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# The Spiritual Rostrum.

## The Great Impending Crisis.

An Inspirational Lecture Delivered in Adelph Hall, New York City, Sunday Evening, July 13th, 1890, by W. J. COLVILLE.

[Reported for the Banner of Light.]

At this eventful stage in the history of humanity the three grand watchwords of repub licanism, "Liberty, Equality, Fraternity," ring out with clarion accents; and in clearer tones and with deeper meaning than ever before, signifying for all mankind the near approach of an epoch of peace and good-will, but dimly foreshadowed in the days of old, when the records state that prophets and angels chanted of the advent of a blessed era when war should be no more. The banner of the Prince of Peace has never really been, to any great extent, unfurled even in those lands and among those nations which have laid the greatest claim to civilization and to Christianity. It may safely be inferred, if there is any meaning at all to Evolution, that the progress of humanity has not been stagnation or retrogression in disguise. We may safely congratulate ourselves on the encouraging certainty that the actual condition of the race is decidedly improving the world, and instead of tak-Centennial, preached a sermon in old St. Paul's hearer with the belief that the American people had degenerated during the past century; but scarcely were the speaker's words in print friends who paid the most liberal tribute to his sincerity.

Darkness conceals the impurities which light reveals; thus, as a dark room may be very uncleanly without appearing so, so a social condition may be anything but pure, and yet the citizens remain unconscious of their actual condition until light breaks in sufficient to reveal it.

We are living to-day, it is true, at a time when Nationalism and Anarchism are prevalent in many menacing forms; but are not the very worst phases of societary insurrection nothing, after all, but crude attempts on the part of long oppressed multitudes to right their ancient wrongs and establish as best they may a republic founded on equal rights for all? We, of course, do not agree with the methods adopted by rioters; at the same time we can but see in the struggle and turmoil of to-day an attempt on the part of a section of mankind to do their part in clearing away the existing wrongs of our artificial system prior to the establishment of a new era in which no injustice shall prevail. Iconoclasm, or the work of the demolisher of antiquated wrongs, may be carried too far when prompted by a spirit of fanaticism and revolt; but what Matthew Arnold calls the Zeit Geist. or "Timemanner marvelously sure, even though lat times seemingly very slow. Cromwell's soldiers could deface the beautiful temples of England in the days of the Protectorate, but they could not prevent a renaissance of art re-Boston, rivaling in architectural beauty and display the finest edifices devoted to Roman Catholic or Episcopal worship.

Art is immortal; therefore nothing can crush it out, though it can, by judicious rectification of an ideal, be most profitably diverted of his nature; while an exalted view of man as into nobler channels of expression than those it assumed of old. When the followers of Fox and Penn cried out against "steeple-houses' and bright colors, and banished music from their homes, they attached to their system of not coincide harmoniously with implicit deindividual illumination. Man cannot improve upon nature by refusing to acknowledge the a settlement for all present difficulties without beauty in art which is nature's faithful repro- having recourse to extreme or violent meas-

nature's methods. Beauty is natural, and variety is essential to beauty; but difference need not imply discordance. To agree to differ is wise; to speak of agreeing to disagree is selfevidently ridiculous, as the very phrase is an insult to etymology.

Now to apply our study of variety in nature to the social problem, at this time so startlingly confronting us at every turn, it must be before reform must prove futile unless they are exall else our work to analytically discriminate between difference and inequality. The apostle Paul has fully explained the right view to be taken, in his letter to the Corinthians, where he aptly compares the social body, or body politic, to a human organism in which there are many members, and every member necessary to the completeness of the structure. Those wonderfully wise words: "If one member suffer, all suffer with it, and if one member rejoice, all rejoice with it," exactly express the real, though not always the apparent, state of man's interrelation. From the standpoint of illusion we judge that one man's welfare signifies another's defeat, and because of our reasoning from so radically false a premise, we set to work to establish and maintain a system of competition theoretically and practically abominable. More than eighteen hundred years ago an attempt was certainly made by the primitive Christian church to establish an equitable cooperative system of life; the endeavor may have been largely frustrated, if not completely overthrown, by ecclesiastical and civil demagoguery at and after the time of Constantine; still the early idealists have never been entirely without successive witnesses, as we read in the biographies of many distinguished worthies through all the centuries that the unusually gifted spiritually have always held up a communistic ideal as the true order of regenerate life.

When, as recently as the days of the Owens, communistic experiments were tried by those earnest philanthropists, the theory refused to work well in practice only on account of the blindness of some and the selfishness of others, who sought to avail themselves of bettered conditions for human development. To the success of a community two virtues are always essentially necessary: unselfishness and discrimination; if unselfishness is absent, though discrimination be present, the experiment fails: and equally if unselfishness be present, with discrimination absent, success is not to be secured. By unselfishness we mean nothing incompatible with the fullest obedience to the instinct of self-preservation, coupled with the highest possible self-culture; and by discrimining the arguments of honest pessimists as ation we intend naught but a due regard for proofs to the contrary, we can effectually turn | the peculiar fitness of certain people for a parthe tables on the philosophy of pessimism by ticular kind of usefulness. In all our experi- of omission in the direction of moral training crediting the average American or European ence with people who quibble over the declara- of the young are indeed multitudinous; and it living in a partially uncivilized land unknown of to-day with a more sensitive conscience | tion "all is good," we find the chief difficulty than that of our ancestors. Bishop Potter, of or bone of contention lies in the fact that so New York, at the time of the Washington | few people have anything like a practical appreciation of genuine order; "let all things be on Broadway, calculated to impress the casual | done decently and in order" is to the majority an unmeaning phrase, yet it lies at the very foundations of equal rights, equal liberties, and the intelligent pursuit of health and happiness. before he was effectually answered by the very | We all admit order to a certain degree; we all speak of certain commodities being good for food but not for clothing, and again of other things being adapted to mechanical ends, but useless either for food or clothing; we all allude facetiously once in a while to round people in square holes, or vice versa, and expatiate on the right man for the post," etc., etc. In all these statements so universally common we are admitting that it is not enough to know that Mr. Brown is a good man, or that Mrs. Smith is a good woman: we must find in a person a successful candidate for a special office, or the business of the world cannot possibly be conducted. Now if it be predicated at the outset of a social study that every person and every thing is good for something, but not good for something else, we are ready to take the first necessary and thoroughly practical step toward the erection of a social structure founded on solid rock instead of shifting sand. Bellamy in "Looking Backward" has gone much more thoroughly into the actual necessities of mankind than has the talented but practically anonymous author of "A Far Look Ahead." first published by the Putnams in 1883, and recently re-issued: the author of the last mentioned work takes a leap in imagination from the nineteenth to the ninety-sixth century, and presents us with a charming picture of that far distant Spirit," is ever at work adjusting matters in a age; but he does not clinch his arguments so forcibly as Bellamy does by a direct appeal to that inherent nobility of human nature which must induce every sane individual to acknowledge right as soon as he perceives it. Bellamy's book has achieved the phenomenal circulation storing the churches they had dismantled from | it has because of the response in man to the two to three hundred years later; nor could author's estimate of man; low, groveling pesthe rigid Puritanism of the voyagers in the simistic views of human nature have been so Mayflower prevent their lineal descendants extensively promulgated for so long a time that from building a New Old South Church in it is a source of genuine inspiration to the masses to be clearly shown that they are far less black than they have been painted.

> It appears to us but an ethical truism to assert that a low view of human motives inclines man to live in the cellar instead of in the dome man leads inevitably to the cultivation of the aspirational quality, and without aspiration there can be no ascension.

The type of man to be a real leader of humanity to-day must be a practical "man of religious thought a foreign element which did affairs"; one who lives in the world but above its intrigues and its follies; one who can prove pendence on the Divine Spirit for immediate to the great army of capitalists on the one hand and operatives on the other, that there is duction; the only lines on which progress is ures. Of all modern movements Nationalism have the columns of the BANNER OF LIGHT pursued as the highest good; but once let the sity imply the betterment of the condition of

laying aside technical creedal differences and preaching a Christianity somewhat in accordance with the ethics of the Christ.

From a purely spiritual point of observation. it is surely evident that all external efforts at pressions of an inward impulse toward righteousness. Prohibition has been tried in Maine and several other States of the Union, and the difference of opinion as to the good accomplished or not accomplished by prohibitory legislation is ever a mooted point; you all know that such laws have been rescinded many times, and there is ever a feeling in a freedom-demanding community that the functions of government should be as few and simple as possible. But has not the State an inalienable right to frame laws for the protection of the citizens who compose it? and must we power to repress evils such as the liquor traffic? These and similar questions are frequently raised with great show of logic, reason people; but the real point at issue among quite edly differ from these is, can legislation compel people to be virtuous? The answer from the standpoint of man's spiritual nature is an emphatic No! Education may tend to virtuous to be as beacon-lights to guide the world to a living-repression never will; for until the nobler impulses of our nature are successfully behold in the seer, the poet, the prophet and appealed to we shall go on sinning, because the inspired novelist, mediums for the recepvictimized by the erroneous impression that | tion and expression of potent schemes for the there is some pleasure to be got out of evil- improvement of the condition of humanity. doing, and we are all naturally and rightfully The world's great workers have not been idle in search of happiness.

all are slaves beside," is a quotation rife with so absorbed in matters remote from the welthe richest meaning for all who are honestly fare of mankind that they have lost all interseeking to discover humanity's way out of its | est in the betterment of human conditions. present prison-house of sensuality and accom- They are constantly unfolding in wisdom and panying strife and discontent. Whenever a insight, and are deeply interested in witness refined and cultured woman alludes in our ing the methods employed by those in higher hearing to the many temptations placed in the states of consciousness to call forth the best way of her husband, brothers or sons, we ask | there is in man. Flammarion, the renowned her whether liquor saloons, gaming tables and astronomer of France, in his charming mosaic other offensive institutions are temptations to of thought and experience, Uranie, calls his herself; when she answers—as she does inva- reader's attention to scenes which may be riably-that nothing would induce her to en- already actual on Mars or some other planet ter one of them unless positive duty called her more unfolded than Earth. Are the visions of there, we ask her why her male relations seers and the tidings received from celestial should be any loss averse to such vulgar de- intelligences mere ephemeral breath? or are bauchery than she herself. As soon as she they pictures and instructions calculated to thinks out the matter fairly she is bound to conclude that there is something lamentably | ingly declare them to be the latter, or they lacking in the present mode of education. Sins | would be worthless. is a great mistake to suppose that the religious differences between Catholics and Protestants, | favored clime; we remain stolidly contented Jews and Gentiles, Agnostics and Believers, have any great thing to do with the lamentable deficiency in moral training now so plainly with to contrast it; the moment those of us manifest in these days of rapidly awakening conscience. Ingersoll argrees precisely on the return with glowing accounts of the countries most important moral questions with persons whose theology he entirely dissents from. His customs of more unfolded races, those who recent utterances against vivisection are identical in spirit with those of Dr. Anna Kings- arising within bright aspirations after a better ford, the eminent Theosophist. Similarity of view in matters pertaining to theology is spheres unseen by fleshly eyes report to us their clearly not necessary to a common understanding of the true distinction between the ethical and the non-ethical; and it is the province of State seminaries to teach ethics but not dogmatic theology; while in the home the less dogma and the more sound, simple ethical training, the better for all the children.

Now those particular dogmas of religious controversy which clearly stand in the way of the general acceptance of a common basis of ethics are rapidly disappearing-as among educated people who are thinkers Calvinism is very nearly obsolete. "Total depravity" must be abandoned or gotten rid of some way before we can all unite in a conscientious and rational appeal to the divine instincts of our common humanity; this atrocious scarecrow has been for ages pretty effectually disposed of by the three greatest Christian churches-the Roman, Greek and Anglican-by means of the doctrine of regeneration accomplished through infant baptism. Emerson and many other philosophers of modern days have perceived little necessity for baptismal regeneration in consequence of their exceptionally high views of human nature; and, we may add, no view of human nature can be too high when it is an estimate of humanity and not a conceited valuation set on one's personal self. We cannot well be too modest in our personal esteem, nor can we be too complimentary in our estimate of humanity. Personal vanity is antipodal to a generous recognition of the beauty of human character in general. The special work of the Christian Scientists during the past several years has been their affirmation of human goodness, of man's essential spirituality; many of them have put forward extravagant and possibly untenable theories on some questions, but they have been all the while reiterating: "MAN IS GOOD," in opposition to the constantly reiterated falsehood Man is evil."

Judging by outward indications, mere surface appearances, man is not very good; it is only discover the real being we call man. For over forty-two years the inspired mouthpieces of gold in the persons of its possessors. the invisible world, who have carried the gos-

possible are lines in strict accordance with and Christian Socialism come decidedly near- and other spiritualistic periodicals been illu- Holy Spirit operate on the hearts and minds of encouraging signs of the times that ministers | true methods of effecting reform, through the as well as laymen of all denominations are instrumentality of mediumistic channels open to receive information from the immaterial world and transmit it to the realms of sense. In every case it has been urged that punishment is worse than useless; that intimidation | good of the whole community. never cures; that moral hospitals and genuine reformatories in nature as well as name are needed upon earth, and that they already exist in the spiritual world. Why, then, do not Spiritualists before all others seek to bring about the much needed changes in the world's social system by living out in individual and later on in collective practice the blessed lessons so frequently taught from the public platare who talk glibly of the beauty of spiritual theories, but declare they cannot be made to work on earth; they are adapted, say these blind ones, only to another state of existence: Why, then, are they communicated to earth? not therefore concede to government sufficient Of what use is a spiritual revelation, if it be not practical? If such a theory be current among Spiritualists, what answer can they make to agnostic exponents who say one world and consistency by many excellently disposed at a time is enough for anybody, and if there is a future state it is time enough for us to as many equally excellent people who decid- realize it when we have dropped the mortal body?

> Our understanding of the mission and value of true Spiritualism is that its revelations are solution of otherwise insoluble problems! We since quitting their physical forms; they are "He is free whom the truth makes free, and not dwellers in a world of illusion, nor are they provoke practical emulation? We unhesitat-

> > To draw an illustration: Some of us may be to the higher life of the inhabitants of a more with our gross surroundings and barbaric mode of existence, because we have nothing wherewho have traveled to more enlightened climes we have visited, and discuss the habits and were hitherto content with degradation feel state of things. When visitants from the condition and mode of life, are we not enthused by the ardor with which they depict the beauty and harmony prevailing in their homes to seek to fashion ours after a diviner pattern than that which yet constitutes the copy among us? Liberty is not license; freedom can never be lawlessness; neither can equality stand for dull uniformity, nor fraternity for a blind refusal to acknowledge differences where such actually exist. True liberty is not so much freedom from restraint as from passion; the freest man is he who is most perfectly master of his own carnal nature; a victim of liquor, tobacco, opium, or any other drug, stimulant or narcotic cannot be said to be free, and certainly victims of anger, jealousy, envy and such vices as mar the happiness of every family they invade, cannot be said to be in the eniovment of liberty. The wheel revolves upon itself; whatever we sow, we reap; whatever we dispense, we accrete; our feelings toward others are the factors which constitute our own heaven, paradise, purgatory or hell, as the case may be. No truer words were ever spoken than the following lines of a truly charming hymn:

"The world has much of beauty, If man would only see." " It only needs a goodly heart

To know that all is love. "All things work together for good to those who love God," is true in the practical sense that we must love good to discover and enjoy good. "Blessed are the pure in heart, for they shall see God," is a statement having direct reference to our perception of good,

Absolute truth is, of course, not affected by any feelings of ours; but does not our happiness spring from the good we realize, and from naught beside? All writers on the probable future of human society seem to agree that as man possesses wealth will it be more and more equitably distributed; and all conour in the confession that beyond a certain limit property could only prove a burden under a wise when we probe beneath the surface that we administration. There would be no danger of instinct. a plutocracy in our midst if we did not idolize

The search for material wealth is a perverted pel of Spiritualism all over the earth, have form of man's search for happiness. The errobeen dilating upon the necessity of patterning neous belief remaining prevalent that wealth Poverty is not necessary on the one hand that earthly institutions after the model of those | brings nower and distinction, and that place | affluence may prevail on the other; the decreusin the spiritual world; and how many times and influence conduce to happiness, gold will be ling fortunes of the wealthy would not of neces-

est what is lacking; and it is one of the most | mined with rays of divine wisdom on the | men, opening their inward eyes to truth, and we shall witness a repetition of the phenomena of the ancient day of Pentecost, when the disciples of truth and justice, of their own accord, made distribution of their goods, because animated by the sole desire to secure the greatest

All efforts at making people virtuous by act of Parliament will prove a failure; but there is another side of the subject often overlooked, and that is, that a just and noble impulse toward righteousness will necessarily bring about a condition of government and state of society expressive of equity instead of partiality. All reform, like all growth, must proceed from within to without, never from without form and in the private circle? Some there to within. Realizing this, we are at one and the same time ardent advocates of Nationalism and uncompromising Spiritualists. To many thinkers it appears that Bellamy's theories are founded on a supposition that external circumstances have degraded, and are, therefore, when sufficiently changed, capable of regenerating mankind. This conclusion is not a legitimate result of reading "Looking Backward," but is due to mental preoccupation on the part of the reader. What that novel really emphasizes is the fact that as people evolve to a consciousness of the best way of doing things, their inherent intelligence and love of right will impel them to act accordingly; and also, that this evolution will be attained through the existing social system as its logical substitute and sequel, instead of, as anticipated by less calm and sane writers, through the action of violent disruption.

Will the new era be inaugurated peacefully or violently? Read the second chapter of Acts. and meditate on Peter's exposition of the prophecy of Joel, and see if you cannot discern the parallel between the advent of the Holy Spirit then and now. If perversity prevail, and the baser passions of the carnal man are assiduously cultivated, obstacles are certainly placed in the way of pacific evolution; but are there not at present a large and increasing number of brave, earnest souls on earth who are resolved to do their part in accomplishing without the sword that which the sword if employed, would probably fail to bring?

The eight-hour movement, and all allied endeavors on the part of working people to shorten hours of labor and increase recompense for toil, may be fairly regarded as honest and necessary steps toward the larger goal at which we are aiming, viz., the complete abolition of the wage system, which is but a survivor of feudalism. Money kings, American barons, are anomalies, and cannot continue to exist when once the people arise in their true might and through the proper use of the ballot wisely devise methods of administration com-

patible with the genius of pure republicanism.

Every July, the 4th and 14th days of the month remind the public who take any interest at all in national celebrations or anniversaries of great and daring exploits, of how tremendous a force the people are in possession when, urged forward by valiant leaders, they take upon themselves to break the galling chains of tyranny. Hitherto much blood has been shed and a terrible spirit of retaliation has dimmed the lustre which would otherwise pertain to great conquests over wrong. Our mighty men of war have been Davids but not Solomons; and to a man of peace whose hands are unstained with blood, must the work of directing the construction of the Temple of the New Humanity be entrusted. The leaders of thought to-day must be souls aflame with pure unselfishness and active benevolence; those who move the masses henceforth must be agitators in no sense whatever, and the doctrine of continuous progress in spiritual life being true, what reason is there for denying that the great warrior heroes of the past are now buckling on the armor of love, and fighting with swords of wisdom to emancipate all who are willing to be delivered from thralldom? The present spiritual movement-partially beclouded though it is with the littlenesses and jealousies of half-fledged minds and the selfishness of persons who desire to aggrandize self rather than circulate unselfish knowledge—is nevertheless vital and forcible enough to take in hand and carry forward the entire work of societary regeneration, provided only those who proclaim the brotherhood of man will hold and pull together. It is even now within the power of all who will place themselves in union with the angelic bands who herald the New Dispensation, to work out the uplifting of the masses from present degradation, solely through the agency of spiritual power—for the spiritual is the only dominating force. The worst enemies of progress are those who, while professing to sympathize with the advancement of humanity, are tainted with that wretched pessimism—which all physicians admit is the constant companion of a deranged mind and body—which causes its victim to see everything through a veil of thick black crape. Selfishness does exist in the world to day, but the majority of men and women vainly suppose they must be grasping and self-seeking in order to provide for themselves and their families. The Nationalists and Christian Socialists are seeking to effectually remove the idea that selfishness is necessary to self-preservation—which latter is a natural and justifiable

The earth is abundantly rich, and can provide for all her children freely if they will but go to her and take from her storehouses what she

the telling masses. Centralization of capital in comparatively few hands is of course an evil. but the problem of pauperism would never be explained were a tax laid on the rich and they compelled to distribute their wealth. Work, a field for work, and honest remuneration for work done, is all that we require. Not long ago in San Francisco there were thousands of men out of employment; as a consequence business languished and strife prevailed; work was soon found for most of these men: they were employed in doing things greatly needed to increase the welfare of the citizens; as a result business improved and order was restored.

Labor Unions may order strikes and lock out. thousands of employes and behave in as blind a manner as they please, but they will never solve the difficulty until they get entirely above and beyond their present pitiful limitations. Radical reformers of every school sympathize with the eight hour movement and a demand for living wages, but no great improvement can take place until the term Federated Trades signifies vastly more than it does to-day. To cheapen the necessaries of living is fully as important as to raise the rate of wages, and both will be practically accomplished when the wage system is finally outgrown-as it very soon must be-and the Nation (the people organized) shall constitute the only Trust.

The chief difficulty standing persistently in the way of progress is the false sense of superiority and inferiority now prevailing in society; in California those most opposed to Mongolian immigration are themselves employés of Chinese labor-and why? if not because the white native population of the State regard fruit-picking and such employments as beneath them. When equality and fraternity are no longer terms without meaning, everybody will see that in a just state of society all occupations are regarded as equally honorable, provided they are necessary; but as the supply equals the demand, there will be no contest as to who shall perform the manual work.

The author of "A Far Look Ahead" represents a cultivated people in the ninety-sixth century rising early in the morning, performing faithfully and cheerfully their allotted necessary tasks, and then enjoying music; later on they engage in scientific, literary or artistic pursuits, as the case may be-with the result of great health and prosperity to all concerned. Dr. Buchanan, in his admirable book "The New Education," makes out a strong case in favor of combined manual and intellectual training-demonstrating from experience that muscular and mental exercise should alternately be taken.

The external side of the social and industrial problem will be easily adjusted harmoniously and perfectly when man permits his spiritual nature to govern with undisputed sway. Let us, without any exception or reservation, consecrate ourselves to the welfare of the entire race, and we shall afford conditions for such interior enlightenment as will actualize itself in a realized practical progressive Utopia.

### From the Napa Register.] Spiritualism

### AS EXPOUNDED BY MAJOR GRIFFITH, OF BOSTON.

Major Griffith, a veteran of the war, and a great Spiritualist, has been for some weeks visiting in Napa. He started for the East last night. Following is an interview had with

"Major, I am told you are one of a large number in Boston who are believers in Spiritualism."

"You are correctly informed. However, I will say it is not so much a belief or faith with me as a fact. I accept the truths of Spiritualism as scientists accept the truths of geology or astronomy, not as a faith, but as a matter of demonstration."

"For what length of time, Major, have you

been conversant with what you are pleased to term the truth of Spiritualism?"

have been familiar with the spiritual phenomena for a period of years, and have seen pretty much all phases of mediumship, even that much-questioned phase known as materialization."

Do you pretend to say, Major, that there is such a thing as a genuine materialization?"
"I certainly do, and have myself witnessed,
I am quite sure, over three thousand material-

"Will you tell me about this 'materializa-tion': What it is and how it is done?"

"I can simply give you my own experience, and the means I adopted to prove its truth or I had witnessed some remarkable naisty. I had witnessed some remarkable manifestations through a lady medium in Boston, but as they occurred at the house of another, of course I was not prepared to say there was no deception practiced. And to test there was no deception practiced. And to test the matter for my own satisfaction, I built a hall, or room, for the sole purpose of 'materi-alization,' supervising its construction and providing against any possibility of trap-doors or other devices of fraud so often complained of. And when this building was completed, I invited the best materializing medium of Bos-ton to visit this room and hold there her ma-terializing somes. She chearfully accounted ton to visit this room and hold there her materializing séances. She cheerfully accepted the invitation, and for years this phenomenon has taken place in her presence, many times two and three spirits materializing at once, appearing to and being recognized by their friends who happened to be present. And this is done when the room is so light that the hand of your watch can be seen. These materializations occurred when the medium was in a deep trance, and on many occasions when my wife and I sat in full view of her."

wife and I sat in full view of her."

"This is certainly very extraordinary; but tell me, are these materialized spirits tangible? Do they assume real forms,"

"They are real, tangible forms, and are made

up from particles attracted or absorbed from the medium and in some degree from the audithe medium and in some degree from the audience. In other words, the spirit clothes itself for the time being with material elements, taking on the form it had in life and demonstrating to friends its presence, beyond all possibility of doubt."

"Then, Major, I understand you to say you have often recognized friends whom you personally knew in life?"

"Hundreds of them and have seen many."

"Hundreds of them, and have seen many materializations that others recognized and I

In what manner do they take their depart-

"After remaining as long as they can hold the particles with which they are clothed, they dematerialize or fade out of existence, many times standing by your side and melting away until only a bright spark may be seen on the

floor."
"But, Major, could not some person bent on the materialized "But, Major, could not some person bent on mischief have personated these materialized spirits and practiced a deception upon you?" "Such a thing would be impossible in my own room. Besides, there have been many occasions when children have materialized in my presence, and I could make affidavit that there was not a child in the room."

"I must confess, Major, you have had advantages over, any investigators I have yet known; but is there not more or less fraud practiced by dishonest and selfish people in the name of Spiritualism?"

"Unfortunately, yes. But it is not honorable and fair dealing to use a fraud as a standard by which to judge all mediums. Remember dishonesty has existed in every age of our history, belongs to every profession and call-

history, belongs to every profession and calling, and yet among all the wrong, the cruelty, crime and error, the truth is ever to be found when sought. I admit that there are spiritual

frauds, and I would boglad to see them proper-

punished wherever found."
"Major, would you consider it an impertinence on my part to ask you to meet some of the objections often urged against Spiritual-

"Not at all. Announce your objections,"
"Is not the doctrine of 'Free Love' closely identified with the philosophy of Spiritual-

ism?"

"Assuredly not. I am conversant with all the standard and accepted literature of the various writers with reference to Spiritualism, and have never yet seen one line or word in advocacy of any such doctrine.

"Read the books of our best authors, the messages of our brightest intelligences who come to us with glad tidings from the immortal shore, and you will see naught but highest morality inculcated. Personal responsibility for all sin and suffering in a future state for every infraction of law (and without possibility of escape) is universally taught. That there are to be found mediums and believers in Spiritualism who go wrong, I do not deny; but I insist they are not living in accordance with the doctrines they assume to believe. I am not sure but the same charges may be alleged against ministers and laymen in every evangelical church in Christendom. I have known athelests to cite these shortcomings on the part of church members as a result of a evangelical church in Christendom. I have known atheists to cite these shortcomings on the part of church-members as a result of a false and pernicious theology, and the church resented the injustice. Now if church people could rightfully complain of so unjust an imputation, should they not, under the circumstances, extend the same charity they demand? You will find and and will said convergent.

ing all religions."

"I cannot dispute your position in this regard; but does not an acceptance of the spiritual doctrine destroy one's confidence in the truths of the Bible?"

"Not in the least were

"Not in the Bible?"

"Not in the least. Whatever declarations of immortality you find in the Scriptures, Modern Spiritualism corroborates. If there were 'ministering spirits' in the olden time, we have them now. If Moses and Elias returned, and were seen on an occasion familiar to all Riblical readers, the law by which they reand were seen on an occasion familiar to all Biblical readers, the law by which they returned has never been abrogated, and we have the proof that they do return."

"But, Major, I understand the spirits teach that there is no hell."

"On the contrary, they affirm that mortals will get all the hell they deserve, and there is no escaping it. We enter another world as we are, and there are no disguises."

are, and there are no disguises."
"What is the estimated number of Spiritualists in the United States and Europe?"

ists in the United States and Europe?"

"It is impossible to give the exact number, but it is known to reach into the millions."

"If you have such numerical strength, why do you not organize and become a church?"

"We regard all truth, religious or otherwise, unsectarian, and should be universal in its acceptance. Anything susceptible of demonstration requires no organization to sustain it.

stration requires no organization to sustain it. All scientists who have ever investigated Spiritualism honestly and patiently have accepted its truths as they have other facts in the line of scientific investigation, and to them it becomes one element (an important one) in the general sum of scientific knowledge. More-over, the churches are conscious of its influence. I have personal knowledge of many church-members in Boston being out-and-out

Spiritualists.
"While not desiring to boast at all, I think I am safe in saying that the spiritual ranks show as high an order of intellect as can be found in any religious organization."

"Major, of what benefit is Spiritualism to the world, anyway?"

"I am a little surprised at this question, yet will anyway?"

"I am a little surprised at this question, yet will answer it. Every truth has its value, even as a matter of knowledge; but with respect to the immortality of the soul, positive knowledge upon this vexed and disputed question is of especial importance. To know that we live again; that death is not an eternal sleep; that physical dissolution does not break the ties of affection; and that our friends gone before us are not so far away as to drop from memory, but on the contrary draw near to us in afflic-

existence awaits us, is, I think, a sufficient answer to your question."

"Do you meet with many skeptics in your travels, Major?"

"You see many as formark. The world is

tion, cheer us when desponding and give us assurance not to be doubted that a brighter

"Not so many as formerly. The world is progressing, and old prejudices are gradually being laid aside. Occasionally you will notice a spasm of old-time bigotry, as the instance in san Francisco a few Sundays ago, when a prominent divine, in explanation of the appearance of Samuel through the Witch of Endor, declared the 'witch' to be a ventriloquist and simulated the voice of Samuel. His authority for the samuel of t thority for this opinion, however, he omitted to give. Such puerile, not to say ridiculous, interpretations of Scripture, are often to be met with, but they only provoke a smile, and are soon forgotten. Again, we meet the wise skeptic, who never believes anything he has not seen, and to whom the old Hindu proverb justly applies: 'I have never seen this thing, therefore it is false.' The lack of argument of such skeptics is always commensurate with their lack of knowledge.'

"Major as way dain to have conversed with

"Major, as you claim to have conversed with the departed, they must have said something of their present surroundings. Do they describe the land they inhabit, and give you an

idea of their occupations?" I have interrogated them on all those points. They describe the world they live in as real and much more beautiful than this. I can think of no better illustration than this: As the soul is superior to its physical integu-ment, yet bearing a resemblance in general contour, in like manner is the world of spirit more perfect, more attractive than any terrestrial planet. No scenery on earth is comparable with that of the 'summer-land.' As to their occupations, of course there is no necessity for manual labor, yet there is no idleness. Happiness is not inertia. The thought must be active and the soul progressive. There will be truths to learn throughout eternity; there will be missions of good for every expanding soul through unnumbered ages. There are no hindering obstacles, no environments of adverse circumstances there cramping our asplrations. The spirit is free of wing, and the universe with all its treasures becomes its rightful

possession."
"Are all the inhabitants of that realm said to be happy?"

to be happy?"

"By no means. Upon entering the spiritland the record made in this life is there opened. Remember in the great 'Book of Life' every individual is a volume, and bears with him the recorded transactions of his earthly existence. They are photographed in memory. If he is a dishonest, hypocritical criminal, he appears there without shield or cloak, and is seen as he sees himself. There are no sudden transformations, and white all cloak, and is seen as he sees 'nimser. There are no sudden transformations, and while all wrong is punished, the possibility of rising from the darker planes of existence is not denied to any soul weary of sin."

"What plan or course of life here is sug-

gested to insure the greatest happiness here-

after?"
"Thorough honesty with one's self and with others; high culture in every department of mind, since a healthy development of any faculty gives increased capacity for enjoyment. More than this, an unselfish interest in the welfare of humanity, the promotion of good works, the alleviation of suffering—not through expectation of reward but through a sense of duty—and, lastly, the possession of that loyalty to truth, born of martyrs, an unyielding bravery in defense of the right, even though one stands alone and unaided amid the relentless storm of persecution. These qualities become gems that gleam as the stars in the firmament of God."

A GALAXY OF PROGRESSIVE POEMS. By John W. Day. Boston: Colby & Rich. Cloth, pp. 72. Price, \$1.

The author has been favorably known for years as a loct of Spiritualism. His productions before us breathe that spirit of liope and resolution which lends to little attractiveness to the literature of his bellet. The book is handsomely printed on heavy paper, and firmly and well bound.—The Truth Seeker, New York

THE TWINS.

When in the down I sink my head, Sleep, Death's twin-brother, times my breath; Sleep, Death's twin-brother, knows not death, Nor can I dream of thee as dead.——Tennyson.

# Spiritual Phenomenn.

# Independent Slate-Writing Extraordinary!

We last week noted the presence, for a brief period, at Onset Bay Camp, of Mr. J. M. Ordway, of Haverhill, Mass., and the surprising character of the independent slate-writing phenomena, the ocular evidence of which he brought with him from Cassadaga Lake Camp [on seventeen slates], and that received later at Onset [on ten slates]. On Wednesday, July 30th, Mr. Ordway called at this office, and put us in possession of the facts embodied in the subjoined narration:

The "anniversary week" at Haverhill, Mass. fin which the two hundred and fiftieth "birthday" of that city was duly observed,] having caused an hiatus in business thereabout, Mr. O.—who says he felt much more interested in the future of the human soul than in the mere commemoration of by past historic events—de-cided to improve the opportunity to visit Cas-sadaga Lake Camp, N. Y., for a short season. His first sitting for the independent slate-writing phenomena held during this visit to

Cassadaga, was with MR. PIERRE L. O. A. KEELER. MR. PIERRE L. O. A. KEELER.

During all his sittings with Mr. Keeler, Mr. Ordway thoroughly cleaned the slates used, and by direction of the medium put two slate surfaces together and tied his handkerchief over each pair, knotting it securely to keep them in place. The medium did not touch them. In some cases the writing occurred when such a prepared pair was under his (O.'s) feet.

feet.
No. 1 slate at this scance contained a picture No. 1 slate at this séance contained a picture of Alexander Hamilton, on the left side of the surface, the remainder of the space being occupied by a message from his (Mr. Ordway's) mother. This message was traced in almost a microscopic hand, the words being written from right to left, or "backhanded"—both picture and message being produced in an intendibly short space of time.

picture and message being produced in an incredibly short space of time.

No. 2 slate at this sitting with Mr. Keeler had written upon it the name of a spirit who has adopted Mr. O. as a brother. She was a Spanish Gipsy. On this slate three colors, red, green and blue, were used in addition to the usual "slate pencil" shade.

No. 3 contained two messages (one from Ed. S. Wheeler) so written that each was "unside.

S. Wheeler) so written that each was "upside down" when compared with the other; five colors, dark and light blue, light and dark red, colors, dark and light blue, light and dark red, green and the gray of the slate-pencil were used in outlining these messages, while to Mr. Ordway's knowledge, at least, there were no colors of any kind anywhere about the premises. At the next sitting with Mr. Pierre Keeler slate No. 1 contained another message in reverse writing from his (O.'s) mother; there were also inscribed Chinese characters thereon, also a message signed "Daniel Remington," one of Mr. Ordway's spirit-guides.

No. 2 slate of this second sitting contained a test of spirit-knowledge of mundane affairs which Mr. Ordway regards as being of special significance and value to him. When he left Haverhill to its celebration he told his wife before going that he would leave the matter of

before going that he would leave the matter of decorating the house to her judgment—whether to do so or not, so that he could have had no knowledge whatever as to even whether the house was decorated at all on that occasion. Slate No. 2 had on its left side a picture of Gen. Grant, with one American flag displayed above his left shoulder, and dropping down as a sort of half-frame to the picture; the other (right) half of the surface of this slate was devoted to a message in German, written in a large, coarse hand, and signed "Wilhelm Wicke." There was also another message on this slate, written in French in a delicate femthis slate, written in French in a delicate fem-inine hand and (freely translated) purporting to signify: "Ever sincere and truthful," signed "Josephine la Reine." Mr. Ordway could see no special reason why Gen. Grant's picture should come on one of his slates, but on his return to Haverhill his wife told him that after he had gone she had decided to decorate the front of the house, and so, for three days, dis-played a large likeness of Gen. Grant, between two flags, the one extended above his right and the other his left shoulders, thus framing in the picture. As Mr. Ordway was, of course, and the other his left shoulders, thus framing in the picture. As Mr. Ordway was, of course, totally ignorant of this fact till his arrival at Haverhill, he regards the appearance of the likeness quite significant in the way of a test of spirit-knowledge.

Slate No. 3 of this second sitting had a picture in colors, which purported to be that of an ancient spirit known to Mr. O. There were also several messages, some of them in colors.

also several messages, some of them in colors.

The third sitting with Mr. Keeler was held
on July 4th. On this occasion, after Mr. Ordway had tied one pair of slates together with his handkerchief, Mr. K. wished him to clean and tie another pair—and as he (O.) said he had no spare handkerchief, the medium al lowed him to use his in securing them. Mr. Ordway deposited the last-named pair on a chair by his side, and entirely out of reach of the medium; in fact, he put both pairs on the same chair; the two men then sat quiescent for a period estimated by our informant to They have written on the first pair [In each case when two slates were tied to gether as above described, writing was only produced upon the inner surface of one slate.] Slate No. 1 of this sitting, when the pair wer Slate No. 1 of this sitting, when the pair were untied, proved to contain a message from Mr. Ordway's mother, and one from his Aunt Sophia. These were written in entirely different styles of chirography in the ordinary slate-pencil shade, and were arranged on the slate "back to back"—as if two operators facing each other had worked at the same time on the same surface. The following is the text of the mother's message, which Mr. Ordway recognizes through the personal and interior evidence of correctness which it presents to him: Darling Joshua—That the brightest angels in the bighest realms of the upper world may ever conspire to strew thy pathway with the rose-blooms of eternal joy, peace and prosperity is the prayer of your loving and devoted mother. You are my joy and my comfort.

fort. Ever dare to be right as you conceive it, as you have in the past, and fear not. Love and all else from mother,

ABRY B. ORDWAY. The aunt's message read as follows:

Dear Joshna—You could not be without help if you wanted to. You have a band of helpers on our side who will brighten the closing years of your mortal life, and upon all the ills, trials and tribulations of the unhappy portions of the past will settle the illum ining rays of the bright sun of future joy, contentment and prosperity. I am alive and well.

AUNT SOPHIA. AUNT SOPHIA.

In explanation of the opening portion of his aunt's message, Mr. Ordway stated that upon the pellet in which he addressed her by name, he had written: "Aunt Sophia, you will help

he had written: "Aunt Sophia, you will help me, I know."

These messages received by Mr. Ordway (with some few exceptions) were obtained in answer to questions addressed to his relatives and others, which queries he wrote in the usual way on flat slips of paper, then reduced each slip to pellet shape by rolling it.

No. 2 of this third sitting belonged to the second package of slates spoken of above, which, when opened, was found to contain a picture which purported to be one of "Henry de la Tovr D'Avvergne, Vicomte de Tvrenne, etc., 1611." It also had a word of cheer addressed to Mr. O. personally by this distinguished visitor, whose shoulders were dressed in plainly marked armor, though his head was bare.

At this third sitting Mr. Ordway also had a pair of slates arranged under his feet, and upon one of them was written a message which purported to be from spirit Wendell Phillips. giving him some advice of a personal nature in regard to his (O.'s) prospective development for the slate-writing phenomenon—he being told that he had the possibility of this gift in the future; a message appeared on the same slate from "Paul Desmond," with words in the same direction.

BEANCES WITH W. A. MANSFIELD. Mr. Ordway then decided to try for himself the gifts of Mr. W. A. Mansfield, who was also at Cassadaga. In his experiments with this medium he, as a rule, took two slates, cleaned them, put them together and tied them with

his handkerchief. These slates were then held by himself and Mr. Mansfeld.

Slate No. 1, obtained in presence of Mr. M., under what Mr. Ordway considers strictly test conditions—which opinion he also entertains concerning the conditions at his sittings with Mr. Keeler and all the mediums mentioned in this narration—contained a message from his identical with that obtained at his previous scance at Mr. Keeler's. The second and prophetiq message from his parent read as follows:

Dear Joshua—We shall never get tired of communing with each other, shall were yet as often as possible, because you love truth, and truth plietic message from his parent read as follows:

\*\*Dear Joshua\*\*—We shall never get tired of communing with each other, shall we? We all come to you as often as possible, because you love truth, and truth always comes to its lover. We are always happy when we are able to bring fresh truths to you. It is unnecessary for me at this writing to give you any specific advice as regards business, etc., as I am able to lead your steps in the right path through your own intuitional powers.

The time is near at hand when this truth of spirit-return shall be accepted by every human mind, because the spirit-world is preparing for something new in the line of phenomena that will startle every Nation of the earth. Be cheerful, courageous and contented. From one who guides and loves you.

This slate also had a message signed "Thomas"

This slate also had a message signed "Thomas the Seer," written in what appeared to be broad white chalk marks, although neither pencil nor chalk were anywhere about the field f operations, as far as Mr. Ordway's knowl

of operations, as far as air. Ordway's knowledge extends.

At this same sitting (his first) with Mr. Mansfield, Mr. O. received, under satisfactory conditions, a message from Bianca, his spirit-sister; also a spirit-likeness, (the first one, he was informed, which Mr. Mansfield has ever had,) which was intended to represent "Quinnebaug" a new Indian control who had just been added to Mr. M.'s band to assist in the process of his development for "picture-writprocess of his development for "picture-writ

At his second sitting with Mr. Mansfield two slates were written upon—apparently with chalk; a pencil was in this case put between chalk; a pencil was in this case put between the slates, but was not used. A picture of "Quinnebaug," some peculiar emblems, and a personal message to Mr. O., signed "Thomas Paine," were among the results of this scance. July 5th, Mr. Ordway felt that he had sufficiently investigated slate writing for the present, and began preparations for his departure; but about the hour of breakfast found himself rery strongly impressed to the effect that he must have another sitting before quitting Casmust have another sitting before quitting Cassadaga. He therefore went once more to visit Mr. Mansfield. He (O.) cleaned and tied the slates, as on former occasions, and put them on a trunk near to himself, but out of reach of the medium. He wrote within a pellet, in the usual fashion: "My mother—what is it?" with the hope of getting from her some explanation of the strong influence which he felt upon him at the time.

The slates, when opened, proved to contain a significant answer to his question, to wit: My Dearest Joshua—It seemed as though I could not let you go this morning without giving you my blessing in written words just before you left. Now this trip has done you much good, and ever after this we shall be able to come much nearer you, as the gates between the two worlds have been flung further apart.

gates between the two norms active apart.

Now I see no danger ahead of you, but on the other hand I see many little changes coming soon into your life which will be all for the best. Be strong, cheerful and courageous. Always follow the impressions we give to you, and all's well. Remember we are constantly near you.

From one who guides, protects and loves you.

ABBY B. ORDWAY.

This message was to the point in every sense This message was to the point in every sense—as, for instance, what was said of her giving her blessing; Mr. Ordway states that when his loved parent had reached the hour of physical parting, and lay upon her death-bed, he said to her: "Mother, I want your blessing," when she said in reply: "Why, my son! I have always blessed you!"

Mr. Ordway was well entertained during his stay at this camp, by Mr. Lillie, Mr. Skidmore.

stay at this camp, by Mr. Lillie, Mr. Skidmore, Capt. Powell and Mrs. Henderson, and made many pleasant acquaintances while there. He was much impressed with the neatness of the grounds and the rare attractions of the natural scenery; also with the restful spiritual aura which everywhere seemed to preside over beautiful Cassadaga and her triple lakes.

DR. STANSBURY-FIVE SLATES AT ONCE! Leaving Lily Dale, Mr. Ordway next made his way to Onset Bay. Having but short space to devote to this popular place of resort, he decided to apply the time at his command to experiments with Dr. Stansbury and Dr. Colby, who were there holding scances for slate-writing and other phenomenal evidences of the operation of an intelligent unseen power. Visiting Dr. Stansbury he satisfied himself thoroughly that the slates to be used were perfectly clean: the slates to be used were perfectly clean; three slates fastened together by broad rubber bands were held between them by Mr. Ordway and Dr. S., and during the process of the writ-ing he (O.) could distinctly hear numerous operators at work at one and the same time within the narrow spaces between the slates— the sounds of scratching, dotting, etc., being clearly audible to him. He had no idea that all three of these slates would be written upon, but on taking the bundle apart himself he found this to be the fact.

No. 1 slate had a message from his mother,

and another one signed by twelve names, including those of "Thomas the Seer," "Bianca," "Dan Remington," Mr. O.'s sister Maria, William Denton, et al.

No. 2 was illustrated with the portrait of a

noble face (feminine) traced as to its various details of features, dress, etc., in blue, yellow, brown, purple and white, like chalk. Beneath

picture were written in bold characters the subjoined lines: "A new guide comes to Addie, to give health and strength.

"HYPATIA."

The "Addie" mentioned is Mr. Ordway's

No. 3 was inscribed with a message from William Denton, of which a transcript is given below:

below:

My Friend—You are in the advance guard of a mighty army of progressive thinkers, whose words and work will revolutionize the social and political world. The fight against error and superstition is a fleree one, and will be prolonged while time shall last; but to them that overcome shall be given the kingdom of peace and joy. You will receive the reward of faithful service. I am often with you, and will assist you in the struggle.

MILLIAM DENTON.

Mr. Ordway has the most decided opinions as to the genuine character of all that he received at this séance; but even a greater surprise was in store for him when at the second prise was in store for him when at the second sitting, on the following day, he was directed to examine and strap, together five slates at once, the package being held before and between himself and Dr. Stansbury, as on the previous occasion—i. e., each party holding one end of the bundle. Mr. Ordway carefully satisfied himself that all these slates were perfectly clean and free from all marks, before he put on the rubber bands, after which the package did not leave his hands. As on the former occasion, Mr. Ordway heard various package du not leave his hands. As on the former occasion, Mr. Ordway heard various operators at work at one time within the slates—the unseen contingent being evidently more numerous than before, and the hoise of rubbing, scratching, etc., wonderfully distinct. When this package was separated, (by himself.) Mr. O. was astonished at the result obtained:

tained:
No. 1 of the series contained a picture of a lady—the following tints being used in the outlining: blue, purple, brown, yellow—with a burst of colors in short, straight lines, before and above the forehead, composed of red, white, yellow and brown, which was supposed to represent a radiating spiritual aura. Becath this picture the following would not the straight of the series were the series where the series were the neath this picture the following words were written in red:

"The Truth shall make you free. And many shall come to acknowledge thy power. ASPASIA."

come to acknowledge thy power.

No. 2 was filled with a message of personal advice and congratulation to Mr. Ordway, signed "Thomas Paine."

No. 3 contained what purported to be a message from the Empress Josephine. Mr. O., however, had not written her name, nor any of the others then given on pellets. He wrote on one pellet only, asking aid from his spirit friends generally.

Nos. 4 and 5 were occupied by a continued message—begun on the inner surface of No. 4

message—begun on the inner surface of No. 4 and concluded on that of No. 5—to Mr. H. I. Williams of Summerland, Cal., from his wife in spirit-life, Sarah C. Williams.

WITH DR. W. R. COLBY. Mr. Ordway, while at Onset, had also experi-

found the inner surface of one slate completely covered. The signatures of the four spirits called for—viz., his mother, "Thomas the Seer," "Bianca" and "Dan"—were clearly appended; in addition several spirit-friends added their testimony, although none of them had been addressed in pellets. One of the messages was from his Aunt Sophia, who said: "Give love to Addie" [his wife]. Another message, traced in red. ran thus:

red, ran thus: Friend Ordway—We are pleased with the changes made at the hall, and thank you for your interest.

MOSES HUNG—JUDGE LADD.

"I thank you, too. Lovey," was written at the end of this message in slate pencil. "Lovey" is one of Mrs. Lillie's controls.

Another personal line to Mr. Ordway was signed by the late Prof. Lister, once a celebrated astrologer of Boston.

A flower place in red green brown and white

A flower piece in red, green, brown and white was also drawn upon the same slate.

Mr. Ordway also received during these experiments various messages in green, red, blue, yellow and brown tints, one of which commu-

nications read: "Success shall attend Berkeley Hall Society. (10 mas you have. Moses Hunt." on as you have.

# AT THE FETE CHAMPAGNE.

With her cheeks aglow and her eyes ashine,
While the mad hours merrily flit.
We watch the beautiful queen of wine,
Queen of hearts and of wit.
Like the chiming of belts her hughter swells,
And over her corsage low
Her round breasts rise in soft, flushed dyes,
I the amuset third snow

Like sunset-tinted snow.

From her small head's crown to her finger-tips
She is fair as fair can be,
And bon mots fall from her ruby lips,
And the listeners laugh in glee.
On brow and breast rare jewels rest,
On round arms sparkle and shine;
For fortunes are cast, like leaves in a blast,
At the feet of this queen of wine.

As I sit and look in that perfect face
I see—not beauty or youth,
But a ghastly skeleton grins in its place,
A hideous thing, in sooth.
On the bare breast bones glean costly stones,
From the skull hangs long, damp halr;
But the flesh and blood are grave worms' food—
This flesh that makes her fair.

And the grave-worms drop from her skeleton lips,
That held the secret of mirth:
They slide and crawl to her finger-tips,
That are green with the mould of earth.
What if she held out those hands to you?
You would rise in terror and flee;
Yet under the flesh you thrill to view
Is what I shudder to see.

All that looks beautiful, bright and fair,
Save a tress of hair and a gem,
Belongs to the worms; I will not share
A banquet of flesh with them.
Smile, my lady, but I am cold;
You cannot win me so.
Though your bosom is wax and your hair is gold,
A skeleton grins below.

Ella Wheeler Wilcox, in Frank Leslie's Newspaper.

We know of this world of ours only through our senses; and they are constructed only to take cognizance of molecular structures. Of the ultimate atom-of atomic bodies in any way, and of other structures among the myriads that may fill what we call space, we have absolutely no means of knowing anything. Around and about us may be multitudes of existences, myriads of worlds of unimagined glory which our purblind eyes are not made to see. "The glory that shall be reunimagined glory which our purblind eyes are not made to see. "The glory that shall be revealed" is not for mortal eye to witness. As the dull body of earth is cast off, it may be that some of this glory dawns on the keener sense, and that this enlightenment, this rovelation of glory, as the soaring spirit is fitted to drink it in, is the very quintessential happiness of the blessed. For it is only the spirit that is fit that can grasp this vision of glory. Even here only the educated sense can appreciate the truly beautiful in its subtleties of expression: the delicacies of tint, the beauties of form. sion; the delicacies of tint, the beauties of expression; the delicacies of tint, the beauties of form, the tender gracefulness of nature, or the ripening perfection of art. It must needs be so, for the eye sees what the mind brings: a deep law of our being, that gives the key to much that spirits teach us of our future progress. We make our own home, our own pleasures, and make our own home our own progress.—"M. A. (Oxon)."

Jamaica Ginger is nowhere, beside Johnson's Anodyne Liniment for all summer troubles.

# Passed to Spirit-Life,

From her home, in Farmington, Minn., on Monday, July 21st, 1890, after a lingering lliness, Mrs. Abigail Rowley, aged 71 years. The funeral was held on Wednesday, July 23d, at her late

residence.

Abigail Coffin was born in Oneida County, N. Y., where she continued to live until she married N. R. Rowley in 1838. In 1867 they removed to a farm near this place. A few years since they took up their residence in this village.

She leaves a husband and two children—Col. H. W. Rowley of Billings, Mont., and Mrs. F. J. Mead of Minneapolis. Mrs. R. enjoyed a wide circle of friends, by whom she was loved and respected. She was a Spiritualist since 67, so that the change was welcomed by her.

Bishop A. Beals officiated at the funeral, by her own request, giving good satisfaction to the friends and relatives. Farmington, Jinn.

PORTER MARTIN.

From Greenville, O., on Monday, July 28th, George Kates, aged 73 years 1 month and 5 days.

aged 73 years I month and 5 days.

My father was an earmest Spiritualist—for several years before and after the civil war giving much time to lecturing in Ohio and Indiana. His home was always a resting-place for any weary or active speaker or medium. He was a frequent contributor to the press, both spiritual and secular. As an inspired poet, he has left a brilliant literary legacy that will echo in the future. An honest man, a spiritual man, a loving husband, kind father and devoted friend, the entailments of true manhood will be his legacy in spirit-life. He hald down in gontile sleep, and the weary body no longer held the full-grown spirit. It is such dissolutions that make one feel that the Death-Angel is a welcome guest. welcome guest.

The services were conducted by my wife, Mrs. Zaida Brown Kates, and myself.

G. W. KATES.

From Charleston, Me., July 26th, 1890, Mrs. Joan C. Bridg-

From Charleston, Me., July 20th, 1890, Mrs. Joan C. Bridgham, aged 93 years 3 months and 19 days.

She was a firm Spiritualist; had been so from the first dawning light of the great truth of Spiritualism up to the time of her new birth to the spheres of angels, and the numerous spirit-friends gone before.

She leaves one son, Dr. G. A. Peirce of Lewiston, Me., and one daughter, Miss Philenna Bridgham, who resides on the old homestead farm, where her mother so recently changed spheres of life, whom she had faithfully and affectionately nursed and cared for during the last twenty years. The deceased had always been a constantly hard-working woman, patient and ludustrious, fully up to the time of her last sickness. She was one of the most affectionate of mothers, and will be greatly missed by her children and friends.

P. G. A.

From Reading, Vt., June 23d, Asneth Gates, aged 85 years. She leaves a husband and one daughter. She had lived sixty-three years with Mr. Gates, who has been a good magnetic healer and a devout Spiritualist for many years. From Londonderry, Vt., May 22d, William Hardy, aged 28

He was a noble young man. He leaves a mother, two prothers and three sisters to mourn his loss in the physical sense.

The writer was called upon to speak words of sympathy and consolation to the incurning family and relatives on the occasion of the funerals of both these friends.

LUCIUS COLDURN.

From Bradford, Me., July 23d, John W. Herrick, aged 71

Mr. Horrick has been a Spiritualist for more than a quarter of a century. He was over liberal to the cause he loved, and his hand was always extended to the poor and unfortunate. Many on the spirit-side of life have been brought out of darkness into light through his mediumship. He has been a subscriber to the BANNER OF LIGHT for more than twenty years.

From Hillsboro Bridge, July 20th, 1890, Thomas A. Burtt,

ged 64 years.

Mr. Burtt was a great sufferer—for years mable to attend to business. Being clairvoyant, Spiritualism was to him a knowledge.

Many gathered at the home Wednesday morning to pay their last tribute to the friend and neighbor departed; some listening for the first time to the comforting assurance our gospel brings upon occasions like this.

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

For the Banner of Light. TO SPIRIT F.O.T.

BY K. C. STRODE.

How is it with you, darling? When first you waked in bliss, What earth-born angel of the band Gave the first welcoming kiss?

Did not your best and dearest Of all the clustering throng, Lead soft your weak and untried feet Heaven's breathing flowers among?

Then when your joy and wonder To blessed calm had grown, And all your thoughts flow earthward back To loved ones weeping lone,

Did not some prophet angel The rapturous future show When these, your loved, with you should walk Where airs of Eden blow?

# Banner Correspondence.

### New York.

NEW YORK CITY. - Mr. J. F. Snipes writes: "As evidence of spirit existence and presence is always acceptable to the recipient, hearer or reader, allow me to mention a test I have just received through the trance medium-

have just received through the trance mediumship of a gifted modern seer, Mrs. Mary Wakeman, 356 West 48th street, of New York City. Recently I wrote to a niece, who I supposed was in Staunton, Va., regarding matters of practical interest, but received no reply; and wondering why, I consulted the above-named lady, when one of her 'familiar spirits' informed me that she (the spirit) had just returned from a visit to my home; that she had been to Richmond, where the niece had been stopping, but she was not there; that she next inspected the home in Staunton, but did not find her; but that tracing her further she found her in another town, a hilly one, stopping at a hotel, enjoying herself with friends, as I would yet discover.

yet discover.

Judging from past experience that I was safe in communicating with the father in advance of natural mortal advice, I wrote him the particular and received a letter from him written ticulars, and received a letter from him written on the same day I wrote my own, (not in reply, but as first news, as he thought,) corroborating

but as first news, as he thought,) corroborating every particular as to the absence, the town, its topography, the hotel, etc.

As neither he nor any one else had informed anybody outside the home circle, and as there had not been the slightest correspondence between them and the medium, or any one known to her, and to whose angels I have before delegated other commissions with similar satisfaction, and as no such information was present in my own mind at the time of the sitting, nor previously, are not these plain facts alone, apart from emotional sentiment or mental speculation, sufficient evidence of external intelligence, observation and interest in matters of personal concern? and do they not demonstrate the great truth that if a single mortal is thus able to prove its survival of the change called death, we, too, shall most certainly continue to live and love, and see and act?"

PLEASANTVILLE. — Eli Acker writes:

PLEASANTVILLE. - Eli Acker writes Noticing the indignation felt by Spiritualists and Liberals all over the country respect-ing the undeserved punishment of Walter E. ing the undeserved punishment of Walter E. Reid, who lately has been made the victim of an arbitrary judge in the exercise of unjustifiable rulings, impels me, with many others, to declare that a great wrong has been done this man; and furthermore, that if we, as a people, submit in silence to such injustice, what can any one expect in the way of justice under similar circumstances? Sound the alarm, and agitate the right of every American accused of wrong-doing to a fair and honorable trial; let the signal go forth broadcast until this man be set at liberty, and that, too, before his term of imprisonment shall expire. If this is not done, cause the authorities at Washington to realize that the power of the ballot-box is to realize that the power of the ballot box is in the hands of the people, and that through it they are strong enough to command respect in our courts, as well as in all other high places in this our boasted land of liberty and equal rights to all men and all religious convictions."

# Massachusetts.

ONSET.—W. DeLoss Wood writes: "One of the most delightful experiences of our visit at Onset was a trip to Marchne Island, where a party of fourteen, consisting of the writer, Mr. Ballou, Mrs. Shooles, Mrs. Packard and daughter, Mr. Sholes, Mrs. Packard and daughter, Mrs. Allen, Mr. and Mrs. Martin, Edgar W. Emerson, Mrs. Loring, Mr. W. F. Peck, Mrs. Adams, Miss Meserve and Miss Hancock, embarked early in the morning on steamer Natan, and did not return until sundown. Marchne Island is situated just below 'Hog Island,' at the entrance of Buzzard's Bay. It is a picturesque place, and always commands a stiff sea breeze. A fire was built on the beach, dinner served, and the jolly company were then entertained with an impromptu programme. Mrs. Loring was controlled by 'Lone Star.' who proved a bright and cheerful Indian spirit. Mr. Emerson gave many convincing tests to those present, and Mrs. Adams told the fortunes of all. The whole was interprete with sparkling recitations by Prof. W. F. Peck, and songs by Mrs. Shooles, Mrs. Packard and others, while bright sayings and witty repartee omanated from Bro. Ballou, who is a host in himself for fun and frolic. Such parties serve to increase the attractions of Onset, the pleasure and benefit derived therefrom being beyond general expectation."

BOSTON.—A. S. Hayward writes: "Some twenty years ago two cases, in which excarnated spirits and Spiritualism were involved, came before the courts in Massachusetts, one in Suffolk County, the other in Plymouth County. The latter was a case where the defendant was a spirit medium. In the former a Spiritualist was the Delphite ages ware settled. ONSET.-W. DeLoss Wood writes: "One of

came before the courts in Massachusetts, one in Suffolk County, the other in Plymouth County. The latter was a case where the defendant was a spirit medium. In the former a Spiritualist was the plaintiff and the defendant a corporation. Both cases were settled by the courts in favor of Spiritualism being as by the courts in favor of Spiritualism being as much a religion as any other; in fact, it was established in the courts of Massachusetts as being a reality, and spirits were accountable for damage done, and not the medium. Here is a precedent which should have been made use of in W. E. Reid's case. For that purpose I called at the book entitled 'Nature's Laws in Human Life, an Exposition of Spiritualism,' and gave Mr. Reid a copy of the book while he was in Boston last year. The report of one of the trials was given at the time in the BANNER OF LIGHT and preserved in the book above named, and I supposed Mr. Reid was to make use of these decisions in his case; but doubtless his lawyers did not see the report, judging from his lawyers did not see the report, judging from what the Hon. A. B. Richmond said at Onset in relating his experience in the case."

# South Dakota.

ABERDEEN .- E. Bach writes: "I read of Onset, and I think I can realize how the mionset, and I think I can realize how the migratory birds feel when the time for their migration comes. For several reasons I cannot come to Onset Bay this year, but I feel the disappointment very keenly. I have enjoyed myself very much there, and hope Providence will be more kind to me another year. I presume all the old friends will be there."

# Louisiana.

NEW ORLEANS.—Victor E. Rillieux writes that seeing an advertisement of Fred. A. Heath, the blind medium, of Detroit, Mich., in the BANthe blind medium, of Detroit, Mich., in the BAN-NER OF LIGHT, he wrote out of mere curlosity to that gentleman, and had the satisfaction of inding in him a true and reliable medium, whose charges are moderate. He therefore rec-ommends Mr. Heath to the patronage of those who desire to communicate with their spirit-friends, and others who wish to become con-vinced that they can do so.

The theory of former Indian policies seems to have been that the Indian owned the land but the Government bwned the Indian.—The Indian's Friend.

# Camp Notes.

### Minntle, Conn. To the Editor of the Banner of Light:

Sunday, July 27th, the popular lecturer, J. Clegg Wright, drew a large company from Norwich and New London to listen to his inspirational remarks. His theme in the morning was "Body, Soul and Spirit"; in the afternoon "Spiritualism," on both subjects bringing out of the laboratory of his thought things both new and old. I am glad to see our old friend, Mrs. C. Webster, of Hope Valley, R. I., here; her tent

Mrs. C. Webster, of Hone Valley, R. I., here; her tent is a resting place for many.

Mrs. F. L. Loomis and son are at their cottage, having just returned from visiting one of our former campers, Mr. Dayton, who is now in the vicinity of Denver, Col. It is a great satisfaction to us all to meet that energetic worker, Mrs. Twiss Peirce, M. D., of Hartford, with one of her daughters, and to see her so well after her sickness a few weeks ago. Mr. D. A. Lyman, wife and child were with us over Sunday, the 27th. We were glad to see them on their old corner, and hope they will be inclined to keep the door open and let the child-music be heard, for the producer thereof is a noble little fellow. Mrs. Loomis and William are also there.

We regret to hear that Mrs. Tooker, one of our mediums from New London, is obliged to roturn home on account of a son being sick; it seemed like past-gone times to have her in her old place, where we could always find the happy "Datsy" ready to bring us tokens of love from the Summer-Land. And that reminds me that I have to thank the Reconstructor and the Progressive Thicker for their kind remembrance. May we all labor in the spirit of love together.

In the evening we met at the Pavillon for Confer-

brance. May we all labor in the spirit of love together.

In the evening we met at the Pavilion for Conference, and had an interesting time listening to our friends. Mrs. J. Clegg Wright presided by request at the plano, and sang and played. At the Conference Mr. D. A. Lyman occupied a portion of the time, and Mrs. Pelree spoke of the need of a more vital interest in the ranks of Spiritualists in the leading questions of the day. G. W. Richards of New London spoke on different themes. J. C. Wright expressed his individual opinions on how to treat many of the social problems of our time, and remarked that he would hold the spiritual higher than these other questions. I felt he was right in his clucidation of thought; what we need is a more diffused general knowledge of the laws that control the universe of matter and to bring ourselves in harmony with those laws; each doing in his own way that which will bring him or her such unfoldment. Mr. Henshaw of Norwich is stopping at the residence of Mrs. Mills. Mr. Griswold of Meriden, formerly of this place, has charge of our eatinghouse, and provides in a manner and fullness satisfactory to all.

### Temple Heights, Me.

A correspondent of the Belfast (Me.) Journal writes as follows regarding Temple Heights and its surroundings, at which place the Spiritualists are to hold their annual Camp Meeting, opening on the 10th, and

their annual Camp-Meeting, opening on the 10th, and closing the 24th of this month:

"Among the most beautiful spots for which the western shore of Penobscot Bay is noted, none possess more attractiveness of location, none lovely surroundings, than Temple Heights by-the sea, where the Maine State Spiritualist Society is located. About eight years ago this society purchased nearly one hundred acres, about three fourths of a mile from Saturday Cove. They went to work at once clearing up and beautifying the grounds, and to day the emerald verdure of the park looks very inviling, and when the young trees have assumed a larger growth it will have become one of the most attractive features of this charming resort. There are about thirty nicely built and substantial cottages nestled among the trees. Those most noticeable are Dr. Colson's, on Nicawa Point. Mrs. H. Maynard's on the cliff, Mrs. Durham and Mrs. Mears', who together have nearly completed a beautiful two and a half story cottage on the hill. These cottages will compare favorably in style and finish with any to be found elsewhere. Many of them are now occupied, and soon all will be, and Temple Heights cannot be surpassed for beauty of situation or of location. At its feet rolls the glorious Penobscot, where all the advantages of sailing and bathing can be indulged in with almost perfect safety. At its rear the land rises to the top of a large bluff by three separate wide and level terraces, which to some extent break the force of squalis that might otherwise be unsafe for boating. From this bluff, which is easy of ascent, the beholder gazes with rapture upon one of the grandest panoramas that nature can produce. Islands, forest, field and plain blend into one perfect whole of grandeur. Seaward rolls the grand Penobscot as far as the eye can reach, dotted here and there with groups of islands, mountains and hills. Besides all these there are passing and repassing all kinds of sailing crafts, from the Indian canoe to the large and magnificent yacht and four-ma

# Onset Bay.

Writing from this popular resort, Mr. A. S. Hayward says: "Mr. Richmond has a most wonderful gift of

# Lake Pleasant, Mass.

W. L. Jack, M. D., writes: "A large and unusually attentive audience listened with delight to the excel attentive audience istened with delight to the excerlent discourse on Sunday, July 27th, the opening day
of our camp, by Rev. J. W. Chadwick of Brooklyn,
N. Y. His liberal, progressive thought, eloquently
and poetically expressed, won the admiration of every
one present, and at the same time hosts of friends,
most of whom heard him for the first time. Too much
praise cannot be awarded his effort, nor to that of
Rev. E. L. Rexford, who, in the afternoon, equally
commanded the close attention of an appreciative
audience.

commanded the close attention of an appreciative audience.

Many cottages have been built on the Bluff since last year, those of Mrs. Rogers of Troy, Mrs. Sylvester of Boston; on Broadway Mrs. Coburn of Spring. "Coburn Square." on Broadway, will be one of our most delightful spots when completed.

Mr. David Barber has a charming place, where he is on-consed with his mother, Mrs. Barber. His brother, Mr. and Mrs. Barber, his sister of Nashua, N. H., are now stopping with him.

Mrs. Eliza Morrill, an active and long-time Spirituiist, is at Lightheart cottage, Broadway, Coburn Square.

# August Magazines.

THE ARENA.-The character of this monthly is well defined by Alfred Russel Wallace, who, in a letter to its editor, says: "The articles deal with questions of vital interest to every thoughtful person, and they are all well written, original and thorough, without being heavy." The current number opens with a consideration of "The Economic Future of the New South," by Prof. N. S. Shaler of Harvard, a portrait of whom is the frontispiece. "Our Foreign Immigration," an essay by an anonymous writer, reviews at some length the quantity and quality of it, and, dissatisfied with both, proposes that we apply the national government's dealings with the Chinese to all the world. In "Hypnotism and its Relation to Juris-prudence," Emily Kempin, I.L. D., treats of the value of hypnotism in medical and surgical practice, and the significance of the discovery from a judicial point of view. "Domestic Infelicity of Literary Women," is the subject of a paper by Marion Harland, and Prof. J. R. Buchanan predicts startling events in the world's history as the natural outcome of present conditions, in 'a paper entitled, "The Coming Cata, Paper. Price 5 cents, clysm of America and Europe." "A Day in Court," For sale by COLBY & RICH.

No. 6 of the "No Name Berles," is a paper that should call forth the humanitarian feeling of the reader, and lead him to say or do something that shall improve our treatment of what are termed "the criminal classes." James Realf, jr., says it was the distinction of Rufus Choate that beyond any lawyer this country has produced, he was "An Inspired Advocate," and as such elaborates that view of him in his contribu-tion to this issue of The Arena. P. C. Valentine contributes a story, and "Notes on Living Problems" are from Rev. Nehemlah Boynton, Hugh O. Pentecost, Rey. H. Blanchard and H. C. Royce. Among "Editorial Notes," "The Scientific Sensation of the Hour," (Hypnotism,) will attract general attention. Boston: Arena Pub. Co., Copley Square.

THE ATLANTIC MONTHLY opens its contents with an installment of Margaret Deland's "Sidney" (xxilixxv); Prof. Shaler considers the use and limits of Academic Culture; O. B. Frothingham contributes his views regarding "Some Aspects of Psychical Re-search"; Andrew McParland Davis writes interest-ingly of "A Search for a Lost Building" (the first building erected at Cambridge for the use of Harvard College); Oliver Wendell Holmes throws a certain dash of jocund merriment into his narrative of "Over the Teacups," by his poem entitled " The Broomstick Train," his name for the electric cars: but his playful verses, redolent of old witches, black cats, midnight rides, and a sulphurous arch flend, jar heavily upon the soul of one who stops to reflect that many innocent persons lost their lives in the mad popular frenzy of those olden days, and that in this case "the funeral baked meats" of those dark times do very "coldly furnish forth the marriage feast" of poesy for the iwakening of modern cachinnation; the full text of John Greenleaf Whittler's poem on the two hundred and fiftieth anniversary of Haverhill, Mass., is given this month, and continued stories, several other articles in prose and verse, together with the usual departments, are to be found within the covers of this number. Houghton, Mifflin & Co., publishers, Bos ton, Mass.

Ladies' Home Journal. - Julian Hawthorne furnishes the opening story, one of summer, "Miss Camarden's Secret." Rose Terry Cooke, Jenny June, Mrs. Frank Leslie and other ladies give replies to the question, "Which is the Happiest Hour in a Woman's Life?" They are various and characteristic of the individuals, and will give rise to discussion in private circles. Sallie Joy White in a paper under the caption "Superstitions in Gems," records the manner in which famous people have regarded popular beliefs that are something more than superstitious ones. In addition to the one mentioned are several short stories and continuations of attractive serials by Maud Howe and others, and in practical, every-day matters, "The Care of the Eyes," by Dr. Wurdemann, "Hints on Home Dressing," "Artistic Needlework," "In the World of Fashion," "The Practical Homekeeper," "Notes on European Cookery," "Toothsome Lunch Dishes," "Palatable Receipts," etc., while Eben E. Rexford contributes entertainment and instruction in "All About Flowers." Philadelphia: Curtis Pub.

MAGAZINE OF AMERICAN HISTORY.—Portraits and other illustrations accompany the leading article by Robert L. Fowler on "Historic Houses and Revolutionary Letters." "Glimpses of Log-Cabin Life in Early Ohio," is a paper reminiscent of the beginnings of that State, its illustrations being a portrait of Joel Barlow, a Representative Log-Cabin, and a View of Cincinnati in 1810—a clump of houses on a hillside. Clement Ferguson writes of the historic associations of "The Blue and Beautiful Narragansett." R. S Harvey's "True Story of An Appointment" is a very readable and significant one. The history, language, customs, food and dress of "The French Canadian Peasantry" are interestingly described. The fron-tispiece of this number is a portrait of Major-Gen. Ebenezer Stevens, of whom a sketch is given by Mrs. Lamb. Among the curiosities is a reprint of the Prospectus of the First American Edition of Shaks peare." New York: 743 Broadway,



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No notice is taken of anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts not used. When newspapers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article.

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.

utture address.
Notices of Spiritualist Meetings, to insure prompt insertion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.



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# Special Notice!

rade, to take place in Boston Aug. 12th, has stimulated most of our citizens to unite in a movement for closing their places of business on that day: The BANNER OF LIGHT Establishment will therefore remain closed on that

ADVERTISERS having announcements which they wish renewed in our issue for Aug. 16th must see that their applications are at this office on Friday, Aug. 8th, instead of Saturday as usual.

CORRESPONDENTS having notices, and CAMP-MEETING SCRIBES reports, which they wish inserted in THE BANNER for Aug. 16th, must have their articles at our editorial rooms on Monday, A. M., Aug. 11th-as the forms for its blessings, and a condition of things is at that number will go to press one day in advance of the usual time.

# The Cry of Humanity.

Mr. Philip G. Peabody, the philanthropist in Boston to whom Robert G. Ingersoll wrote his letter on Vivisection, the substance of which was recently given in THE BANNER, writes to the Boston Transcript on the same subject, and in a strain which, if not so eloquent, is at least equally effective. He says at the beginning, that "it is about time the eyes of the lay public should be opened to the absolute falsity of the specious claims put forward by men in whom agony has ceased to be considered as of sufficient consequence to merit recognition of its existence in the vivisected animals, stretched helpless in their torture troughs." He distinctly asserts that no organ in the human body is now safe from the surgeon's knife. The fever for vivisection now rages so high that it is no uncommon thing for surgeons abroad, but probably to a smaller | an end but the impossibility of keeping it up extent in the United States, to experiment indefinitely by taxation. The millions upon upon the free patients of great hospitals. He | millions that are wrung from pinched and pausays he is personally informed of this "by physicians connected with hospitals where this thing frequently happens."

And he naturally asks where this insane pasthe minds of some advanced thinkers on both sides of the Atlantic who are familiar with the modus operandi of the doctors. That surgery and medicine have made any advance in knowledge, directly or indirectly, by the practice of vivisection, he asserts to be absolutely untrue; and it is admitted to be so by many of | Is engaged by "The College of Spiritual Phithe greatest vivisectors themselves in their published works, as well as by many leading lights in both medicine and surgery. Lawson Tait, of England, admittedly the greatest ova- our Cause thus far in Denver, and the large riotomist in the world, declares that, although brought up, as are nearly all surgeons, in the her each Sunday prove that her work has been belief that by vivisection had been obtained fully appreciated; and the fact of the "Board' nearly all valuable surgical knowledge, he now | urging her to remain for one year longer speaks knows it to be false; and that not only is it un- louder in her praise than any words can contrue, but that the exact opposite is true, vey. An official utterance in this direction by namely, that, so far from vivisection having the Board will appear next week.

proved a help to the surgeon, he knows it to have often led him astray.

However loudly vivisectors may deplore among themselves that they may not viviscot tions, arrived at Onset on Friday afternoon, men, they nevertheless admit in their published Aug. 1st, and hired a cottage in a desirable works that no reliable data can be obtained from the vivisection of animals, since they her sojourn at the Bay. On Saturday we had differ essentially in so many respects from hu- the pleasure of meeting Mr. Henry J. Newton man beings. In Tuscany criminals were once of New York on the grounds, who invited us given to vivisectors, and why not again? As to inspect Mrs. Roberts's double-test cabinet. Mr. Peabody truly says: "The human tiger, Mr. Newton, it seems, had shipped the cabinet the thirst for blood that sleeps in the brain of from New York. It is the one he had made every man, needs but to be aroused, and the experiments with at his residence there some thing is done.'

Vivisection, says the writer, is the most un- | print. manly of all crimes. It hides itself behind the lest the indignant protest of outraged humanstant sight of suffering breeds in the human heart, and to aggrandize the operator in the eyes of his fellow-operators and the medical faculty. Mr. Peabody gives the following estimate of the sufferings of the helpless victim: Measure in miles the distance to the nearest fixed star; reduce those miles to rods, yards, feet, inches; make each inch the equivalent in pain to the keenest pang you can recall; and multiplication of all those inches would probaof the millions variously sacrificed in the inthe roots of the vertebral nerve.

Well and truly may he conclude that vivivivisectors themselves admit. It is a crime against which all honest men should fight until "vivisector" and "criminal" become inexclusive privileges and rights claimed by the medical profession, all the same. You notice that it is not the doctors who stand up to denounce it, or to plead for the cause of humanity. They leave poor humanity to take care of itself, and besiege the legislatures for authority to fine and imprison all persons who would gladly relieve suffering humanity, unless they happen to be members of their exclusive guild. As they leave humanity to look out for itself, the appeal is to humanity to rise up and do it, letting the doctors know their places. This pretension of theirs is laid bare every day.

### Every Man a Soldier.

This is briefly the theory on which the several European nations to-day base their strength and maintain their existing status. The successful example of the Prussian system in the war with Austria in 1866, and again, as applied to all Germany, in the war with France in 1870, showed to Europe the immense advantage of such a system in time of war over all others known or tried, and the different nations lost no time in following it. The consequence was a continent in arms, converted into a military camp, every man a soldier, and war regarded as the normal condition of modern civilization.

Not only is such a spirit on the face of it destructive of the arts and attainments of peace, but it checks the progress of industry and impoverishes the entire people by its needless expenditure and reckless waste.

The value of the lesson taught is simply in the fact that by resolutely concentrating its force a comparatively small nation can prove itself a match for a larger nation without such The announcement of the Grand Army Pa- concentration. But it may well be asked if such a lesson is really worth anywhere near what it costs: the cessation of peaceful industry, the heavy increase of taxation, the rupture of social and domestic ties, and their displacement by military rule and a warlike spirit, and the total change of the character of a nation by turning its purposes and sentiments into unnatural channels.

More than this, while the successful example of Prussia worked as against other nations that still followed the old system of army maintenance, after they had changed that system and adopted the new one the advantage disappeared, because all stood on an equal footing once more.

Every country in Europe now feels obliged to embark in this costly but senseless crusade, which is a perpetual menace to peace and all length found to exist for which no rational pretext can be adduced. Not one of the several nations interested can discover any gain in such a proceeding. On the contrary, it is easy to demonstrate that each one suffers a heavy loss by it. Still they all keep up the delusion, apparently indifferent to the fact that it is steadily sapping their vital resources. They may be perfectly conscious that it leads to no practical or even possible advantage, yet no such reflection has the effect to alter their

If any one of their number should decide to drop out of the arrangement and cease raising troops to the extent at present pursued, it would clearly be only a coveted advantage to the others. But so long as they all keep up the system together, none of them gains any perceptible advantage over the rest, and the relative strength of none is increased. One would think that so obvious a fact would carry with it its own lesson. There is nothing that promises to bring so purely barbarous a system to perized industry for the support of this costly system must some day be refused because they can be paid no longer. The European nations cannot stand the financial strain. Even now sion will stop. It is a question that is agitating | Austria and Russia show signs of financial trouble. Germany herself is warned by the recent vote of the Socialist Democracy. A war system that rests on peaceful industry for its support must inevitably come to an end.

# Mrs. Ada Foye

losophy" of Denver for a year longer. Her address is 2558 Welton street, Denver, Col. Mrs. Foye has accomplished a good work for and intelligent audiences which have greeted

Mus. ETTA ROBERTS, a wonderful medlum who gives sittings under absolute test condilocation, wherein to hold public scances during

time ago, accounts of which have appeared in

By invitation we critically inspected this impenetrable prison wall of the laboratory, cabinet. It is constructed of a frame made of pine wood, an inch thick and two inches wide, ity crush it in scorn and fury beneath its heel. six feet long and six feet and a half in height. It has been declared by vivisectors that the In the centre of this cabinet is a frame fitting agony caused by a single experiment is so great | into sockets and firmly secured to it. To give that to their minds it is absolutely inconceiva- additional strength to this frame a bar of ble; that there is no way of measuring it, and wood is placed across the centre; on the frame that there is nothing else with which it can be | a wire netting is securely fastened with barbed compared; practically it is infinite. It is pur- | tacks; over these tacks thin strips of wood are sued principally for two objects: to gratify nailed to prevent access to them. Besides the terrible passion for cruelty which the con- another strip of wire netting is fastened to the top, commencing at the front and extending down the back of this compartment. It is then turned under, coming out over the carpet on the bottom of the latter to the front. In front there is a hinged door with a bar of wood to give it additional strength. This door is also covered with wire netting, and adjusted so that it can be securely fastened with a padlock. When a scance is to be given, and every the total of all the agony represented by the thing is in readiness, the medium enters this screened enclosure and is locked in. Combly fall short of the pain felt by one dog, out partment number two is an ordinary cabinet, with parted curtains in front, similar to the calculably atrocious operation of laying bare | cabinet generally used by materializing medi-

We attended the first séance given, on Sat section is a failure—a stumbling-block in the urday evening last, to a select company of laway of progress in medicine and surgery, as dies and gentlemen. A few moments after the medium was locked in the screened compartment, spirit-forms could be plainly seen issuing one after another from it; while, from the terchangeable terms. Yet it is a part of the other, spirit-forms also frequently emerged and returned.

But the most marvelous exhibition of spiritpower under the harmonious conditions, as in this case, was the fact that the medium herself was seen coming through the latticed door accompanied by a spirit-form, upon whom she seemed to lean for support, while in the trance condition.

At the close of her séances, we understand. the medium usually emerges from the cabinet in which she is confined without the screened door being unlocked.

We learn from Mr. Newton that over sixty forms frequently appear in the course of a two hours' sitting. At the séance that we attended on Saturday evening, August 2d, over fortyfive spirit-forms were seen, male and female most of which were recognized by the friends present.

The great contrast in the size of the different forms that appeared was remarkable. A spiritchild materialized behind the circle, away from the cabinet, who was not more than three feet tall, while a male spirit, at least six feet and over in height, came from the cabinet at the same time the child-spirit was seen. Subsequently a gentleman recognized his spirit-wife, and introduced her to us, who he said had passed to the higher life forty-five years ago. A spirit then made his appearance, who was a cripple in the earth-life, whom we recognized at once, although we did not acknowledge the fact at the time. Afterward the control said the lame man who had manifested wished him to say that Father Gillette was in the cabinet. We then informed the company that we were intimately acquainted with Mr. G. while in the form, and that the spirit walked exactly as we had seen him while in his earthly body.

# Home and Browning.

Mr. Moncure Conway wrote a letter from Florence not long since to the Boston Transcript on what he was pleased to call the "exposure" of the celebrated medium Home by Robert Browning. To this attack upon the dead, an English correspondent makes a prompt and satisfactory reply in a later issue of the same paper. It appears-by this correspondent-that Conway published in a Cincinnati journal, in 1878, substantially the same story which he is retailing now. Home at that time offered to pay a large sum of money to any American charity, if Conway could substantiate his statements. That was the time, then, for him to do so, instead of keeping silence until Home has been long dead, and then repeating them without the slightest proof. The English correspondent affirms that Home and Browning never met but once, and then it was in London, in the summer of 1855. Consequently Browning never saw him in Florence. where the alleged exposure is said to have taken place. For proof of this assertion the writer refers to the "Life and Mission of D. D. Home," by Madame Home, and to the same lady's "Gift of D. D. Home," both published in London.

Mr. Conway further affirms that Mr. Adolphus Trollope likewise "exposed" Mr. Home in Florence. Trollope's various published declarations are collected in Madame Home's two volumes, saying that he recognized the spiritual phenomena attending Home as genuine, though he declined to accept the spiritmessages as coming from actual disembodied

spirita. The English writer in The Transcript concludes with saying that "as the stories the late Robert Browning was in the habit of telling about Home were avowedly picked up by him from other people, Mr. Conway's contributions on the subject would appear to come under the category of third-hand" misrepresentations.

In giving a brief account of the experiences of Mr. J. M. Ordway of Haverhill, Mass. at Onset, in last week's BANNER, we inadvertently omitted to state the name of the medium through whose instrumentality the wonderful manifestations occurred. It was Dr. Stansbury, whose spirit-guides give not only independent slate-writing, but crayon pictures as well. They also give through his instrumentality portraits in oil.

The phenomenon of "stone-throwing" is reported by English papers to have occurred in Hafer Road, Clapham Common, on the evening of July 14th, and repeated the next evening, though a number of detectives, police and private residents were on the alert to prevent it, none of whom by diligent searching were able to ascertain from whence they came. The stones weighed a pound or more.

A letter from J. D. Chism, Jr., President of the Spiritual Alliance, Albany, N. Y., is unavoidably deferred as to insertion until next week.

The conference meeting of Thursday morning, July Blat, at Lake Pleasant, called together an unusually large audience, the announcement having been made that the Hon. A. B. Richmond would publicly criticise and an-

swer a flagrant sheet that had been circulated upon the grounds calling in question the judgment and ability of Mr. Richmond to properly investigate and report the spiritual phenomena that he has claimed occurred in his presence through certain mediums. At the Thursday meeting ample opportunity was afforded Mr. Richmond to make his statement and to refute the assertions of his opponent; an opportunity of which he availed himself in a clear, concise and forcible manner, which won the approval and the sympathy of his entire audience. Frequently during his address, as well as at its close, Mr. Richmond received a hearty endorsement of his position in the vigorous applause of his hearers; and as soon as the meeting ended, almost every person in that large assembly pressed forward to take the fearless man by the hand and to utter words of personal commendation and respect.

Mrs. Allen of Providence, R. I., the excellent materializing medium, is at the Cutler residence on Wickett's Island, Onset. A very fine séance was held there on Sunday evening last, which was well attended and continued three and a half hours, to the satisfaction of those present, says our informant.

Mrs. Eugenie Beste's Onset Bay séances, where ancient spirits palpably show themselves, are held only twice a week. The independent voices give evidence that Mrs. B. is a powerful medium. Mrs. Lita B. Sayles has promised our readers a detailed account of these unique circles.

### Harwich Camp-Meeting, Mass.

DR. H. B. STORER reports a most successful Camp-Meeting at Harwich, Cape Cod (from the Secretary of which, by the way, we have received not one word in the form of a report). The exercises, he states, have never been surpassed in interest or ability; the social features of the meeting were charming to all participants. Mr. Haynes, wife and sister of Boston, Mrs. Penniman, conductor of the meetings at Cambridgeport, and Mr. J. L. Lewis and wife of Boston, were present through the meeting, and declare that Harwich Camp takes precedence of all others with them. Dr. Storer goes to Maine, being engaged at Temple Heights throughout the meeting; then at Verona Park for a week, and then at Etna for ten days; after that he goes to Queen City Park to fill an engagement. The doctor is "just as young as he used to be," and speaks with the same vigor and enthusiasm that always characterized him. He has participated in the Cape Cod meeting twenty-one years out of the twenty-four of its existence, most of the time as its Presi

Mrs. H. S. Lake awoke genuine enthusiasm at the Cape Cod Camp-Meeting by her magnificent lectures. She is a power for good wherever she goes.

Joseph D. Stiles surpassed his record on Sunday at this camp in giving tests. Two hundred and twenty eight names were given, all but six being recognized.

### London Spiritualists in Epping Forest.

A gathering bearing some approach to our American Camp-Meetings was that of the annual excursion of the London (Eng.) Spiritualists to Epping Forest on Sunday, July 20th.

day, July 20th.

A large number assembled, and at 4:30 sat down to a good tea in the pleasant rooms of Rigg's Retreat, most of the leading Spiritualists in London, including Mr. J. Burns, being present.

After tea a meeting was held at a convenient spot near by, and Mr. Drake's banner, inscribed with the word "Spiritualism," and planted in a conspicuous position, attracted strangers to the gathering. Mr. A. M. Rodger presided, and after a hymn had been sung, made a few remarks appropriate to the occasion.

sion.
Mr. Burns addressed the company at a considerable length. Other speakers were Mr. Veltch, Mrs. Yeeles (who spoke of the joy and consolation that the beautiful teachings of Spiritualism brought to those whose friends had gone before), Mr. Drake, Mr. Towns, Mr. Emms, Mr. Wallace and Mr. F. W. Read. After the meeting the friends in small parties rambled through the Forest until it was time to journey homeward. On the whole, a very enjoyable day was spent, the weather was delightful, and the London Spiritualists' outing of 1890 was pronounced a success.

MRS. ISA WILSON-PORTER-daughter of E. V. Wilson, formerly a well known lecturer and mediumis soon to remove from Illinois to New York City. 'Mrs. Porter," writes Geo. A. Shufeldt, whose letter giving the details of Mrs. Porter's medial qualifications will be placed before our readers next week, " is hardly less distinguished for the phenomena that occur in her presence, and for the tests she gives, than was her father during his long and honorable career as a medium."

The Wildwood Messenger, No. 2, has just come to hand. It is a local sheet, published by Mr. J. M. Young, at Lake Pleasant, Mass. It contains Dr. Beals's poetic "Welcome to Lake Pleasant Campers," and other interesting matters relating to the doings at the Lake. It seems that Bro. Beals is quite a poet, but we didn't know it, until we perused it in The

# MEDICAL LEGISLATION.

BY GEORGE A. BACON.

Not long since, it may be remembered by those interested in such matters, THE BANNER published portions of a letter of mine relative to the subject of Medical Trusts in this District, concerning which action was then being proposed through Congressional intercourse.

Last April an effort was made to abolish the old Board of Examiners authorized by the act of 1838, and also to further amend that act by striking out the section which provides that no person shall practice medicine in the District of Columbia unless he has either a license or a diploma from the Medical Society here.

In connection with this progressive movement the medical society here.

ment, I was pleased to see by this evening's papers that Judge Culberson, a man of large attainments, indeed one of the strong legal lights of the House of Representatives, and a member of the Judiciary Committee, had introduced another bill in the House to regulate the practice of medicine in this District. It provides that the Rotangal School of Medicine the practice of medicine in this District. It provides that the Botanical School of Medicine shall have all the rights, privileges and protec-tion now provided by law for Allopathic and Homeopathic schools of medicine within the District of Columbia, and that the teachers and professors of the "Botanical School" shall that protests of the bottom of school share the same rights and privileges as those in other schools of medicine.

It may not be known to all of your readers,

It may not be known to all of your readers, Mr. Editor, that such is the anomalous character of the municipal government of this city, that all of its direct legislation, that which pertains to its official regulation, etc., has to come through Congress. The three District Commissioners, appointed by the President, one from each of the two leading political parties, and the other from the Engineer Corps of the United States Army, serve as a mongrel body of Aldermen, with simply ministerial duties. Whatever legislation is done is enacted by Congress upon the recommendation of by Congress upon the recommendation of these Commissioners, made to the respective District Committees on the part of the Senate and House.

and House.

Whatever action results from this medical bill of Judge Culberson, whether it passes this session or not—and more probably it will not than otherwise—it is clearly a case of simple justice and equal rights. Alas such are the kind of cases that too often fail to receive the popular vote either in State or national legislation. There is as much need to-day as ever in the past for the friends of Liberty to be eternally vigilant.

eternally vigilant. Washington, D. C., July 30th.

## NEWSY NOTES AND PITHY POINTS.

Two women who had been slandered by a mean man

in Springfield, Ohio, gave him an unmerciful pounding with their bare fists last Baturday. There are scandal mongers of like calibro hereabouts who ought to be pounded in the same way; and they will be pretty soon, if the women slandered carry their threats into execution.

The Madison Presbytery condemns the Supreme Court decision in the Edgerton Hible case, and decisres that the Bible is not a sectarian book. If there is nothing sectarian about the Bible, why is it that the Protestants will read nothing but the St. James version, while the Roman Cathelics cling to the Douny book 7–Ex.

The fact that there are in existence some afteen hundred sects founded upon their interpretation of Bible passages, would seem to settle the question that it is a sectarian book.—Fox Lake (Wis.) Representa-

Salem, Mass., formerly had a large trade with Africa. All that trade was gradually transferred to Boston. It is just as large as it ever was, but because the country has grown so enormously African commerce has become small in comparison with other lines of trade. One of our modern ships will take a cargo to Africa as large as all the ships of Salem in the old days could carry in a year.

[RHYME OF THE "PSYCHIC RESEARCHERS."] On the 32d day of the 13th month of the 8th day of the

On the 25th hour of the 61st minute, we'll find all the things we seek;
They are there in the limbo of Lollipop land—a cloudisland resting in air.
On the nowhere side of the mountain of mist, in the

valley of overthere. We learn by the daily press that Prof. Joseph Rodes Buchanan of Boston predicts a social civil war in the United States that will last from 1909 to 1916. We

have no faith in such a prophecy. We shall publish soon what Spirit HENRY CLAY says to the contrary in regard to the future of America. "Writ for the Bible."—Some years ago, while passing through Stratford-on-Avon, Mr. Toole, the English comedian, saw a rustic sitting on a fence. "That is Shakspeare's house, is n't it?" he asked, pointing to the building. "Yes." "Ever been there?" "No." "Brought up here?" "Yes." "Did he write anything?" "Oh! yes, he writ." "What was it?" "Well," said the rustic, "I think he writ for the Bible."—Ex.

The Governor of Massachusetts this year, for the first time in the history of the State, has a fund of several thousand dollars with which to entertain people. and part of it will be spent in Boston next week, taking care of President Harrison while here. His recep-

tion will be paid for entirely by the State. Those flippant and lively old persons who boast that they are 100, 110, or 115 years old, with teeth sound and eyes undimmed, have been put to shame by the editor who is responsible for a current paragraph declaring that Count Punourostra (Count Fistin the Face), a Spanish nobleman who got his title from having struck Charles V. in the face, has just died. To live three hundred years or more is getting into close communion with Methuselah.—Ex.

We have seen a private letter from Madame Diss Debar at Rome, in which she asseverates that she is yet going to make the Eternal City "howl"! She is the same sort of a Madame as she was in Americadead broke," and calling for funds.

[THE SPIRITUAL REVELATION.] Go breathe it in the ear Of all who doubt and fear, And say to them, "Be of good cheer!"

Rear Admiral D. L. Braine, Commandant at the New York Navy Yard, has received his orders to send the Baltimore to Sweden with Ericsson's body. The anchorage ground near the Statue of Liberty is designed as the place where the Baltimore will receive the remains, and the other vessels of war will be anchored in her vicinity.

-Lonafellow.

Seeing is believing; and when a man sees a swarm of bees about to settle on his head it is time for him to be leaving.—N. O. Picapane.

Princess Louise, Marchioness of Lorne, is making a tatue of the Queen of England as she looked in girlhood, to be given to Kensington, as a memorial of Her Majesty's early life there.

Some go to the seashore and some to the mountains, Some go to the valley and some to the bay, Some go to the woodland, some to the prairie,

To eat fish and oatmeal at \$4.50 a day.

- Yonkers Statesman.

Mr. Smart (as the church-goers pass)-" I'm surprised that Miss Sweet permits Bodworth to accompany her. He's about the freshest young fellow I know." Mrs. Smart-" Perhaps that's the reason why she lets him carry her Psalter." The Boston Medical and Surgical Journal objects

o the statement that there is a ridiculous surplus of doctors in the country; but allows, however, that this surplus might be ridiculous if it were not so extremely Some time this week Kemmler, the murderer, is to

be buttoned up by electricity. This method of killing a man will in future ages be considered the greatest numbug of the present era-a disgrace to the civilization of the nineteenth century.

It is said that a town in Texas has been sacked and ourned by Mexicans.

The Boston Globe says the Postmaster General has made an ass of himself. Not so. It is his theology that has made an ass of him. There were Pharisees of old-there are plenty of this genus to-day right in

Philadelphia, Pa.- W. J. Colville, who is now at Cassadaga, lectured Sunday, Aug. 3d, in Corinthian Hall, 1524 Arch street, Philadelphia, at 3 and 8 P. M., to very large and deeply interested audiences. These were the last of twenty-eight lectures he has given in the same place this summer. In spite of heat, rain and electric storms, the attendance has been uniformly excellent, and a large amount of literature has been sold. Many old-time Spiritualists who heard

formly excellent, and a large amount of literature has been sold. Many old-time Spiritualists who heard Mr. Colville when he was at the hall on Spring Garden street seven years ago, were delighted with an opportunity to hear him again; they were in all instances attracted by the announcement in the Banner Transportunity to hear him again; they were in all instances attracted by the announcement in the Banner Transportunity to hear him again; they were in all instances attracted by the announcement in the Banner Transportunity to hear him again; they were in the Banner Transportunity to hear him again; they were seen the following prophetic words:

"Though the horizon be ever so darkly shrouded in the gloom which foretells an impending conflict, the very clouds which veil the heavens from mortal eyes are clouds of angels, for never in the history of the human race has there been a period with brighter promise for all humanity. Let the brewing storm ever so flercely burst, it can but clear the air, and pave the road for the angelic messengers who are so very near the earth at present—though deeply veiled by the shadows which perplex all save those few specially illumined souls who penetrate the gloom and see the light streaming through the azure sky beyond. All predictions of a pessimistic nature proceed from sources blind as yet to the purport of the immediate mental convulsion; boyond the next thirty or forty years at most it is not likely that the impending agitation will extend, and while it lasts, all who gaze confidently into the heavens will receive a spiritual baptism which will far more than compensate for the heaviest external loss.

Let all philanthropists work together in the interests of simple justice, and in ten years from now a change will have taken place on the American continent stupendous enough to effectually silence all the croaking heard in so many places to the effect that a spiritual basis for worldly business is impossible.

This world and its affairs must, can and will be spiritualized,

CLARA FIELD-CONANT delivered addresses at Sunapee Lake, N. H., Sunday, Aug. 3d, 5th and 7th; she peaks at Queen City Park, Vt., Aug. 13th and 14th. The remaining portion of August she will be at her cottage, 13 Montague street, Lake Pleasant, Mass., where societies wishing to engage her as a lecturer for the seasons of 1890 and 1891 should address her.

We understand from correspondents that Mrs. Dr. Heath—whose advertisement appears on our fifth page—has had signal success in the diagnosis and treatment of disease by letter; also in solving difficult probems presented by anxious inquirers.

# Camp and Grobe-Meetings

Onset Bay, Mass.

July 20th Prof. W. F. Peck spoke at the time of the engagement of Miss Jennie Leys, she not being able to be present. His subject was: "The Selence of Immortality"—the same lecture having been delivered by him at the Cassadaga Lake (N. Y.) Camp-Meeting in,1888. He delivered his discourse in a spirit of sincerity and truth to him-taking the ground that

ing in 1885. He delivered his discourse in a spirit of sincerity and truth to him—taking the ground that whatever exists is matter differing in fineness of quality—directly in opposition to the Christian Science doctrine, whereof the philosophy is that all that exists is spirit, but differing in quality. This to the reporter seems to be the same in effect, only a different way of expressing it.

It will be remembered that in the early days of Spiritualism the Harvard College professors had a controversy on this issue; the guides of Mrs. Richmond (at that time Mrs. Hatch) took the ground that the fragrance of a rose could be analyzed; the professors said it could not be done, and undertook to combat her guides of the medium, and admit that the thing was possible. There does not seem at this time to be any actual necessity for the Spiritualists to draw hair lines as to the difference between matter and spirit—for it is impossible for the general listener to understand such fine points of distinction. What is seen by the material eye while not in a spiritual state doubtless is material, and when the clairrovant's eye is opened the medium may see spiritual things; and without question change is all there is to mark the difference between spirit and matter.

Immortality is the inheritance of all individualized life—the lower animals included as far as their sphere extends; hence all grades of intelligence are immortal, without any requirements upon the spirit to make it thus.

Mrs. E. C. Kimball of Lawrence gave a number of

make it thus.

Mrs. E. C. Kimball of Lawrence gave a number of Mrs. R. C. Kimball of Lawrence gave a number of recognized tests at the close of the lecture, some of which were quite marked. This is her first appearance as a public test medium at Onset.

Hon. F. P. Baker of Topeka, Kan. is located at the Hotel Onset. Mr. Baker is one of the prominent men of Kansas, and is an outspoken Spiritualist. He makes annual visits to Onset, and does much for mediums and the cause of Spiritualism in his own city. He is decidedly positive concerning and thoroughly convinced of the truthfulness of spirit-form materialization, as he has had this phenomenon presented hundred of times in his own family.

Mr. W. S. King and wife of Hyde Park, Mass., are at Onset. They have had great proof of the genuineness of spiritual gifts and spirit manifestations.

Capt. A. Hatch and wife, late of California, are at Onset, devoting their time to the exercise of their spiritual gifts.

Mr. and Mrs. Samuel Brown, Mr. N. S. Parana and

capt. A. Hatch and wife, late of California, are at Onset, devoting their time to the exercise of their spiritual gifts.

Mr. and Mrs. Samuel Brown, Mr. N. S. Brown and wife, Mrs. I. H. Forester and daughter, Mrs. N. Fenner, all of Providence, R. I., are at Onset. Mrs. Samuel Brown is a niece of the late Mrs. Johnson, wife of 'Dr. E. Y. Johnson, Treasurer of Onset Bay Association; she is controlled by the spirit of Mrs. Johnson so naturally that her friends recognize her in speech and gesture. The spirit is a powerful one, and her advice looks reasonable and practical.

Major Griffith and family are laving at their cottage fine music, which has the semblance of being spiritual in its nature and origin; the music always comes when the family have retired, and is so powerful that it is heard by the occupants—as stated by Major Griffith. This manifestation has been going on for some time, and is on the increase. Major G. has a music box in the house, but it is not wound up when these musical sounds are heard by all persons in the house. There is no way of accounting for them except on the ground of their being an exhibition of spiritual power.

Mr. C. Swallow of Boston is staying at the Wash-

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Mr. C. Swallow of Boston is staying.

A fair was held on Longwood Park, opposite the Washburn House, on July 31st, the same being conducted for the purpose of raising funds to improve the Park. The sum of eighty-four dollars was realized. Mrs. F. O. Howard of Brockton, and Mr. and Mrs. Smith of Avon, are at the Washburn House for the season.

Park. The sum of eighty-four dollars was realized Mrs. Fo. O. Howard of Brockton, and Mr. and Mrs. Smith of Avon, are at the Washburn House for the season.

Mrs. Dr. H. V. Chapin of Chelsea—formerly of Albany, N. V.—Is at the Lyman Cottage.

The second musical at "Bayside Cottage" Mrs. J. P. Ricker's, occurred July 27th, his following interesting the control of the programme of the programme of the Cottage of the State of Cottage of Cottage

Young.

Mrs. A. S. Hayward exercises her spiritual gifts as she meets friends and strangers—doing this as a free-will offering. She is an excellent trance medium.

The meetings in the Pavilion, presided over by Frank W. Jones of New York, are held every morning at nine o'clock, and every evening except Saturday evening. They are said to be of much interest and spiritual growth. They will be continued during the season.

and spiritual growth. They will be continued during the season.

Mrs. L. S. Dowing of Natick has been at the Washburn House for some weeks. She has great consolation in the revelations of the spiritualistic philosophy. Spirit manifestations came to her by and through her own organism; she has received great benefit in times past by being restored to health through spirit-power, for which she feels grateful.

Mrs. W. F. Canfield and her daughter Florence have been making quite a stay at Onset.

Abner Buffington, Warren, R. I., and Jeremiah Tanner of Providence, men advanced in life, are making their annual visit to Onset; they can always be seen together, being old friends and stanch Spiritualists.

ualists.

Mr. and Mrs. John Rose, Barrington, R. I., Mrs. N.
B. Sanders, Warren, R. I., and Mrs. I. N. Pratt, Boston Highlands, are at the Chase Cottage.

Mrs. Orrin Shaw and wife of Fall River are at their nice cottage. Mrs. Shaw, although not in the best of health, seems to enjoy Spiritualism as well as any one on the ground.

on the ground.

Mr. J. H. Brackett from Dover, N. H., is staying at H. G. White of Boston is here for the season.

Onset.

Mr. H. G. White of Boston is here for the season.

Mrs. M. Wood of Boston is at Onset.

The Great Western Indian Show was exhibited at the Temple last Friday evening. The performance consisted of dances, marriage ceremony, the great juggling act, etc. There were ten performers, under the management of "Thunder Cloud," and their performances were quite interesting.

Mrs. E. C. Kimball had a picture of her control executed by the guides of Mr. Louis F. Jones, which very much delighted her—also had a fine test in connection with it.

The conference on Aug. 1st was quite interesting and harmonious. Mr. Ranney of West Newton related some remarkable things he has seen in his spiritual investigations.

John Tiffany of Burlington, Vt., is staying at the Brockton House. He had a scance with Dr. Stansbury, and on the slate was an Indian in colors, whose name, "Old Storm King," was written underneath. He had on another slate a written communication reading as follows: "The Spiritual Filiosophy is the only true religion; and the demonstrations of the phenomena prove that there is life and immortality for all." Mr. Tiffany has for soveral years visited Onset, and spirit demonstrations are making themselves manifest in his own family at home.

Mrs. Smith, a medium from Lynn, is staying at Onset.

Capt. Gould of St. Louis, Mo., is here investigating

and on the slate was an Indian in colors, whose name, "Old Storm King," was written underneath. He had on another slate a written communication reading as follows: "The Spiritual Philosophy is the only true religion; and the demonstrations of the phenomena prove that there is life and immortality for all." Mr. Tiffany has for several years visited Onset, and spiritualism are making themselves manifest in his own family at home.

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Aug. 2d the Buzzard Bay Regatta Yacht Club gave an exhibition at Onset Bay. The Brockton Brass Band was employed on this occasion.

Mrs. Sarah A. Byrnes lectured August 2d to an appreciative audience. Her guides took a retrospective view of the work for Spiritualism for the past year, when we had address. They spoke of the necessity of examining a very practical, instructive and beneficial address. They spoke of the necessity of examining the phenomena that appear from a scientific standpoint, and not to be afraid to make use of reason and common sense in this matter. They also spoke appreciatively of the work for the cause accomplished by Mrs. Kimball closed the services with some fine tests, which were recegnized.

Mrs. Holen M. Toley, Mrs. S. McLauthlen of Brockton, Mrs. R. W. Alden and Harry W. Alden of Hudson, N. Y., and Mrs. Charles L. Newton of Hyde Park, Mass, are at the Bunker House.

Miss Helen Mar of Boston is at Onsec.

Miss Helen Mar of Helen Mar of Boston are at the Bunker House.

Pratt Cottago: Mrs. Cutter (formerly Maggie Reating) is a good test medium, but has retired from the pub-

Pratt Cottage; Mrs. Cutter (formerly Maggie Reating)

is a good test medium, but has retired from the public work.

Miss Grosvenor—a prominent member of the Boston Back Bay Temple Boclety—is staying here.

A very large audience Sunday, August 3d. Col. Orockett presided at the audiforium, and introduced Mrs. Whitlock as the speaker of the morning. After the band concert and singing, Mrs. Whitlock read a poem by Miss Lizzle Doten, then gave a soulful invocation and took for her subject a thought that was given while listening to the band, i. e., "The New Kingdom." Bise gave a lecture filled with bright thoughts in relation to the philosophy of Spiritualism Espiritualism which came as an instructor and revelator, and is doing a mighty work for mankind.

Mrs. Beymour of New York sang a song very nicely, and was encored.

The steamer from Fall tiver, brought a large number of passengers.

The afternoon services were under the eloquent inspiration of Mrs. Byrnes's guides.

Mrs. Byrnes held her large audience to close attention for one hour. Her guides were very interesting They said that some Spiritualists were more anxious to investigate for frauduleut manifestations than for genuine ones; this, she claimed, was all wrong, since fraud (based on error) would inevitably go to the wall in time, while the genuine (being founded in truth) was sure to remain under all conditions. Her guides advised that Spiritualists take a higher standpoint of observation in their movements. Her lecture was practical and well received.

Mrs. Kimball gave tests and communications after both services. She differs from other platform testmediums, as she not only gives tests, but the spirits speaking frequently send words to friends, giving more communications than tests. Mr. Willard Wood and wife from Plymouth received a strikingly correct test and communication through her mediumship.

Mrs. Silson of Hyde Park has been at Onset for the past week. She is a magnetic healer.

Dr. Wyman and wife of Somerville and Dr. Bixby of Boston are here.

son.
Mrs. Jacob Nichols and Mrs. S. A. Goddard of Lowell, Mass., are at Onset. Both have been accustomed to visiting this resort for years with their now risen companions. Mrs. Nichols is a guest of Mrs. Young; she is mediumistic, and senses her husband's spirit

to visiting this resort for years with their now risen companions. Mrs. Nichols is a guest of Mrs. Young; she is mediumistic, and senses her husband's spirit-presence, which is to her a great consolation in her loneliness.

Mr. W. P. Leos of Philadelphia is still enjoying himself at Onset in attending séances, etc. He was at one time quite prominent in Philadelphia as an officer of the Association.

Mrs. Webb of New York receives her share of patronage, and is considered a good medium. She is at the Pratt Cottage.

Mr. A. Low of Chelsea enjoys Onset and the spiritualistic phenomena.

Dr. Johnson is quite busy at the headquarters, where he is engaged in looking after the financial Pinterests of the place and the Camp-Meeting.

The Conference on July 31st was presided over by Mr. Fairchild. Dr. A. H. Richardson spoke for twenty minutes, followed by Mrs. Cabell, who related an account of a seance which was most wonderful. Mr. Brown spoke also; Mr. Tomson made spirited remarks, followed by Mrs. Thiwing, closing with her control by spirit "I Rabod."

H. M. Turner, D. D. (Presiding Bishop), also three marks, followed by Mrs. Thiwing, closing with her control by spirit "I Rabod."

Rev. W. A. Rice was at Onset, July 31st, to make an arrangement with the Onset Bay Association for the lecture. He came from Cottage City, and listened to the speaking that was going on in the Conference with much interest.

Miss Williamson of Boston is staying at Onset. Charles Faxon of Chester, N. Y., is at Hotel Onset. He has been a Spiritualist for the past eighteen years, and a subscriber of the BANNER of Light during that time. He enjoys the salt-water breezes at the Bay, and calms that his health is improved thereby.

J. F. Whitney and wife of Florida, Etta Roberts, Mr. H. Archer and wife, and James Souter from New York City, are at Hotel Onset. Mrs. Roberts and Mr. Archer are materialization mediums; Mr. Souter, It is said, has forces in his organism by which paintings are produced in the cablnet with the two abovenamed mediums.

Mr.

restored to health by his gifts, after "the Regular" mode of treatment proved—to them—a failure.

Charles E. Wyatt and family from Worcester have been at Onset for some time. Mr. Wyatt is vice-president of the spiritualistic society of his city. Mrs. Kimball gave him publicly some remarkable tests.

Mrs. Floyd of Boston is at Onset.

Dr. A. H. Richardson has left Onset for Sunapee Camp-Meeting.

A. S. Hayward has left Onset for Boston; he intends to visit Lake Pleasant, Mass., and Saratoga Springs, N. Y., making his annual trip to those points.

Mr. A. Fulsom of Boston is at the Washburn House.

P. J. Hersey, wife and child, of Whitman, are staying at Onset—guests of Mrs. Ricker.

The hotel registers indicate a large increase of new comers.

Dr. H. B. Storer, on the way to Boston, from Mrs.

The notes registers indicate a large increase of new comers.

Dr. H. B. Storer, on his way to Boston from Harwich Camp-Meeting, stopped off at Onset July 29th, and had a prominent seat on the rostrum during the lecture of Prof. Peck at the Temple, whom he considered an excellent speaker.

Sunday, August 10th, Mr. A. E. Tisdale is to speak in the afternoon. But few can hold an audience as this blind man, and he at all times gives the credit of his inspiration to the denizens of the spirit-world. In the morning of the same day Henry H. Warner, (son of that veteran worker, Mrs. Warner-Bishop.) will address the people. There should be a large audience present to hear these two men; both of them are spirit-mediums, and are not ashamed to be known as such.

# Lake Pleasant, Mass.

(From our Regular Correspondent, who keeps for sale the Publications of Colby & Rich.]

The opening week has been a decided success, and closes with an old-time attendance. The meetings at the auditorium have been well-attended, and a commendable degree of interest has been manifested at the conference sessions. Every phase of mediumship is represented here, and many of the mediums have a large patronage. The special trains are now running, and for thirty days Lake Pleasant will be lively. A particular feature of this year is the presence of camp-

rs of years agone. The following has been the order of service for the

The following has been the order of active week:

Tuesday morning.—Conference at the auditorium; speaking by Mrs. Whitlock, of Boston, Mr. Beals, of Portland, Me., Mr. Dagar, of Utica, N. Y., and others.

Afternoon.—Address by Hon. A. B. Richmond, of Mendville, Pa. Subject: "The Scientific Basis of a Bellef in Immortality." The address was eminently able and logical, and one of the most scholarly evergiven upon this platform. The session closed with singing.

singing.

Wednesday morning.— Conference, with speaking

tion and address by Mrs. It. S. Lillie, consisting of answers to the following questions and topic: 1st, "The Future of Spiritualism": 2d, "Charity": ad, "Is there any Intelligence Higher than the Spirit of Man?" 4th, "What Book (or Books) (lives the Greatest Blessings?" 5th, "Thoosophy and Its Relations to Spirit." Closed with singing.

Afternoon,—Address by Hon. A. B. Richmond, Subject: "Spiritualism as a Reality." At the close of the address, platform tests were given by Dr. W. B. Mills of Saratoga, many of which were recognized.

Mr. Richmond was here for the first time, and leaves with the best wishes of all.

NOTES. Mr. Charles Wing and daughter of Amesbury are

here for the season.

Mr. C. W. Sullivan of Boston called here for a brief stay on his way to Queen City Park. He received a most cordial welcome.

Mrs. Stoddard-Gray and son, DeWitt C. Hough, have arrived at their cottage on the corner of Lyman street and First Avenue. They are holding circles nightly.

street and First Avenue. They are nothing that in the Bennington firemen were here July 30th—some six hundred in number.

A mediums' meeting was held in Association Hall on the evening of July 20th. The proceeds are for the adornment of the speakers' stand.

The veteran camper, Mr. James Wilson, had a complimentary party at his cottage on the evening of July 30th. A large concourse of friends were in attendance.

ance.

The Lake Pieasant Hotel is rapidly filling up.

F. P. Ainsworth and wife of Amherst are at High-

land Home.

H. C. Young and wife of Boston are at Mrs. Cushman's.
Mrs. G. W. Rogers of Newton, Kan., is at the Lake
Pleasant Hotel. Artemas Barnes and wife of Naugatuck, Conn., have

George W. Burnham of Willimantic, Conn., is

George W. Burnham of Willimantic, Conn., is among the recent arrivals.
S. P. Morse of Boston is at 45 Montague street.
W. Henry Rowe of Natick has arrived.
Mr. E. P. Hill and Mr. J. Merrill Ordway of Haverhill came on Friday. These gentlemen are veterans in the ranks.
Dr. W. B. Mills of Saratoga is one of the latest comers to Lake Pleasant.
The gates are yet to be

The gates are yet to be.

Mrs. Fannie Davis Smith and Hon. Sidney Dean are
to be the speakers next Sunday.

The Wildwood Messenger, the organ of Lake Pleasant, was received kindly. The sale was much larger
than last year.

ant, was received kindly. The sale was much larger than last year.

Hon. James Priest and Miss Lydia A. Priest of Derry Depôt, N. H., arrived on Saturday. Mr. Priest is solid in the philosophy.

Sunday was a big day, and largely enjoyed by all. The coming week will be a busy one.

Pack your trunk and come to Lake Pleasant; you will be welcome.

Lake Pleasant Mass. And 3d 1890.

Ill be welcome.

Lake Pleasant, Mass., Aug. 3d, 1890.

Receptions at Lake Pleasant seem to be a favorite Receptions at Lake Pleasant seem to be a favorite manner of showing appreciation and recognition of their worth to our workers this season. Last week we reported that which was tendered to Mr. and Mrs. Longley, and we are now informed of two later receptions at the camp—one to the Hon. A. B. Richmond of Meadville, Penn., and the last to Mr. and Mrs. J. V. Mansfield, the well known medium for answering sealed letters.

v. answering, the well known medium for answering sealed letters.

The reception to Mr. Richmond occurred Thursday evening, July 31st, in the spacious hall of the Association, in the presence of a large assembly that had met to pay honor and respect to him who had ultered such good, strong words of conviction and truth from The develops were opened by Mrs. Alee Waterhouse of Boston, who, in appropriate words, welcomed the guest of the evening, expressing words of tender greeting to him in behalf of all present, closing her remarks by introducing Mr. Hart of Springfleid, who in a thoroughly acceptable manner served as chairman of the evening.

Mrs. Hattle C. Mason was then called upon for a song —"Departed Days"—after while the guest of the evening, the Hon. A. B. Richmond, was presented, and most enthusiastically received. This gentleman opened his romarks by cordinally thanking the friends for their presence and for the textimonial of esteem which they had given him. He was here simply in the discharge of his duty. It was his privilege, he said, to speak words of truth in behalf of our bresself crans, and to present to the words something of the evidence he had received of immortal life. His words are approval of his work, and trust that only harmony and good will would dwell with us all.

Following Mr. Richmond's remarks came addresses of cheerful import and commendatory recognition of his work, and trust that only harmony and good will would dwell with us all.

Following Mr. Richmond's remarks came addresses of cheerful import and commendatory recognition of his usefulness to the cause of Spirtualism from Mrs. M. T. Longley. Mrs. Dillinghan-Storrs, Miss. Jenule Rihind, Mrs. Clark Field-Connat, Mrs. R. S. Lillie, Mrs. J. J. Clark, Mrs. Emma Miner, and Mrs. Hattie C. Mason—in the order named: Each speaker seemed inspired by a lofty power as she paid eloquent tribute to the brave man who has come out of the ranks of Materialism to accept Spirtualism, and to publish addresses of meditumship, and of what cheerful

# Cassadaga Lake Camp, N. Y.

Sunday, July 27th, was one of Nature's most perfect days, and a goodly number of people were here, seem ingly on the best of terms with themselves, each ingly on the best of terms with themselves, each other, and the powers that contribute to their pleasure and comfort in such a variety of ways. Steamers and row-boats were plying the lakes, tricycles and bicycles flitting about the grounds; there were handshakings and hearty greetings of friend with friend; the orchestra discoursed sout-stirring music, and everything contributed to the blessings and pleasures of life.

The morning session was opened at 10:30, with H. D. Barrett in the chair. Young Carroll, of Louisville.

The morning session was opened at 10:30, with H. D. Barrett in the chair. Young Carroll, of Louisville, Ky., gave a solo, "Annie Laurie." A more exquisite musical rendering has never been given upon our rostrum; it seemed a foretaste of the music of the spheres. Young Carroll has a fine, expressive face; his manners are exceptionally graceful, and his musical ability promising. Being enthusiastically encored he gave a second rendering, equally as pleasing as the first.

he gave a second rendering, equatry as preasing as one first.

Miss Jennie B. Hagan, the speaker of the morning, offered a touching invocation. She was arrayed in a quaint, Quaker-like suit of soft, silver-gray silk, with no ornaments except a bouquet of natural flowers planed at the throat, and was a personification of child-like innocence and sweetness, combined with a rare womanly grace and intuition. Her heart seems ever full of human sympathy and kindness, and she deals with the problems of the hour in a manner logical, tender, just and comprehensive.

After a song by "Jack" Lillie, "The Isles of the By-and-Bye," the subject, "Recognitions in the Future Life," was submitted by one of the audience for the discourse.

discourse.

Miss Hagan prefaced her remarks with a touching reference to the many blessings of the hour. She said the favors of the morning had been so many—the beauty of the flowers, the song of the birds and the exquisite music that had just thrilled our hearts—had caused her to feel that the simple words she could utter would be of but little value to those who are not hungry, but those who are filled. The hour and the occasion reminded her of what she had heard of one of the ancient [Continued on cighth nage]

[Continued on eighth page.]

### Meetings in Boston.

Twilight Hall, 750 Washington Street.—Hundays, at 10% A.M., 2% and 7% P.M. Even Cobb, Conductor.
Engle Hall, 616 Washington Street.—Hundays at 10% A.M., 2% and 7% P.M.; also Wednesdays at 1 P.M. F. W. Mathews, Conductor.

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

Engle Hall, 616 Washington Street. Sunday morning, Aug. 3d, the exercises opened with an address by Mr. E. A. Blackden; following were re-

sunday morning, Aug. 3d, the exercises opened with an address by Mr. K. A. Blackden; following were remarks by Dr. A. D. Haynes, Dr. Hulze and Mr. Mathews; tests and readings by Mrs. Wilkinson and Mrs. Wilson.

\*\*Afternoon.\*\*—Music by Miss Bayard.\*\* An address by Mr. Riddell, and tests by Mrs. J. T. Lewis and Mrs. J. E. Davis. Miss Bayard sang. Psychometric readings and tests were given by Mrs. Dr. Bell, Mrs. Chandler-Balley, Mrs. Wilkinson and Mrs. Wilson; remarks made by Mr. Blackden and Dr. Coombs, closing with a song by Miss Bayard. Mrs. J. R. Davis gave tests, which were recognized as quite remarkable. A Jubilee song was sung by Miss Bayard and Mrs. Harris; tests given by Mrs. Dr. Woodman, Mrs. Dr. Steers, Dr. Toothaker, Mrs. Dr. Bell and Mrs. Wilson. Mrs. Chandler-Balley gave psychometric readings; song by Miss Bayard; Mr. Mathews made the closing remarks. The attendance during the day was large, and the exercises interesting.

\*\*Wednesday, July 30th.\*\*—The meeting opened with music and an address by Dr. Brown. Miss Bayard contributed a song. Tests and readings were given by Mrs. Dr. Bell, Mrs. Dr. Steers, Mrs. Chandler-Balley, Remarks by Mr. Blackden and Mr. Mathews. Meetings are held in this hall every Wednesday at 3 P. M., and Sundays at 10:30 A. M., 2:30 and 7:30 P. M. during the summer.

F. W. MATHEWS, Conductor.

### Movements of Platform Lecturers.

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

Mrs. S. A. Jesmer Downs can now be permanently addressed at Charlestown, N. H. Bishop A. Beals can be addressed at North Clarendon, Pa., during the month of August. He desires engagements for the fall months.

Mrs. H. S. Lake speaks at the Parkland (Pa.) Camp the Sundays of August. Her address during this time is Eden, Bucks Co., Pa. Sept. 7th she resumes work at the First Spiritual Temple, Boston. Permanent address, 8 Worcester Square.

Dr. W. R. Colby of San Francisco, the independent slate-writer, inspirational speaker and platform test-medium, will remain at Onset Camp-Meeting until Sept 1st, 1890; after which he may be addressed at the BANNER OF LIGHT office. He desires engagements in New England from societies for lectures and platform tests.

Benj. P. Benner is open for engagements as a plat-form lecturer. Address him at 457 North Ninth street, Philadelphia, Pa.

Oscar A. Edgerly has recently very satisfactorily filled an engagement of two weeks in the vicinity of Belfast, Me., during which time, stopping with friends in Morrill, he witnessed interesting physical manifestations, which he will describe in our next issue. Mr. Edgerly's home address is 52 Washington street, Newburynort Mass. buryport, Mass.

FOR OVERWORK USE HORSPORD'S ACID PHOSPHATE. Dr. J. S. WHITAKER, Millville, N. J., says: "It has been thoroughly tested, and is especially useful in certain forms of dyspepsia, headache, nervous affections, and in restoring the waste to the nervous and muscular system especially caused by overwork."

Spiritualist Camp-Meetings for 1890. 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. ONSRT BAY, MASS. The Fourteenth Annual Camp-Meeting at this place commenced its sessions July 13th, to close Aug. 24th. Trains leave Boston for Onset at 8.15 A.M., 9.00 A.M., 1.00 P.M., 3.0 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, VT.- Meeting commences August 3d and continues to Sept. 14th, inclusive. VERONA PARK, ME. Meeting opens August 17th.

CASSADAGA LAKE, N. Y. - The Eleventh Annual Meeting
closes 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. PARKLAND, PA.- Meetings continue to Sept. 12th.

HASLETT PARK, MICH.—Meeting closes Sept. 1st. NIANTIC, CT.—Meeting closes Sept. 10th. ETNA, ME.—The Camp-Meeting will commence the last Friday in August, and continue ten days. SOUTH HAVEN, MICH. Meeting commences Aug. 8th-closing Aug. 18th.

SUNAPEE LAKE, N. H. - The Thirteenth Annual Meet 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.

TEMPLE HEIGHTS, Mr. - Meeting commences Aug. 10th

SARATOGA.-"The Home," 26 Clinton street. Elegant accommodations. Reasonable prices. J. W. Fletcher, Manager.

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Notices in the editorial columns, large type, leaded matter, fifty cents per line.

No extra charge for cuts or double columns. Width of column 27-16 inches.

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

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

# SPECIAL NOTICES.

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 mail.

You patients treated by July 5.

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

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

ADVERTISEMENTS.

# OBESITY SAFELY CURED by one who mas meen a fellow-sufferer. Dr. Edith Herdan, 113 Elli-Jan. 25.

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also reme dies furnished. Now located at Hotel Aldrich, 98 Berke ey street, Boston. Hours 10 to 7. is Nov. 16.

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Aug. 9.

# DR. STANSBURY'S Spirit Remedies.

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Purifier, Restorer and Conservator of the Blood, Brain and
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yet discovered. \$1.00 per bottle; six bottles, \$5.00.

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very pleasant, harmless and wonderfully efficacious remeay. \$1.00 per bottle.

\*\*OLIMAX\*\* CATARRH OURE,—Anti-Microbe Inhaler and Snuff combined. Gives immediate relief in Catarrh, Asthma, Iniluenza, Colds in the Head, etc. Has cured some of the worst cases on record. By mail, 50 cents.

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box.

WHITE ROSE EYE WATER.—\$1.00 per bottle.

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SKIN-MINT cures Skin Diseases. 50 cents per box.

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DIAGNOSIS FREE. If in doubt which remedy to order, send name, age, sex, and leading symptom, with stamp, for reply. For a clairvoyant diagnosis in full, send lock of hair and fee, §2,00.

send maine, ago, reply. For a clairvoyant diagnosis in run, some reply. For a clairvoyant diagnosis in run, some repland fee, 82.00.

The above sent prepaid by mail or express on receipt of price, with full directions, by addressing DRS. STANS-BURY & WHEELOCK, 443 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. tf July 5.

# SUMMERLAND, The New Spiritualist Colony

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THE RECONSTRUCTOR, a weekly Spiritual paper, published at Summerland, \$1.00 per year, sample copies free, will give full details as to the advantages, objects and progress of the Colony. Send for plat of town, sample copies of RECONSTRUCTOR, and further information, to

H. L. WILLIAMS, Proprietor, Summerland, Santa Barbara Co., Cal.

# SPIRITUAL FRAGMENTS.

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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 priceiess value to the world.—Riley M. Adams. Vinetand, N. J. Uttered with great literary grace and lucidity.—Medium and Daybreak. I find in it "rest for the weary," encouragement for the weak, hope for the despondent.—Mrs. R. S. Lillie. A collection of choice gens 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. Colrille. They should be in the hands and form a text-book for every thinking, reflecting Spiritualist in the hand.—Hon. Amos. Adams.—I never opened the volume without finding a thought or a suggestion that stirs the mind.—Charles Daubarn. It is packed full of the grandest, most elevating and inspiring sentiments that I ever read.—W. H. Smith. of the Damon Safe and Iron Works Company, Boston, Mass. A beautiful gathering of pearls of wisdom and truth.—Samuel D. Green. Brooklyn. N. T. It is precked yeach a work as would afford appropriate readings for our Sunday services and lyceum scholars.—Emma Hardinge Britten, in "The Two Worlds." We shall give "Spiritual Fragments" a place in our most valued collection.—The Worlds' Advance Thought. Mr. Owen is a clear, forcible and earnest writer. There is the ring of genuine conviction in everything he writes, and no one can read a few pages of this book without gaining suggestions genuine conviction in everything he writes, and no one can read a few pages of this book without gaining suggestions for thought.—San Francisco Chronicle. We have read "Spir Itual Fragments" daily after the morning meal; never enjoyed a book upon any religious or reformatory subject as we have this volume.—Dr. M. E. and Rosa C. Congar, Chicago. I must say, Bro. Owen, your "Fragments" are like healing balm to many a worn and weary traveler on the dusty road of doubt.—Rosg L. Bushnell, San Francisco.

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GOLDEN GATE, Suite 43, Flood Building, San Francisco.

Camp-Meeting Association. PASSENGERS buy tickets for ONSET STATION, on the Oid 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 liberal 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.

# Abbie K. M. Heath,

Clairvoyant Physician and Business Medium, WILL, for a few weeks, give her time exclusively to the answering of letters. Write full name and age, send lock of hair, if for diagnosis, and ask whatever you wish. Euclose §1.00 and stamp, and address her at Hotel Slimends, 207 Shawmut Avenue, Boston, Mass. 1w\* Aug. 9.

# Spectacles by Mail. THOUSANDS testify that my Melted Pebble Spectacles restore lost vision. Send stamp for full directions how to be fitted by my new method of Clairvoyant Sight. Address, B. F. POOLE, Clinton, Iowa. July 26.

Mrs. Dr. Warren,

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Aug. 9. 2w\*

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# Message Department.

It should be distinctly understood that the Mossages published in this Department Indicate that spirits carry with them to the life beyond the characteristics of their eartily lives—whicher for good or ovil that those who pass from the mindane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not compert with his or her reason. All express as much of truth as they perceive—no more.

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

Letters of inquiry in regard to this Department must be addressed to Coldy & Right, proprietors of the Banner of Light, and not, in any case, to the mediums.

### The Free-Circle Meetings

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

### QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF Mrs. M. T. Shelbamer-Lougley.

## Report of Public Séance held May 20th, 1890.

Spirit Invocation.

Spirit Invocation.

Oh! our Father God, thou Soul of all Love, thou Divine Spirit of all Beneficent Tenderness, we worship thee in spirit and in truth, for we know that thou art all spirituality, all life and being. We worship thee for the blessings of to-day, for the privileges that are ours, that we can commune with thine angels who are exalted and wise, who are kind and true, they who work for human advancement and are ever seeking to clevate and to bless mankind.

We praise thee, oh! our Father, for the sunshine and the rain, for we know that these bring forth grand and beautiful unfoldments from the bosom of Mother Earth. We praise thee for the daisy and the violet, and for every they blossom that lifts its smiling head above the sod, for we know that these are a part of thy great life, and that their mission on earth is for good.

Oh! our Father, God, we thank thee for the avance.

good.

Ohi our Father God, we thank thee for the experiences falling into human life, from the vicissitudes as well as the prosperities, for these also have a part in the unfoldment and processes of growth of the spiritual life of man.

ual life of man.

We turn our gaze beyond and behold the beautiful orbs marching along through the splendor of night, and we realize that each of these is a plorious world teeming with activity and filled with power.

We know that these, too, are a part of thy handiwork and skill, and our spirits bow in homage and adoration at the wonderful works of the Great Father

Spirit.

At this time, our Father, in lifting up our hearts to thee, we would have them become receptive to thy truths, to words of intelligence, to ideas productive of thought which may be brought to us by those who dwell in worlds beyond. May we become wise and gain more of truth and enlightenment by our communion with thee and thine angels in such hours as this. Amen.

### Questions and Answers.

CONTROLLING SPIRIT.-Your questions are

ONTROLLING SPIRIT.—10th questions are now in order, Mr. Chairman.

QUES.—[By "X."] What do you think of the request said to have been recently made by Queen Victoria that Parliament enact a law forbidding those of her subjects from marrying whose income was not sufficient to properly maintain a family?

Ans .- This is a question which calls for consideration from two sides, Mr. Chairman. Looking at it from one point of view, we should certainly say it would be a wise measure, if enacted, for no man has a right to incur the responsibility of married life, and the rearthe responsibility of married file, and the rearing of a family, who cannot provide for those thus brought under his charge, and that he should be prevented from entering into any such relationship as that of husband and father, until he can, by his manual skill or brain-power, provide at least the necessities of life for his family.

Then six we turn to the other side of the

Then, sir, we turn to the other side of the question and ask: But what will be the result of such an enactment upon the uneducated, upon the uncultured members of the human family, thus brought under restraint? Prohibition in this direction will fail to work

just as much as it does in any direction, unless it be shown to the individual just why and how the enactment and the prohibition are working for his best interests, If it be denied the young man of the lower class to wed and to raise a family, and he be not sufficiently self-restrained to be willing to wait patiently and to work steadily until he can provide the means for entering into these relationships, he will be likely to give license to his passions, and to allow them to run riot, so that society will not be bettered in its condition by such an will not be bettered in its condition by such an enactment. If it can be shown to the young man that it is for his best interests, spiritually and physically, to restrain his desires, and wait for his home and his family until he can provide the material means for making a little heaven upon earth, even though it be small and humble, then will he be brought to see that the this is a wise engetment.

But we hardly think that legislation will produce the desired effect—at least in this century. How, then, shall the lesson be taught: the lesson of self-restraint; the lesson of selfgovernment and of self-improvement; so that one may make himself competent in the marts of the world to enter a field of labor, and by his workmanship of brain or muscle reap that return which shall supply himself and his loved ones with a comfortable sustenance?

Our only reply to these questions is the same that we bring in answer to many questions looking toward humanitarian reform, enlightenment and knowledge, and that is: educaeniment and knowledge, and that is, education. Only by a system of instruction, properly applied to the growing mind, can you hope to open the eyes of the young man and the young woman—and, indeed, any class or age of humanity—to these wonderful problems and to these self-interests of life. Educate your young so that they shall thoroughly know and understand just what duties devolve upon them, just what responsibilities are to come into their lives, and just where they should hesitate in taking a step that may bring great results to themselves and to others. Instruct results to themselves and to others. Instruct humanity how it may care for itself bodily, mentally and spiritually, then will it begin to learn how to restrain its impulses, its passions and desires, and how to work manfully for the production of that which shall prove a bless-

ing in time to come.

One makes haste to be rich, and is, therefore, regardless of the rights of others, and even regardless of his own health and strength; but the time comes when he understands, through bitter experience, that it would have been betbitter experience, that it would have been better for him to have moved slowly, and to have attended to the demands of his nature and the rights of his fellow-beings. One makes haste to wed and to rear a family, and through bitter trial and struggle he learns that it would have been much better for him to have relied upon his own resources—to have lived a solitary life, if necessary, until he had been able, by indomitable effort, to acquire a sufficiency, at least, to keep the wolf from the door of his loved ones' home.

loved ones' home.

Therefore, Mr. Chairman, it is wise for society, for humanitarians everywhere, to discuss these questions, and even propose the enactment of laws, if so they deem it wise; and of all things to try a system of education which will open the minds and understanding of the world to the full import of these momentage subjects for mankind mentous subjects for mankind.

Q.—(By R. A. C., Baird, Texas.) If a man is proven guilty of murder, which of the two punishments will come the nearest to justice to the condemned: Capital punishment, or imprisonment of the discontinuous to the condemned of the discontinuous tendents.

A.—As we have before stated, we, as spirits, are utterly opposed to the system of capital punishment in any nation or government. We do not believe it is right to take a human life, nor dan we see that by depriving a human life, nor can we see that by depriving a human being of physical life you are in any way making him pay atonement for the life which he has taken from another soul. We do not see that this system of punishment is anything more than one of vindictive retaliation, belonging to the dark ages, when an eye for an eye and, a tooth for a tooth was both the written and the unwritten law of humanity. Today, we who dwell upon a height of unfoldment and of culture, should certainly cast from us any such bloody enactment as that.

We do not want vindictive retaliation to be wrought upon the offender; we only want a

body; at least if it is done it is not by you who have a duty in this respect toward your fellow being, therefore of necessity we are convinced that to place the offender under restraint, where he cannot commit further wrong upon his fellows, where he shall, at all times, be so surrounded by influences and conditions as will appeal to his higher nature, and bring out something better and finer than he has displayed before, is by far the most just way of passing penalty upon one who has committed wrong.

Q.—[By E. E. G.] The Report of the New York Board of Charities states an alarming increase in cases of insanity in that State, as in the lastnine years the number of insane has increased slaty-two per cent., or about one to every three hundred of the population. Can you, Mr. President, from a spiritual standpoint, reveal the

cause of this appalling state of things? A.—There are many causes for the alarming increase of that condition of mentality called insanity. One very strong and very positive and serious cause lies in the tendency of human beings in this present age to rush forward in every department of life. Men and women, and even the children of our schools, are exand even the children of our schools, are exhausting their nervous energies too rapidly. In the hurry and excitement of business life, in the great whirlpool of competition, we find men exercising their mental faculties day and night, seeking in some way to get ahead of their fellows, or even to keep a footing with them. These men of business are burning the candle of magnetic power at both ends, consequently one of two effects will inevitably arise: either the physical health will wane and the individual will pass out from mortal life—suddenly or slowly, as the case may be—by heart-failure, so-called, or by other nervous exhaustion; or there will be an unbalanced condition of the mind. Not that this occurs in all cases; for sometimes the physical will adall cases; for sometimes the physical will adjust itself to these harassing conditions, and manage to maintain, at great expense, its equilibrium; but, in many cases, one or two of these conditions will arise, and therefore we find many subjects for our insane institutions. That is one cause of the increase of insanity.

Owing largely to this strained condition of life

in the parents of the age, we find a race of beings born in the present century that are constitutionally nervous. You say they are deli-cately organized, high strung by nature, very sensitive and susceptible to conflicting influ-ences and conditions. Here, again, we find subjects for insanity, easily unbalanced and thrown off the track, and consequently of fee-

ble mind and body.

Again, you are living in an age—owing not only to these conditions of which we speak, but also to the conditions of the planet, to the but also to the conditions of the planet, to the influences of other bodies in space, and to the state of growth of this earth, as well as owing to other causes—when individuals are highly susceptible, thoroughly negative, easily acted upon by external influences, and therefore many who inhabit the earth to-day are receptive to unseen intelligences, some of them good, some of them deprayed and undeveloped, and by the action of these unseen influences upon over-sensitive ones, you may perceive an upon over-sensitive ones, you may perceive an unbalanced condition of mind. This is a product of what we call obsession, and has happened more than once in an instance of so-

called insanity.

It is wise and proper for one to be somewhat methodical in his habits of life, to be correct, also, in his inclinations and tendencies, to live also, in his inclinations and tendencies, to live in accordance with natural law, not to exhaust his nervous energies in any direction, because unless the supply is greater than the demand there will be a failure by-and-bye of mind or body, or both. It is wise for one, through the interests of self-protection, to look thoroughly at his own life, and to learn whether he is doing his helst to make the most of this physical ing his best to make the most of this physical existence which God has given him, so that he may offer up a wise and beautiful record of that which has been, when he shall pass from

Q.-[By F. Wilcox, Reese, Tuscola Co., Mich.] Q.—[By F. Wilcox, Reese, Tuscola Co., Mich.]
My wife wishes me to ask if you can inform us
why she cannot see the departed form of our
daughter, also that of her brother again, as she
saw them both some time ago, but cannot again—
if it is owing to the state of her mediumship, or
was it caused by the influence left by a test medium who had made her a visit a short time preminus? Convoya is a mean summarium the way. vious? Can you give me your opinion through The

A.—It sometimes happens, because of a great and unusual strength of spiritual influence brought to bear upon a mortal, that he or she will behold at the time some scene or some inwin behom at the time some scene or some in-telligence not observable at other times, and it may be that because of some unusual and powerful spiritual influence brought to bear upon the lady in question, she was enabled to see the departed loved ones whom your corre-spondent mentions. The mediumship of the lady may be exercised and acted upon by attending spirits in other directions than in that which she most desires to have it exercised. It may be that there is passing through her organizations are supported by the control of the c ism a power beneficial to others which could not be sent forth if her mediumship was exer-cised for the purpose which she desires.

Of course, Mr. Chairman, we can only give our opinion and reason from general rules and principles in this connection, because we do not know just why the lady has been unable to see her loved ones as she at one time did. We think t highly probable that the test medium men-tioned, coming into the presence of that lady with perhaps a powerful spirit band who under-stood the law of spiritual control and commu-nication, may have assisted in opening the spir-itual sight of this lady, and thus practically aided her in beholding the spirit-forms. We should advise the lady to sit for clairvoyant dewelopment if she is exceedingly anxious in this direction, and if, by so doing, she will not interfere with any spiritual work which her friends of the higher life may have in view with her individual powers. At the same time it is very unwise for one to exercise great anxiety of inlind in coming into contact with spiritual intelligences, because very often this anxiety of mind creates great activity in the magnetic forces of the individual, so that there arises, in consequence, from the organism, a veil, so to speak, or aura, that is dense and turbid, and through which the gleams of light, or sights of spirit-life cannot easily penetrate; therefore this barrier, created by over-anxiety of the mortal, may retard the progress and the entrance of those dear ones into her atmosphere and presence that she desires to reach.

Q.-[By Chas. S. Simmons, Kentwood, La.] I notice the majority of spirits who manifest ap-pear to be at a loss to tell how much time has cases, to have a general idea of what is going on upon the earth's plane. Why, then, can they not devise some means (consulting our calendars, if no better,) for settling so important a point in the inind as dates?

A .- It would not be very easy for a spirit to A.—It would not be very easy for a spirit to consult the calendar for any past date, unless he had a mediumistic organism through which to operate in so doing. If one with a determination to report—for instance, at your circle—at a fixed time, should come in contact with some mediumistic person, not necessarily an acknowledged or developed medium, through whom he could ascertain the length of time between the date of his departure and the present, he might be able to transmit, that intellient, he might be able to transmit that intelli-gence through your medium. But there are many other hindrances in the way of this

many other hindrances in the way of this seemingly very easy task.

For instance, a spirit may determine that he will come to-day and manifest through your medium, but perhaps the conditions will be such when he attempts to do so that he cannot come within a long distance of the medium, or of the magnetic influences that are surrounding the instrument at the time and he learns being of physical life you are in any way making him pay atonement for the life which he has taken from another soul. We do not see that this system of punishment is anything more than one of vindictive retaliation, belonging to the dark ages, when an eye for an eye and a tooth for a tooth was both the written and the unwritten law of humanity. Today, we who dwell upon a height of unfoldment and of culture, should certainly cast from us any such bloody enactment as that.

We do not want vindictive retaliation to be wrought upon the offender; we only want a system of reformation to take place in his life. This cannot be done by sending him out of the

he prefers to retire without making himself upon earth who would be glad to hear from

he prefers to retire without making blazelf known.

Again, the spirit may find himself able to take possession of the instrument, and he adjusts his thought and his magnetic forces so as to do the best he can, but possibly be finds that he controls very imperfectly, that much he intended to say has slipped from his mind. He controls very imperfectly, that much he is un familiar, and trying at the same time to tell his story; he must keep his instrument in such his thought superior to her own, and it is not at all as easy as some mortals seem to think. Therefore you see, friends, that even if the spirit knows conclusively just how long even to an hour, of his being out of the body, he may not be able to tell you this when he returns, although many spirits are able to give just that information and a great deal more. But many intelligences positively do not know just how long they have been away from the earthly form; when apart from physical life and its environments they pay no heed to the passage of time as counted by minutes and hours, and days and dates, as you do and must do on earth, because their mode of life is different, because they are so exercised with the desire and intention and effort to make the forent, because they are so exercised with the desire and intention and effort to make the most of what comes to them on the other side, to learn all they can, to take advantage of the opportunities opening before them, that they do not consider whether one hour or twenty are passing in the endeavor.

What is a year or a decade to a soul that knows eternity is opening before him? It makes no difference to him whether an event hanvened on Thursday or Sunday or Naw

makes no difference to him whether an event happened on Thursday or Sunday, or New Year's day, in the last month or some other, because that event stands out strong in his life, and he can mark the passage of experiences from that event to the present. He knows that he is not confined to ten years of life, to twenty or to a hundred, but that untold ages are opening before him, and so he does not consider it of importance to know whether one year or ten have passed since he made a certain movement. But in coming back to earthly life the spirit finds this is very important. His friends wish to know all about it; just where he was on such a day, and what

portant. His friends wish to know all about it; just where he was on such a day, and what he did at such an hour, during his earthly career, that they may identify him.

However, if your spirit-friend comes back with characteristics largely expressed, with thought manifested bearing its own internal evidence of his identity, if he comes and gives to you a sufficiency of remembered facts to at least reasonably prove that he is the man he claims to be, it does not matter if some little direct fact or thought or circumstance which direct fact or thought or circumstance which you have in mind is not mentioned. Taking the communication or series of communica-tions as a whole, intelligent minds ought to be able to weigh evidence, and to determine whether the claims are false or true.

Q.-[By L. Stevens, Trenton, N. J.] John Pierpont—My Dear Sir: I see by The Banner you are at the helm of the Free Circle Department. You will probably remember me. I wish to ask if it is not possible, in some way, to divert the proceeds of inventions from monopolies to higher and better uses, such as feeding the hungry, clothing the naked, and spreading the gospel of truth?

A .- You will allow me to speak in the first A.—You will allow me to speak in the first, person, Mr. Chairman, as I am addressed so by the stalwart friend of the past, whom I am glad to remember, and toward whom I send out a greeting, for I know how his mind is exercised in strong ways toward human happiness and enlightenment. His was a sturdy soul in the past, anxious to help those in need of help; a strong, willing hand and heart; and I am very happy to make this acknowledgment of the greeting which he sends to me to-day. This is a question that indeed may engage

This is a question that indeed may engage thinking minds. Just how the proceeds of invention, and of all such productions as realize large results in material ways, may be directed toward the betterment of humanity, is a question that must, indeed, appeal to philanthropic souls.

Now, Mr. Chairman, I can see no better chan-

nel through which the results of such produc-tion can be directed to the advancement of humanity, in mental and physical ways, than through the adoption of some such system of protection as that outlined—only feebly, as yet—by the so-called Nationalistic movement. I am in sympathy with Nationalism, although not indorsing every thought and idea which its advocates have advanced, because they must grow and learn by experience, and by-and-bye they will, as a people, as thinking minds, add to their scheme of human advanceof any system for human protection that has been given to the world; and if some such

been given to the world; and if some such method as this, of governmental protection and support, was provided the people, the proceeds of all industries and all inventions would be practically applied to humanity as a whole. I would like my friend to think out this subject, and read it up, if he has not done so; to pender upon it, as he has many times upon problems that arise in human life, and ask him if he does not agree with me in this thought, that Nationalism, properly and wisely adjusted and agitated, will prove to humanity that blessing which it longs for.

It seems to me, Mr. Chairman, that before half a century has elapsed you will see some such system exercised in this country that will bless and elevate the race, through which

will bless and elevate the race, through which social problems will be solved, through which industrial questions will be settled, through which humanity, as a whole, in this land, will prove to be really a happy and a united family. We believe in paternal government, where paternal government exercises wise and grand jurisdiction; and we believe that paternal government may be extended to humanity, as well as to individuals in families, and that the time is coming when wise and proper and grand protection will be provided by the people, for the people, in this and in other lands.

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

### Report of Public Séance held May 2d, 1890. Dr. Williams.

was very gratifying to me, on entering It was very gratifying to me, on entering spirit-life, as I looked upon the right and upon the left, to see friend after friend I had known in mortal life—those I had been called to minister to while in the flesh—and they grasped my land so warmly, saying: "Glad to greet you, Doctor." Some of my old patients! Do not for one moment think I met all. And then I beheld kindred, some of whom had inhabited the suirit-life for a long time, and as they came the spirit-life for a long time, and as they came around me and we recognized each other, you

the spirit-life for a long time, and as they came around me and we recognized each other, you must know it was a friendly meeting, and very pleasant to look upon their faces again.

I am grateful for the privilege of speaking here, Mr. Chairman, knowing there is one in particular to whom I have been of a great deal of assistance, and still shall be more—one who is trying to do the angole' work, and who is controlled, in part. I feel this is a grand and noble work for me to do, and also for the one to whom I shall try in covery possible way to bring the best influences that I may, to feed some poor hungry spirits; for bus know, dear brother, I have much I would like some poor hungry spirits; for bus know, dear brother, I have much I would like some one through whom they can communicate. Bear with mie, dear friends, I mean not have the power to control here, or may not be able to controlled the mediums, but there will be some one through whom they can communicate. Bear with mie, dear friends. I mean not to espeak personally to-day, but I am anxious state the time may speedily come when and such mediums, but there will so so. We do not tree you, because we know of sories will know more and more of spirit-tommunion. I was known as Dr. Williams, of the form that the time may speedily come when any such may speedily come when any such may speedily come when any s

ings we have all had to bear in regard to poor Lizzie. The time is coming when she will have a perfect form and her senses all right again, no trouble with the brain. How eager I have been to make them know,

How eager I have been to make them know, in the home, I have been there. The dear child, Alice! How suddenly was she called to pass to the higher life, and how glad she was to greet father as they said to me, "Come; all things are ready." Eagerly did they come around me to grasp my hand and welcome me to their spirit-homes. It was beautiful. It is no use for us to repeat that, for you mortals can never have an idea, only faintly, of what the spirit-home is. The question has been asked here in this hall, why we do not tell you more of our spirit-homes, why we cannot picture them to you more correctly. We say to you, dear friends, we cannot find words to express our feelings; you must wait until you can test it for yourselves.

Yes, dear children, Alice and myself are together much of the time, but not all; we come

gether much of the time, but not all; we come and go as you do in mortal life, only there is no if in the way with us. I am quite happy, and I am satisfied with the few moments given me to

speak here.

Poor child, I say again, in Taunton. My friends in Plymouth, Mass., will know why I have referred to her so many times. Bear with mo, dear friends; you know not the feelings that emanate from my spirit to my own dear wife and children. Samuel Sampson.

### Elmer Austin.

Oh! the pretty flowers! Grandma said Imustn't put my hands up. I didn't want to go with that lady what come after me, for mamma cried just as hard as she could when I went away. Now I see the flowers, the pretty flowers! We have, oh! so many, where we are.

we are.

Do you want to know my name, and how old 1 am? [Yes.] [Aside to a spirit:] How old, grandma? Five. I was five when that lady came after me. I am more now. How old, grandma? Most seven. Aint that a big boy? Do n't you wish you was as big as me? I'm going to tell you my name if I do n't forget it. I'm just going to school, now, 'cause I am bigger. Mamma cried. She did n't want me to go away with that lady, but she could n't see the lady. She had a lovely white dress on, and a flower, and she said: "Come with me, and we'll see all the pretty flowers, and the chila flower, and she said: "Come with me, and we'll see all the pretty flowers, and the children." And then, when I went, I could n't get back again, not just like I was. Can I have a flower, please, sir? [Yes.] I do n't want 'em all. Grandma says: "Do n't be too greedy." I'll come again, and I'll bring you some flowers when I can. I guess I can. She says, to tell my name, and come right away. I aint going out of the meeting. She says I must n't say that. I am going with grandma. Now I'll be a good boy, won't I? My name is Elmer Austin. My mother lives in Providence.

## Caroline L. Winn.

The dear children! Oh, how beautiful! A child of five; and I am an old lady, bowed down child of five; and I am an old lady, bowed down with the weight of years—of eighty-eight years. I do not feel that weight to-day; but you would note the difference between the child and the old lady; yet I want you to understand that I feel young again. I was surprised to see the change that came over me. I did love to commune with those that had preceded me to the better land. Oh! how sweet it was to alt silently in the twilight hours and converse mentally with those dear ones. I feel satisfied that it helped me a great deal to bear the weight of years that were upon me, and when the Angel of Life came to bid me press on to the higher life I had no fears. I felt if Spiritualism was to good to live by it certainly would ald me in the change that was to come, and most assuredly change that was to come, and most assuredly

One dear old neighbor will not forget the conversations we used to have, as I spoke of the messages contained in the Banner. Sometimes messages contained in the Banner. Sometimes it seemed strange to me they did not talk longer and give more. I felt, I suppose, a little selfish, and thought they ought to do so; but now I see that the time must be divided, that we are privileged to speak in the time the conditions allow for us. We cannot come in and speak without permission, for the dear Spirit President understands more of the conditions than we do; but I find he never denies one wirth an exportantix I find he never denies one spirit an opportunity

the best we can. I am more charitable than I was in the form, although I tried to be charitable here.

Dear, loving friends—for I greet you all as sisters and brothers—go on with the noble work which you feel interested in, for there is nothing grander than to work with the angels; and

"; but some have never been able my friends"; but some have never been able to speak a word to their loving friends since the change came to them. Then think, for a moment, how many disappointments we have to endure. We come not to find fault or to blame any one; we try to be patient, but we do partake of the mortal as we come to earth, and feel as if we could hardly wait until we get a word with our own dear kindred, and we seek every avenue that is open for us, that we may do so. we may do so.

we may do so.

To the loving friends in Windsor, Vt., I send these greetings, and also to all the world.

I have nothing of the old trouble that was upon me. I am quite happy, and I find there is much to learn, much to do, as the spirit-life is one of activity and progression. I am very is one of activity and progression. I am very grateful for these few moments given me to-day, hoping some one dwelling in the form may be benefited by my coming. Caroline L. may be Winn.

# E. Henry Reed.

so. It is very little use for me to say this to you; I know you generally turn both sides and see whether it looks reasonable or not. I am very thankful I can say this much to day.

### Dora Patterson.

I was weary, and they said, "Poor child, she is at rest." These words were spoken as the spirit was taking its light from the old body. We always speak of it as being old, because it is material; not that there were so many years upon the. Very anxiously are the loved ones waiting for a word from the bright beyond. They wish to know how it is with those who have passed on—whether they have found the spirit-home as beautiful as they thought they would, and whether there were mysteries to be solved. Yes, there are many, as all spirits say that I have come into communication with; many things look very mysterious to us, but the higher guides assist us, and we are privileged to go wherever we will; as free as thought do we travel. It is our privilege to meet with those that we loved to meet here in the mortal, and to hold communion with in the past, in what you term spiritual meetings, for we love to gather with them, especially when we find they are harmonious; if not, we do not tarry long; but there is no power to prevent our coming, as the great Father has provided these channels for us. We visit our homes, we visit the meetings, for we gain a great deal at times by so doing.

In New York I know they will think of me, and sometimes wonder whether I am there or not.

Yes, John, I have been in the meetings often,

and sometimes wonder whether I am there or not.

Yes, John, I have been in the meetings often, and I feel that sometimes my presence has been realized almost fully, at other times faintly. It depended a great deal upon the conditions which each mortal brought there, for, dear friends, you bring your conditions with you, and then spirits are often blamed because you do not have a better meeting, or do not get more positive proof. of the presence of your loved ones. Then try, as you come together, to bring the very best conditions, and to leave inharmony out as far as it is possible for mortals to do so, and you will find your spirits fed more fully for so doing.

In a little while, dear friends, far away from here, I know there are to be meetings, and I shall be one of your number, not only in New York but in Saratoga, for these meetings are delightful, and we find, as a general thing, pretty good harmony; therefore, we linger, and try in every possible way to make our presence known.

Another promise I make you to-day, that

presence known.

presence known.

Another promise I make you to-day, that when right conditions are given me I will materialize my form, and will try to satisfy you of my identity, for I hear so much complaint from mortals: "Well, yes, I think it might have been them, but they didn't look just right," and a little dissatisfied feeling arises. Then again, they will say: "Why do they not give us a little more light?" Mortals are grasping for light in every way, and we, as disembodied spirits, ask for more light also.

There are many spirits who will say: "We can bear more light." Then I say to you, Mr. Manager, please consult the spirits, and ask them if they can bear more light. That is the one favor we ask of you. Pardon me if I have

one favor we ask of you. Pardon me if I have spoken too pointedly to any one. I do not mean to be personal, but we have witnessed these feelings from mortals; we have sensed it from you, and that is why I speak of it to-day. Dora Patterson.

### Asa Burbank.

Mortals here are very anxious to know if it is well with us. My own dear wife, I know what you will say before I speak further: "I should hardly have thought Asa would come in public and speak those words." Then, in a moment, you will go by yourself and say: "No, I will not take that from him. I doubt very much whether he was speaking." I say before the angel-world to-day, it is myself. The red man comes near me, and some dear neighbors who only lived a short distance from us, to aid who only lived a short distance from us, to aid me all that is possible, that I may send these words to you; for I know the loneliness that has come over your spirit; I know the sadness that you felt when they said Asa was dead. I

emphatically deny that assertion. I live to-day, and I know whereof I speak.

Of the church I have no harm to speak. It is a good institution, and I would advocate it every time; but I find, on entering the spirit-life, that our lives build our homes wonder. life, that our lives build our homes vonder. I I must acknowledge, here, that I was surprised, as I saw people (for we are people, as much as you,) in the form walking to and fro, and also on learning at last that we could come into communication with the friends on earth, under certain conditions that must be made.

I know while in the form I would not listen to these things. I thought it was prying into the future, which I believed should remain with God himself. It was not. I find now it is right we should acknowledge what we have 'e should acknowledge what we have

found in the spirit-world.

I know, dear one, you will say to me: "You would not have listened to such words, or to what is termed spirit communication, while in the flesh." No; for we were educated differthe flesh." No; for we were educated differently, and so were our fathers and our mothers; but if we find that there are mistakes and errors with creeds, we should be honest and say so. I acknowledge that I find the spiritworld far different from my expectation. I did not fear the change. No, I did not; but still it seemed very strange to me. I am quite happy but my spirit vegens for you. to come in time.

I know mortals have often felt as I did: "Why do they not come nearer to us?" We know there are conditions that govern us, and we do the best we can. I am more charitable than I you; you are so near where these privileges are was in the form although I tried to be designed. granted, that you may learn of the bright be-

But I know it is the same with you as it was But I know it is the same with you as it was with me. Many times have I argued the question, if the friends were coming: "Allowing it to be true," I said, "why is there any need of the third person? Why can they not come directly to us instead of through a stranger?" The mystery is solved: the question is answered. Take the Bible for it, if you will, which I loved to read: It has been said by the great Father God: Some I give one talent, some two, some five; yes, and some eventen. We know not why he gave them in that way; that is his work, not ours, and I would not that is his work, not ours, and I would not

question it to-day.

Then I say again, if you cannot believe all, take what looks reasonable to you, and the other lay aside. It is my prayer, my earnest desire, that you may learn to know that we live and we visit you. Asa Burbank, Allston, Mass.

# Joseph L. Hall.

Joseph L. Hall.

Well, I'm pretty tired. I've come a good ways, but I hurried. They told me if I was n't here on time the doors would be locked; and that's pretty true, for since I got in here I saw a lady try the door—she did n't come in. I have a little advantage over that one.

Well, how do you do, Mister? You seem to be having a pretty good time. I do n't know why you should n't, for there are plenty of spirits here. Why, you are all spirits, as to that, only we are of one class and you of another. You must bear with me; I was a pretty outspoken man when in the flesh, and I have n't changed any in that respect since leaving. I look at it in this way: that it is the spirit that does the talking, or causes the tongue to move. I'guess I'm right.

I am very glad there's an opportunity of speaking here to-day, and it does seem so strange to me that those encased in the flesh do n't know more of the visits of their spirit-friends than they do. I think if you would study a little more of what is meant by medial

ing with all the powers we can gain to prevent it. So we bring impressions and influences for the benefit of mortals—not only to our own kindred, although they draw us a little closer than others. For instance, if we found that we might do good to some mortal that we never know, certainly we should try to leave the best influence we could in regard to whatever there was for us to do.

I wish to come into communication with William; I know it will be of service to him financially if he will disten to these words. Three weeks ago I saw he was going in one direction, and through the influence I held over him I restrained him from so doing. Also for the last two weeks I have been working about him—I may not reckon exactly to a day, but it is pretty near that time. I wish him to know that I, Joseph L. Hall, will do the best I can through the influence I may bring to him, for he is very impressible; therefore I feel quite encouraged in my work; and in after years he will say: "I know it was through some influence that I did not do what I intended to, through some good impression that was left upon me."

### Matilda Burnham.

Some time in the past I was here and spoke a few words, but I have not accomplished what I wished to, and through the kindness of your I wished to, and through the kindness of your good Spirit President to-day I have gained permission to speak once more. I feel that those yet dwelling here in Waverly will be interested to know why mother has come again. I say, for a good purpose, and after due consideration they will understand all about it. At one time, dear children, I was so near you that I could write a few lines to you, when I was not privileged to speak as I do to-day. I had much rather hold private conversation with you if I can. I do not mean here or there, but in the home.

George, when I say the home, you will see

can. I do not mean here or there, but in the home.
George, when I say the home, you will ask why I place so much emphasis upon the word home. Do sit together and see what we may bring you. We promise that we will bring you some proof that we are there. We ask this one favor. I see that very soon some changes will come to you, but they will be slight, and I shall be with you in these changes. Also will you understand why I am so interested in your affairs, dear children, as to be here again. And now, if you meet in the camp, try to come into communication with me. I have controlled other mediums, and I could again. It is very gratifying to us to just make ourselves known, if we can only give a few words. Say, George, you will try. How pleased I shall be to hold a few moments' conversation with you, dear children. I will work for you through influences and bring impressions that will lead you right through this mortal life. As it has been said, you are all builders in the mortal. How blessed and cheering the thought that when we have laid aside the old form we understand ourselves, and can commune with our loved ones; and most assuredly our visits are frequent to the dear ones of earth.

May the blessed angels watch over you each

dear ones of earth.

May the blessed angels watch over you each one, and may your pathways be strewn with roses, is mother's prayer. Matilda Burnham.

### Philander S. Briggs.

Philander S. Briggs.

Did they speak of death? We have looked for it, but have never found it. I ask the question: Is it with you, dear mortals, or where When we have looked for death it has been life all around us. The dear spirit was speaking of the camp. I am attracted there will meet in the good old camp, where spirits and mortals may mingle together, and we may bring some proof of immortality. On conversing with some old neighbors in regard to the camp at Lake Pleasant, I found they had been there times when they better land. I was a little surprised when they told me they had been there times when they told me they had been there times without number, those that had preceded me to the better land. I was a little surprised when they told me they had been there times without number, those that knew not of spirit-return while dwelling in the form: therefore you understand it is a life of progression, a life of learning in the spirit-world. To those dear cherished kindred yet remaining in the form send loving words from father. I knew of the changes when you went away from the lonse, thinking it would be beneficial for health: but, as I noticed, you came back again, for the old home attracts you. I attracts me.

I am glad to feel that we have freedom to go wherever we will, and our band-shaking on the spirit-side is even more hearty than it can be in mortal fife. I heard these words spoken after I was released from the old body: "I wonder if he will find it as real as he though the should." I answer now—I could not make you lear my voice then—I answer: Yes, more real than can be portrayed to you by any spirit. I was firm in the faith. You may can me a Spiritualist, not only in name to the work of the angels. It is true, we do visit our loved ones, and we also visit those whom we find we can benefit. Think not weare so selfish that we only find our friends, for there are many in spirit-life we are anxious to assist, that are termed new-born spirits, for they need assistance; and God bless the red men as provin

so selfish that we only find our friends, for there are many in spirit-life we are anxious to assist, that are termed new-born spirits, for they need assistance; and God bless the red men as they come to the rescue so earnestly, to aid not only those in spirit-life, but also mortals. I would ever speak a good word for the red men. I would ever hold near to true mediums. God bless true mediums where it is hon-God bless true mediumship, where it is honest. I would leave that with themselves, as they must meet themselves yonder. We are not here to find fault with any one. As I look into the audience I see some familiar faces. In Charlestown I shall be remembered as Philander S. Briggs.

# INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

May 9.—John Churchill; Jennie McDonald; Herman H. Fitch; Melissa Campbell; Sarah LaGrange; Sarah Cowley; John Cowles; Holland D. Fay; Caroline Hills; Albert Per-

# New Publications.

and B. Westbrook, D. D., L.L. B., author of "Man-Whence and Whither," "Marriage and Divorce," etc. 16mo, cloth, pp. 232, with portrait. Philadelphia: J. B. Lippincott Company. THE BIBLE-WHENCE AND WHAT? By Rich-

This is the third edition of a work favorably noticed by us at the time of its first appearance, and which we now commend to all who desire to know the real facts concerning the origin of the Bible, in order to impart information regarding it to those who know comparatively nothing about it except that they have been told it is the "Word of God."

NORA'S RETURN. A Sequel to "The Doll's House" of Henry Ibsen. By Edna D. Cheney. 16mo, flexible covers, pp. 64. Bos-ton: Lee & Shepard.

The profits derived from the sale of this book are to be added to the receipts of the Fair of the New England Hospital to be held in this city Dec. 1st of this year. Mrs. Choney having, from her connection with that institution, learned that in service for others we secure our own development and happiness, dedicates to those associated with it this book, which seeks to show how this truth, taken into the heart, makes life clear in the light of duty, and happy in the warmth of

THE CAMDEN MOUNTAINS. The Norway of America. A Handbook of Mountain, Ocean and Lake Scenery on the Coast of Maine, with sixty Illustrations by W. G. Beal. 12mo, pp. 56. Boston: Lee & Shepard. Information regarding one of the finest sea-side re-

sorts on the Eastern coast.

THE CORSIGAN BROTHERS. By Alexander Dumas. 12mo, paper, pp. 146. Philadelphia: Peterson Brothers. A low-priced edition of a popular novel.

THE DIVINE LOVE AND THE DIVINE WISDOM. By Emanuel Swedenborg, 24mo, paper, pp. 375. New York: Swedenborg Pub. Society, 20 Cooper Union. A fifteen cent edition of the leading works of the

Swedish Seer.

Bince time is not a person we can overtake when he is past, let us honor him with mirth and cheerfulness of heart while he is passing .- Goetho.

BEECHAM'S PILLS cure billous and nervous lils.

# Advertisements.

# JOHNSONS LINIMENT ANDDYNE LINIMENT ESTABLISHED

For internal and External Use,
Stops Pain, Cramps, Inflammation in body or limb,
like inagle. Curus Croup, Asthma, Colds, Catarrh, Cholera Morbus, Diarrhera, Ithoumatism, Neuralgia, Lameback, Stiff Joints and Strains, Full particulars free, Price
35 cta, post-paid. I. B. JOHNSON & CO., Boston, Mass.

Better than Tea and Coffee for the Nerves.

# Van Houten's Cocoa

"Best and Goes Farthest." Ask your Grocer for it, take no other

# MANY REMARKABLE CURES

Have Been and Are Being Wrought by a Circle of Eminent Heating Spirits, through

### DR. G. A. PEIRCE. Spirits' Magnetic Healing Medium,

Spirits' Magnetic Healing Medium,
Trance, Chairvoyant, &c., for healing sick and infirm people
of chronic and other disorders by Lotter Correspondence.

BR. PEIROE will answer orders for treatment,
from any distance, by Diagnosis the porson's diseases,
if curable, &c., Prescriptions of simple remedies, with need
ed advice, and one or more packages spirits' prepared magnetized, medicated, powerful Healing Paper, letter or other
article, upon recolpt of a lock the patient's hair or recent
writing, statement of age, sex, full name, residence, description of lliness, and \$1.00 (for a trial); or for one Full Treatment (which may be all will need to cure), \$2.00; or for a Month
Course, \$5.00. Diagnosis Separate, Only Ten Cents. 28 years'
successful and extensive practice. Permanent Letter
Address, P. O. Box 1135, Lewiston, Maine.
June 14.

# DR. F. L. H. WILLIS

May be Addressed until further notice, Glenora, Yates Co., N. Y.

Gienora, Yates Co., N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims capacini skill in treating all diseases of the blood and nervous system. Cancers. Serofula in all its forms, Epliepsy, Paralysis, and all the most delicate and compileated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms.

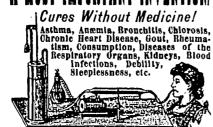
July 5.

### SOUL READING,

Or Psychometrical Delineation of Character. MRS. A. B. SEVERANCE would respectfully announce MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in porson, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$1.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps.

Address,

Centre street, between Church and Prairie streets, Apr. 5. 8m\* White Water, Walworth Co., Wis.



From Aug. 1st to Aug. 8th.

# SONGS FOR SPIRITUALISTS.

At the Crossing.
Song and Chorus by W. S. Ripley.

The Bridge of Light.

Song or Duet and Chorus, by W. S. Ripley.
Price 25 cents each.

Sample copies free to the Choirs at the Camp-Meetings.

Send orders to W. S. RIPLEY, 88 Court Street Boston, Mass. 3w Aug. 2.

# A Reliable Offer.

SEND three 2-cent stamps, lock of hair, name, ago, sex, one leading symptom, and 1 will diagnose your disease free by the aid of spirit power. Br. S. S. WILLIAMS, Lake themen, Wis.

# For Sale or To Let,

AT LAKE PLEASANT, a Furnished Cottage, located facing Speakers' Stand. Apply to DR. W. A. TOWNE Berkeley street, Boston. June 14.

\$75.00 to \$250.00 A MONTH can be made ferred who can furnish a horse and give their whole time to the business Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 1009 Main St., Richmond, Va. Feb. 8.

# DEAF NESS & HEAD ROISES CURED by Pook's INVISIBLE TUBULAR EAR for Lable. Successful where all Laundles full. Soldby F. HISCOX, early, SSS Br'dway, New York. Write for book of proch FREE. Mar. 1.

# DR. RHODES' FAMILY MEDICINES.

Purely Vegetable (ALL SUGAR-COATED)

Medical Confections.

A Universal Blessing. SUITED TO OLD OR YOUNG!

A PERFECT Liver and Kidney Renovator and A Blood Purifier. Cleanses the entire system from all Billiousness and Bood Poisons from Malaria, etc. And cures Headache, Backache, Side and Stomachache, Dinrrhear, Dysentery, Paints in the Limbs, Lameness, Numbness, Constitution, Files, Worms, Dysepsia, Consumption, Nervousness, Weskness, Kidney and Bladder, and all other urinary allments, etc. Also, Rheumatism, Neuralgia, and in fact almost all the virious allments of humanity.

Putces: Trial box, 25 cents—by mail, 30 cents; second size, 85.00; large boxes, \$1.00; six large boxes, \$5.00.

For sale by OOLBY & RIOH.

# New Sheet Music.

A BIRTHDAY IN HEAVEN. Bong and Chorus.

SILVER LOCKS. Song and Chorns......25c.

LITTLE RED SCHOOLHOUSE.

CATARRH, Diphtheria, and all Throat Discusses, curable by the use of BR. J. E. BRIGGS'S THREAT REMEDY. Mr. Andrew Jackson Davis writes: "Dr. Briggs's Throat Remedy for the Throat and Catarrian Affections, including Diphtheria, I know to be equal to the claims in the advertisement." rice, 50 cents per bottle, postage is cents.

DIAGNOSIS FREE.
SEND, two 2-ct. stamps, lock of hair, name in full, ago and your Allements. Address J. O. BATDORF, M. D., Principal, Magnetic Institute, Grand Rapids, Mich. Im<sup>2</sup> Aug. 2.

Pal, Magnetic Institute, Grand Rapids, Mich. Im<sup>2</sup> Aug. 2.

For saie by COLBY & RICH.

WHAT IS SPIRITUALISM? An Address dollvered by Thiomas Gales Forester, in Music Plant, Boston, Mass., Sunday afterwoon, October 7th, 1897. This address possesses great merit. It is terse and to the point. Societies should circulate this pauphlet in their respective localities with a lavish hand. Paper, 10 cents.

For saie by COLBY & RICH.

# Mediums in Poston.

# JAMES R. COCKE, Developing and Business Medium,

Clairvoyant Physician

No. 1581 Washington Street,

(Third door north of Rutland street.) Sittings daily from 9 A. My till 5 P. M. Price \$1.00.

Development of Mediumship a Specialty. SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE.

CIRCLES. Sunday, at 11 A.M., for Development and Tests. At 8 P.M., for Psychometry and Tests.

Special terms for magnetic treatment by the month.

Aug. 2.

4w°

# RUTLAND

SEANCES will be held at the above address; commencing Sunday afternoon, Sept. 7th. Until then please address Onset, Mass.

GEORGE T. ALBRO, MANAGER.
July 5.

# MASSAGEURE. MRS. HANNUM,

ROOM 21, PELHAM STUDIOS, 44 Boylston Street, Boston.

Swedish Movement Treatments, with or without Electricity, giveniat home if desired. Iy Mar. 29.

# T. ROSCOE, M. D.,

M AGNETIC PHYSICIAN. Davelops psychic force, gives readings from handwriting and lock of hair. Diagnosis of disease a specialty. Hotel Gordon, Suite 2, Cories street copposite Hoffman Houses, Boston.

Aug. 2.

Miss A. Peabody,

# DUSINESS, Test and Developing Medium. Sittings daily. D Circles Monday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 1041 Washington street, opposite Dayls street, Boston. Aug. 9. lw

Mrs. A. Forrester 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.

# Mrs. Jennie K. D. Conant,

O F SCOTLAND, Business Psychometrist and Trance Test Medlum. Sittings daily from 10 A. M. to 4 P. M. Circles every Sunday evening at 7:30, also Friday aftermoon at 2:30 20 Bennet street, Boston. lw\* Aug. 9.

# E. A. Blackden,

150 A TREMONT ST., Boston, Inspirational Lecturer, at sitting or by letter. Languages translated. Enclose \$1.00.

# MRS. DR. STEERS,

MRS. JR. SILERS,
Medium and Cinirvoyant Physician.
OliRON1C and Nervous Diseases successfully treated.
Suite 2, Hotel Glendon, 252 Columbus Avenue, Boston.
July 26.

S. HAYWARD, Magnetic Physician.
Will visit the size by letter appointment, also transmit his powerful heading force by mail through the vehicle of paper on receipt of 31. Remarkable cures made where medicine falls.
July 5.

# Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN and Test Medium, No. 233 Tre mont street, corner of Ellot street, Boston. Spiritual Sittings Daily.

CIRCLE Sunday evening, at 7:30. Readings given by let ter from photos for \$1.00. MISS E. JOHNS, 136 Chan dler street, Boston. (w. Aug. 9. Mrs. Alden,

# TRANCE MEDIUM. Medical Examinations and Mag netic Treatment. 43 Winter street, Boston. July 12. 5w

Miss J. M. Grant, TEST and Business Medlum. Office Banner of Light Building, 842 Bosworth street, Room 7. Hours 9 to 6. M. RS. CHANDLER BALLEY, 150A Tremont street, Room 7 Rosson Mathematical Action of the Company of M. RS. CHANDLER BAILEY, 150A Fremont street, Room 7. Boston, Medical and Business Medium. Sittings daily. Circles Monday and Saturday evenings, Friday at 3 r. M. Residence 26 Cazenove street, near Columbus Ave. R. R. Statlon. 1 w Aug. 9.

M. RS. M. J. BUTLER will receive her patients 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 patients. May 3.

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremo Aug. 9.

M street, Boston. Iw Aug. 9.

SIX QUESTIONS answered or reading given by spirit power for 50 cents and two 2-cent stamps.

MARGUERITE BURTON, 172 Washington street, Boston.

Aug. 9.

3w MRS. J. FOLLANSBEE GOULD, Massage and Magnetle Treatments, 816 Tremont street, Boston.

# MRS. WEBB, Astrological Medium FROM NEW YORK,

ONSET, MASS., until Aug. 15th; LAKE PLEASANT, Aug. 16th until Aug. 27th.

Poom 6, 81/2 Bosworth street, Boston, Mass. Office hours Feb. 1. 30 P. M. to 6:30 P. M. Evenings by appointment.

CANCER and Tumors CURED; no knife; book free. Drs. GRATIGNY & BYSH, 183 Elm St., Cincinnati, O.

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading \$1.00. Magnetic Rendered prepared by spirit-direction. Address 8 Tremont street, Lynn, Mass. 2w\* Aug. 2. MADAM E. H. BENNETT, Astrological Medium. Fully reliable Business inquiry, gl. Life's July 19.

# Dr. Hardcastle's TOOTH-LIFE.

A Delightful Tooth-Powder.

THIS Powder thoroughly cleanses the teeth, hardens the gains, purifies the breath, prevents decay, etc.

Of the four pages printed matter accompanying each box of "Tooth-Life," old Dr. Bhannau, after reading it, made this remark: "It is the best thing I ever read on the subject, and it is all true, too,"

The proprietor says: "As a spiritualist from my youth, I say in all conscience, no person can fall to find in the box of "Tooth-Life" and four pages of information accompanying it, that which I positively declare to be, on authority of an experience as an American dentist and student, dating from 1869, of infinitely more benefit than twenty-five cents' worth of anything else on earth. The tooth-preservative measures taught alone are worth more to parents and guardians than a thousand times the amount of the investment."

Put up in a neat box. Sent postpald on receipt of 25 cents. For sale by COLINY & RICH.

# The Writing Planchette.

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

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

PLANCHETTE, with Pontagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, inti must be forwarded by express only, at the purchaser's expense.

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# Miscelluneous

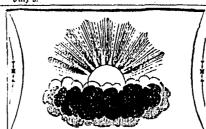


madefor Lame Back, Weakness of Spine and Kidneys, and pains arising from derangements of the abdominal organs. It is nature's Substance concentrated, and will give humediate comfort and relief by restoring Natural Action to every organ in the body.

IT IS NATURE'S
BOON TO
WOMANKINDI Language but faintly describes the health-giving power of this Natural Support. The Beit is made of

The Belt is made of genuine magnets, and the genuine magnets, and the genuine from the magnets, the world-renowned physician, who cured all diseases with magnetism. Every lady, young orold, should wear this vitalizing health-giving Belt and Abdominal Support. Our Book "Plain Road to Health" free. MAGNETIO SHIELD CO., No. 6 Central Music Hall, Chicago, Ill.

July 5.



# VITAPATHY

THE NEW SYSTEM OF PRACTICE. I S the Rising Sun of this progressive age, and, like the sun, shines for all people, and heals and cheers and blesses all. VITA—IJIC, oures PATHY—Disease, selentifically employed through all vital means, formulated into a superior System of Practice, with its full library of books, copyrighted lessons, Chartered College, and regular sessions. Every physical and all others should learn it to be successful. Bend postage for free reading to AMERICAN HEALTH COLLEGE.
FARMOUNT, CINCINNATI, O.

The VITAPATHIC SANITARIUM, in connection with the College, boards, nurses, and treats all manner of disease with the best success. Also diseases treated by mail. Dr. J. B. CAMPBELL, Physician-in-chief.

# PROVIDENCE LINE FOR NEW YORK.

EXPRESS Train leaves Park Square Station, Boston, at 6:00 P. M., (with Parlor Cars) direct to wharf at Providence, to connect with steamers Massachusetts and Connecteut. Thekets and State Rooms secured at Park Square Station, and at 20 Washington street. Telephone 2588.

J. W. MILLER, President. Gen. Pass. Agt.

May 24. If

# A LIBERAL OFFER,

BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER SEND four 2-ct, stamps, lock of hair, name, age and sex, we will diagnose your case FREE.

Address DR. J. S. LOUCKS, Worcester, Mass.

May 31.

# PSYCHOMETRY.

CONSULT with PROF. A. B. SEVERANCE in all matters pertaining to practical life, and your spirit-friends. Send lock of hair, or handwriting, and one dollar. Will answer three questions free of charge. Send for Circulars. Address 195 4th street, Milwankee, Wis.

# YOUR Future Bushness Prospects, consult FRED A. HEATH, the Blind Medium. Enclose Postal Note for Scients, or register your letter, with lock of hair and stamp, Address 6 Park Place, Detroit, Mich. 6w\* Aug. 9. ASTONISHING OFFER.

IF YOU WOULD KNOW"

CEND three 2 cest stamps, lock of hair, name, age, sex, one s) lending symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON Maquoketa, Iowa. July 12.

# TO LET, at 57 Montague street, Lake Pleas-ant a newly furnished Cottage of 40 rooms, facing the Park, or will bet in Suites for Housekeeping, Lodging or Business, LIZZIE NEWELL. 4w\* July 26. The Psychograph,

DIAL PLANCHETTE. This instrument has now been thoroughly tested by numer-ous investigations, and has proven satisfactory as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed

to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many friends. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as follows:

"I am much pleased with the Psychograph yon sent me and will thoroughly test it the first opportunity."

Glies B. Stebbins writes:
"Soon after this new and curlous instrument for getting spirit messages was made known. I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose touch on a first trial the disk swing to and fro, and the second time was directed in the second time was directed in the second time was directed in the second time was the second time was the second time was the full directions.

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For sale by COLBY & RIOH.

# **GARLAND'S V**egetable **Cough Drops.**

THE greatest known remedy for all Throat and Lung Complaints. For Catarrh, Asthma. etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Throat, Hoarseness, Indiaera, Bronchitist, and Indiammation of the Lauge. It is free from all opinites and inherals, or any other inharlous ingredient; and is therefore harmless in all cases; likewise paintable and beneficial in regulating and strengthening the system; and as a Bloom PulliPirk is Thuly UnrivAlled. A box, taken according to directions, is carranted in all cases to give satisfaction, or the money will be refunded by the proprietor, DR. M. H. GARLAND, 459 Briggs street, flartisburgh, Pa. Price, per box (one fourth pound), 25 cents, postage free. For sale by COLBY & RICH.

# UNANSWERABLE LOGIC:

A SERIES OF SPIRITYAL DISCOURSES, GIVEN THROCGH THE MEDIUMSHIP OF THOMAS GALES FORSTER.

These lectures, in a remarkably clear and comprehensive manner, give a very complete presentation of the phenomena and teachings of Modorn Spiritualism, comparing them with those of the past in respect to life here and hereafter, and showing most conclusively that they are identical with the formulation facts and principles of primitive Christianity. The thomsands who have listened to the eloquent discourses of Thomas (dates Forster, when in the prime of earth-life, and wished that the truths he uttered, and so ably enforced under the inspiration of his exatted spiritiguides, might be put in a form available for the enlightenment of the world of mankind now and in future years, will welcome this volume with heartfelt gratitude.

The book as a whole is true to its name, and many who might be disposed to combat the author's positions will find that he has fortified them with "Unanswerable Logic."

The book contains twenty-foir Lectures, of which the following are the titles: What is Spiritualism; Philosophy of Death; What Lies Beyond the Veil; The Resurrection; Future Rowards and Phinishments; Joan of Are; Human Destiny; Spiritualism of the Anostles; Heaven; Hell: The Devottonal Element in Man; Thanksgiving Day; Do We Ever Korget? Chairvoyance and Chairaudlence: What Spiritualists Relieve: Spiritualism Without an Adjective; Christmas and Heidelms; The Unity of God.

Cloth, Inrgo 12 mb, Boveled boards. Price \$1.60, nostage free. A SERIES OF SPIRITUAL DISCOURSES, GIVEN THROUGH THE MEDIUMSHIP OF THOMAS GALES FORSTER.

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THE AGE OF REASON. An Investigation of True and Fabulous Theology, Parts I. and H. By Thomas, Paine, author of "Common Sense," "American Crisis," "Rights of Man," etc. Also, A Brief Sketch of the Life and Public Services of the Author.

Having purchased from the Author.

Having purchased from the American Liberal Tract Society all the remaining copies of their edition of the above named remarkable work, we have reduced the price, and offer it to our patrons at a remarkably low figure.

THIS EDITION IS PRINTED FROM LARGE, OLEAN TYPE, ON FINE, HEAVY PAPER, AND IS SUBSTANTIALLY HOUND IN CLOTH.

Cloth, Eduo, pp. 213. Price 50 cents, postage free For sale by COLBY & RIOH.

PIBLICAL CHRONOLOGY; Contrasting the Ohronological Computations of the Hobrow and Septuagint versions from Adam to Christ; Ortical Essay on the Geographical Location of the Garden of Edon. By M. B. ORAVEN, author of "Criticism on the Theological Idea of Delty," "Modilators of the World," etc., otc... Paper, 10 cents, postage I cent. For sale by COLBY & RICH.

# Plew Nork Advertisements.

BARRY'S STABLISHED 1801 Tricopherous HAIR & SKIN An elegant dressing exquisitely perfamed, removes all impurities from the scalp. prevents buildness and gray hair, and causes the hair to

grow Thick, Bott and Beantiful. Infallible for curing cruptions, diseases of the skin, glands and muscles, and quickly healing cuts, burns, bruises, sprains, &c. All Drugglats or by Mail, 50 Ceuts. BARCLAY & CO., 44 Stone Street, New York.

POSITIVELY (URES & ALL SKIN DISEASES and ITCHING PILES. QUARANTINE TRADE Q-O MARK OINTMENT.



Dr. J. Edwin Briggs,

111 WEST 33D STREET, NEW YORK CITY, is a
Practical Physician, Author, and powerful Magoct. 19.

DRIZER. C. C. WAKEFIELD treats all diseases of mind or body. 162 East 82d street, New York.

# NEW AND BEAUTIFUL SONGS, With Music and Chorus.

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

LONGLEY, and representing a Spiritual Scene of much significance and beauty.

"We will Meet You in the Morning."

"Little Birdie's Gone to Rest."

"Open the Gates, Beautiful World."

"Echoes from Beyond the Vell," with finite obligato

"Sweet Summer-Land Roses."

"Gentle Words and Loving Hearts."

"Your Darling is Not Sleeping."

"What Shahi is My Angel Name?"

"Ghad That We're Living Here To-day.

"Ever 1" He Remember Thee."

"Love's Golden Chain," rearranged.

"All are Waiting Over There."

"Open Those Pearly Gates of Light."

"They "Il Welcome Us Home To-morrow."

"Mother's Love Purest and Best."

"Mere are Homes Over There."

On the Mountains of Light."

"The Angel Kisseth Me."

"I Love to Think of Old Times."

"Usen this list are also published with plain title-pages, which self for twenty-five cents per copy, or five copies for \$1.00.

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# STELLAR SCIENCE.

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

I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, lu accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at office, 206 Trement strain. mont street.
Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD. Box 1664, Bos 100, Mass.
July 18.

# The Weekly Discourse;

Containing the Spiritual Sermons by the guides of MRS. CORA L. V. RICHMOND.

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No. 4-THE DREAM OF PILATES WIFE WAS IT A VISION?

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THE RELATIONS OF SCIENCE TO THE PHENOMENA OF LIFE, By PROF, MICHAEL FARA-DAY, late Electrician and Chemist, of England.

Paper, price 16 cents.

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philosophers at Athons: Before he arose to speak a little girl from the street bryan singing; her voice sounded amid the fretted columns and high arches of the grand eld cathedral, and the orator said: "The child has given you so much, that my only eloquence must be in silence." But Miss Hagan's discourse proved a benulful poon, into which were woven practical thoughts and tender lessons to the heart. She emphasized the importance of self-analysis and of seeking a knowledge of each other through the spirit. Many of us wrap our cleaks about us and sing "In heaven we shall know our own," without thinking what an uncomfortable position we shall find ourselves in if we have no "own"—If we have done no deeds of kindness, comforted no afflicted and bereaved, fed no poor, hungry wayfarers on life's journey and made them, through our sympathy, one of the great family of our heavenly Father. If we could remember that we are related to the tramp in the street, to the criminal in prison, to every human being, no matter what the circumstances of their lives; if we made their sorrows and misfortunes reasons for our kindness and charity toward them, we should have an inusurerable host to mutually recognize and love "is in this life and also in the next. How many of us really know each other? The brave ones who are going through the valley of despair and sorrow oftener cover their woes, while the shallow ones prate about themselves and gain sympathy. The great 'trouble is we are continually making a distinct line between this world and the next, while the fact is the same law which enables us to recognize our own in this life, whether that own be an eternal principle or a living heart, extends to the other life and through all eternity.

In the afternoon Hon. Sidney Dean gave a discourse which, in logic and human sympathy, was indeed a masterplece. He took for his subject a chapter from the revised version of the Pauline epistic: "Now there are diversities of gifts, but the same parit; diversities of ministrations, but the sa [Continued from fifth page.]

"The touch of a vanished hand, And the sound of the voice that is still." "The touch of a vanished hand,
And the sound of the voice that is still."

Let us all rise to the higher plane of spiritual life here; the plane where humanity suffers and enjoys, is dissatisfied or content, toils to wearlness, is daily smitten with sorrow and grief; and let us, Samaritan-like, forget to inquire or speculate as to why the road of life is not better policed, or why robbers and murderers live. Rather let us be content with pouring into the gaping wounds of the heart the oil and wine of spiritual comfort and healing, and assisting the bruised and weary to that eternal home which the Father has prepared for the pligrims of earth. For that, to me, is the true angel-ministry of our day; and I had rather be the servant of such an angel-ministry than to wear a diadem of earth, or become the possessor of all its material wealth.

After a song by Mr. Lillie—"Dream-Land"—and an impressive benediction by the speaker, the audience dispersed, feeling that they had been fed to fulness with the real bread of life, which if a man eat he shall not hunger.

Mrs. Eva Whiting of Willoughby O., and eldest

ness with the real bread of life, which if a man eat he shall not hunger.

Mrs. Eva Whiting of Willoughby, O., and eldest sister of Mr. E. W. Bond of the same place, was translated to spirit-life Saturday noon, July 26th. Services were held at her cottage on Second street, on the afternoon of Sunday (July 27th). H. D. Barrett, Walter Howell, Jennie B. Hagan and Mr. E. W. Bond made remarks, touching and comforting to the bereaved hearts.

Mrs. Whiting was sixty-eight years of age. She had been an active worker on these grounds for some two years, and spent quite an amount of money in the purchase and building of cottages. She was a woman of unusual integrity and sweetness of character, and devoted her life to what she believed to be the cause of truth.

devoted her life to what she believed to be the cause of truth.

\*\*Andady,\*\* July 22th.\*\*—Conference. Speeches of an instructive character were made by Judge McCormin, July 21 to the conference this morning. Chairman Barrett sugested "The Medical Registration Bill" as a subject for discussion. Mr. Mather, Mrs. Lesile, Judge McCormick, Mrs. Tousey, Mrs. Paine and others made remarks.

In the afternoon Mr. Lynan C. Howe of Fredenia, N. Y., occupied the platform. The discourse was deeply metaphysical, and of such broad scope that we forbeat to mutilate it by the metaphysical and of such broad scope that we forbeat to mutilate it by the metaphysical and of such broad scope that we forbeat to mutilate it by the metaphysical and of such broad scope that we forbeat to mutilate it by the metaphysical and honorable man. His discourse was prefaced by the reading of that exquisite poem by Emma Rood Tuttle—"Be True to the Dreams of Thy Youth." A closing piece by Mr. Lillie, "A Hundred Years to Come," was finely sung. \*\*Wechtesday, 30th, Conference at the usual hour. H. D. Barrett in the chair. Mr. Mather of Beaver Dam, Fra., made the opening speech, urging the importance of some men occupying high places at the Capitol, which she had lately visited. After a song by Mr. Lillie—"Watting on the Shore," the irrepressible Dennis of Buffalo was called out and made a little speech which was nearly as effectual as a cyclone in stirring up the people. He had heard a good deal about women's rights, now he would like ook at length upon the duty of Spiritualists to protect our mediums and of the injustice of the Reid prosecution, and what purported to be his trial. He was followed by Judge McCormick, Lyman C. Howe, A. Gaston, Walter Howell and others in a similar strain of remarks. It was finally decided by you to that the chair appoint a committee of six to investigate the facts in the case and report the same, enabling bjiritualists as a service of the promoth of the spiritual season of the promoth of the spiritual season of the spi

the very best and most it can for itself and the good of others.

Mrs. Town, an intelligent lady who is nearing the nineties, made an animated little speech.

Mrs. Wallace of New York gave us a little inspirational scintillation.

A gentleman from the West, whose name we failed to obtain, made an excellent address.

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A gentleman from the West, whose name we failed to obtain, made and excellent address.

The olind vocalist, Brown, gave the closing song.

In the afternoon Lyman O, Howe occupied the restrum. He came forward with a couple of slates, upon which Mrs. Howe had just received a remarkable writing and test through the mediumship of W. A. Mansield. Mr. Lillie sang "The Pattering of the Rain." A number of questions were submitted by the audience, and the two following used as a foundation for the discourse: "May not idvanced spiritereah us with thief houghts at a great distance, and reflect their presence upon us-and upon what was a considered to the presence upon us-and upon what was a considered to the presence of the spirit personally present with us. Not only the thoughts and the presence but the inspirations of the spheres above and far beyond us are reflected upon and within our lives, and by and through them are we moved forward in the unfoldment of the spirit. The law of attraction and repulsion, of reflection and refraction, which inheres and governs in the material, and has its parallel line of action in the spiritual realm, was lucdily illustrated. Law rules all things, even in the constitution of God himself, and as uncerningly in apparent chance as in the ordinary transactions of life. The subject wey the critical and has its parallel line of action in the spiritual realm, was lucdily illustrated, Law rules and the present of the present of the cottage of A. Gaston, her hospitable host. Miss Hagan's control, "Buoy White," g

existence.

I propose to deal with these objections, giving them their full value and pointing out their place in the work of retarding the ever onward march of Spiritualism; and I want the objector, the cynic, the satirist and the scoffer, to reap all the comfort that can be derived from an impartial and disinterested exposure of pretense and delusion."

In solution of lorge for pages, truth and well chosen

of pretense and delusion."

In point of logic, fairness, truth and well-chosen language, this lecture was a masterful production. To be fully appreciated it should be heard or read.

The usual entertainment in the hotel parlors was held this evening, Mr. J. W. Dennis in the chair. Miss Hagan, Mrs. Wallace and others made remarks. Saturday, Aug. 2d.—At the conference this morning Nationalism and Bellamy's "Looking Backward" were proposed by our Chairman as subjects for discussion. These and Theosophy were the themes of the morning, and were earnestly dealt with by J. W. Dennis, Mr. Mather, Lyman C. Howe, Walter Howell, Mrs. C. L. Stevens, Mr. Rathbun, Mrs. I'aine and others.

Perfection in Cookery.

and soda, or saleratus and sour milk, could never be used in the exact proportions required to raise proper food;

hence, when depending upon them, the cook frequently found her bread, cake, biscuit or pastry heavy, bitter, yellow, or with lumps of soda that set the teeth on edge. She was never sure of an article that was perfect to the

taste, much less one that was pure, for the cream of tartar and soda purchased at the shops always con-

tained lime and were frequently adulterated with alum.

In the Royal Baking Powder the leavening agencies exist in proportions that are chemically accurate, so that

after use there are none of the ingredients left in the food. All its parts are absolutely pure, hence there can be no

impurities or deleterious substances imparted to the

finished product. It is of the highest and always exactly the same leavening power, and its strength never deteriorates with age; therefore the same effect always

is produced by a given quantity, the lightest food is in-

sured, and there is never a doubt of its effectiveness, no

matter what its age. When used as directed the Royal Baking Powder never fails to produce pure, wholesome and palatable food, while it is more economical than cream of tartar and soda, sour milk and saleratus, and

The Royal Baking Powder is indispensable to progress in cookery, to comfort and convenience in the culinary work of the household, and to the production of the

most perfect and wholesome bread and pastry.

in all ways superior to yeast.

No agency has assisted so much toward perfection in cookery as the Royal Baking Powder. Perfection in cookery demands the best methods and the purest and most effective articles to work with. Cream of tartar

Truth.

A letter from M. M. ("Brick") Pomeroy, editor of Advance Thought, states that Mrs. Mand Lord-Drako and the editor's mother in-law, Mrs. Stenson Smith, are soon to be here. Our venerable and highly-esteemed brother, Judge R. McCormick, who has spoken once from the rostrum, is scattering seeds of truth in every direction. May they take deep root and bear abundant fruit.

The Thatcher brothers are here from Jamestown, N. Y.

Mrs. Enches, meunin, or Colambas, taker and cottage.
Mr. Munroe and his two sisters—Mrs. Baker and Mrs. Rowe—are at their cottage.
The Damons are here for the season.
Stephen Horn of Corry is on the grounds.
Herrick and Barns, trumpet mediums, are located on Cleveland Avenue.

Mrs. Dean, test medium, may be found at the Whitaker cottage, Cottage Avenue.

Our President, Mr. A. Gaston, has completed and furnished his handsome cottage at the east end of

rifst Avenue.

Mrs. Hunt, Mrs. Ferris, Mrs. Stewart and Mrs. Gould
of Bay City are here:

Mr. Jackson of Grand Rapids, and Mr. Stevenson
of Pittsburgh, are with us.

Mr. McEfroy of Pittsburgh, President of the Pittsburgh Spiritualist Society, favors us with his sunny
presence.

resence. Mrs. Dr. Armstrong of Buffalo is with us. The gifted Mrs. M. A. Wallace of New York is again

Jarretson. Mrs. F. V. Jackson of Grand Rapids, Mich., a clair

Mrs. F. V. Jackson of Grand Rapids, Mich., a clairvoyant and psychometric reader, also Mrs. M. L.
Doane, test and healing medium, may be found on
1st Avenue. Mrs. Doane is from Binghamton City.
Mr. and Mrs. Newell Morse of Owego are occupying
their new cottage on 1st Avenue.
Mrs. Dr. Thomas of Cardington, O., occupying
rooms 1 and 2 at the Grand Hotel, has a large supply
of electric kidney, lung and spine batteries. These
batteries are noted for their wonderful cures. She
has recently been awarded a medal and diploma by
the Academy of Inventors at Paris, France, on her
Battery Support, and made an honorary member of
the Academy, which is composed of the most scientific savants of France; and its report that the
Thomas Electric Battery is superior to and excels all
other inventions in that line, is a compliment to
American industry, of which the Spiritualists espepecially should be extremely proud, it being a spirit
invention, It bids fair to be the crowning triumph
of the nineteenth century.
Miss Lizzle Bangs, Flossle B. Bangs, and Mrs. Ellen
Voorhees of Chicago, are guests at "The Grand," at
which place were two hundred guests last Sunday.
Within the last week two hundred puess have been

Voorhees of Chicago, are guests at "The Grand," at which place were two hundred guests last Sunday. Within the last week two hundred names have been ORPHA E. TOUSEY.

# Lookout Mountain, Tenn.

Sunday, July 27th, Mrs. Glading, Mrs. Richmond and Dr. Fuller filled the time allotted to them in a manner highly satisfactory to the three large audiences, judg-

neid this evening, Mr. J. W. Dennis in the chair. Miss Hagan, Mrs. Wallace and others made remarks. Saturday, Aug. 2d.—At the conference this morning Nationalism and Bellamy's "Looking Backward" were proposed by our Chairman as subjects for discussion. These and Theosophy were the themes of the morning, and were earnestly dealt with by J. W. Dennis, Mr. Mather. Lyman C. Howe, Walter Howell Mrs. C. L. Stevens, Mr. Rathbun, Mrs. Paine and others.

In the afternoon Hon. Sidney Dean closed his engagement by giving another broad and comprehensive discourse. He spoke upon some of the political issues of the day, and closed with a touching recital of the beautles and excellencies of the Spiritual Philosophy, and a tender farewell to Cassadaga, where he had enjoyed to the fullest the truths, the love and glory of Spiritualism.

The Damon Band have been with us to-day and discoursed sweet music. Miss Dora, the youngest of the

troupe, gave an exquisite clarienet solo at the close of this afternoon's discourse, and was enthusiastically

Bros. Charles M. and Wm. M. McGregor, Waco, Toxas, have been with us for a few days. Their notable father, G. C. McGregor, wife, son, and little daugher, were here two years ago and made many warm friends. They are stanch Spiritualists, and will be remembered as intelligent and carnest advocates of Truth.

The Thatcher brothers are nere from Jamestown, N. Y.
Mr. Balley and wife of Buffalo have returned from their European tour, and are occupying their lovely home on Cottage Avenue. They brought with them two Japanese boys.
Mr. and Mrs. Boyle of Uniontown, Pa., who were traveling companions of the Baileys, are also at the Bailey Cottage.
Mr. G. F. Lewis, formerly of Cleveland, O., editor of Zion's Day Star, and wife, have a cottage, and are to make this their headquarters in future.
Mrs. Brainard of Buffalo, and her daughter and family of New York, are here for the season.
The Montagues of Buffalo are occupying their cottage.

tage.
Mrs. Enches, medium, of Columbus, Pa., is at her

Cleveland Avenue.

Dr. Temple and wife are at the cottage of Mrs. M.
J. Ramsdell, near the Amphitheatre. The Doctor is a
test medium of high order. We have attended his seances, and nearly every test given was wonderfully
correct

Mrs. Carpenter, test medium, is at the Rayner cottage, Cottage Avenue. She is being developed as a speaker, and has already given some excellent things in our conferences. Her control claims to be an Irishman, and well sustains that nationality by his wit and treen insight.

The gifted Mrs. M. A. Wallace of New York is again here.

Mr. Bonsted and his two sisters, Mrs. Sawyer and Mrs. Rumsey of Catt. County are here.

Mr. Gregory and wife of Rochester, N. Y., are at their cottage on 4th Avenue.

Mrs. Grassy of Bradford, who has been a correspondent of the spiritualistic and secular press for several years, is at the Hotel.

Mrs. Effic Moss of New York, test and materializing medium, has a cottage on North street.

Mrs. D. G. Cox, a sister of the Garretson Brothers of Buffalo, a woman possessing rare inspirational gifts, is at the Burtis Cottage with her uncle, Isaac Garretson of Iowa, and her youngest brother, Fred Garretson.

added to its register.

Lily Dalc, N. Y.

# To the Editor of the Banner of Light :

form, no matter how brief the notice or how unpropitions the conditions.

This evening dancing is going on in the Pavillen, To-norrow evening Mrs. Molt Knight will give a public slate writing scance. She is a medium of wonderful powers, and has made a sensation here among the fashionable summer element. Names, dates and tests of startling necuracy are found on the slates when opened. The hardest skeptic meets something he cannot get away from when he reads the messages on his slate, with names signed in full of those now bending over him in spirit-form.

Mrs. Judge Ivey, of Atlants, Ga., still continues to feed the seeking and hungry of soul with a divine spirit of love manifest in all her actions. Crowds daily wond their way to her door to obtain light and consolation. Without apparent fatigue, she produces slate after slate filled with messages and portraits. We hope to entertain the Judge and his noble wife when we settle in Worcester, Mass.

Our mediums are all doing well, and making converts. A vast amount of good has been done here this season, and the carnest workers in this Association are greatly cheered in consequence.

Mrs. Staart Richings will arrive this week and com-

season, and the carnest workers in this Association are greatly cheered in consequence.

Mrs. Stuart Richings will arrive this week and commence duties Sunday. There is a general sense of pleasant anticipation in regard to her advent.

Mr. Goo. P. Colby, who has a host of friends in the South, is expected daily.

The Southern Association of Spiritualists has taken a fresh start this season. Mr. A. C. Ladd is devoted in his efforts to invigorate and sustain its work by missionary labor of a high order.

Rev. Samuel Watson is in better health of late, and watches with kindling glance the glorious manifestations of spirit power permeating the sacred limits of Lookout Mountain camp ground.

Our President, Mr. Paul R. Aibert, is a fine medium, and only needs the fitting moment to be sent forth by the spirit world as a valuable instrument in its interests. At present he is a successful man of business. Spiritualists are arriving in large numbers every day.

Georgia Davenport Fuller.

Of the proceedings on Sunday, 27th ult., the Chattaooga Evening News of the 28th says:

nooga Evening News of the 28th says:

"The morning lecture by Mrs. Glading, 'The Religion of Humanity,' was received with manifest interest and pleasure by her many hearers. Following the lecture, twelve character-readings were given by Mrs. Glading, and all acknowledged as correct. In one instance, the past life of a gentleman present was minutely detailed to him. Five children were spoken of as constituting the family, and the mother always sang 'Rock of Ages.' These and other details were acknowledged as perfectly correct by the gentleman, who for a few moments was so overcome that he could not speak. Finally he regained his composure, and, thanking the medium, said he hoped the future, as she portrayed it, would be as correct as she had read the past.

Mrs. Cora L. V. Richmond spoke in the afternoon to a large audience, and answered nine questions very concisely, after which she gave an excellent discourse of thirty minutes, closing with three original poems. That yesterday was the last day that Mrs. Richmond will lecture on the grounds is a source of regret to her many admirers. The lecture fellvered yesterday afternoon closes the third season of the lady at Lookout Mountain Association, and it is with many regrets that she is parted with.

In the evening Dr. George A. Fuller addressed the audience. He is logical, yet plain enough in his expressions for a child to easily grasp his meaning, and the many good points made in his address entitle him to the distinction of being 'the sliver-tongued lecturer.' The audience was larger than any during the day, and larger than the usual Sunday night attendance." Mrs. Cora L. V. Richmond spoke in the afternoon

### Sunapec Lake, N. H.

Tuesday, July 29th, at 2 P. M., services commenced with a song finely rendered by Mr. Baxter, followed by a poem entitled: "What is Truth? or, The Lesson of Dream." After another song he gave a splendid

by a poem outified: "What is Truth? or, The Lesson of Dream." After another song he gave a splendid lecture, subject: "The Status of Spiritualism." Another song, and then the speaker gave descriptions and names of twenty-five spirits that presented themselves to him, the descriptions being so clear and accurate that they could not fail to be recognized even without the name. I feel that I am unable to do Mr. Baxter full justice in my description of his work.

Tuesday evening, 7:30, the Conference was opened by Dr. M. A. Dayls of Keene, followed by Mr. Drew of Plymouth, N. H., and Simon Kelzer of Sutton. Spirits were described by Mrs. Kelzer; closed with a song by Mr. Drew.

Wednesday, July 30th, 2 r. m.—Service opened with a song by Mfss Johnson, and an invocation by Mrs. S. B. Craddock of Concord; another song by Mr. Vandomalle. Mrs. Craddock delivered a very fine lecture upon the theme: "Which is the best for us to embrace—bellef or knowledge?" Following a song by Miss Johnson, E. W. Emerson gave names and descriptions of twelve spirits that presented themselves to his vision; all were recognized.

Evening, at 7:30—Conference opened by Mrs. Craddock, followed by E. W. Emerson, Mrs. Kate R. Stiles and Mr. Whitney.

Thursday, July 31st, 2 r. m.—exercises commenced with vocal music, followed by the reading of a poem, "A Cloud of Witnesses," by Mrs. Kate R. Stiles of Boston; another song and invocation were followed by a splendid lecture, after which she gave descriptions and names of the spirits presenting themselves. A social dance in the evening was well atfended.

Friday, Aug. 1st, 2 r. m.—After singing Mrs. Juliette Yeaw read a poem entitled, "Build up the Cause"; after other vocal music Mrs. Yeaw delivered one of her best lectures, taking the sentiment of the poem for a theme. Mr. Edgar W. Emerson, following, gave names, and described thirty-one of the invisible host that surrounds us.

Friday evening, 7:30.—Conference. After singing Mrs. Yeaw made some very pleasant remerte.

names, and described thirty-one of the invisible host that surrounds us.
Friday evening. 7:30.—Conference. After singing Mrs. Yeaw made some very pleasant remarks, followed by Mrs. Stiles repeating a poem; after more music she gave names and short messages from some of the old workers in the Cause, among them Achsa W. Sprague, I. P. Greenleaf, Nellie Kenyon, Col. B. P. Burpee and many others that for want of space cannot all be mentioned. E. W. Emerson, Mrs. Davis of Keene, Mrs. Yeaw, Mrs. Parker, and Dr. M. A. Davis (under control) took part in the exercises. After singing, "Sunbeam" took control of Mr. Emerson, and gave the names of fifteen of our invisible attendants.
Saturday, Aug. 2d, 2 P. M., services opened with

Emerson, and gave the names of fifteen of our invisible attendants.

Saturday, Aug. 2d, 2 P. M., services opened with singing by Mrs. Merrill of Pittsfield; an invocation followed by Mrs. Stiles; a song by Mrs. Ferry; a poem by Mrs. Stiles entitled: "The New." A very fine discourse was then pronounced by Mrs. Stiles, followed by Mrs. Etherson with the names of twenty spirits—all recognized. After singing by the congregation, Mrs. Stiles gave interesting delineations from articles laid upon the table.

Among the arrivals noticed to-day are H. W. Town of Marlow, A. G. Hubbard of Croydon, Samuel Rollins and family of Springfield, Vt., C. E. Gove of Weare, Mrs. H. G. Newman of Washington, Aaron Bradshaw, Dr. A. H. Richardson, Dr. Prentice of Worcester, and many others.

Saturday evening, 7:30, a literary entertainment was given in the Pavillon; it was a pleasant time and well attended.

Sinday, Aug. 3d, 10:30 A. M., after a song by the choir, Mrs. Juliette Yeaw read a poem, pronounced an invocation, and gave a splendid lecture, her subject being "Materialism versus Spiritualism." After another song, E. W. Emerson came forward, giving the names and messages from fourteen different spirits.

the names and messages from fourteen different spirits.

2 P. M. exercises opened with vocal music, an invocation by Mrs. Yeaw, another song, reading of a poem: "Oh, May I join the Choir Invisible," and a thoroughly practical lecture by Mrs. Clara Field-Conant, who took for her theme: "The Gospel of Spiritualism." It was a first-rate discourse—sharp and pointed. After singing, Mr. Emerson gave over forty names of spirits presenting themselves to his vision—this being his last appearance on the platform the present season.

The platform was finely decorated by C. E. Carter and Dr. Prentice.

Sunday ovening at 8 o'clock a mediums' meeting was

The platform was finely decorated by C. E. Carter and Dr. Prentice.

Sunday evening at 8 o'clock a mediums' meeting was held in the Pavilion. A few introductory thoughts were expressed by Dr. A. H. Richardson. Mrs. Clara Fleid-Conaut followed with interesting remarks, relating some of her personal experience. Mrs. Yeaw had some pleasant things to say, as she always does. Mrs. Titcomb made some remarks and read a poem. E. W. Emerson followed with some interesting facts in his experience in mediumship, closing by glving the names of nine spirits that presented themselves. The meetings for the last week have been well attended by interested audiences—good harmony prevailing. Bo far this Camp-Meeting promises to be a grand success.

The trains and boats to-day brought in goodly numbers of passengers, who were very quiet and orderly. Mr. Emerson and Mrs. Yeaw leave the grounds tomorrow for other fields of labor, carrying with them the good wishes of the whole camp.

Aug. 3d, 1890.

N. A. Lull, Scoretary.

### Queen City Park, Vt. The opening day of the Camp of 1890 at this sweet

green isle in fair Vermont was one of the most successful the Association has witnessed. A perfect day:

cessful the Association has witnessed. A perfect day:
the sky without a cloud, the grass green and fresh,
and the beautiful waters of Lake Champlain shimmering in the sunlight, formed a pleasing picture to mark
the interesting occasion.

In the forencon a very interesting conference was
held, which was well attended and in which many
participated. There are several friends from Montreal, Canada, on the ground, some of whom had
never seen anything of Spiritualism before. They
expressed themselves as charmed with the beauty of
the place and the intelligence of the people. One
gentleman, speaking of the Park, very truly said that
though he was not a Spiritualist, be could well believe
that the spiritual atmosphere in so beautiful a portion
of God's vineyard was conducive to a belief in the
truths of the Spiritual Philosophy.

In the afternoon the Hon. A. E. Stanley of Leicoster, Secretary of the Association, gave the opening
address, the subject being "The Ideal Spiritualist."
It was an admirable discourse, full of beautiful
thought, clear reasoning and sound logic. The choir

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gave excellent music: the fresh, clear voices of the young indies rendering a sweet service of song, while our old and tried friend, Churles W. Buillvan, was at his best and pleased every once.

The new and elegant butel, just finished the day before the meetings opened, is a fine and commodious building, well and thoroughly built. The rooms finely proportioned, with beautiful hard wood matched flooring, the bedrooms all lathed and plastered and pretify furnished, all present a picture of homelike comfort to the visitor on entering.

There were never before so many people at Queen City Park Hetel on the opening day. The new proprietor, Mr. Lucius Webb, with his assistants, Mr. and Mrs. Dayls, are attentive and controus hosts, and do all in their power to make their guests welcome and at home. Too much praise cannot be given Mr. Wobb for the excellent manner in which he has built the hotel. He has more than fulfilled the expectations of the stockholders. Everything about it is well done, and of the very best, and the indversal sontinent of those who have seen it is one of praise.

The Reinder (the large steambout) came out from Burlington in the afternoon with a crowd of people on board. It will make two trips regularly every Sunday from Burlington to the Park during the meetings.

There are to be several cheap excursions from different points during the season. The first, from Lake Pleasant, is on Aug, 13th. Dr. Smith will start with two special cars from the New London depôt at 0:30 A. M. Tickets for the round trip three dollars, good going on that day; good to return on any day or train within two weeks. The second excursion starts on Sept. ist, same hour and rates. Tickets to be procured from Dr. Smith on the train. There will be cheap day excursions along the line of Central Vt. and Bennington & Ruttand Railroads, full particulars of which are to be found in the oirculars. For information about Queen City Park meetings and excursions, apply to Hon. A. E. Stanley, Secretary, or Dr. E. A. Smith, President.

### Niantic, Ct.

Monday, July 28th, J. C. Wright lectured in the atternoon, and after the lecture gave character-readings, which were very entertaining to all. Tuesday, 20th,

ternoon, and after the lecture gave character-readings, which were very entertaining to all. Tuesday, 20th, having a call from my Southington home, I was obliged to lose the two closing lectures and readings of Mr. Wright. On my return I met C. Belknap and wife, and Mrs. Staart, their daughter, of Bridgeport.

Mrs. Bowles, of Hartford, has taken Mrs. Fowler's cottage on Laurel street. Mr. and Mrs. Risley, of Bristol, Ct., are at Mrs. Dorman's cottage. Mr. and Mrs. Merriam, formerly Miss Colt of Hartford, a well-known medium, is at The Tower. They have a cottage in process of construction near that of R. Calender's, of Waterbury. Glad to meet Mrs. Winslow of New London again. Dr. Williams is on hand to hear Mr. A. E. Tisdale, who, with Mrs. Sears, has arrived.

Sunday morning, Aug. 3d, the people gathered in the grove to listen to the inspiration of Mr. Tisdale.

Our Norwich friends came down to New London, and from the two places we had quite a delegation, which we were pleased to see and welcome.

The morning discourse was eloquent and impressive, having for its subject "Who Am 1? Where Am 1? and What is My Destiny?" It was a masterly effort, and the afternoon discourse was equally as good. Both will long live in my memory. Conference in the Pavillon in the evening. The subject finally resolved itself into "Responsibility and Nonresponsibility." G. W. Richards taking the ground that no man or woman is responsible for his or her acts. President Whiting and the writer took the opposite ground, claiming the need of our so living that we may be responsible, and holding it to be the duty of each individual to exert a good influence upon others.

We have with us in camp Wm. Brodie of New Orleans, La., and as the month of Angust has come, we expect many more visitors who will spend their vacation here.

Next Sunday we have Mr. E. W. Emerson, the test

tion here.

Next Sunday we have Mr. E. W. Emerson, the test medium, to lecture to us.

Mrs. N. H. Fogg.

[Another installment of Niantic Notes will be found on our third page.—Ep.]

Mt. Pleasant Park, Clinton, Ia. It is not and dry here; we need rain, yet the grounds ook very fresh and clean, and being upon high ground we get good air and the enjoyment of beautiful seenery. We have had a great many arrivals since last week—Mrs. McCarroll and her family, and Mr. Millisack from Ottumwa. The latter has the supervision of the tents, cots and bedding, and is just the one that new campers will want to see. Col. Roberts from New Boston is rejuvenating his cottage with a coat of paint and greatly improving its appearance. The medium Foster in on the ground prepared to take spirit pictures. Mrs. Hicks and a friend from Dixon, Mr. Wagner from Waukesha. Wis., Mr. Havervick and wife from Southern Illinois, and many others whose names I have not, are here. We have as many on the grounds as we have ever had four days before the camp opened, and the prospects are good for a large Caun-Meetlug.

Sunday, the 3d of August, is our opening day, with Mrs. Colby-Luther and Cora Richmond as speakers.

July 31st, 1890.

A. B. S. we get good air and the enjoyment of beautiful

### Harris Grove, Mass. To the Editor of the Banner of Light:

Frank T. Ripley of Boston lectured interestingly and gave excellent tests at Harris Grove, Chelmsford, a suburb of Lowell, Mass., Aug. 3d. A large audience was in attendance. Mr. Ripley is engaged at this place next Sunday, the 10th, to lecture and give platform-tests. Lowell Spiritualists and others are invited to be present. The horse-cars meet a barge which runs to the grounds.

Owing to my father recently passing to spirit life, Mrs. Kates and myself were compelled to cancel our engagements in Colorado for August and September. engagements in Colorado for August and September. It also causes us to postpone our expected visit to the Pacific Coast. It seems that fate is against our visiting that section. We had so planned for two seasons past, and will now walt until it is best for us to go. Hence, we desire to engage in any available localities for the fall months. Early requests from local societies will be appreciated. Mrs. Kates and myself always engage together. Both of us lecture, and she gives tests at each meeting.

We would like to hear from our friends East and South. Address us at Greenville, Darke Co., O. Fraternally, G. W. KATES.



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