend with; but by the help of the angels, by the help of the red men, do we persevere and go through with all, only anxious to do the work that is given us by the angel-world, and hoping we may be able to do it truthfully, that we may be honest before mortals and angels. These words I leave here to-day. I would speak kindly not only to the loving ones that are yet dwelling in mortal life, but to the whole world. My prayer is that you, dear mortals, may be lifted above the clouds of error—that you may know more and more of the company of those that are with you day by day and hour by hour. are with you day by day and hour by hour. There is not one but some spirit friend comes to, so kindly, with loving words and greetings. We are not confined to any kindred; we go

in your own homes. We plead with you to so do. You will be happier for it, and you will build your home better yonder by so doing. We ask the angels to walk with you daily.

Dr. Lucina Tuttle, Byron, N. Y.

Warren Rhodes.

I have been waiting patiently for an oppor-I have been waiting patiently for an oppor-tunity to speak from this platform. Each spirit is eager to reach its own; then ask not why others do not come. They do come, and all communicate who can. We come to you in all kindness. It matters not if we pass away to the higher life having held some un-pleasant feeling toward the friends here. We cannot take that away with us. Thank God we cannot, for we lose such feelings. But you say, "As you come to visit us, do you not partake of that feeling?" Some do; some do not. There is as much difference with spirits as with the search of the feeling? There is as much difference with spirits as with those encased in the flesh; you may leave it all here, or you may, as you return into mortal life, partake of it again, but you cannot carry it into the spiritual world. We often say: "Why is it that mortals hold so much hard feeling one toward another?" When we stop moment to think we know it is because they are mortal.

a moment to think we know it is because they are mortal.

Not many weeks since I heard one spirit make this assertion: "We will not leave you until we can make you know that we are with you in the home." That, dear friends, is perseverance. We all have it, but in different degrees, and as we come into the surroundings of one and another, some have more power to hold us than others; some we find are more interested in the life beyond, while others only give it a passing thought. We are live, active people, and if we know anything we know a great deal. I am very thankful that we lose none of our identity, and that we understand ourselves—as it has been said very few mortals know themselves. It is a great thing to know one's self, most assuredly. We disagree upon many questions on the other side of life, but no ill feeling comes up on this account, and we do try to have everything harmonious as we come to earth, around our friends.

Charles, I would like you to know I am interested in one particular little affair that has a hold upon your feelings. A great deal of the time you are restless, unsettled. I do not mean business; you will understand the point, which I shall not make public here.

[Aside to a spirit:] Yes, dear child, I will say to your father you stand beside me, eager to make yourself known. Lonnie wishes father and mother, grandfather and grandmother, to know he is present while I am speaking. Then one dear friend also, who has materialized to you, and asks me to speak of her and say: Not all clouds, for some sunshine will break forth through the clouds; assuredly the tables will turn.

I would like to reach my brother in Lynn. I have other relatives in distant places.

little if you knew brother Warren was around you, and was interested in what concerned you. A little scheme came up in your own mind a short time ago. I wish to say to you: Abandon it; it would be much better; and I know where of I speak. I will not say more in public. If you can find an opportunity to speak with me privately, I will explain more particularly to you. Perhaps in some scance where I may materialize my form I can give it to you in three or four words; then you will be satisfied with what I have to say. Warren Rhodes.

Moses Brown.

I was a soldier when called to part with all they call the material. It is many years since that time, and then I knew nothing of spirit-return—I might add I knew hardly anything of the beyond—for I was young when I passed over. As you older people here will remember, a great many boys in their teens gave their lives for the country.

many boys in their teens gave their lives for the country.

I have no regrets for what I did, only father, mother and sister suffered so much after they knew I had passed on. Mother has joined me in the spirit-world, and father has come since. I have only a sister left on earth, and if you were to say to her that I had come here and left a message for her she would turn away and say: "I know better; if Moses was coming, or had anything to say, he would say it to me." Now, dear sister, these loving words I leave for you to day. Mother stands beside me, and sends her blessing to you, Eliza, and we are all eager to make ourselves known in the home.

I should judge it was over a quarter of a century since they said I was dead—not sent out by the enemy, but sickness overtook me, and I passed away, as I might say, almost in the

by the enemy, but sickness overtook me, and I passed away, as I might say, almost in the dark. I cannot tell you the experiences that came to me, for they were very strange. It seemed to me like passing into sleep, and on coming to consciousness I found myself at home with my dear mother. You must know that was very gratifying to me, when I saw the change had come over me, that I had narted home with my dear mother. You must know that was very gratifying to me, when I saw the change had come over me, that I had parted with the body, the material one, and still I inhabited a body. I said: "Mother, I am here at home," and as father came in from work I repeated again: "Father, I am here," but no notice was taken of me. I have tried, through some of the comrades, to send a word, when they have been permitted to give messages to their friends, but I feel they did not recognize them, when a few words have been given, as I say, through others. But, Eliza, to-day I would say to you, we all live, we are active, and we can and do come to your home. Church education does not cover the whole ground, by any means. I know you were taught in that way at the time I went from home, and after that I cannot say what has been all the time, but I know you will say in your soul: "I hope you are all better off." We thank you for that.

Father sends these words to you: He is satisfied with all that was done for him, and he thanks the Order for what they did. He says he must have suffered if it had not been for the Order. We leave greetings with you to day, dear sister, but it is my earnest desire that you may know something of our coming to you. Just think of the disappointments as we come and go, and come again, and not a word with you. It seems sometimes as if you were living right along, from day to day, as if this life was all. It is not all; it is but a shadow.

My own dear sister is in Wakefield. She will be glad to hear from me, but she will be tilled with doubts. In time these doubts will be re-

be glad to hear from me, but she will be filled with doubts. In time these doubts will be removed, and she will have knowledge.

It was in New Orleans that I suffered so much. Oh! how quickly did I come to my own

dear home, to my parents. I well remember mother's words: "I cannot let you go, Moses." She felt that she never would look upon my mortal face again. It seems she was impressed, but she trusted God and the angels. Moses

Joe Collins.

Joe Collins.

I'm not going to hurry, Mr. Chairman. I never could hurry. I've got to take my own time. Must n't blame me if I do n't get hold of this machine [the medium] just right. I guess you 'll pick it out, won't you? Much obliged to you 'fore I start. I feel first-rate. Now, I want you to be careful and not put down one word I do n't say, because it used to be said to me sometimes—I do n't hardly know how to word it—"You stretched it a little"—the truth. Well, I did n't always measure my words, but I meant all right. Sometimes they would say to me: "Well, did n't that story come from you?" I did n't know anything about it. How did I know where it came from? I told it, I suppose, if I heard it.

Now there's a certain party I want to reach. I want this letter to go to Chicago. I know this paper goes there, for I've seen this particular chum of mine reading it a great many times. I'm coming right to the point: I've been all round the schoolhouse. We talked it over one time, as to whether the one that went out first would be able to make the other one know he was there. I did n't see any better way to make him know than just to get in this chair and throw an influence over this person. way to make him know than just to get in this chair and throw an influence over this person, to say what I wanted to say. But I guess I am saying it myself, aint I? I said: "If I get out first, now, Charlie, I'll surely appear to you."

Do you know I kind o' thought then he'd go over before I did? The first thing I tried was to make him see me after he went to bed one to make him see me after he went to bed one night. He hoisted up his head, he looked round, and I came into his mind. I suppose I got so near him it kind o'scared him. He looked round, and the first thing I knew down came the coverlet over his head. He didn't have much courage. I don't think I'd have done that. I don't think I'd have caved in so if he'd gone out first. I'd have stood my ground to see whether or no he had come back to me. The next night I did the same thing. He was a little scared on going to bed, and he kept the light a-burning. He wouldn't like me to say it, but I'm going to tell the whole story. I guess that was somewhere about three or four months ago, as near as I can tell. I tried again, and as he got into the room he looked under the bed, the first thing. What do you think of that? He had n't gained much in courage over night. But he didn't find me, and then he kept the light going. After a while I touched him a little, and he said, "Collins, I aint afraid," but I didn't believe it all the time. He was pretty sure I was there. Now, when he gets this won't he chuckle over it, to think I know it myself? Don't forget to put me down as Joe Collins. He and I went to Pittsburgh one time, but didn't stay a great while before we were back in Chicago. You remember the time when they had a little bit of a fuss there; they were going to put those Germans out of the way. We came back, and we knew about the whole thing. I tell you that was a little hard on 'em. Some had to suffer that didn't deserve it. The missiles went every way and hit the innocent. It was a kind of a mob, I suppose, I night. He hoisted up his head, he looked round, and I came into his mind. I suppose I Some had to suffer that didn't deserve it. The missiles went every way and hit the innocent. It was a kind of a mob, I suppose. I want Charlie to know I was there at the time he kind o' thought it was me, but he was n't sure. This letter will reach him, because I know of a friend of ours named William French will see that he gets it, or let him know in some way, because he do n't take this paper of yours. The folks of this other chum of ours do. I've made hard work of this, I tell you. Another time I must do better. Charlie, you are going up to the mines in Pittsburgh again. Be careful and do n't go too near where we gave it a pretty wide berth before. That is plain enough; he knows all about it.

I shall be round here again sometime.

I shall be round here again sometime. Sarah Willard.

Earnestly do we wish that we might speak, and when we see one working hard, as that Earnestly do we wish that we might speak, and when we see one working hard, as that spirit did, to take control, we smile; still our sympathy went out for him, because he did not understand the conditions. I find a vast difference as spirits come to take control; not only here, kind friends, but in private sittings it is the same. I have been in different surroundings, and I have noticed many times spirits who could say what they wanted to, but did n't know how to start out. We require certain conditions, the same as you mortals do as you come in contact with us.

through the clouds; assuredly the tables will turn.

I would like to reach my brother in Lynn. I have other relatives in distant places, but to him particularly am I speaking to day.

Charles, I have felt many times, when we would be separated, that it would cheer you a

that are with us to assist us, for all spirits need aid from each other.

Many years ago it was said Sarah Willard had passed from all that was mortal. I well remember the period, although it carries me back so far. I have but few kindred in the earth-life. In Charlestown, N. II., I have a few distant relatives, and some in this good city. They know nothing of me, and I would put them in mind of this, that I have been with them many times. We visit them; we come to try to hold the best influence we can, through what is called the law of attraction; and I am very anxious they should realize my presence. I will still persevere, until they may know I am there. Sarah Ann, I feel that you will be glad to hear a word from me, for you are a little interested in what is termed Spiritualism. You do some thinking in regard to it, and again, the next turn, you will say: "Well, I don't know; there is so much deceit." That is true; but it doesn't change the facts, by any means. We must expect to find some chaff in everything.

I well remember, in my younger days, of having a little school of children. How I did love them! I put my whole soul into the work. I have met a good part of those that were children in the beautiful world beyond, and how quickly did they come to me, and say: "Teacher, I remember you." You must know it was very pleasant for me to meet them. Sarah Willard.

Ella 8. Williams.

I was weary in the physical, but the spirit was strong. I have permission to-day to speak to some of my friends who dwell in the good city of Boston, and I am anxious that they should come into communication with me in

should come into communication with me in the homes, for there is medial power there that I wish them to use. I know they will be eager to hear from me, when they understand of my coming a little plainer, for every day I feel they are coming more into the knowledge of the presence of their loved ones.

Ella will still keep at work, doing her part, and I feel we shall have a beautiful meeting together, for it is to the homes we are attracted. To those dear friends in the home my words are particularly addressed. Then I say sit for a little time, if only a few moments. I ask you to give us fifteen minutes of your time in the soft gray light, and we will demonstrate to you to give us in teen infinites of your time in the soft gray light, and we will demonstrate to you that we are there; we cannot tell you how many, but we will do the best we can with the power that is given us, or the conditions you help to make for us. Ella S. Williams.

Jennie West.

I was a little child when called to the Summer-Land, but I have grown to womanhood in the spirit-world. I knew not of earth-life or of its temptations. I had not those to overcome. I had no earthly education to outgrow. Dear brother Samuel, I know in your spirit you have gone out to me many times, and have asked if Jennie would not come sometime and tell you of her spirit-home. Dear brother I

asked if Jennie would not come sometime and tell you of her spirit-home. Dear brother, I can only draw the outlines; you shall see for yourself in the angels' own good time. Dear mother stands beside me, and sends love to you. I would urge you over and over again to sit by yourself as you have been doing. Do not falter, for the red man, Pattawama, who stands near me, says encouraging things to you mentally often as you are sitting for the work that you feel is for you to do. We often say, as we look over the fields, they are white but the laborers are few. Lose not your courage, but sit often, and the red man, the guide, will certainly keep his promise, and more advanced spirits, who are termed ancient spirits, will do their work faithfully and truly.

faithfully and truly.

These words are from your dear little sister, as you called me, who has grown to womanhood and been educated in the spirit-world. I have little remembrance of mortal life. I cannot tell how old I was, but the dear mother called me her little Jennie.

me her little Jennie.

Dear brother, listen to the whispers that will come to you; listen, also, to the influences that are held over you. I know you sense the gentle touches as we come to you and to your own dear companion, in the home. We love to linger there. I bring the best influences that I possibly can to you, dear brother Samuel, and often shall my visits be repeated. Jennie West.

Alexander Dewitt.

Martha, I have been anxious, let me say

Martha, I have been anxious, let me say over-anxious, to give you a few encouraging words. For the past iew weeks, it seems to me you have been gradually letting go of earthly and gaining more of the other side of life, which is termed the spirit-world.

You have sometimes wondered in your own mind, and considered it a mystery, why, if other spirits could come and make themselves known so readily, I could not. I will say to you, in these words which have been spoken by other spirits, there is always a reason. Do n't you, in these words which have been spoken by other spirits, there is always a reason. Do n't you remember, at one period particularly, where I could not make myself known as clearly as you wished me to? Well, there was a reason for it—not your fault, nor mine, nor the medium's, neither the guide's; therefore, you will not know exactly my meaning, but the time will come when we shall talk these matters over matters over.

matters over.

I know you feel lonely, you feel despondent; as the physical gives out, you feel more and more the need of me. I have seen you as you have been sitting by yourself; I have noticed the sad look upon your face, as I have heard you converse with others—for dear, loving friends you have, but they cannot be the same to you as I was. I will give them all their due, for I know they are true friends, and would do all they could for you; but you have said often in thought, Why was it we must be separated? That question we cannot answer. The book of memory is ours, but in God's keeping, and when you enter the spirit-world, I The book of memory is ours, but in God's keeping, and when you enter the spirit-world, I will be there to meet you, and loving friends that have preceded you to the higher life will keep the promises they have made to you. I should be glad if I could make you know when I am with you. No more earnest are you to know it than I am to convey this knowledge

to you. It is in Allston, this State, that my own dear loving wife resides. Alexander Dewitt.

Sophia Brown.

Sophia Brown.

Once again I am permitted to speak from this platform, Mr. Chairman. I came here several years ago, and tried so hard to bring some things into action, but I failed. Now this is my purpose to-day—to meet some of my friends through a medium, that I may explain some things that look so dark to them, and some things that look so dark to them, and some things that bring so many doubts. I know there are good mediums there, and one Morton I feel I might control. If you will only go to that medium I will meet you there, and I certainly will not fail in the promise I make you. Somewhere about, I should judge, two weeks ago, I came into the home with you, and you made this expression: "I do n't see why Sophia, as much as she used to love us, cannot control some medium, and give us a few cheering words." I have tried, but it has not been, I feel, a failure on my part; conditions that have been with you, dear friends, have been the cause; but we will not place the blame anywhere, we will say merely conditions were not right, for certainly we are governed by conditions, or laws, as we term them.

Now I make this promise again: if you will seek out this avenue, I promise you I will come there, and make myself known, and I may hold conversation with you in regard to this one point that I am touching on to day. Mary Jane, will you meet me there? is the question I ask outright. I feel the response in my spirit that she will, therefore I will trust the good angels to bring things right, that I may hold communion with you. In San Francisco I feel I may control that good spirit encased in the guides, will aid me as much as possible. Sophia Brown.

INDIVIDUAL SPIRIT MESSAGES

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

May 2.—Dr. Williams; Samuel Sampson; Elma Auslin; Caroline L. Winn; E. Henry Reed; Dora Patterson; Asa Burpank; Joseph L. Hall; Matilda Burnham; Philander S. Briggs.

Some men dare much, but it is because they are in their place. As long as I am in my place I am safe. The best lightning rod for your own protection is your own backbone.—Emerson.

Adbertisements.

NOTHING ON EARTH LIKE SLAY SHERIDANS CONDITION POWDER Highly concentrated. Dose small, In quantity costs ioss than one-tenth cent a day per hen. Prevents and cures all diseases. If you can't get it, we send by mail post-paid, One pack. 25c. Five 31, 31-41b. can 31.20; to cans 32. Express paid. Testimonials free. Send stamps or cash. Farmors' Poultry Guide (price 25c.) free with \$1.00 orders or more. I. S. Jolinson & Co., Boston, Mass.

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article, upon receipt of a lock the patient's hair or recent
writing, statement of age, sox, full name, residence, description of liness, and \$1.00 (for a trial); or for one Full Treatment (which may be all will need to cavel, \$2.00; or for a Month
Course, \$5.00. Diagnosis Separate, Only Ten Cents. 28 years'
successful and extensive practice. Permanent Letter
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June 14. Spirits' Magnetic Healing Medium,

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July 5.

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July 5. 1316ow

CUTTER HOUSE,

WICKET'S ISLAND, MASS., opened June 28th, 1890. Mas. Allen, of Providence, the noted Materializing Medium, will spend the season here. For terms, address W. O. CUTTER, Onset, Mass. 3w July 19.

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SEND two 2-ct. stamps, lock of hair, name in full, age and sex, and I will give you a OLAIRVOYANT DIAGNOSIS OF YOUR ALLEMENTS. Address J. O. BATDOIRF, M. D., Principal, Magnetic Institute, Grand Rapids, Mich. 11m* July 5.

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Special terms for magnetic treatment by the month.

Aug. 2.

4w²

55 RUTLAND ST.

SEANCES will be held at the above address, commencing Sanday afternoon, Sept. 7th. Until then please address Onset, Mass. GEORGE T. ALBRO, MANAGER. July b.

MASSAGEURE. MRS. HANNUM,

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Swedish Movement Treatments, with or without Elec-tricity, given at home if desired. 1y Mar. 29.

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Aug. 2. 1w*

MRS. DR. STEERS, Medium and Clairvoyant Physician.

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July 26.

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WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. No. 181 Shawmut Avenue, one flight. Boston. Do not ring.

Aug. 2.

4w*

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July 5. 13w*

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Mrs. Fannie A. Dodd, MAGNETIC PHYSICIAN and Test Medium, No. 233 Tre mont street, corner of Eliot street, Boston. Aug. 2. 1w

MRS. M. J. BUTLER will receive her pattents on Thesdays and Thursdays, from 9 to 12 A.M. at 375 Columbus Avenue. No arrangement for Interviews at the store of W. S. Butler & Co. can be made for pattents. May 3.

MRS. CHANDLER BAILEY, 150A Tremont street, Room 7, Boston, Medical and Business Medium. Sittings daily. Circles Monday and Saturday even huss, Friday at 3 r M. Residence 28 Cazenove street, near Columbus Ave. R. R. Station.

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July 19. cowst:

CIX QUESTIONS answered or reading given by spirit power for 50 cents and two 2-cent stamps. MARGUERITE BURTON, 1472 Washington street, Boston, July 19.

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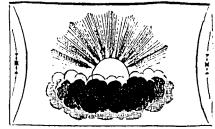
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ADDENDUM

To a Review in 1887 of the Seybert Commissioners Report; or, What I Saw at Cassadaga Lake. 1888. By A. B. RICHMOND, Esq., Member of the Pennsylvanic Bar; Aathor of "Leaves from the Diary of an Old Law-yer," "Court and Prison," "Dr. Crosby's 'Calm View' from a Lawyer's Standpoint," "A Hawk in an Eagle's Nest," Etc.

This volume contains a large amount of evidence additional to that presented in the author's previous work, that the phenomena of Modern Spiritualism are what they are chained to be by millions of investigators—manifestations of the presence and activities of inhabitants of an unseen world who were once our friends and companions in this. The facts he gives are those of his own observation since those previously related, and furnish in connection with the latter such evidence in support of his conclusions "as would," he says, "be received in our courts of justice, when the most momentous interests of both men and nations were the subject of legal investigation."

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

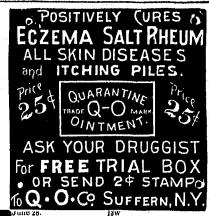
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(3) An edition of the "Addendum" has been bound up under one cover, together with Mr. Richmond's first volume, entitled "A Review of the Seybert Commissioners' Report," and the two combined make an exceedingly valuable work of 407 pages, substantially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

HRIST AND THE RESURRECTION in the Light of Modern Spiritualism. A Discourse delivered by PROP. HENRY KIDDLE, on Easter Sunday, April 25th, 1886, in the New Spiritual Temple, Boston, Mass. Price 5 cents, postage 1 cent; six copies for 25 cents. For sale by COLBY & RICH.

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[Continued from Afth page.] K. D. Childs and wife are among the late comers.
The Haratoga Express, leaving Beston at 11 A. M., is a could train to take. It makes regular stops at Lake Pleasant.

Pleasant.
In the number of people here Massachusetts stands first. Now York next.
Beveral fereign localities are already represented, notably Spain and South America.
D. B. Gerry, of Charlestown, an old-time camper, but who has been absent for some three years, has returned to Lake Pleasant.
The rain of Friday was very welcome.
A large party from Toronto, Canada, is booked for Lake Pleasant.
Another delegation arrived at the "White Buffale"

Lake Pleasant.
Another delegation arrived at the "White Buffalo"
Friday.
"Keep it before the people" that the fare from Roston to Lake Pleasant and return is but three dollars.
Lake Pleasant, Mass., July 27th, 1890. J. M. Y.

Lake Pleasant, Mass., July 27th, 1890. J. M. Y.

Another correspondent writes, July 22d: "At this beautiful spot the brilliant sun slines upon a sea of luxuriant foliage that spreads on every hand; and the fresh mountain breeze dimples the waters of the lake into wavelets of slivery light.

For three Sundays already conference meetings have been held at 'Chinnewanna's cottage'—the home of Mrs. Dillingham-Storrs—which have attracted attention and gained the interest of most of the many residents and visitors already on the grounds. These conference meetings have been productive of much valuable thought, which has been uttered by inspired lips in words of truth, appealing to the heart and intellect, and doing an acknowledged, useful work.

The meeting of July 20th proved to be one of the best that has ever been held upon these grounds. At an early moment the audience began to assemble, and by three o'clock not only the spacious parlors and ample piazzas of Mrs. Storrs's home were crowded, but all the outlying road within hearing distance and the plazzas of adjoining cottages were filled with interested listeners.

The exercises of the afternoon were opened by Miss

but all the outlying road within hearing distance and the plazzas of adjoining cottages were filled with interested listoners.

The exercises of the afternoon were opened by Miss Jennie Rhind introducing Prof. C. P. Longley and Mrs. Hattle C. Mason for a song—'Open those Pearly Gates of Light'—which was followed by the reading of a poem entitled: 'The Battle-Cry of Liberalism,' by Mr. Storrs, after which the same gentleman continued the exercises by reading most effectively an article by Col. Robert G. Ingersoil upon what the improved man will be; also an excerpt from the same liberal thinker as to how he would have made the world if he had the power.

The 'Improved Man' seemed to give the key-note to the inspirations that followed; for after another song by Prof. Longley and Mrs. Mason, the guide of Mrs. M. T. Longley addressed the meeting, comparing Mr. Ingersoil's conception of the improved man of the future with the true Spiritualist of to day. Inasmuch as the improved man is to be the friend of universal liberty—pure freedom, such as not only demands the personal right of honest expression, and the privilege of expanding in mental and spiritual culture, but which allows the same right and privilege to all others—liberty that never crowds or over-reaches another life, liberty, not riot or anarchy; and as he is to be the friend of universal education—which includes a scheme of helpful intellectual and moral instruction and training for every human being, calculated to suppress inherited moral deformities, and to stimulate into growth the purest and best attributes of the soul—the improved man is already there in the person of every true Spiritualist; but it remains for each one to determine whether he is already the advanced sout that recognizes good in all, follows the speaker went on to define an 'initied' as a mind that dares to think for itself, to ask questions, to draw aside the pall of error and superstition that clouds the skies of truth, and to say that although Spiritualists have certain knowledge

the age.

After more singing by the vocalists, Mr. David Willlams, of Utlea, N. Y., uttered many grand, strong

After more singing by the vocalists, Mr. David Williams, of Uttea, N. Y., uttered many grand, strong words in continuation of what had been said, presenting new ideas regarding the powers and possibilities of immortal man.

The influences of Mrs. Hattle C. Mason followed with an impressive speech in the same direction, and Mrs. Emma Miner made a moving appeal for the Instruction and spiritual training of our young people, that the improved man may have a proper opportunity in his early years to gain the knowledge and experience that shall make it possible for him to grow into a harmonious and unselfish humanitarian.

This lady concluded her appeal with a beautiful impromptu poem, which was addressed to an aged couple present; after which more singing by the vocalists gave inspiration to Mrs. Hillsgrove, whose impassioned words of exhortation to cast out error and selfishness and discord from our lives by earnest striving after good, went directly to the hearts of all present.

ing after good, went directly to the hearts of all present.

'Chinnewanna,' the sweet and popular Indian control of Mrs. Storrs, then influenced her medium to utter words of wisdom and of truth, which came with uplifting power to all, concluding with personal messages of consolation and love from spirit-friends to mortals present, who must have been highly gratified at the favors thus bestowed.

Again the sound of music and song arose, and then Miss Rhind, out of the fullness of her soul, and the inspirations of her guides, gave expression to prophetic utterances of a lofty and significant character.

Mrs. Jeannette Clark also spoke earnestly and tenderly upon this occasion; in the outpouring of her thoughts gleams of light and spiritual exaltation fell with power upon the audience; and as the meeting drew to a close all left that indeed a feast of fat things had been provided them."

ley at Lake Pleasant, Mass. At the suggestion of "Chinnewanna," through her medium-at whose cottage Mr. and Mrs. Longley were sojourning for a few days-invitations were freely issued to the residents and friends generally at Lake Pleasant Camp, to meet at the hospitable home of Mr. and Mrs. Storrs, on Monday evening, July 21st, in honor of Mr. and Mrs. Longley and of the BANNER

r LIGHT.
Accordingly upon the evening mentioned a goodly unber of friends assembled, crowding the parlors

Accordingly upon the evening mentioned a goodly number of friends assembled, crowding the parlors and surrounding plazzas.

The meeting was called to order by the hostess, Mrs. Storrs, who in a few well chosen words welcomed the company, and presented Mrs. Hattle C. Mason for a song, entitled, "We Come with Songs to Greet You," which was sweetly rendered.

A violin solo by Miss Alice Miner followed, after which words of welcome and of appreciative recognition of their spiritualizing work for humanity were uttered to Mr. and Mrs. Longley by Mr. David Williams, of Utica. N. Y.

A recitation by Miss Mabel Knight preceded the presentation of one of our veteran mediums—Mrs. Cushman—who also gave words of friendly greeting and sympathy to the honored guests of the evening.

A finely rendered selection upon the harmonica by little Master Harry Cheever was succeeded by addresses from Mrs. Clara Field Conant. Mrs. Sue B. Fales and Mrs. Jeannette Clark—all well known workers in the Spiritual Cause—each of whom gave expression in characteristic speech to the general sentiment of the evening: that of loving recognition of the presence and the work of Mr. and Mrs. Longley.

Mrs. Storrs, in pithy remarks, next called upon Prof. Baldwim—Secretary of the World's Arbitration League, of Washington, D. C.—who in choicest language presented Mr. and Mrs. Longley with a copy of a picture of Socrates, also a copy of the same for the Banner of Light Circle-Room. These pictures represent the strong and grandly-marked face and head of a sage and reformer, and bear upon their reverse sides this inscription:

"On my second tour around the world I obtained, while in

"On my second tour around the world I obtained, while in Naples, a picture of Socrates, photographed from his bust discovered in exhuming Hervelianeum, which was subsequently enlarged by Mrs. Peebles. The copy is genuine, and you here see the old Grecian sage as he walked in Athens long before the Christian era.

J. M. PEEBLES."

Mr. Longley responded with his accustomed willingness to a call for him to sing his beautiful composition:
"The Golden Gates are Left Ajar," at the conclusion of which the genial host, Mr. Storrs, read the following poem, which had been penued by the hand of Miss Sara Williamson for Mrs. Shelhamer-Longley on the preceding ovening:
What shall we be the to contact when the same contact with the same contact with the same contact when the same contact with the

What shall we bring to one to whom is given All gifts of power to hold them for her own? Light crowns thee, brought from out the linner heaven, Blessings for mortals, not for thee alone,

But blended in the seven-fold harmonies; Light, sound and color now forever wrought Throughout thy work in woven melodies, Of words and deeds expressing still thy thought.

Yet shall thy power be greater far than now; A newer inspiration shall be thine; Another gem to crown thy lifted brow, Brought from the glory of the inner shrine.

And we do bless thee for each deed of love, Each faithful word, and each recorded thought, That in the radiant loom of light above A web of splender for thy robe is wrought.

Thus do we bring to thee a simple flower, A lowly violet at thy feet to lay, Whose perfume shall at this most gracious hour Breathe forth our thought of love upon thy way.

At the close of the reading Mrs. Longley was presented to the audience, and feelingly responded to the good wishes and tender words that had been expressed toward herself and her honored companion by the many friends. Mortal language is inadequate to portray our appreciation of your kindness to us isaid the speaker]. We feel ourselves honored indeed to be thought worthy of such a cordial reception as you have given us to night; but only the eloquence of an angel could fittingly reply to your words and songs of greeting and cheer, and I contess myself unable to express the grateful thanksgivings that our hearts are singing to you this hour. Not only do I thank you in behalf of my companion, whose songs and strains of music have in times past brought encouragement and cheer to drooping spirits and mournful hearts—and who, by the tokens of appre-

ciation of his tunoful mission to earth, which you have so charmingly offered to him this evening, must fool inspired to sing more sweetly to you in times to come—not only in his and in my own behalf, knowing that you recognize it me one of the many thousands of instruments for the dissemination of spiritual truth which the work contains, to I accept your greeting and return thanks for your kindness, but in the name of the Banner of the Banner of the Hanner of the Banner of the Hanner of the Banner of the Hanner of the Banner of the mouthpleces of the spirit-world to assist in its work. For one-half of that time I have been identified with the humanitarian work of the Banner of Light, and never for one moment during all those years have I had cause to regret my association with that establishment. No one as well as I can tell of the silent, helpful benefactions that have gone out, and are going out, to the poor and needy, the sick in mind and body from those connected with Thie Banner, for, through eleven years, I have seen and known this work. For thirty-three years the Banner of Light has waved its protective folds over mediumship. It has defended mediums and remained faithful to its own convictions of duty and truth; and if it has seemed to err, it has done so on the side of charity, lest an innocent life might be made to suffer wrongfully. Therefore we who are Spiritualists and we who are mediums may well acknowledge the helpful and humanitarian work that The Banner has accomplished upon the side of truth.

Mrs. Longley then went on to return thanks to Mr. Redwit for the other water of the made to Mrs.

knowledge the helpful and humanitarian work that THE BANNER has accomplished upon the side of truth.

Mrs. Longley then went on to return thanks to Mr. Baldwin for the pleture of Socrates, and to Miss Williamson for the poem given above, concluding her remarks with the assurance that of all the pleasant memories of Lake Pleasant which they held, the remembrance of this evening and its entertainment would stand out as a beautiful picture that could never fade. "Chinnewanna," the sprightly Indian control of Mrs. Storrs, gave, in eloquent speech, a loving greeting to Mr. and Mrs. Longley in behalf of the spirit Indian braves and squaws, who love all mediums, and the work they do for the angel world.

Miss Williamson had also written a charming poem for Mr. Longley, which she had delivered to the genileman early in the day, and which was not read at the reception, but it was gratefully referred to by Mrs. Longley in her address.

A song: "Beautiful Dreams," a joint composition of Mr. and Mrs. Longley, being finely rendered by Mrs. Longley in her address.

A song: "Beautiful Dreams," a joint composition of Mr. and Mrs. Longley, being finely rendered by Mrs. Mason, prepared the way for further remarks of the same interesting and eulogizing character as had been uttered by the earlier speakers of the evening from Mrs. Emma Miner, Mrs. Maud Lord Drake, and Miss Jennie Rhind—the latter also making a moving appeal in behalf of a poor sick woman upon the grounds, which resulted in a contribution being taken up for her benefit; after which the reading of "The Prayer of the Almighty Dollar," by Mr. Storrs, remarks by Mrs. Storrs, the singing of a good-night song by Mr. Phillips, and a song: "We'll Meet You in the Morning, By-and Bye," from Mr. Longley and Mrs. Mason, concluded the exercises, when an opportunity was given all present to shake hands with Mr. and Mrs. Longley, a privilege of which all availed themselves.

ad street. They have both done valuable service as ploneers in the spiritual work. Mr. Litchfield has recently published a book entitled: "Leaflets of Thought from the Tree of Life." It was written under inspiration, and claims to have been dictated by one who has been in spirit-life fifty seven years. Mr. Litchfield is a man of sterling integrity and sound judgment, and the book impresses one with the same characteristics. It is a worthy effort, and we hope it will meet with a generous patronage.

a man of sterling integrity and sound judgment, and the book impresses one with the same characteristics. It is a worthy effort, and we hope it will meet with a generous patronage.

July 25th.—The regular meeting of the camp was formally opened this r. M.

Mr. H. D. Barrett spoke of the auspicious outlook before us, and that there had never been so many inquiries in regard to our beautiful philosophy—never so marked a degree of progress and spiritual enlightenment. Never was humanity so much an hungered for the bread of life, and never was our Father's table spread with so many bountles. He closed with a fine rendering of a poem by Ella Wheeler Wilcox, entitled:

"Open the Windows."

An Invocation was given by that sturdy and sound-minded old theologian, Hon. Sidney Deam.

Mr. Lillie saug, with instrumental accompaniment. "Consider the follies." It was rendered in a wonderfully impressive manner—full of soul—and affected the audience commensurately.

Our beloved younger sister, Miss Jonnie B, Hagan, was then announced, and prefaced her "talk," as she termed it, by saying that as she listened to the love cation of our venerable brother, Mr. Dean, her heart had grown ylad that he was here; and as she listened to the touching song by Mr. Lillie her heart was ylad that he was here. She was ylad that she herself was permitted to again set her feet upon these beautiful and hallowed grounds, and she thought everybody here mutually and usually, orally congratulated themselves and each other upon being here. She was permitted to again set her feet upon these beautiful and hallowed grounds, and she thought everybody here mutually and usually, orally congratulated themselves and each other upon being here. She was underlying river of affection and love which flows of the same of the provided with a fine provided wit

ophy. It is the only thing that we can lay hold of with
a senise of security and satisfaction.
The great cry of the soul of man is that he may posareas something that shall be his forever. He has
telled early and late, and deprived himself of needed
comforts and opportunities for spiritual outitre, to
g manss wealth, He has consumed the midnight of in
the pursuit of intellectual and scientific facts, and has
I thus gained ronown; but all this leaves the soul inisatisfied. Ifo takes up the study of metaphysics and
scarches the great religious tenets and all the testimonics of the ages. By-and-by he discovers that he
has not the full satisfaction that he desires, and that
it cannot be found except in the inner temple of self.
He does not look upward, he does not look downward,
out reithin to his own conscious inner being, and dis
covers that there is the secret of all happiness; there
he sees written that one magical word immortality,
and another, natividuality, and still another, RiomityGrasping this trium principle he discovers that he is
one of the blocks in the great temple of universal
Truth, and realizes the great joy of eternity and immortality.

We are here to greet each other in this new year of
the opening of the camp; to realize that we are, and
that we are to continue to be through eternity. Whatever we do, whatever we are, cannot be concealed
from the eye of the spirit. We are to a certain extent
responsible for our acts. The unerring law of compensation will mote out to us what we deserve.
Heaven and hell are within us. Efforts to become
better men and women draw those around us who are
helps. Efforts in the opposite direction draw around
us those who would help us in the downward path.
The law of attraction and repulsion is as potent in
one case as in the other. It then behoeves us to
round out our lives by good deeds and good thoughts,
that we may have tellowship and ald from the better
side of the life eternal, and that we may send out a
good and helpful influence to those who suffe

of age have been aptly likened auto the bills whose been aptly likened automatic and been applied by the antifer speakers of the oversing from the been applied by the antifer speakers of the oversing from the been applied by the ap sweet contentment and peace: a just reward for their services. There is not a handsomer or more convenient cottage on the grounds. The inmates of the same at the present date are Mr. Calvin Thompson and daughter, of Philip's Creek, N. Y., Mr. J. R. Park, of Waverly, N. Y., Mr. Robert Ramsdale and wife of Franklin, Pa., Mr. Whiting, Mrs. O. E. Tousey and Mrs. H. Ives, of Fredonia, N. Y.

At the Lillie Cottage are Mrs. E. Ruffin and Mrs. M. T. Wright, of Chelmati, O., Mrs. Lydia Dunklee, Boston, Mass.

At the Chase Cottage are Mr. Mix—merchant, of Sugar Grove, Pa.—wife and five children, and Mrs. J. A. Thompson, of Olean, N. Y.

Dr. J. A. Waterhouse and family, of Fredonia, N. Y., are tenting on Cottage Avenue. Mr. and Mrs. E. T. Chaffee and Mrs. L. D. Bradish, wife of the notable artist, A. Bradish, of Fredonia, are their guests. Mrs. M. J. Ramsdell, who has rare gitts as a psychometrist and clairvoyant, may be found at her cottage near the amphitheatre. Her daughter, Miss Bessie, who is a fine musician, is with her, and has charge of the library; also plays for P. L. O. A. Keeler's circles.

Dr. Temple and wife, of San Francisco, Cal., and

HAIR ON THE FACE, NECK, ARMS OR ANY PART OF THE PERSON QUIOKLY DISBOLVED AND REMOVED WITH THE NEW COLUTION CHOOSE SE COLUMN STREET COLUMN ST



** INJURY OR DIRECTIONATION OF THE HOST DELIGATE RRING.

Discovered by Accident,—In Convourning, an incomplete mixture was accidentally splited on the back of the band, and on washing afterward it was discovered that the bair was completely removed. We purchased the new discovery and named it Stutikes. It is perfectly pure, freefrom all injurious substances, and as simple any one can use it. It sate satisfy but sorely, and you will be surplied and displated with the results. Apply for a few minutes and the hair disappears as if by magic. It has no resemblance whatever to any other preparation every used for a like purpose, and no electation discovery ever attained such wonderful results. If CANNOT FAIL. If the growth bed light, one application will remove typeramanently; the heavy growth such as the bacaty or hair on moise may require two or more application for all the roots are destroyed, although all hair will be removed at each application, and without the slightest injury or unpleasant feeling when applied or ever afterward.—MODENE SUPERIORENE RECORDIVENS.—RECOMMENDED BY ALL WHO HAVE TESTED ITS MERTIS—USED BY PEOPLE OF REFIREMENT,—Geathern who do not appreciate an attain's gift of a beard, will find a precledes boom in Moden which does not be a beard of the proper of the matter's gift of a beard, will find a precledes boom in Moden which does not be a beard of the proper of the matter's gift of a beard, will find a precledes boom in Moden which does not be a beard of the proper of the matter's gift of a beard, will find a precledes boom in Moden which does not be a supplement of the proper of the matter's gift of a beard, will find a precledes boom in Moden which does not be a supplement of the matter's gift of a beard, will find a precledes boom in Moden which does not be a supplement of the matter of the proper of the matter of the proper of the matter of the proper of the matter's gift of a beard, will find a precledes boom in Moden when the desired and the proper of the matter of the proper of the matt

-RECOMMENDED BY ALL WHO HAVE TESTED ITS MERITS—USED BY PEOPLE OF REFINEMENT,—
Gentlemen who do not appreciate nature's gift of a beard, will find a prices be on in Modene, which does
away with shaying. It dissolves and destroys the life principle of the hear, thereby rendering its future
growth an utter impossibility, and is guaranteed to be as harmless as a starmless are stored to the skin. Young persons
who find an embarrassing growth of hair counting, should use Notine to destroy its growth. Modene sent by
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months, is now at home, looking much improved in health, and to all appearances is onjoying the camp most heartly.

P. L. O. A. Keeler has enlarged his cottage, and is making it very handsome.

Mr. W. M. Keeler, spirit-photographer of Brooklyn, N. Y., and wife, are pleasantly located on North street. The first conference was held to-day. Much interest was manifested, and many excellent thoughts were expressed. Hon. Sidney Dean gave a masterly discourse this r. M. upon "The Rights and Progress of Women." We regret that time does not admit of an extensive synopsis of it. We will endeavor to give it in future.

Lily Dale, N. Y.

Seribed and communicating was your cld-time Ban-NER OF LIGHT friend, Dr. J. L. Newman. He belonged in Washington near by, and was accompanied by several of his relatives, who, as spirits, with him gave cassion. He is remarkable occasion.

Monday in camp was "rest" day, or "work "-day, which?—at least a day free from all meetings. Tuesday Mr. Baxter spoke again to an eager audience interested in every word uttered and thing done.

The meeting opened most propitiously, and bids fair to be a greater success than any preceding. All regretted the departure of Mr. Baxter Wednesday of talent announced to come. The wish is freely expressed that Mr. Baxter's visits may be made annual by our management.

Lakeview Camper.

Additional to the above we are in receipt of a report

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

Our camp-meeting is a grand success in every sense of the term. The attendance of Spiritualists exceeds

with stronger hands and greater inspiration we can again join with those we so highly esteem in the work dear to our souls.

Mrs. Richmond answers questions and gives poems this evening, July 23d. Mrs. Glading holds a circle on Thursday evening. Dancing in pavilion on Friday evening, and services in memory of "Mother" Talbot on Saturday evening, in which all the speakers and mediums will participate.

Among guests stopping at Natural Bridge Hotelare: Rabbi L. Weiss, wife and child, Columbus, Ga.; F. M. Brown, wife and daughter, Union City, Tenn.; Warren Smith, Nashville, Tenn.; Mrs. Van Liew, South Bend, Ind.; M. N. Sullivan, Atlanta, Ga.; A. C. Ladd, Atlanta, Ga.; J. B. Ware, wife and child, Birmingham, Ala.; Col. T. Fort, Chattanooga, Tenn.; Henry C. Cameron, Columbus, Ga.; Thomas W. Fraser, Huntaville, Ala.; I., B. McKinney and wife, Galveston, Tex.; J. P. Haley, Somerset, Ky.; Rev. Mck. T. McCook, Brunswick, Ga.; W. B. Shelton, Florence, Ala.; R. J. Cresap, Cincimati, O.; J. M. Geupel, Evansville, Ind.; D. C. Hughes, Cincinnati, O.; E. Jacobs, Mt. Alry, O.; W. D. Ivey and wife, Atlanta, Ga.; J. H. Wright, Cincinnati, O.; J. F. McDevitt, Huntsville, Ala.; E. W. Mitchell, Nashville, Tenn.; B. J. Bartlett, Memphis, Tenn.; Mrs. H. M. Wood, Memphis, Tenn.; Mrs. M. L. Herring and J. D. Herring, Floyd, Ala.; C. L. Armington, M. D., and J. Millspaugh, Anderson, Ind.; R. H. Hart (Evening Floyd, Ala.; C. L. Armington, M. D., and J. Millspaugh, Anderson, Ind.; R. H. Hart (Evening Floyd, Ala.; C. L. Armington, M. D., and J. Millspaugh, Anderson, Ind.; R. H. Hart (Evening Floyd, Ala.; C. L. Armington, M. D., and J. Millspaugh, Anderson, Ind.; R. H. Hart (Evening Floyd, Ala.; C. L. Armington, A. Georgia Davenport Fuller.

Mt. Pleasant Park, Ia.

To the Editor of the Banner of Light:

Dr. Severance and myself arrived July 15th, and found many of our old campers here: Dr. Phillips, Miss Hodge, Mrs. Blodgett-Wheelock, Dr. Munson, Mrs. Dean, Frankle Cole, and many others. Since that time Mrs. Gill, Mrs. Davis, Dr. Randall and his family, Mr. Baldwin, Mr. Grant, and many families never here before have arrived. There are now about fifty or sixty people here all getting their cottages and tents in readiness for the season. Mrs. Blodgett is building an addition as large as the main part, which will make by far the best cottage on the grounds, and one that would be creditable to any city. The prospect is that we are to have a much larger camp than ever before, and every one is making preparations for it. The grounds never looked better than they do now. Dr. Munson runs the Eating House, and is prepared to furnish table board at \$4 for all who may come. A very pleasant meeting was held last Sunday, in the afternoon, on the grounds, gotten up principally by Mr. Baldwin. It was a very interesting one. found many of our old campers here: Dr. Phillips,

ne. The Camp Meeting will open Sunday, Aug. 3d, with frs., Colby-Luther and Cora L. V. Richmond as

The Camp Meeting will open Sunday, Aug. 3d, with Mrs. Colby-Luther and Cora L. V. Richmond as speakers.

The street cars make regular trips to the camp this season, and will double their services after the Camp-Meeting opens. Dr. Juliet H. Severance is recuperating fast from her injuries last winter in the pure and bracing air we have here.

Mrs. Bartholmas, a fine medium from Denver, Col., has just arrived on the grounds.

A. B. S.

Sunapec Lake, N. H.

To the Editor of the Banner of Light:

Sunday, July 27th, was the opening day of the thirteenth annual gathering of Spiritualists on the beautiful shores of Sunapee Lake at Blodgett's Landing. The rain of Friday and Saturday, and the opening of the meeting a week earlier than usual, deterred several cottagers and campers from getting to the grounds; but another week assures them. The assembly, however, of Sunday was unusually large, many coming from unexpected quarters, and all eager to hear Mr. J. Frank Baxter, who paid his first visit to the camp, but whose favorable reputation had preceded him. To say that he pleased all is speaking mildly. Anticipations were more than realized. Mr. Baxter occupied the entire day, delighting everybody with his singing and instrumental accompaniments, pleasing all with his practical poems, engressing the attention of his large audiences with his cloquence, argument and magnetic manner, and astonishing hearers with his wonderful mediumistic powers.

Mr. Ferrin, President, from Plymouth, N. H., opened the meeting, introduced Mr. Baxter, and presided throughout the day. Mr. Lull, of Washington, N. H., See'y, did netive service. Speakers Mrs. Addio Stevens and Mrs. E. B. Craddock sat on the platform, and several parties of note were in the audience from distant points. Among the nearly thirty spirits de-The rain of Friday and Saturday, and the opening of

by our management.

Additional to the above we are in receipt of a report of the opening day's proceedings from the Secretary, N. A. Lull, in which he says: "Mr. Baxter's morning subject was 'The Progress of Modern Spiritualism'; that of the afternoon, 'The Church and The Book in Relation to Spiritualism.' His lectures have never been excelled on our platform. From first to last he commanded, during their delivery, the closest attention of his deeply interested audience."

Verona Park, Me.

The Spiritualist Camp-Meeting at Verona, Me., will open on Sunday, Aug. 17th, and continue the renainder of the month, closing Sunday, Aug. 31st.

mainder of the month, closing Sunday, Aug. 31st.
The speakers and mediums are to be J. Frank Baxter, Sidney Dean, Mrs. Mary Wentworth, Mrs. Kate
R. Stiles, Dr. H. P. Falrfield, Dr. H. R. Storer and
Dr. A. H. Richardson. Among others who will be at
the meeting and add to its general interest are Miss
Lucette Webster, who will render choice and appropriate readings, and Mrs. A. E. Barnes, President of
the Boston Ladies' Spiritual Aid Society.
Charming Verona Park, reposing on Penobscot's
green banks, holds out very many allurements for the
patronage of all who seek rest, quietude, harmony,
enchanting, heavenly influences, elevating inspirational addresses and songs. It has a fine dining-hall
and lodging-rooms, a covered payllion for meetings in
dull weather, and the Association has engaged, as
will be seen above, speakers who are able to administer truth, science, spiritual knowledge and consolation, and bring endearing messages of love from the
dear ones who have passed over the silvery stream
into the beautiful Summer-Land.
A cordial invitation is extended to all mediums to
attend and assist in spreading the truth of immortal
life and happiness; also to all who are seeking for
evidence that their loved ones just beyond the veil can
and do come to bless and cheer them on life's journey.
The Boston & Bangor Steamship Co.'s Steamers

evidence that their loved ones just beyond the veil can and do come to bless and cheer them on life's journey.

The Boston & Bangor Steamship Co.'s Steamers leave Boston daily (excepting Sunday) at 5 r. m., touching Rockland early next morning, also at other landings on the river, arriving at Bucksport about noon. Excursion tickets can be had from Boston to Bucksport and return for \$6.00. Good conveyance from Bucksport to the Park, by the little Steamer. Welcome. Cant. Arey.

Welcome, Capt. Arey.
The Maine Central Railroad will issue round trip tickets at very low rates over their road to all who wish to attend the meetings. Ample conveyances will be afforded from Bucksport Village to the Park by

carriages.

The lares on boat and railroad are at reduced rates. Officers, 1890.—President, Dr. Chas. F. Ware, Bucksport, Me.; Vice-President, Freeman W. Smith, Rockland; Treasurer, Rufus H. Emery, Bucksport; Secretary, Mrs. Elvira Heywood, Bucksport. Directors—A. U. Blackinton, Boston, Mass.; Thos. Fowler and Henry Hawes, Mattawankeag, Me.; Mrs. I. P. Carleton and Mrs. O. F. Grose, Camden; Peter Abbott, Verona; Mrs. Kate C. Pishon, Augusta.

East Portland, Orc.

To the Editor of the Banner of Light:

Our June Camp-Meeting at New Era commenced June 19th and closed on the 30th. We had a larger attendance than ever before. Our hall would not attendance than ever before. Our hall would not hold them, so we adjourned to the grove in front of it. We had lectures from Mr. Williams, Col. C. A. Reed, Mr. De Johns of The World's Advance Thought, a poem from Mr. Cook of McMinnville, also a lecture from Mr. Cook of Portland, a convert from the Baptist Church. We also had several fine addresses from Mrs. Flora A. Brown, an independent slate-writing and a fine clairyoyant medium, who likewise presided over the meetings, as both the President and Vice President had to be away a portion of the time. As a presiding officer, as in all else, she gave good satisfaction.

Mrs. Bruce, from Lebanon, also an independent slate-writer, was with us all the time, and did good work. This lady is a true and reliable medium. She gets writing on the slates in full light, many times without a pencil.

The meeting was a success spiritually and financially. Our State camp-meeting commences Sept. 18th, and holds twelve days.

M. F. Moore.

Temple Heights, Me.

A description of this camp-ground, together with a statement of time of meeting, names of the speakers and mediums engaged, etc., etc., will be found by reference to our second page.



BAD COMPLEXIONS, WITH PIMPLY, BLOTCHY, OILY Skin, Red, Rough Hands, with chaps, painful finger ends and shapeless nails, and simple Bay Humors, prevented and cured by CUTICURA SOAP. A marvelous beautifier of world wide celebrity, it is simply incomparable as a Skin Purifying Soap, unequaled for the Tollet, and without a rival for the Nursery. Absolutely pure, delicately medicated, exquisitely perfumed, CUTICURA SOAP produces the whitest, clearest skin and softest hands, and prevents inflammation and clogging of the pores, the cause of pinples, blackheads, and most complexional disfigurations, while it admits of no comparison with the best of other skin soaps, and rivals in delicacy the most noted and expensive of tollet and nursery soaps. Sale greater than the combined sales of all other skin soaps.

Sold throughout the world. Price 25c. Send for " How to Cure 8kin and Blood Diseases."

Address Potter Drug and Chemical Corporation, Proprietors, Boston, Mass. Aching sides and back, weak kidneys and rhoums

tism relieved in one minute by the celebrated Curi-

J. A. SHELHAMER, MAGNETIC HEALER,

Office 81/2 Bosworth Street, (Room 5,) Boston,

WILL treat patients at his office or at their homes, as destred. Dr. S. prescribes for and treats all kinds of diseases. Specialities: Rhoumatism, Neuralgia, Lung, Liver and Kidney complaints, Dyspepsia and all Norvous Disorders. Roots and barks, with full directions for proparing, sufficient to make six bottles of medicine for any of the above diseases or to purify the blood, sent to any address on receipt of \$2.00. Healing by Massage treatment. Office hours 10 A. M. to 3 P. M. Those wishing consultation by letter must state age, sex, and leading symptoms.

DR. SHELHAMER'S Great Remedy for Throat and Lung Troubles—Balsumine—is proving its efficacy in numerous cases. It should be kept on hand in every household, to be used in suddon Colds, Pneumonia and kindred Pulmonary Affections. Special directions are given for the use of this and all other remedies prepared by Dr. Shelhamer. There are all been prescribed by Spirit Join Warren, a most efficient physician of the progressive school.

Balsanine & cents per bottle.

Bregification for the following diseases, prescribed by spirits, \$1.00 per bottle: Liver, Kidney, Gastrills, Nervous Prestration, Liver and Kidney Complication. Constitution Powders, 50 cents per dozen.

Compounded and Sold only by DR. J. A. SHEL-HAMER, 8 1-2 Bosworth Street, (Room 5,) Boston, Mass.

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POWDER, superior to all others in leavening strength; a cream of tartar powder of the very highest quality.

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Official Investigation of

Baking Powders,

The Royal Baking Powder is thus distinguished by the highest expert official authority the leading Baking Powder of the world.