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# The Spiritual Rostrum.

#### ABSTRACT a Lecture Delivered Saturday Afternoon July 26th, 1890, at Lily Dale, N. Y., by HON. SIDNEY DEAN.

[Reported for the Banner of Light.]

Not from blind Nature alone are the voices of truth and law, which are the voices of God, to be heard.

Truth and law speak through the instincts. the reason, and the natural conscience of man. They are also heard through what is known as revelation; that is, from intelligent disclosures through an unseen soul-nature occupying the supernal side of mortal existence. They necessarily come to earth through the intelligent spirit of man as a means of communication.

These are not the silent teachings of the rocks, the earth or any of its elements, such as fire, air, water, but they voice themselves through ideas, laws, morals; an intelligence disclosing those things which relate to man as a spiritual being endowed with unending conscious life.

Were the mediumship perfect the race would always have had, and now have, clear conceptions of spirit nature and life in both states of existence. While the immortal nature within us has always disclosed the fact of immortality in its aspirations, longings and faith, yet the existence have been crude and often contradica sensuous existence, because the intelligence itself was of a low, sensuous order: Illustrated in Judaism, Mohammedanism and the faith of the North American Indian.

We have to-day clearer and better intellectual conceptions of spirit, spirit nature and laws, and of what spirit existence must be when dis robed of its mortal tenement. Hence we search for the laws of spirit nature and action. We reason that these laws must run parallel with the existence of the spirit. We cannot conceive of the existence of the soul outside of its own laws, or of a universe of life in which the soul may hereafter be cast where these laws are not in force. The conception is to us an ab-

A sensuous existence in a pure spirit universe is unnatural and contrary to every known law as well as to sound reasoning. The rocks, mould of earth and ocean are not the crude, coarse material of which a universe of thought and emotion can be builded. Even a dense atmosphere composed of matter existing in gases, like hydrogen and oxygen, cannot be a natural home for a spirit intelligence having no material form requiring the use of this atmosphere. We may not be able to clearly perceive the nature and character of a pure spirit universe adapted only to spirit existence, yet our reason establishes the fact to us that such a universe must exist as the home of the spirit.

The revelations of that universe must come to us on the intellectual plane of our natures. Could there be presented to our physical senses -could our mortal eyes discern such a city as is described by John, the revelator of Patmos, it would prove nothing to us touching our future spirit-life. The sensuous, mundane body is not to accompany the soul-cannot accompany it. We leave it on or in the earth to follow the laws of matter.

But if the spirit, even while in the mortal. can by clairvoyant sense see the home of the soul, the impressions of that universe of life will be both natural and reasonable to it. Revelations of that universe are, by a natural law of that realm and of our own being, made on the intellectual side of our nature. Angelic visitations of old were made real and tangible. in order that through them the voices of the eternal life might intelligently be brought to the conscious spiritual man. Behind the prophecy has ever been the spirit-prophet. And that which has brought to the mind and heart a knowledge of the nature of that spirit universe, has been the only evidence worthy a moment's thought or consideration.

Nothing is more natural than that spirit having lived in a mortal body, should manifest to intelligences in the body, on their intellectual side. All such disclosures are revelations. They are not all recorded in a book and the revelations closed. They will never be closed would be unnatural not to do so.

We convey our ideas, thoughts, sympathies, | quiescent; praise a flower for its blossoming, or loves, and everything relating to our interior lives, through words, signs, acts, physical expressions and changes, writing, printing, telegraphic signs and telephonic sounds, and numberless other modern methods. Why should not the intellectual spirit-universe mark step with this universal law of progress or evolu-The law inheres in the spirit-nature and must run parallel with it.

Now if this law cannot be found in mere matter, because spirit is not matter any more than a thought, the child of the spirit, is a rock or a tree, then we must look for that law upon the spirit plane of being, which to us is intellectual and emotional. On that plane the revelation must come. And it must conform to our processes of reasoning, else our conclusions will not be authoritative to us. We each have our own processes of reasoning. This law. does not imply varied standards of truth, fact or philosophy, but it does imply varied conceptions of truth, fact, philosophy and revelation.

Each one must search for the laws which govern and shall forever govern his spiritbeing and relationships on the intellectual side of his nature. This is the domain of revelation. We go to the spirit to find spiritual revelations; not alone to our spirit, or our own kindred spirits in the mortal, but to unclad spirit or spirits, if we can find him or them, and we seek a revelation from them all-from the infinite, all-pervading, creative spirit, down to the spirit-bud which has not yet blossomed even into approximate maturity. The law of the spirit is in the bud as in the ma-

They charge Spiritualists with rejecting the Bible as a revelation. No class of persons study it closer, using their reason for that purpose. But history and genealogy are not rev-The history is before us, like any elation. other history-to be investigated. It is neither prophecy nor revelation. Illogical and unreasonable myths in any past and crude age of intellectual and moral development are not revelations. The old Jewish conception of Jehovah as First Cause is no revelation; it was the highest intellectual conception of an infinite man, with all his passions, anger, hate, and a man of blood and terror. This is no revelation, it is simply a conception of the Jewish mind. If we accept the Nazarene we must reject the Jewish God.

Spiritualists accept every true revelation found in narrated fact or prophecy; every feature of which discloses in Deity a true harmony, and a beneficent universal government of law. We meet him on the heart-plane of the Nazarene; we turn away from the reeking, bloody, burning, offensive altars of sacrifice where innocence is punished that the criminal may go free from the law's requirements, and we accept that clearer, better, more reasonable and just revelation made by the Nazarene brother, that "obedience is better than sacri-

We accept the statement of the clairvoyant Paul, that he visited Paradise in trance; that the angel-world is a world of "ministering spirits sent forth"; that "there is a spiritual body," as "there is a natural body"; and the statement of John in Patmos, that the superior angel he sought to worship was only an old earth prophet glorified.

But when Paul, as a Jew, proceeds to construct a Jewish theology which is not revelation but reasoning, then we submit his reasoning to the closer analysis of the more developed mentality of this age, to law and fact as disclosed to us, and we give his conclusions their proper place and weight. His law for the church has held the churchly, creedal mind in bands of iron for centuries. His conception of the rights of the sexes was a Jew's conception; no higher, no broader. The marital rights of the wives and mothers of Christianity were, and are, the same as those exercised by Jewesses; and they are of an infinitesimal quantity. What church to-day, except the Roman Catholic, dares put in force the Pauline doctrine concerning women speaking in a public assembly, and requiring the sex to sit in silence? And yet they violate their own scripture canon without compunction, and their churches would be empty of worshipers but for the ministrations of women.

Is this Jewish social and churchly philosoply of Paul revelation? No. It is only a Jew's conception of the rights of his mother, wife, sister and daughter. Why charge Spiritualists with rejecting it as no revelation, when the church itself rejects it in practice as no authoritative revelation from God?

Let us summarize:

1. Through all the universe known to us there are laws adapted to the nature and conditions of each of its parts; these have existed since the universe had being, and will continue to exist.

2. We do not necessarily know or comprehend these laws in their entirety. It is not a necessity of the universe that we should know them.

3. Our means for the acquisition and in-

while man exists both in the mortal and in the pearly beauty of a lily; the coarse mould the supersensuous life. The race as a unit under our feet, to find the law of thought, family will continue to tell each other. It sensation, emotion, reason and the will. We

water for finding its level. All obey their own laws, and their revelations disclose these laws to us.

5. We find the law of intelligent, conscious spirit by experience, observation, reasoning and revelation. It is not matter. It has not specific gravity. It is not tangible to touch, sight, smell, taste or hearing. And yet it is all alive and acting; a force, a power, a sensation. We seek its laws in its own domain. It has a wonderful horizon in which the stars of sensation and of reasoning are set. We do not have to accept the prattle of the world's childhood, or its infantile conceptions, or its myths born of the fears of angry gods and future unnatural punishments. Observation, reason, experience and revelation are all at work and always at work in obedience to the great evolutionary

6. What do all these teach as the true laws of the soul's growth and unfolding? We place them in this order: Truth, Purity, Obedience to law, Harmony.

1. Without truth, essential, spiritual truth, the nature and life is falsely formed. It is rotten at the core. It will forever remain rotten should falsehood forever control it. The natural sequence of such a character and life is a loss of self-respect, and the respect of all others, whether spirits or mortals, on earth or in spirit realms.

2. Purity of nature and life is a companion of truth, as impurity and foulness are companions of falsehood. All voices which come to us: reason, observation, intuition, experience, revelation-all inculcate purity. Only the passions of the lower organism incite to the debauchment which impurity creates in the character, and these passions should be held in leash by the reason and will. The purest personal philosophy known to the world is that of the brother of Nazareth. The spiritual philosophy by its very nature cannot fall below that standard and live. And it ought not to live if it could do so. It cannot defend or even apologize for animal license and a reign of lust over the life, without being driven from the pale of enlightened society, and it ought to be so expelled and die.

3. Obedience to law, all the laws of our being, the orderly life conforming to spiritual revelations, experience and reason, is an important integer in the spiritualistic gospel and life. We believe in law, not in substitution. We are under law from inception of being onward forever.

4. Harmony of nature and life is the last and crowning glory of the truthful, pure and obedient spirit. Inharmony brings pain and conceptions of the nature and character of that | love as disclosed in the life and philosophy of | unhappiness. The higher spheres of the un- | time, crime and criminals have been treated seen life are filled with the glory of a celestial only in the darkness of condemnation! The scious presence. This we learn from their revealings to us.

### The Language of Emotion.

Herbert Spencer says-in an essay on The Origin and Function of Music-if we consider how much both our general welfare and our immediate pleasures depend upon sympathy, we shall recognize the importance of whatever makes this sympathy greater; that the agencies which communicate it can scarcely be overrated in value. The tendency of civilization is more and more to repress the antagonistic elements of our characters and to develop the social ones; to curb our purely selfish desires and exercise our unselfish ones to replace private gratifications by gratifications resulting from or involving the happiness of others. And while, by this adaptation to the social state, the sympathetic side of our nature is being unfolded, there is simultaneously growing up a language of sympathetic intercourse — a language through which we communicate to others the happiness we feel, and are made sharers in their happiness.

And this double process must go on to an extent of which we can as yet have no adequate conception. The exhibition of our feelings will become much more vivid than we now dare allow it to be. And this implies a more expressive emotional language. At the same time, feelings of a higher and more complex kind, as yet experienced only by the cultivated few, will become general; and the emotional language will be correspondingly developed into more involved forms.

Just as there has silently grown up a language of ideas, so there is silently growing up a language of feelings, which, imperfect as it now is, we may expect will ultimately enable men vividly and completely to impress on each other all the emotions which they experience from moment to moment.

It is the function of music to facilitate the development of this emotional language, and thus it is to be regarded as an aid to the achievement of that higher happiness which it indistinctly shadows forth.

Here is Senator Ingalls's eloquent summing up of what this second century of our national existence is to behold: The area of the Republic will have extended northward to crease of this knowledge are, our observation, reason, personal contact with them, and revelation.

4. We seek in each domain the knowledge of its laws, and do not apply the laws of one domain to that of another and different one. We do not study a rock through the laws which govern ether, mist or water; the animal kingdom in the luxuriant vegetation of a tree, or the pearly beauty of a lily; the coarse mould under our feet, to find the law of thought, sensation, emotion, reason and the will. We never blame a stone for rolling or remaining the frozen seas, and southward to the warm

# Original Essay.

SUGGESTIONS IN REFERENCE TO CRIMINAL LAW IN A NEW LIGHT. RADICAL REFORM NEEDED.

BY JUDGE CARTER.

We wish to discuss what the criminal law is and what it will be or must become under the glorious new light now shining upon us; but the subject being so expansive and extended, we must be content, in proper limits, with throwing out some brief suggestions only In what shall be said, the criminal law shall mean what the people understand it to be; embracing the written and the unwritten-the statute and the common law: lex scripta et lex non scripta; the character and definition and enactments, and the procedure and penalties and punishments of crime, and all matters and things appertaining, so far as we are now able to view them. In these there has not been so great an advance or improvement and progress, apparently, as there should have been, they not keeping pace with other advancements under the new light. And this is, perhaps, lamentably so. Why it is that the enlightened nations of the world should have made more progress in the improvement and advancement of the civil law-in the civil relations of mankind-than in the criminal law, where the life, liberty and happiness of the community and its citizens are so intimately concerned, perhaps may be accounted for by the fact that the principles of love to the Cre ator and to the neighbor do not yet much prevail in truth, fact and practice. On this account it may be that in theory and practice, too, the principle of mere protection of society and not of its preservation, conservation and genuine harmony and happiness, has been only applicable, and practically applied as yet.

It being quite clear that society must be protected, guarded and defended from the commission of crime, forthwith all society sets itself in battle array against crime and criminals, and fights them; and in defeating and conquering, punishes them. The principle or the law of love in dealing with crime and criminals has not an existence; and vet we may depend upon it in treating crime and crimi nals. If we would have the laws of God and nature the foundation of our criminal law, we must obey the Christ commandment, ' Love one another." Love in this, as in all things else, will eventually conquer. Love is divine; it must finally overcome all crime.

From the first historic ages of the world when nations began to form until the present very word crime, from the Greek κρίμα (krima), and the Latin crimen, has in it only the sense of condemnation; and literally, crime is that which is condemned. Condemnation has ever been emphatically and eminently the idea and the only applied remedy for crime and criminals, and now prevails in the common or unwritten law, and our statutes, enactments. procedures, penalties and punishments. All the nations of the earth at this very day, in every point of view and from every possible standpoint, act toward and treat crime and criminals as things to be condemned, and such only. There is no other light of law anywhere on earth. It is awful-it is "the hideous law. as Shakspeare names it.

We wish we could have the time and the patience for taking a glimpse at the criminal law of each and every nation of the earth, to see if there was anything else in any of them except condemnation. But we are well assured that they all condemn and punish, and the most of them, like those of the Greek Draco, are "bloody." None of them-not one -has the least particle of an element looking to a reform of the criminal, or making him a wiser and better man, for the sake of himself, society, or the nation to which he may belong. This is the fact, look everywhere or anywhere we may. It is true of the criminal laws of Mother England, from whom we get our laws, and too true of our own country-abominably so, in the light of our progress and advancement in all other respects.

It is not said, however, that in the criminal law of England and of our own country there has been no improvement whatever. In contrasting times present with times past we find much real improvement. In former times the laws of England in reference to crime and criminals were very sanguinary and barbarous in enactment, process, precedure and penalty; so much so, in fact, that the death penalty was the common punishment for all sorts of crimes small and great, and it came to be a very expressive maxim among the common people of England, expressive and explicit of the inhuman condition of their criminal law and its awards and punishments: "It is better to be hung for stealing a sheep than a lamb." The death penalty being applied to lesser crimes as well as greater, it was the maxim, and it was the truth and the fact that the greater offence and crime had better be committed than the lesser. And so it was; the greater crimes under such a dark cloud of law were prolific and profusely committed, and the English people for any protection were obliged from time to time to alter the punishments of the lesser orimes, making them more in proportion to their degrees, by acts of Parliament, and the written criminal statutes of the government increased very materially and improvingly.

In the beginning life of our own country we took our laws, criminal as well as others, from the mother country; we, therefore, are accountable for much injustice in our dealings with oriminals; but in our separation and in-

dependence as a nation we began to look to this matter of criminal law, and more and more, as time and experience proved the necessity, we made alteration and adopted amendment, so that now our statute books show a far better condition of things than England or any other nation. The statute books of the new States-those admitted into the Union since the establishment of our national constitution-present a much better picture in this regard than do the old States to whose laws mildew and rust yet cling with great pertinacity.

Among the first things our forefathers did in reference to crime and criminal law was to abolish all the common law crimes, that is, the unwritten law crimes of England. They found them positively dangerous to liberty and freedom. Unwritten law so much depended upon the construction of judges of courts-the best of them being mere weak and fallible men, some of them very weak and fallible-a free people were quite unwilling to trust themselves to the decisions of these judges; hence, instead of the unwritten law we have national written criminal law, national statute law written and printed in the statute books for the proper guidance of the American citizen, and the protection of his liberty. Some of the old States for themselves respectively did the same thing. The most of them did so, and all the new States have totally abolished unwritten common law crimes of every kind and description, so that in this country far and wide, we are without any of the unwritten common law crimes. In place of them we have written, printed statutes defining crimes and offenses-providing the method of procedure in reference to them, and presenting the penalties and punishments-so that now no judges of courts can construe crime and its commission from their own judgment alone; the statute, the written and printed law, confronts them with its definition and commands. This, then, by way of contrast, is certainly much in favor of the present times, and must be considered a great step in advance—a very great mprovement in criminal law.

But still the great difficulty remains. The tatutes written and printed and published as hey are in the statute books, so that every citizen may see, read, and know for himself, are yet filled and crammed with the letter and spirit of condemnation only; they are not even tinged with the hue of reform for the offender or criminal. All condemnation-no hope-no reform-no love for humanity-not a particle; no basking in sunshine of hope; all clouds and blackness, all condemnation-every offender to be condemned, cast aside, and lost forever! Nothing but condemnation!

Another improvement in the criminal law, ommon to our nation and to all of our Stat is the discrimination in the statutes in the punishment of crimes. The lesser crimes have lesser punishments, and the greater. greater punishments. And so, too, the statutes make distinctions between crimes of great magnitude and those of less, designating the former as felonious, and the latter misdemeanors or offenses—the former punished by imprisonment in the penitentiary, the latter by confinement in jails, and by fines. In all of the statutes of the States murder is regarded and defined as the greatest or most helinous of crime, and the punishment for that, when deliberate and premeditated, in most of the States is death. But even in this crime, unlike those of most other nations, our statutes make and explicitly define degrees of turpitude—most of the States having three degrees, first, second, and manslaughter. Of these the first degree is the purposed killing of another with deliberate and premeditated malice; the second degree, the purposed and malicious killing of another without deliberation or premeditation; and manslaughter, a voluntary killing of another in the heat of anger or passion, or an involuntary killing of another in the commission of a felony, whether purposely or not, it is also defined by the statute to be murder. The first of these is punishable with death, the second by confinement in the penitentiary farilife and the third by confinement in the penitentiary and defined as the greatest or most heinous of

the second by confinement in the penitentiary for life, and the third by confinement in the penitentiary for a term of years—from one to twenty. In the State of New York, and one or two other States, the crime of homicide is still more divisible and divided, and accordingly defined, whether wisely or not, is more for lawyers, perhaps, to determine. But it is an attempt, at all events by the legislative power tempt, at all events, by the legislative power of the State, to get at the differences and modifications of crime, and provide punishment accordingly; and is, therefore, so far to be commended and approved. In some of the States some of the lar ger fel

onies, such as rape, arson of a dwelling-house, etc., are also punished with death; but we are glad to say that this is not the fact in all, the other felonies being generally punished by confinement in the penitentiary with or without hard labor.

hard labor.

Death, then, still for the highest crimes, and imprisonment for other felonies; and this, as heretofore, only in the spirit of condemnation, or vengeance of society upon the individual criminal, or the need alone of the protection of society from the depredations of the criminal class of men. But is it not high time, under the new light of progress and advancement to change the grainum and motif of the ment, to change the animum and motif of the punishment of orime? Is there not something else to consider in treating the criminal classes else to consider in treating the criminal classes of the community besides mere condemnation? Indeed, in this better light of true humanity, we might with true wisdom ask, is there any use at all of this element of condemnation? Why condemn? Is it not better for the sake of the criminals, for the sake of society, to put away condemnation altogether? Would it not be better to take into consideration the element of the reform of criminals, and practically apply it, making them better men, and fitting them to become and be useful citizens? Would not society itself in this way be better protected, if we could turn all our vicious into virtuous men? This is worthy of consideration—much consideration. We no longer need punishment or condemnation; we need correction, cure and reform; and society itself rection, cure and reform; and society itself needs sure and permanent protection by such remedy and reformation-a cure and not a

# AN OLD ENGLISH BALLAD.

Romayno was a gaye younge troubadoure,
Who courted hyse love in ye mouthe of Maye;
He charmed her minde withe hyse mystic lore,
Ande he won her hearte with hyse roundelaye.

A sterne olde knyghte was ye maydne's sire. Who loved no fable, no music's straines; Ande he quothe to Homayne, "Prithee take thy lyre Ande departe ye hence, for thou giv'st me paines."

Romayne, yo minstrele, he tarried not, But bid farewelle to hyse bonnye las; Then he hiede him offe to a lonelye spotte Ande beate hyse bosome and cried, "Alasi"

For in hyse hearte there was mickle griefe As he thoughte of hyse lost love, Madeline; Ande he called her father a feudal thiefe, Who squandered hyse shekels on dice and wine. As ye minstrele pondered hyse face grew brighte:
"Eureka! I have it," cried younge Romayne.
He had thought how to conquer ye doughty knyghte
Bye singinge "Ye robbynes who neste againe!"

Ye troubadoure sange bye ye castel moate, Ande hyse voice range loude on ye midnighte aire; Ande ye haughte baron he cleared hyse throate, In hopes yt ye minstrele mighte heare him sweare.

"O. peace," criede ye baron; "base hireling, peace. Come, sirrah, I charge thee to cease thy din." But ye minstrele answered: "I'll never cease "Till thou freest my love who is locked within."

At first ye baron made vague replye; He hinted of lucre, and quoth he, "Let's "—— But ye minstrele scanned him with angrye eye, Ande sange ye firste verse of "Sweete Violets." "Enough," cried ye baron, "my daughter 's thine,' Ande hyse cheeke grew red with a sullen shame;

But he summoned ye maydne, sweete Madeline, Ande gave her permission to change her name. "O, thanks," criede ye mayde and ye merrye youthe Then they hied them off to ye holye prieste, Who reade a few words from ye booke of truthe, Ande later got drunke at ye wedding feaste.

# Banner Correspondence.

#### Maine.

MORRILL.-Oscar A. Edgerly writes, Aug. 1st: "Having been filling lecture engagements among the Spiritualists in the vicinity of Belfast, Me., for the last two weeks, I have been stopping with friends in Morrill, Me., where I have had an opportunity of attending séances, whereat occurred the most convincing physical manifestations it has ever been my privilege to witness, although my experience in that di-rection is not limited. Never having seen anything in the papers in regard to the work of the most excellent medium through whose instrumentality these manifestations occur, I thought a description of the phenomena might

thought a description of the phenomena might be of interest to your many readers. They consist of the ringing of bells, playing a guitar, showing lights, talking in independent voices, materialization of hands, as well as occasionally full forms without the use of a cabinet.

The medium is Mrs. Kate Neal, of Morrill, Me. The particular scance I describe was held at the summer home of Mrs. Lowell (of Boston, Mass.,) in Liberty, Me. There were present on this occasion twenty-five people, among the number Mr. L. C. Morse, member of Maine Legislature, Mr. Albert Skidmore, School Commissioner, Mr. Henderson Moody, and other well-known townspeople of Liberty. on manne Legislature, Mr. Albert Skidmore, School Commissioner, Mr. Henderson Moody, and other well-known townspeople of Liberty. The mode of procedure at the seance was to seat the people at an extension table, then darken the room. All of the phenomena enumerated above took place at this seance. The spirit-daughter of Mr. Morse came to him and his wife, appearing to them in materialized form, kissing them, and holding conversation on subjects alone understood by themselves; and this, it is to be remembered, without the use of any cabinet whatever, the spirits simply rising up behind the chairs of Mr. and Mrs. Morse. I write from personal experience, having many marked evidences of the presence of my spirit-guides as well as relatives. But the most remarkable feature of this seance was as follows:

As Mrs. Neal is one who is ever ready to

As Mrs. Neal is one who is ever ready to work for the spirit-world without money and without price, some of her friends had concluded to make her a present of a string of gold beads. Unknown to all but six of the company, as well as the medium, the beads were laid on the table with the mental request that they should be placed upon the neck of the medium by her spirit-husband, who seems to be the chief guide in her band. Agreeable to the request this grand test of spirit-power was comsummated, much to the discomfiture of the skeptically inclined who were present.

Thus is there being formed a magnetic centre in the old 'Pine Tree State,' from which shall emanate a rhythmic power that shall help conquer the world for truth." As Mrs. Neal is one who is ever ready to

conquer the world for truth.

### New York.

ALBANY .- J. D. Chism, jr., writes: "The cause of Spiritualism is receiving new recruits almost daily in this city, which has always been a very conservative place. We have had a difficult and at times a discouraging task in a difficult and at times a discouraging task in gaining a foothold, but we now feel highly pleased at the prospect in view. Nearly four years' experience has taught us some excellent lessons regarding the best course to pursue; one is that a solid society of Spiritualists cannot be built up from the general public, but must be composed of persons of an intelligent and intellectual turn of mind. Therefore we have disbanded the First Spiritual Society, and from the better material formed the Spiritual Alliance, with an improved constitution and by ance, with an improved constitution and by-laws, insuring a harmonious membership. We have been connected with several secret or-ganizations for a number of years, and our experience teaches us that a society collected together in an indiscriminate manner from the great variety of minds who believe in the fact of spirit return can never be of a permanent nature, but will contain the elements of disintegration from the very beginning. A society of Spiritualists to be successful must be conducted in a systematic business manner. The sooner every society in the land realizes this important fact the better for the cause at large. There is no real, good reason why the Spiritualists of this country should not have an organization as permanent as any church

or secret society.

Mr. J. Wm. Fletcher lectured before the Alliance every Sunday during July. Notwithstanding the warm weather, and the fact that we have never held meetings in the summer. months, he attracted large and intelligent audiences. We consider him one of the best audiences. We consider him one of the best speakers that has ever spoken from our platform. Several of his psychometric readings were superior to anything in this line we have heard, and many of his tests from the platform were excellent. He is engaged to speak for us every Sunday morning and evening durter Santamber. ing September.
Any speaker or medium wishing to engage

with our Alliance will please address Mr. Edward Ertzberger, Albany, N. Y. The Banner is one of our most welcome visitors; we look forward to its coming every week with pleasure. When our meetings commence in the fall we shall make special efforts to increase the number taken in this city."

#### Michigan. MT. CLEMENS .- Dr. A. W. Hagar writes:

"Will you permit an old-time Spiritualist to place a few words before the Spiritualists of the United States in regard to the farcial trial and conviction of Dr. Walter E. Reid, of Grand Rapids? I was summoned to appear there by the prosecution, and heard all that was assumed to be avidence against him class. the prosecution, and heard all that was assumed to be evidence against him given before a prejugation of the evidence against him given before a prejugation of the evidence against him given before a prejugation of the evidence against him given before a prejugation of the evidence against him given before a prejugation of the evidence against him given before a prejugation of the evidence and the evidence of the evidence and the evidence of the evidence

YE MAYDNE ANDE YE TROUBADOURE. Judge) would not open the door to any such

That Dr. Walter E. Reid has not had a fair trial is beyond all shadow of doubt in my mind; and I believe it to be the duty of not only every Spiritualist, but every honest man in the United States, to demand and insist that he shall have the barders as unpraised and insist that he shall have the barders as unpraised states. one before an unprejudiced judge and jury."

#### Illinois.

COBDEN.-Warren Chase writes: "Weekly, and sometimes daily, the papers that reach me bring tidings of the departure of my old-time friends to the next stage of life, leaving me waiting here in my quiet little cottage for the messenger to call me to follow them: Last year two of my old-time friends, the first two Governors of Wisconsin, both highly esteemed by me; the first, Nelson Dewey, born the same year I was, and the second, L. J. Farwell, who owed his nomination to me, which was offered to me and declined as the Free Soil candidate, and for whose election I spent much time and did much speaking; he was, like Gov. Dewey, a liberal and progressive thinker.

A few weeks ago another of the fathers of Wisconsin, like myself, and a free thinker, highly esteemed by me and many others, Hon. John H. Roundtree, an octogenarian, passed on from his home at Plattville, Wis.; and now comes another highly esteemed friend, born the same year and month I was, Hon. John C. Fremont, under whom my son-in-law served as a soldier in Missouri, and whose acquaintance I made in later years when he was Governor of Arizona but whom I always admired bring tidings of the departure of my old-time

as a soldier in Missouri, and whose acquaintance I made in later years when he was Governor of Arizona, but whom I always admired as a 'pathfinder,' in politics as well as in geography. Now comes the news of the departure from his beautiful home in Norwich, Conn., of a very dear friend, born the same year I was—1813—and with whom I have spent many pleasant hours in conversation, for he was one of the best read men on ancient religious history I have ever met; and he has gone, no doubt, where he will find out many more of its absurdities, and I will join him in the search when I get over there.

I look a little further back and reflect on the

when I get over there.

I look a little further back and reflect on the homes of John M. Spear and A. E. Newton, where I found my first resting places in Boston when on my first lecturing tours in New England; and next came Alvin Adams, long since gone where they need no express lines; and then John S. Adams, whose bodily currents still run, perhaps better than mine. I run my mind over the country and find but few of the old-time homes where I rested still standing old-time homes where I rested still standing and tenanted as then. Most of the families are headless or broken, and many new ones opened to our present popular speakers, who know little of the hardships, persecution, abuse and suffering we old pioneers went through."

#### California.

NATIONAL CITY.-Mary P. Morrill, Sec'y, "Your readers may like to hear that away 'out West'-in the extreme southwestern portion of the United States—is a small town with the large name 'National City.' Here we have a small but harmonious Spiritualist Society, which we hope is the nucleus of a large and flourishing one in the near future. As a society we are incorporated, and have been in a spiritual or nearly two years. Last spring we society we are incorporated, and have been in existence nearly two years. Last spring we were presented with a lot, and hope soon to build a hall; but at present we hold our meetings in a hall the use of which is kindly donated us for that purpose by one of our members.

Our Sunday morning meetings are held for our own growth and development. The exercises consist of music, select readings, recitations and impromptu speeches, followed by Mediums' Hour, when our spirit-friends commune with us through our home mediums. We have

with us through our home mediums. We have quite a number developing, and two that have been mediums several years and done much

been mediums several years and done much good in the home circle.

Since the formation of the society we have had the privilege of listening to the well-known speakers: W. J. Colville, Moses Hull, G. H. Broaks and Prof. Allon. At present we have with us Dr. and Mrs. Edith E. R. Nickless, both grand mediums. The Doctor is a healer with strong magnetic powers, while Mrs. Nickless excels as a lecturer and test medium. We shall be glad to welcome other spiritual friends who be glad to welcome other spiritual friends who come to this coast.

come to this coast.

Our little town is at the terminus of the Atchison, Topeka and Santa Fé Railroad, only four miles from San Diego. As regards climate, there is no superior on this coast."

### Rhode Island.

PROVIDENCE .- Mr. H. B. Chapman writes: 'Judging that my previous article was read with interest, from the numerous letters received since it appeared in THE B will give another of our experiences.

will give another of our experieuces.

A short time after we became convinced of the reality of spirit-return, there appeared in the Banner of Light an article describing what was called 'a talking-board.' I became filled with a desire to make one, and see if our controls could operate it. I did so, following the plan described: A piece of pine board about two feet square, with the alphabet in black letters across the centre in two rows; figures from one to ten on one line, at the lower edge of the board, the words No on the left-hand upper corner, Yes on the right-hand upper corner, and a little table with four legs, about three by six inches, to move about on the board.

about three by six inches, to move about on the board.

We were all excitement to try it. My wife and I seated ourselves with the board between us, and taking hold of the little table waited for our friends to manifest. We did not have to wait long; my wife's cousin spelled out his name and gave us proofs of his identity, in a few seconds after we had taken hold of the table; this was the beginning of a new era in our development. Our friends gained in control until the little table would fly from one letter to another with astonishing rapidity, at letter to another with astonishing rapidity, at times be almost leaving our hands. We felt happy that we could communicate with our friends so easily and quickly."

## Maryland.

BALTIMORE.-Chas. A. Zipp writes: "Dr. Henry Slade is sojourning here for a number of weeks, and the phenomenon of slate-writing is being investigated by quite a number of inquirbeing investigated by dutte a number of industriers, many of whom are delighted with the results. Sunday evenings he lectures at Benson's Hall to appreciative audiences. His discourses, on well selected subjects, are exceedingly interesting; his narration of experiences of travel around the world, incidents, experiences with and experiments by prominent personages, are themes that hold the attention of his audiences

from beginning to end.

Mrs. Walcott has been the regular speaker for the Psychic Society during the past season; she grows quite eloquent on the rostrum; her spiritual delineations of individualities are fine. The Religio Philosophical Society meets at 665 Saratoga street. Mrs. A. M. Glading, well known to the Cause, has often spoken for them. She is engaged to speak evenings the coming

Mediums: Miss Maggie Gaule is so well known Mediums: Miss Maggie Gaule is so well known as a satisfactory test medium that encomiums are unnecessary. Mrs. Maggie Kennedy conducts public séances, also gives private sittings. Mr. J. Roberts is also well patronized. Mrs. Louisa Smith is a magnetic healer, and has all she can attend to curing and relieving sufferers. Mr. G. Koch is also active in the same field."

# Massachusetts.

HAVERHILL .- E. M. Sanders writes: "Our last lecture season was a success financially

duce other features, for our aim is to find something good that will interest everybody. Flowers are brought by different persons, and add greatly to the interest of our meetings."

#### Arkansas.

FAIRMOUNT .- I'. C. Mills writes: "I commenced meetings here in the summer of 1889, giving the first lecture on Spiritualism delivered in this section. There was a good interest manifested and a good attendance. Last winter we had a great increase in numbers and interest, by the moying to Stuttgart of J. R. Alter, Dr. Raudall and others, and the formation of a society there, which, with the circle of Spiritualists here and some already in Stuttgart and winter made a good heady of oirdle of Spiritualists here and some already in Stuttgart and vicinity, made a good body of workers. Meetings have been held regularly once in two weeks, part of the time in Stuttgart and part in Fairmount. Many attended who knew nothing of our philosophy, but are now so far interested as to desire to hear and see more. We had with us Sunday, Arg. 3d, J. Madison Allen, and a good meeting. I go to the State of Washington early in the fall, and would be pleased to make engagements to lecture anywhere in that State or Oregon from the would be pleased to make engagements to lecture anywhere in that State or Oregon from the first of October through the winter, as I expect to make my future home in Washington. To my many friends through New England and the Middle States, where I formerly labored for our beloved Cause, I send greeting. I intended to have visited them once more before I came here to settle, but found myself unable to do so. I would love to meet them all again, clasp the friendly hand and exchange kindly words. I have a deep interest in every place where I threw my very life into the work of starting and keeping up an interest in the years I labored in New England."

# Spiritual Phenomena.

#### Seances in Kansas.

To the Editor of the Banner of Light:

Often in life have I served on juries, and given conscientious attention to the testimony, but I do not remember of a single case in which the theory of the lawyers had the slightest bearing on my decision. The theories of the lawyers may open the case, but the evidence must make it. It is just so with Spiritualism: its truth or falsity in the estimation of every mind must be established by the evidence pre-

At a dark circle séance held in my parlor July 17th, from 7 to 8 P. M., for the development of Mrs. Mabel Aber, W. W. Aber, Phobe A. Smith, my wife and self were present. Previous to the light being turned down, I called attention to the location of two music-boxes under the sofa, a tin horn and guitar, remarking that I desired such scrupulous attention to these as if they were to be put under oath regarding them. After this examination, the medium seated herself at a table, her back to it. Six feet away on a center-table I placed a tablet marked with her name, and in my possession when not in use. I then took my seat at the table by the side of the medium. In two minutes the large music-box emitted a deep bass, whirring sound, announcing that Mrs. Aber's entrancement was complete; when I took my seat to the north end of the center-table, with my legs thrust under it. At intervals I placed my hands on the tablet and the guitar, until the guitar was whisked away. In ten minutes the cause of the capinet, the we heard Mrs. Aber remove to the cabinet, the door was bolted after her, and there she remained until the close of the scance, when, at her request, we released her. Shortly after her removal to the cabinet the chair she occupied-a heavy reception-chair-was moved to my left side.

Not before the medium had entered the cabinet did the phenomena become pronounced. The guitar had been touched, but now it was struck with great force, taken from its place on the table before me, and borne on its errand of greeting. The larger music-box having played its register of tunes, was rapidly re-wound, the small music-box was drawn from beneath the sofa, and brought a distance of fifteen feet to my feet, and started playing on its way. It came in stages and stops, and an interval of the stages and stops and an interval of the stages and stops are stages are stages and stops are stages and stops are stages and stops are stages are stages and stops are stages and stops are stages are stages and stops are stages are stages are greeting. The larger music-box having played came in stages and stops, and an interval of ten minutes expired before it reached me. Mr.

Aber, with harp in hand, the two music-boxes, the guitar, and the hell joined in the din inthe guitar and the bell joined in the din, interspersed with an occasional strain of vocal music; while illumined feet-we both saw and heard-kept time. We were all spoken to in voices we recognized, patted by hands large and small, fanned, and surrounded by an atmosphere of perfume. While singing "The Sweet By-and-Bye," the guitar was placed on my head, playing an accompaniment. This continued some minutes. Lights at varying intervals were seen, at times in form outlines, moving from one to another of the investigators, and responding intelligently to questions admitting of an affirmative or negative answer by peculiar motions; now and then a voice would be heard.

The tablets we use for phenomena are six inches by eight, of particolored paper, and each leaf, when used, is usually torn out by the spirits themselves and dropped in the lap of the one the message or painting is for; if not, the used leaf is torn out by me and carefully filed away. At this séance one was dropped in my lap, and when exposed to the light, proved to be as fine a likeness in artistic finish and delineation of a friend of my younger life as a sun picture, with this message below in blue: "I will not give my name; if you do n't recognize, will tell you at next scance." Below this, two lines in a familiar and entirely dissimilar hand from that above, written in white, was the greeting: 'Good evening, Mr. Pratt," and still below this, in a lady's hand, a message of two lines and a half, written in red. On the obverse side of this leaf one of four lines, in brown, as follows: "Mr. Pratt-If you will expose the little paper (which was put in your hand at the bedside) to the heat you can read it. Joan of Arc." On the second line below the name "De Liss" was signed. Mrs. Smith had two messages on her leaf, one in dark brown, the other in brickdust color, the two being in different handwriting. The above message to me calls for some explanation: After the previous séauce, while in the act of retiring, a slip of paper was placed in my right hand. I thought this strange, stating it to my wife and calling on her to light the lamp, which she did; but the light disclosed nothing distinct enough to be read. It was this paper the message referred to, instructing me to hold the slip of paper to the heat, and I would be able to read its contents. This I did, and

Smith. After its examination by all present I looked in the tablet and found the place from which the leaf was torn.

At a twilight scance given by Mr. Aber, following the seance above described, twelve to fifteen forms—ladies, gentlemen and children materialized, presenting themselves in our presence. Some spoke, some wrote, and nearly all were recognized. A text of six lines was written in German, and signed Zöllner. Three lines were written in the well-known hand of Dr. Reed, and his name signed. Two others wrote. The writing was all done in our presence, the tablets not leaving our sight.

With nearly two years' daily and semi-daily experience with mediums, I fully realize the necessity of surrounding these sensitives with the most harmonious and happy conditions. Largely where fraud is evoked its centre of activity and force is in the anxiety and wish of the man or committee to see it, and report its exposure. Experience discloses the very subtile and sensitive state of mediumship, and the imperative demand that it should be doubly J. H. PRATT. guarded at every point.

Spring-Hill, Kan.

#### Isa Wilson-Porter.

A Noted Medium to Remove to New York. To the Editor of the Banner of Light

Mrs. Isa Wilson-Porter, well-known as the daughter of E. V. Wilson, the old-time and reliable platform test medium, is about to remove from Illinois to New York City.

Mrs. Porter is hardly less distinguished for the phenomena which occur in her presence, and for the tests she gives, than was her father during his long and honorable career as a me-

dium.

In addition to the gifts which marked her father, Mrs. Porter has occasional, perhaps frequent, full-form materializations in the light. She has no dark séances. She also gives the most wonderful fire tests, handling and manipulating fire as if it was so much cold air. One or two verifiable instances will serve to them.

nipulating fire as if it was so much cold air.
One or two verifiable instances will serve to show the character and quality of the phenomena witnessed in her presence.

About two years after her father's death Mrs. Porter was sitting on the porch of her house in Lombard, Illinois, holding her little daughter in her lap. It was broad daylight, about noon. Two or three persons, among them the Lutheran minister of the village, were collected in front of the house, engaged in some business conversation about a lease of the farm. Mr. Wilson owned and had lived on a farm contiguous to the Porter place, and was well-known to everybody in the vicinity, but he had been dead and buried for two years. Mrs. Porter looked up, and there appeared in full form, as in life, her father, coming up the gravel path close to the house. He was dressed in his natural clothing, had no hat, and carried a cane. He stepped up on the porch; the little girl exclaiming, "Oh! grandpa!" sprang from her mother's lap into what she supposed were the arms of her grandfather. She went through the figure and struck head foremost on the gravel walk, cutting her face severely. Mr. Wilson then disappeared, but not until the minister and the persons with him had one or two minutes' sight of the spirit. One of these parties ran from the grounds as fast as his legs could carry him, exclaiming: "Spooks! spooks!" The minister fell upon his knees and commenced praying.

On another occasion at the Wilson home-

the trouble. In the middle of the large barn-floor stood a team of horses and wagon loaded with sheaves of wheat; two men who were en-deavoring to steal the grain which they had loaded from the mow, were now rapidly unloaded from the mow, were now rapidly un-loading it, and under great terror, praying and crying "for God's sake to let them go." At the head of the team, with his hands on the bridle, stood E. V. Wilson, or his spirit, in full form, and just as recognizable as in life. The men knew him; his wife and daughter knew him. There could seemingly be no mistake about the fact. Mr. Wilson remained at his post until every sheaf of grain had been unpost until every sheaf of grain had been un-oaded, when he disappeared and the thieves

In the day-time, this child, a little brown girl, suddenly appeared sitting at Mrs. Porter's feet. Everybody was startled and surprised as she exclaimed: "Now I've come, how do you like me?" She stayed several minutes, and disappeared as suddenly as she came.

Mrs. Porter's fire tests are certainly very wonderful, and of these I speak from personal observation and knowledge. She takes a kerosene lamp, or two-large burners and large chimneys—lights the lamps, allows them to burn until the chimneys are so hot that no person can touch them, then deliberately takes the chimney off with her naked hands, holds it in them, lays it upon and passes it against her check for one or more minutes, and generally fondles and pets the hot glass as if it were an ordinary piece of wood. She holds her own hands and naked arms in the burning blaze until they are smoked black. Of course I have no actual means of knowing whether she puts any preparation on her hands, but from her character for honesty and truthfulness I do not helieve she does; and from what took pleas puts any preparation on her hands, but from her character for honesty and truthfulness I do not believe she does; and from what took place immediately after, the suggestion seems very improbable. For instance, she took the white lace ruffle about the lower part of the dress of a stranger lady who was present, and held that lace in the burning flame until it, too, was smoked black, but not a thread of it was burned. burned.

burned.

Again, she took a small, fine cambric handkerchief from another lady, a stranger, and
held it in the flame; this was burned slightly
in one place, but was not otherwise injured.

She took a silk tie from the neck of the
writer, passed its whole length slowly through
the flame, and then turned it and passed it
back; it was not even scorched in any place.

She borrowed a bill from the pocket-book of
one of the circle, held it in the flame for at
least half a minute; this was smoked, but not
burned.

Many other tests of the same kind were Many other tests of the same kind were given. Mrs. Porter says she can and has held gun-cotton, celluloid and other inflammable substances in the flame without burning, and I have no reason to doubt it. She invites parties to bring their own articles for the fire test, and courts any scientific examination or criticism.

Mrs. Porter seems to have inherited her father's great power in giving platform tests. She is said by those who have met her to be equally accurate, positive and truthful as he was in his lifetime.

She will be in New York in September.

New York, Aug. 4th, 1890.

## Tests by Charles H. Foster.

Under the heading "An Old-Timer's Facts and Fancies," a secular contemporary recently devotes a column of its space to an account of

first child was a daughter, but was born dead, although apparently perfect in every respect. In speaking of this child to our other children we always told them that her name was "lirdie," because she flew away to heaven immediately upon her birth. Now, it was utterly impossible that this stranger could have known of these circumstances, which even I myself for the moment had utterly forgotten. And yet he spoke of them without any writing of names on slips of paper, or any of that modus operandi by which it is claimed by the opponents of Spiritualism that the so-called mediums manipulate in order to obtain their manifestations.

does, in the house of one of the principal planters of the island. He was at the time in the employ of the municipality of its principal

city."
[The same writer adds regarding President [The same writer adds regarding President Lincoln's views on Spiritualism: "During a period when I was sojourning at Washington—and in the midst of the war—both Mr. and Mrs. Lincoln 'consulted the spirits' quite frequently. One particular 'spirit medium' residing at Georgetown was a great favorite."]

#### TO INVESTIGATORS.

# Works of Spiritualistic Reference and Study for Investigators and Students.

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

Answers to Ever-Recurring Questions from the People. By A. J. Davis. All persons should read this book, as it will develop thought on the part of the reader. Price \$1.50, postage 10 cents.

Philosophy of Spiritual Intercourse. By A. J. Davis. Concerning Spirit Circles, Guardianship of Spirits, etc., etc. \$1.25, postage 10 cents.

Real Life in Spirit-Land. Being life-experiences, scenes, incidents and conditions illustrative of spirit-life and the principles of the Spiritual Philosophy. Of practical value to any who are anxious to study the theories of Spiritualists and mediums, etc. 75 cents, postage 12 cents.

Apostle of Spiritualism. A biographical monograph of J. J. Morse, with an abstract report of a Lecture, entitled "Homes in the Hereafter." Paper, 15

Astounding Facts from the Spirit-World, witnessed at the house of Dr. J. A. Gridley, Southampton, Mass., by a circle of friends, embracing the extremes of Good and Evil. Cloth, \$1.00, postage 10

Clock Struck One, and Christian Spiritualist. Revised and corrected. Being a Synopsis of the Investigations of Spirit Intercourse by an Episcopal Bishop, three Ministers, five Doctors, and others, at Memphis, Tenn., in 1855. Price, \$1.00. Discussion between Mr. E. V. Wilson, Spiritual-

ist, and Eld. T. M. Harris, Christian. Paper, 10 cents, postage 2 cents.

Is Spiritualism True? Lecture by William Den-

ton. 10 cents. tures delivered in Washington, D. C. By Warren Chase. 50 cents.

Modern Spiritualism. By Allen Putnam. \$1.00, postage 10 cents. Spiritualism Defined and Defended. By J. M.

Witchcraft of New England Explained by

Peebles. 15 cents.

Eight Liberal Lectures. By A. B. French. This

work contains one hundred and forty pages, with portrait of the author. 50 cents. 1s Materialization True? and Eleven Other Lectures. By Mrs. Cora L. V. Richmond. 50 cents. Life and Labor in the Spirit-World: Being a Description of Localities, Employments, Surroundings

and Conditions in the Spheres. By members of the Spirit Band of Mrs. M. T. Shelhamer-Longley, medium of the Banner of Light Public Free Circle. Cloth \$1.00, postage 10 cents. Light on the Hidden Way, with an Introduction

by Rev. James Freeman Clarke. Cloth, \$1.00.

Mediumship; Its Laws and Conditions. Pow-

Mediumship; A Course of Seven Lectures by Prof. J. S. Loveland. \$1.00. Mediumistic Experiences of John Brown.

Mind-Reading and Beyond. By Wm. A. Hovey. 81.25. Materialized Apparitions: If Not Beings

from Another Life, What Are They? By E. A. Brackett. \$1.00. Immortality Demonstrated Through the Mediumship of Mrs. J. H. Cenant. \$1.25, postage

Lifting the Veil; or, Interior Experiences and Manifestations. By Susan J. and Andrew A.

Finck. \$2.00, postage 12 cents. Seers of the Ages. By J. M. Peebles. Ancient, Mediæval and Modern Spiritualism. \$2.00, postage

Addendum to a Review in 1887 of the Soybert Commissioners' Report: Or, What I Saw at Cassadaga Lake. 1888. By A. B. Richmond, Esq. Cloth, 75 cents; paper, 50 cents.

or a Spiritual Philosophy and Natural Religion. By Giles B. Stebbins. Cloth, 75 cents; paper, 50 cents. Studies of the Outlying Basis of Psychic Science. The author sets out to put on a more scientific

After Dogmatic Theology, What? Materialism,

and rational basis the proofs of the dectrine of Immortality. \$1.25.

Rays of Light: Two Chapters from the Book of

My Life. With Poems. By Mrs. R. Shepard Lillie. Scientific Basis of Spiritualism. By Epes Sargent, author of "Planchette, or the Despair of Sci-

ence," "The Proof Palpable of Immortality," etc. Transcendental Physics. An Account of Experimental Investigations from the Scientific Treatises of Johann Carl Friedrich Zöllner, Professor of Physical Astronomy at the University of Lelpsic, etc. 75 cents.

# Penrls.

And quoted odes, and jowels five words long, That, on the stretched fore-larger of all time, Sparkle forever."

Curiosity is as much the parent of attention as attention is of memory.

Each closing circle of our sunlit sphere Seems to bring heaven more near: Can we not dream that those we love Are listening in the world above And smiling as they hear

The voices known so well of friends that still are dear? -[O. W. Holmes.

The shadow of human life is traced upon a golden ground of immortal hope.—G. S. Hilliard.

Ah! when shall all men's good Be each man's rule, and universal Peace Lie like a shaft of light across the land, And like a lane of beams athwart the sea, Through all the circle of the golden year? -[Tennyson

One of the hardest things to learn is that the world is seldom watching us when we are doing good.

SUNSET CALM.

The dying sunbeams softly play On fields of tawny grain; The rabbit's housed beneath the bay That skirts the scented lane.

No breeze the leaf to music wakes In bowers green and cool;

No swallow's wing in circles break The mirror of the pool.

No sheep-bell tinkles from the fold; And in the lilac glow That steals o'er nature's cloth of gold The shadows longer grow,

And melt into the silence deep, Unbroken as a dream, That settles like a wreath of sleep On crimsoned mead and stream. -{R. K. Munkittrick, in Harper's Weckly.

Under all speech that is good for anything there lies a silence that is better. Silence is deep as eternity; speech is shallow as time.-Carlyle.

# Spirit of the Press.

#### The Educational Needs of Ceylon.

[We copy from the New Bedford (Mass.) Standard the following letter of appeal in behalf of the Woman's Educational Society of Ceylon-which speaks for itself. It is a good and worthy work that deserves substantial aid. -- Eo.]

To the Editor of The Standard:

We, of America, where knowledge is so universal, are apt to give little heed to the educational facilities of our brothers and sisters in distant lands.

The island of Ceylon, which has a population of about three millions, is sadly deficient in these facilities. Many centuries ago, native schools, supported by the reigning dynasty, were to be found in every village; but with the advent of various European conquerors, the native religions and customs were interfered with, and their educational system fell into disuse, so that of late, though there are some schools for how an encouragement to some schools for boys, no encouragement to female education has been given, except the slight teaching furnished by the mission schools. As this is not of a literary or scientific character, but religious or sectarian, and as they are ter, but religious or sectarian, and as they are there taught that their native religion is entirely false, and that there is no hope of salvation for any one who is outside the Christian fold, the higher class, (with very rare exceptions,) for reasons which every tolerant and truth-loving soul should respect, will not send their children to these schools.

There is a vast difference between the work-There is a vast difference between the workings of modern Christianity, (with its sectarian spirit and its proselyting system hinging on blind faith,) and the pure and simple teachings of the lowly Nazarene; and the educated Buddhists know quite well that these teachings, identical in essence, though differently worded, were given by Buddha, Confucius and others ages before.

A religion to be of real value must be accepted by an enlightened understanding

cepted by an enlightened understanding. Bigotry and superstition are the natural results when religious axioms are launched within empty souls, whose thought-powers have never been developed; and the stupidity of such teaching has too often made the glorious truths taught by the Nazarene a by word the supplies that the supplies the supplies that the supplies the supplies

and a reproach.

A few earnest ladies among the better class in this island are awaking to the importance of female education, and have organized the "Woman's Educational Society of Ceylon." Theirs is purely a work of love, and they are toiling under far greater disadvantages than the women of America can well comprehend: and a reproach. the women of America can well comprehend; for among the ignorant masses there is not merely indifference but opposition to the work. The founders of this society realize that neither goodness, greatness nor power spring naturally from ignorance, and that their future men and women cannot be what they should be unless they have intelligent and refined mothers, as well as fathers; for to the former is more especially given the opportunity of directing the

well as fathers; for to the former is more especially given the opportunity of directing the tender minds of their offspring.

The majority of the inhabitants of Ceylon are reduced to comparative poverty, owing to the many political revolutions of past centuries, which have proved in many respects a curso which have proved, in many respects, a curse

rather than a blessing to them.

We are taught that God is our Father, and that of one blood all the nations of the earth were made. From this we deduce the great with of universal brotherhood. These people were made. From this we deduce the greater truth of universal brotherhood. These people are our brothers and sisters. For the purpose of educating their girls—a work which has been sadly neglected under European supervision—the Woman's Educational Society of Caylon earnestly asks help from their more favored neighbors, Europe and America. They feel deeply the humiliation (which dire necessity places upon them) of asking for this greatly needed aid. They humbly suggest that as there is but one Divine and universal source of existence, Americans should not for a moment think their Ceylon sisters are outside the pale of human sympathy, or withhold such assistance as they can readily give, to provide for those sisters facilities for a secular education, which will fit them for life's duties: leaving them free to accept such religion as their conscience may dictate.

Money can be sent to the Treasurer of the society, Mrs. D. I. Hewawitarana, No. 61 Maliban street, Pettah, Colombo, Ceylon, or to the undersigned, who is authorized by the society to receive and forward donations to the Treasurer, as above. feel deeply the humiliation (which dire neces-

the Treasurer, as above.

MRS. DR. S. A. ENGLISH.

41 Dartmouth street, New Bedford, Mass.

### Woman Suffrage.

The cause of woman's suffrage has received an unexpected impetus in the American Con-gress. The House committee on the judiciary gress. The House committee on the judiclary has reported in favor of proposing an amendment to the Constitution granting it. Minority reports before have favored it. Thus the present speaker, Mr. Reed, prepared and presented to the forty-sixth Congress the views of the minority; as did Hon. E. B. Taylor in the forty-ninth. But this is the first favorable majority report. There seems to have been no dissent.

The report claims suffrage for woman be-

report. There seems to have been no dissent.

The report claims suffrage for woman because otherwise she really has no means of consenting to the government; and the Declaration recites that "governments derive their interest of the consent of the government age. No matter if all would not vote; all men do not. This is no reason for unjustly withholding a privilege. They are intellectually qualified, the report recites. Even as rulers of the greatest that the sense of this Board that Mrs. And the Mrs. A committee appointed by the effective work she has accomplished therefor in Denvey, we do here.

There seems to have been no dissent.

The report claims suffrage for woman because of the solice of the college at a meeting field on the even. The report claims suffrage for woman because of July 14th:

Resolved, That it is the sense of this Board that Mrs. Add the consideration of the messale by COLBY & RICH.

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of their taking at the polls. If the polls are not orderly and decent, they would make them so. They go to every place else without raising the question of propriety. Their right to acquire and hold separate property has not impaired the demestic relations of married people, but has made women much more useful members of society.—The Truth Seeker, New York.

#### INDIAN PHYSICIANS.

BY GEORGE A. BACON.

It is a matter of gratification to know that Indian students of both sexes are seeking to qualify themselves to heal the sick among their own class. This is an additional reason, if one were needed, why our government should be every way liberal in doing its best to assist in educating Indian boys and girls, and even adults who desire it, by surrounding them with every advantage for future usefulness to themselves and to their red brothers.

I append herewith, with much pleasure, a notice from The Star of this city, just gathered, of a few educated Indians who have become successful practitioners among their own people, and these are not all that could be mentioned:

"Miss Susan La Flesche graduated from a medical school in Philadelphia, and was appointed last year by Indian Commissioner Morgan as physician at the Omaha boarding-school in Nebraska, and has been very successful in her work.

Carlos Montezuma, an Apache Indian, after graduating from the university of Champaign, Ill., graduated from a medical school in Chicago, and has now a position in the government Indian service at the

Tongue River Agency in Montana. Dr. Eastman, a Sloux Indian, a graduate of Dartmouth College, has just completed a three years' course of medical study, and graduated with honor from the school of medicine in the Boston University, and is soon to have an appointment as Indian physi-

It is said at the Indian bureau that there is perhaps no part of the Indian service where educated Indians can be of more benefit to their race than in the medical department. The Indians generally know very little of the laws of health, are very negligent in the care of their persons, are exposed to not only climatic changes, but also to epidemics and contagious diseases against which they are unable to contend. The physicians provided for the Indians by the government are few in number, and are not always well qualified for their work. Educated Indians are better suited than white men for the practice of medicine among the Indians because of their acquaintance with the language, their sympathy with their people, and their ability to adapt themselves to the peculiar environments of an Indian reservation."

Washington, D. C., July 30th, 1890.

#### New Publications.

LEAFLETS OF THOUGHT. Gathered from the EAFLETS OF THOUGHT. Gathered from the Tree of Life. Containing Some of the Experience of a Spirit who has been in Spirit-Life Fifty-seven Years. Presented to Humanity through the Mediumship of B. E. Litchfield. 12mo, cloth, pp. 287, with portraits. New York: Law & Trade Printing Co. Boston: For sale by Colby & Rich.

The first six chapters review the religious beliefs of man on earth, from the point of view held by one in this life. The seventh to the fifteenth inclusive give a sketch of the experiences in spirit-life of a brother of Mr. Litchfield, who has been in that life more than

passed to that life twenty four years ago.

Brought up under teachings deeply impregnated with Calvinistic theology, this brother approached his hour of transition with great fear, but at length completely exhausted, he passed into what appeared to him to be a sleep, awaking from which he realized that he was no longer sick, and that his parents and friends believing him to be dead, were preparing the body he had occupied for burial. Naturally he was surprised at the state in which he found himself. Modern Spiritualism had not at that time brought immortality to light, and he knew nothing of the philosophy of life and death. Soon he saw others in the room—those whom he knew had died long before and shortly after was led away by these to the scenes and activities of the new life. What he subsequently experiences is interestingly described, and serves to show how tenaciously the evil effects of an erroneous early education respecting God and the beyond of

The closing chapter contains a communication from Mr. Litchfield's daughter, written on the inner surface of slates held together in his hands, at Cassadaga, in

The Finding of the Gnosis; or, The Apotheosis of An Ideal. An Interior Life-Drama. Wherein is Brought to Life the Inmost Secret of All Veritable Religion: The Mystery of the Divine Self. Authorized Version. 16mo, cloth, pp. 74. Boston: Occult Publishing Co.

"drama" the writer has overtopped the transcendental. To whom the world is indebted for it is not known, and since in its "Foreword" we are told that "All queries as to the authorship of this deliverance it is best to tacitly dismiss," we cheer fully comply with what is best for us, giving a single passage to show in what manner by this book "the secret of all veritable religion is brought to light":

As in cavern hushed, cryptic, abysimal The shine of thy sun-sphere its glory foregoeth,

lts etherous brightness profundity-fronted into thickest gloom condensing,

So rayless - flung awry into impotence distraught - the gleams of the earth-mind lustrous
On plorcing areans of Wisdom proud-bent

Patofully become, Vantaged naught by subtlest astute In pulsant strive and arts of sage intent. Fatuous earth-mind! Vanity-breeder! Thine be the odium—thou, the soul's duress!

Palsied shalt thou ever be in the hissing stare of dread Negation!!"

FACING THE SPHINX. By Marie L. Farrington. "Ignorance and Fear are the Two Hinges of all Religion." 16mo, cloth, pp. 207. San Francisco, Cal.: The Author.

The aim of this book is to foster the study of symbol ism, and of the inner interpretation of the so-called Sacred Scriptures, the author believing that we have no better teacher than the heavens and nature-two great books which contain the wisdom of all nations; and that the sooner the world at large is convinced of the truth of this the better will it be for mankind. The footsteps of learned writers on the same subjects are followed, and the result of their researches presented in a manner to render them comprehensible to the reader. The frontispiece is a symbolical picture of The Young Sun-God: The Gnostic Christ.

## Mrs. Ada Foye in Denver.

This most excellent lady and medium has been engaged by the Denver College of Spiritual Philosophy for about seven months, delivering lectures and plat-form tests, which have nightly instructed and entertained the large audiences that have uniformly assembled in Odd Fellows Hall. That her labors have been marked with gratifying success, and that her ministrations have resulted in a wonderful advancement of the Cause in this city, is signified by the following resolution, unanimously adopted by the Board of Trustees of the College at a meeting held on the even-

health. But the ligard did not see how it could dispense with Mrs. Poyo's services; in fact, it decided they were indispensable in view of the situation as it existed in Denver; therefore a committee was appointed to wait upon her again and linist upon her reconsidering the declination; this committee was armed with a resolution, and with instructions to entertain no dealed from Mrs. Feye. It performed its mission with all the energy and ability it could sum mon; after about a week's consideration, and the final consent of her guides, Mrs. Feye decided to stay for a year from the first of September and continue the grand work she had imagurated and maintained with increasing momentum to the present time.

There is, therefore, much rejoicing in the line of spiritual lymine of great progress in the line of spiritual upbuilding, and resolute in its purpose to aid Mrs. Feye in everything conductvo to the attainment of a common end. Confidently it now looks forward to an era of growth and prosperity; to the planting the Cause here on the immutable foundation of truth, and the permanent establishment of an organization which will be an ornament and a blessing to the community. Three armed we now feel for the battle impending, with the notes of victory sounding along the triumphal march ahead. Mrs. Feye is now installed as our regular speaker; she possesses a power that moves, and a personal character that adorns and dignifies the Cause she so ably expounds and presents. We now affirm that Spiritualism will flourish in Denver, and that this Scolety will become an institution second to none in the city in numbers, usefulness and respectability.

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Passed to Spirit-Life, From his home in Orleans, Mich., Mr. Recey, aged 80 years He was a Spiritualist for many years. He leaves a wife and three children to mourn his loss. Funeral services were conducted by the writer.

From his home in Lowell, Mich., July 16th, Cecil D. Alden,

He was the son of H. B. and Olive A. Alden, who are firm Spiritualists. The evening after they returned from the cometery they had unmistakable evidence of his presence with them.

The writer conducted the funeral sarvice iem. writer conducted the funeral service. v. Mich. Mrs. J. H. DUNHAM.

Mr. Henry Towle, who has been a true believer in Spiritualism for more than thirty years, passed from the earth to his home on a higher plane of life Aug. 3d.

In our spiritual meetings Bro. Towle often said: "I hold sweet communion with my departed friends; they walk with me by day and hight." As much as I miss my brother, I would not call him back to earth again.

Portland, Me., Aug. 6th, 1890.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty ents for each additional line will be charged. Ten roords on an average make a line. No poetry admitted under this heading.)

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

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

Banner of Pight.

BOSTON, SATURDAY, AUGUST 16, 1890.

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

### Price of the Banner to be Reduced.

After due deliberation the publishers of the BANNER OF LIGHT have decided to reduce the price of its subscription from 83.00 to \$2.50 per year.

This arrangement will go into effect with the commencement of our new volume-the Pines. Winhel WT - wa ... Link will bear date of Sept. 13th. We trust this new step on our part may meet with a cordial as well as a practical response on the part of the public.

The cost of publishing THE BANNER is, we feel confident, double that of any periodical devoted to Spiritualism, owing in part to the maintaining of our Circle-Room Meetings and Reception Room free-besides assisting the destitute, when called upon to do so by the angel-world.

We take the new step announced above after a full and careful consultation with our coadjutors in spirit-life.

In consideration of the good work that the BANNER OF LIGHT is competent to do, and of the spiritual knowledge and instruction that it weekly brings to the people, its subscription list should not bear less than one hundred thousand names. When we realize that there are millions of Spiritualists in this country, we are astonished that the circulation of all our various spiritual papers is not many times larger than it really is.

Those who have vouchsafed us their patronage in the past know that the editorial department of this paper deals always with the live issues of the day; and that its varied correspondence is always interesting, coming as it does from many sections of this country and from Europe.

It also publishes platform discourses from some of the most gifted speakers in the spiritual ranks:

Its Camp-Meeting reports, during the continuance of these convocations, are unsurpassed in volume and interest-sometimes ten columns of such matter in close, small type, having been furnished (in addition to much other valuable matter) in one single issue.

THE BANNER is a household paper, and gives to its readers of all classes food for thought, and mental entertainment of a choice order.

In view of our forthcoming change of price we call upon our host of friends everywhere to aid us in procuring New Subscribers, thus enabling THE BANNER to extend its usefulness in many ways.

Those of acute vision are already fully aware, that the next decade will inaugurate stirring events, both political and religious, and that the coming era in earth's progress will demonstrate more fully than ever the fact that the forces of the Spiritual World are superior to those of the mundane sphere of life.

Now, then, Spiritualists, are you willingin view of the responsibility resting on all friends of the world's progress in the years to come-to put your shoulders to the wheel, and, by efforts to increase our Subscription List, assist in making the BANNER of LIGHT the grandest, the most useful, the most beneficent journal on the face of the globe for the pro-

mulgation of TRUTH and the defeat of Emion, to the end that our common humanity may be improved and the fact of immortality demonstrated?

#### Death, and Dying.

Believing that death is not the end of life, but only an incident in it, a Boston clergyman raises the supposition that he could have conferred on him the gift of physical immortality here on this planet; and remarks that unless the gift of immortal youth were conferred on him at the same time, it would be unspeakably horrible to grow old, decrept, to find his faculties fading one after another and still not have the power to die, nor be able to rid himself of the growing burden of weakness and pain. But if, with the gift of immortality, he should have conferred upon himself the gift of eternal youth, the alternative would be hardly less endurable. The friends of his youth would go, one by one, and then he would see that last one go, and himself left alone, compelled to make new acquaintances or else to go apart like the Wandering Jew-becoming an antiquated curiosity, the representative of a longpast age. One would pray for death sooner

Again, suppose all of us who are alive on earth could have conferred upon us the gift of continued existence here on our planet: As the years went on, and the world had room for no more people, with no more marriages, no more homes, no more little children-a world full of grown people-after a while we should exhaust the planet, see everything there was to be seen, do everything that anybody could do, learn everything that anybody could learn, and go through all experiences that anybody could understand or appreciate. If we could have immortality here on these terms, we should become so weary of it at last that it would be unendurable! He could not think of any alternative to dying that seems in the least attractive. So he is brought face to face with the question: If we believe in God, are we not forced to the conclusion that death must somehow be a good and blessed thing, and not an evil? If wisdom controls and guides this universe, then that wisdom knows best. If power, then that power cannot be hindered. If love, then that love desires the best.

One of the first things that have intensified the natural drawing back from dissolution is an inherited tradition as to the origin and cause of death; that it came into the world as the result of sin, an utterly baseless Hebrew fancy; that if Adam had not transgressed at the beginning, there would have been no such thing as dying. But we know that death is a natural and necessary incident of our career, as natural as the incident of birth. Death is not, then, a finality, an end. We are not, said this speaker, to regard it as a sign of the wrath of God, as his laying his hand upon us in the way of punishment. This idea is an inherited one from the old theology. When we think of death we think of ourselves as perhaps criminals, led into the presence of the judge to receive our sentence; and this suggests the prison, the scaffold and the execution. An entirely baseless conception of the universe and our relation to God.

Again, we anticipate pain as the accompaniment of death, for which apprehension there is no foundation. We have an surfered, over and over again, many times more than we are ever likely to suffer in the process of death. The act of death is generally painless. Almost every educated physician would admit it There may be pain and suffering in the disease that leads up to it, but there is a natural process of anæsthesia in the approach to the mo ment of death, and therefore it is almost always simply falling asleep. The movements that are observed are merely nervous, muscular, automatic, unconscious; they do not signify that there is any such suffering as we are apt to think. We have suffered more in our dreams than we shall ever suffer in dying.

And, again, men are haunted with hideous fancies concerning the grave. It would be rendering humanity a great and lasting service to get these fancies wholly out of people's minds. The mere thought of burial is an imaginary horror. At times some stand by an open grave and experience a sense of suffocation, or smothering, at the thought of being one day placed under the sod. We have worn a number of complete human bodies that are not ours now. Why not suffer from the thought of what has become of them? They have passed into grass and flowers and trees. We should put away all these artificial horrors and imaginations. This matter of burial is made peculiarly fearful by our still barbaric burial customs. We are not yet half civilized in the matter and in its accompanying associations.

And we are haunted still by the fear of that something after death. Well might we tremble, if we believe, as for centuries we have been taught, this the present life is only a probation, and that when we have crossed the dead line our conditions for good or ill are fixed forever. Those who still hold that old idea might well tremble more than they do. Many have carried a year-long horror in the thought that possibly the hope they cherished of the safety of their own souls was a mistake, and lived in terror lest they should wake up to find that the lurid cloud of God's wrath still overhung their souls. But we believe this no longer. The same God, the same law, the same right, the same wrong, the same possibility of going downward or upward that we find here we shall find there.

There is nothing in death that changes our characters, our natures, our possibilities, our tendencies, or puts us in any different relation to God, any more than in having gone to sleep last night and waked up this morning. We must learn to trust. When we came into this for the sufficient reason that it is no real test world we found ourselves in the hands of lov- of a nation's strength or a people's courage ing, tender care. A God who provides such a so will this and all future experiments for takreception as we had here, will not leave us ing the lives of condemned criminals tend to without as good a reception when we go hence. All of us have friends over there. The infinite | judicially taken at all. The two excrescences tenderness and care will guard us and help us. We are to think of those over there as real people, just like ourselves, just as human, just as companionable. Death is no spectre, but God's angel. An angel is a messenger, somebody sent on an errand. We are not to take so much thought about how to die, but rather about how to live; then the matter of how we are to die will take care of itself. Let us live just as we shall wish we had lived, do the things we shall wish we had done, and love so that the living shall understand our love.

To these thoroughly sensible ideas concerning the present and the future state of being, THE BANNER would add its endorsement, while at the same time it points to the fact that the grand revelations of Modern Spiritualism, since its advent, have exerted an impression in the general community which has tleman.

relicted on the pulpits, and made such declarations by far-seeing minds among the clergy not only a possibility, but a widely recognized necessity.

#### The Killing of Kemmler.

The execution of the murderer Kemmler, young man scarce thirty-three years old, in the Auburn State Prison of New York, was made an event in the history of judicial executions from the fact that it was the first time that this hideous office was performed, in this or any other country, by the employment of electricity as an agent. It was therefore an experiment, and proved so shocking a one that the civilized world instantly raised loud and united exclamations at its horrible barbarity. There is not the slightest probability that a similar procedure will ever again be followed with the consent of the courts. Executions will be staved off until the law has been abrogated. So the advocates of legalized murder will have to fall back on the rope, and that in turn will be abandoned as at open war with the growing spirit of humanity.

The victim was placed in a rude chair and strapped down by his wrists and ankles, while his body was likewise made fast. The deadly wire, that was to conduct the electric fluid from the dynamo two or more stories above, was applied by an electrode to the top of his head, and at a concerted signal the fatal current was turned on. It was an irregular or unsteady one, and after the first shock he writhed and experienced convulsions, so that it was found necessary to apply the current for a second time, it having already been switched off. Then followed a burning of the hair and a sickening odor of burned flesh. One man present as a witness fainted dead away, and a second, the Buffalo district attorney who had secured the murderer's conviction, reeled and fainted and had to be carried out. The dead man sat there in the chair for three hours before any one dared to declare him legally

dead.
Well may an enlightened public press cry out against the repetition of any such horrors in the future. It appears that the electric current was applied to the victim according to the theory of the doctors, who are not electricians, and who blundered as usual. They think their theories, which at most are only guess and experiment, better than the knowle edge of other people, which is founded on fact. Mr. Edison upsets them all with the simplest statement of one who can teach them the alphabet of electrical knowledge. This is the plain and sensible way he talks to them and tells them what they do not know, however much they may pretend to, and he never happened to be the possessor of a diploma, either. The fault, says Mr. Edison, lies wholly with the doctors. The nerve centre of the human system does, it is true, lie in the base of the skull, and so far they are right. But practically they are all at sea.

Here we have had, he explained, something like thirty perfect examples of instantaneous death by electricity in the accidents that have happened in and around New York. How was the electricity applied in these cases? Never to the head. Of what use has been the death of these thirty men? In every case the mortal charge entered through the hand. In no case was the strength of the current near half what was to have been passed through Kommler's skull. The reason why contact by hand is so much more fatal than through the head, is that electricity travels through the water in the human body. The hair of the head is a non-conductor. You see that when you comb your hair with a rubber comb. Anything that electricity attracts is a non-conductor. The bones are also non-conductors, and in electrical executions like that of Kemmler the bones of the skull have to be penetrated.

The papers say, continued Mr. Edison, that Kemmler's skin was burned at the back of the neck. This statement proves he got only a very small part of the current. Had he received the whole of the 1300 volts into his body, it would have burned him up. The true way to execute a criminal by electricity is to send the current through his body from one arm of the death-chair to the other. The arms, hands and fingers are full of blood, which is a good conductor of electricity. Let the hands be properly cleansed and moistened, and the charge would pass through the heart, causing instant death. He said he had no fault to find with the machinery, for he had himself recommended it. The trouble, to his mind, was wholly in the application of the current to the victim's body-the working out of a doctor's theory, in the face of the plain demonstrations of experience.

Now the doctors ought, to be consistent, to make haste to get a law passed by the New York Legislature to suppress Edison for the future, and to inflict heavy penalties, including imprisonment, on him, for his many inventions. Otherwise he is likely to bring them into deeper ridicule than they have brought themselves into already.

The result of so ghastly an experiment as this, intended to be mysteriously secret but proclaimed on the instant to every quarter of the civilized globe, could not well be other than just what it is. Humanity revolts at the recital of a spectacle made up of such horrifying details. The imagination is appalled. The sympathies shudder. The popular voice raises itself to a loud cry against any second experiment of this kind. Many will now say, and do say already, for the first time, that if there is no accepted alternative but the rope for the condemned criminal, then they are ready to let electricity and rope go together. It will come to that finally. Just as the invention of man-murdering machines and wholesale-slaughter forces must in time bring war to an endhasten the day when human life will not be on our boasted civilization will disappear, if not at the same time, certainly in the same way. There has no better or more effective argument been offered against legalized murder in many a day than is presented in the taking off of Kemmler.

On our seventh page will be found a poem by Mrs. F. O. Hyzer, whose name as an orator and poetess has long been widely known among the Spiritualists of America. This poem was prepared in answer to a correspondent who inquired after her spiritual welfare. "It will give reply," she writes in forwarding it, "in a measure to many others who often send me letters in the same direction."

We received last week a pleasant call from H. H. Warner. He is a very genial gen-

#### Dr. Wild on Internationalism.

Religion, says Rev. Dr. Joseph Wild, assigns secondary place to all kinds of worship; but It accounts all other kinds of conduct as primary. Religious services are only, in their design, a means to an end. And the end is more valuable than the means, since the end aimed at is good conduct. Most people are accustomed to think that, in point of importance, worship is primary and conduct secondary. To be of any worth, voluntary humiliations should ultimate in a pure heart and pious deeds. Failing in this, they are reduced to mere forms. If we are all worship and no conduct, we are as the fruitless fig-tree of Scripture, and of no great account.

We are living in a material world, building up a character for a future life and a future age, and we have to make use of material means. Religion, in its full scope and meaning, includes and has to do with all we are, all we have, and all we accomplish. It takes cognizance of everything in this world, either to condemn or approve it. It does not ignore our system of taxation, which so much needs reforming, in order that injustice may be done away with and that which is right and equal may come into play. In the direction of labor reform, also, which is at the present time engaging such wide attention, no real Christian can remain indifferent, while there are gigantic wrongs to be rectified and inequalities to be equalized. He may talk about his prayers, his singing and his spirituality, but what do all these amount to if injustice is being carried on all around us, and the poor are oppressed while the rich are monopolizing?

"I am glad," said Dr. Wild, "that monopolies are being criticised and examined, and the people are getting alive to their interests and power." He would like to see a vast international society formed, embracing Canada, the United States, Great Britain, France, Germany, Austria, Spain, Italy, Denmark, Norway, Sweden and the rest of Europe, to take in everybody, male and female, as members, who would agree to work but eight hours a day and five days a week. He thought there was not a capitalist in the world who would be opposed to this. Then there would be work for all, for where six men are now employed, ten would be needed to produce the same amount of labor. And there would be more work instead of less, because those additionally employed would then be supplied with a purchasing power in regard to food, clothing, furniture, and the innocent pleasures of life. Then he would like to see a treaty passed girding the entire outside of this international society, and prohibiting any nation or people that did not belong to it from coming inside with their goods in competition. Thus no manufacturer or servant could lose a single cent, and everybody would be the gainer. Wages would rise and capital would be invested with a security and promptness and quantity that is unknown to it in the present divided state.

The speaker said he was glad, too, that in theology love is taking the place of mere "justice," and heaven the place of hell in theological argumentation.

In social life, we want justice to preside, pushing back altogether the spirit of almsgiving on the one hand and dependency on the other. He would have a system of help inaugurated like that of the charitable institutions in our lodges. The present popular mode of dispensing charity destroys self-confidence, next self-help is undermined, and a man begins to learn to depend upon other people rather than upon his own energies, and self-energy dies out. Selfrespect is then destroyed.

### The Bright Side Always.

To see no joy in life, and not even to look for it, is a luckless fate and a pitiful destiny. There are those who by temperament and habit fellowship only with the shadows and them into the warming and inspiring sunshine. Nature herself rebukes them continually with her example. For even though she has her inharmonies and repellant features, and can be severely stern as well as persuasively gentle, her prevailing tone is that of kindness and inviting love. From which we are to draw the lesson that if we cannot always exist in the one mood we at least are not permitted to seek the other. It is our manifest duty, as it certainly is to our benefit, to look on the bright side of things at all times, as by this means we are better fitted to endure the darker side, if not

indeed to dissipate its shadows altogether. It is to be laid down as a rule of conduct. that we are to try under any and all circumstances to make the best of everything. Call it optimism or whatever else, it is the only safe and healthy rule to go by, the only one that can bring us even the smallest measure of that happiness of which we are all in search. Few know, until they have tried the experiment, what tranquil delight steals through the being from having made an effort and a sacrifice to right another's wrong, to help carry another's heavy burden, to share another's sorrow by the proffer of active sympathy. We are made social beings by nature for that very purpose. It is that which expands and enriches our lives, and furnishes our natures with the resources of growth.

How much easier, too, to speak the gentle word that brings peace and rest to others; to carry comfort to the afflicted and distressed; to show charity and love to the erring and vicious; to make roses bloom around us where rank and noxious weeds would otherwise grow. The gladness which this spirit brings to one is incomparably deeper and more satisfying than any of the joys of sense and the delights of selfishness. And we then find neither time nor opportunity to become soured or disappointed, while life has no shadows which we cannot drive away.

### An Indian Meeting at Onset.

At the close of the conference on August 4th, the chairman, Mr. Fairchild, proposed that on the 6th the conference should discuss the Indian Question, and that Dr. T. A. Bland of Washington, D. C., Corresponding Secretary of the "Indian Defense Association," be invited to open the meeting, It was so ordered, and the conference proved a success. Dr. Bland's address of forty minutes was full of interest in regard to the present status of Indian affairs, and the excellent work of the philanthropic Association he represents.

Dr. Lyon, Mrs. Dr. Hervey, Mrs. Dr. Bland, Harvey Lyman, P. C. Tomson and Carrie E. S. Twing made short but pertinent speeches, urging that in future the wards of the government be treated with more justice and humanity than in the past.

Attention is called to the advertisement on our fifth page concerning Mrs. Maud Lord Drake's cottage at Lake Pleasant.

#### Official Correspondence In Re Walter E. Reid.

The case of Walter E. Reid, now serving a sentence of imprisonment for one year at the Detroit. Mich., house of correction, has been fully explained already in these columns.

The peculiar rulings in this case, and the utter failure of the accused to obtain a hearing in court on points vital to the preservation of his liberty, have caused great interest to center upon this matter, and the Spiritualists and Liberals of America continue to be strongly agitated concerning it.

A personal friend of ours, a prominent citizen of Fall River, Mass., sends us the following correspondence, which we give to our readers, and join with it the hope that the case of Mr. Reid may—through executive influence—pointedly come under the particular attention of the U. S. Attorney General for his revision:

To the Editor of the Banner of Light: I took occasion to send a copy each to the President and the Postmaster General, writing at length, asking attention to the case of Walter E. Reid as set forth therein, of the July number of the "Arena." The within letters have been received by me from them: that of the 24th coming in answer to an urgent request from me to E. W. Halford, Private Secretary, to urge upon the Attorney General the duty of an examination of the case. It remains to be seen whether any further attention is paid to it.

I think if Spiritualists generally were to write to the President urging attention to this case, and pleading for a new trial for Reid, he would no doubt become convinced of the fact that something has happened deserving his notice. Yours, B. F. RANDALL. Fall River, July 26th, 1890.

EXECUTIVE MANSION, WASHINGTON, July 21st, 1890.

MR. B. F. RANDALL, Fall River, Mass.: My Dear Sir-Your letter of the 18th instant, adiressed to the President, with the accompanying copy of the magazine, The Arena, has been received. A matter of this kind would have to go before the Attorney General for consideration, and therefore they have been referred to the Department of Justice for atten-

Very truly yours, E. W. HALFORD, Private Secretary.

## EXECUTIVE MANSION, WASHINGTON, July 24th, 1890.

MR. B. F. RANDALL, Fall River, Mass.: My Dear Str-I have your letter of the 23d instant, and have carefully read it. There is nothing to be done in cases of this kind except to refer them to the Department of Justice for investigation. I can only send your letter to the Attorney General, asking him to be good enough to read it, thus calling his attention to the case in which you are interested.

Very truly yours, E. W. HALFORD, Private Secretary.

OFFICE OF THE POSTMASTER GENERAL, WASHINGTON, D. C., July 14th, 1890.

Sir-In reply to your letter of the 11th instant, I beg to say that the case to which you refer I find upon examination of the papers, is that of one Walter E. Reid, who was arrested June 5th, 1889, for using the mails in furtherance of a scheme to defraud. A letter on file from the United States Attorney at Grand Rapids, states that he was convicted on the 5th of April, 1890. I beg to suggest that any statement you may desire to make in this case should be properly submitted to the Department of Justice.

Very respectfully, JNO. WANAMAKER, Postmaster General

Mr. B. F. Randall, Fall River, Mass.

#### Spiritualism at the World's Fair. The question of a proper representation of

Spiritualism at the forthcoming World's Fair in Chicago is still active in the public mind, as the following serves to show: THE WORLD'S FAIR.

To the Editor of the Banner of Light:

As my suggestions in a late letter to The Banner. to make an exhibition of spiritual literature, etc., and to establish a headquarters for Spiritualists at the Fair, has met with much approval, I venture to suggest further.

The selection of Brother Tuttle as the manager is wise, and generally acceptable. He will be the right man, and will represent the Spiritualists with wisdom and dignity.

Colby & Rich, as the exhibitors, will furnish a fine display of literature and historical items; and they will attract an exhibit from all the spiritual papers and glooms, never or but seldom coming forth from people. That much we may account as agreed upon,

The practical part remains to be advanced. There will be considerable expense. How much? Not less than one thousand dollars. Perhaps much more. Space must be obtained, fitted up, and cared for. Desks, tables, chairs and shelving will be needed. There will be freight items. The manager must be on salary. There should be great quantities of each spiritual paper published, and some spiritual tracts, distributed free.

The publishers should not pay entirely for that, for they cannot afford it. But they can furnish the necessary thousands of copies for cost of paper, presswork and postage, thus supplying papers at a very low rate-adding a generous free donation.

It is necessary to arrange at once, and be ready to make an early and generous selection of space for the exhibit, and for the reception of visitors. Colby & Rich cannot by right sustain the expense. Let us raise at least one thousand dollars. Each Spiritualist can give one or more dollars-at least one. Let us try for once to display our strength, and exhibit to the world our marvelous development.

I write to urge the immediate subscription to expense fund. Put me down for five dollars

Fraternally, G. W. KATES. [From the Golden Gate.] WHAT HAVE WE TO EXHIBIT?

The proposition advanced by the BANNER OF LIGHT that the Spiritualists of the world take part in the great Columbian Exposition to be held in Chicago in 1893, and that our exhibit be placed in charge of that well-known psychic and author, Hudson Tut-

cago in 1893, and that our exhibit be placed in charge of that well-known psychic and author, Hudson Tuttle, is meeting with very general approval.

Here is an opportunity to bring our Cause prominently before the world in a manner never before attempted. But it will take some money, how much will depend upon the nature and extent of the exhibition. The necessary means can no doubt be raised if we make the right kind of an effort.

But some may ask, What have we to exhibit? We have much more than many Spiritualists think. Our literature alone—our books and papers devoted to Spiritualism—would make no insignificant exhibit. We have over one hundred periodicals and one thousand printed volumes; these could be attractively arranged. Then we have some wonderful specimens of spiritualists from all parts of the world, much of the expense of the exhibit might be met by the sale of books and periodicals at the stand. But a much larger fund than that would yield will be required, and that must be raised by voluntary donations. Mediums of known excellence should be employed, and scances held daily on the ground. This should constitute a part of the exhibition.

It is important that steps be taken at once to insure the success of the undertaking. Somebody should be empowered to act. And to save confusion we would suggest that the whole matter be placed in the fewest possible competent hands. One salaried manager is all that would be required, to act in harmony with an advisory committee, that might consist of from five to fifteen well-known Spiritualists. The Spiritualist press and public speakers should everywhere agitate this question, and thus we cannot fall.

### Married.

In Boston, Mass., Aug. 4th, by the Rev. Nelson B. Jones, Jr., Charles F. Whittaker and Mrs. Abbie Estelle Emerson. Mr. Whittaker is a valuable worker connected with

the business department of THE BANNER. We wish the young couple health, happiness and success. Gorald Massey Bereaved.

We regret to learn that Gerald Massey has met with a sad bereavement in the passing on of his daughter Elsie, aged sixteen years, which event occurred in London July 22d—the second immeasurable loss in sixteen months, says London Light.

#### Mistaken Censorship.

Under the above caption the Boston Evening Traveller, a conservative paper-with whose views we fully concur in this instance-states that the "Kreutzer Sonata" publication blds fair to cause a good deal of controversy in this country. Not only has it been forbidden by the Postmaster-General to pass through the mails as second-class matter, but a large number of copies of it have been seized in New York, and brought before the court as obscene literature. The judge before whom the venders of the novel were produced seems to have been wiser than those persons who seized the books, for he is said to have remarked with regard to the marked passages which were shown him: "Pshaw! I don't see anything here to affect the morals of any person, young or old," and suspended judgment until the prosecutors should obtain more material with which to make a case. Even such an experienced moralist as Mr. Anthony Comstock, says The Traveller, who "volunteered to assist in the prosecution," and who naïvely confessed that he hadn't read the book, will find some difficulty in proving that the "Kreutzer Sonata" is immoral. The question of its immorality depends wholly upon the point of view of those who read it. It can be easily understood how, regarded from the Puritanical standpoint of Comstock, it might be considered immoral. So might a good many good books which teach moral lessons, among them the Bible. We can see, too, how, regarded from an entirely different point of view, it may be rated as one of the most moral (in the sense that it teaches fundamental lessons of morality) books that ever have been published. It is strange that a man of Comstock's experience does not realize the folly of waging a crusade against such works as "Kreutzer Sonata." There is a tremendous amount of evil done in this world by those who are overzealous to do good, further remarks The Trav-

#### A Test of Spirit-Memory.

On our first page will be found an essay entitled "Suggestions in Reference to Criminal Law in a New Light: Radical Reform Needed." This was written some years ago, before its author-the late Judge A. G. W. Carter of Cincinnati, O.-passed to spirit-life. Press of matter caused delay in publication at the time of its original receipt; and as months passed by it was relegated to a place among a mass of manuscripts for which no room could be found in THE BANNER'S columns.

Some weeks since, while the medium, Mrs. B. F. Smith, was on a brief business call at the editorial rooms, she heard clairaudiently a message spoken to us-which she delivered-to the effect that Judge Carter was present in spirit, and that he said there was an article in the collection on a shelf behind our desk which he had written some time ago and which treated of capital punishment, etc.; he thought it would soon be of special interest if published. The fact of the continued existence of such declined manuscript had passed entirely from the minds of all connected with the editorial department; but search was made and the MS. was found where the medium-who knew nothing whatever of the details of our officehad pointed; in view of the present worldwide horror regarding the recent electrocution of Wm. Kemmler in New York, we now publish the article referred to as requested by Spirit Judge Carter.

Business letters intended for A. S. Hayward during his summer trip will reach him if directed as by his advertisement on our seventh page being forwarded to him wherever he may be. Mr. Hayward is authorized to take subscriptions for the Banner of Light.

There are quite a number of visiting Spiritualists in town at present who belong to the G. A. R. Several have called on us, among O. Weeks, Secretary Vermont them Luther State Spiritualist Association, Proctorsville,

We received a pleasant call on Monday last from our friend and correspondent, George A. Bacon, of the agricultural department, Washington, D. C., who is at present passing his summer vacation in the East.

REV. ADIN BALLOU, one of the earliest writers in advocacy of the truths of Modern Spiritualism, passed from Hopedale, Mass., to spiritlife on the 4th inst. Some account of his labors will appear in our next issue.

### An Appeal to Spiritualists.

Dr. S. C. Smith of No. 100 Leavenworth street, San Francisco, Cal., has, we are informed, been actively engaged on the Pacific coast for a long period as a trance, inspirational and clairvoyant medium. His wife has been similarly employed the last twenty years, traveling from place to place. Various causalties have unfortunately befallen them of late, and being reduced to a condition of extreme penury, they make an appeal to Spiritualists for pecuniary ald. Three children are dependent upon them. The case seems to be one of urgent necessity, and worthy of the attention of the benevolent. As such it is endorsed by the following well-known Spiritualists of Sam Francisco: Julia Schlesinger, editor of The Carrier Dore: Mrs. S. B. Whitehead, 23 Stockton street; Mrs. Edna Smith, 1504 Market street; S. H. Depuy, 217 Tenth street; Mrs. M. E. Fair, 1513 Market street; Addle L. Ballou, 921 Market street, and Mrs. E. Thorndike, San Bernardino.

Contributions may be addressed to Mrs. Dr. S. C. His wife has been similarly employed the last

Contributions may be addressed to Mrs. Dr. S. C.

HALL'S JOURNAL OF HEALTH .- The August number opens with remarks upon Hypnotism, a term invented and applied to Mesmerism in 1853 by Mr. Braid of Manchester, Eng. In an article upon "Occult Powers," favorable allusion is made to the BANNER OF LIGHT as an exponent of their truth. An abstract is given of a lecture by Dr. J. H. Kellogg on "Tea and Coffee," and minor articles treating upon hygienic and other matters are entertaining and instructive to every one. New York: 218 Fulton street, Room 18.

#### Movements of Platform Lecturers. (Notices under this heading must reach this office by

Monday's mail to insure insertion the same week.]

Mrs. Ada Foye is engaged by "The College of Spiritual Philosophy" of Denver, for a year longer. Her address is 2558 Welton street, Denver, Col.

Mrs. J. E. Davis lectured in Westboro, Aug. 10th.
Has engagements for Sept. 14th, Oct. 10th and 26th, and Nov. 22d.; Societies wishing her services can address her at No. 70 Windsor street, Cambridge, Mass.

dress her at No. 70 Windsor street, Cambridge, Mass.

A. E. Tisdale speaks at Temple Heights, Me., Aug. 16th and 17th; at Lake Pleasant, Mass., Aug. 21t, 24th and 27th; at Queen City Park, Vt., Aug. 28th, 29th and 31st. Societies wishing his services can address him at Merrick, Mass., for 1891.

The Belfast (Me.) Ago of a recent datespeaks highly of the lectures delivered there in Hall St. George, by Oscar A. Edgerly of Nowburyport: "Those [it says] who had the pleasure of listening to his clear and forcible arguments were well satisfied that in him the Spiritualists have an expounder who is able, and capable of sustaining their principles."

Horsford's Acid Phosphate Makes De-Licious Lemonade. A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.

SARATOGA.—Visitors dations at "The Home,

#### NEWSY NOTES AND PITHY POINTS.

Boston has had a decidedly military appearance of late. THE BANNER welcomes "the boys in blue." The G. A. R. procession on the 12th was a pageant which our city will never forget.

At the recent battle (?) in Guatemala thirty-si-Brigadier Generals and six privates took part. It is difficult to understand how so many privates should have been in the fighti—Morristown Herald.

August 10th the German Emperor officially visited Heligoland, and his flag was formally hoisted over his now subjects.

Hypnotism is a simple phenomenon. It may be Hypnotism is a simple phenomenon. It may be practiced by any one upon a willing subject. It is narmless, as a rule, though like all other human doing it might, possibly, be turned to evil ends. And now the doctors are clamoring for a law that no one shall practice it but "regular" physicians. Oh, hot The doctors want to add another legal monopoly to their practice. Why do not mediums get a law passed that nobody shall practice table tipping, etc., but recognized mediums? Mediums ought to take lessons from the doctors, so that instead of being hounded they would be "protected."—Twentieth Century, New York.

THE BANNER regrets to state that John Boyle O'Reilly, editor of the Boston Pilot, died at his sum-mer residence in Hull, Mass., of heart failure, on Sunday, Aug. 10th. He was a man of patriotic feeling and deep, poetic sympathy. He has done much good in his earthly day and generation. He possessed the wide spread personal esteem of every class of the

It is the waste basket that knows most about the hrows of poetry.—Washington Post.

Northern Wisconsin and Orange County, N. Y. were devastated by water, scarred by lightning, and 'blown up" by wind the past week-serious damages resulting to crops, houses, railroads, etc., but no loss

The unknown quantity in the Indian problem may be the Indian, but it certainly is not his land.—Indian's Friend.

A man may not be afraid of danger, but he looks down in the mouth when he prepares to descend into

THE GOLDEN YEAR.

Then wealth no more shall rest in mounded heaps, But smit with freer light shall slowly melt. In many streams to fatten lower lands, And light shall spread, and man be liker man Through all the seasons of the golden year.

—Tennyson.

Householder—"I'll give you five cents if you will stop playing 'Sweet Violets,' and go away," Organ Grinder—"'Whita Wings' fiva centa—'Sweet Violetta' ten centa."

It is an anomalous fact that wooden heads do not produce the thoughts that burn.—Lummis.

Ammonia for Silver.-Silver washed after each meal in very hot water, with sometimes a little ammonia in it, will be bright and shining for a long time without any other cleaning. When a more thorough cleaning is necessary, use any good silver polish, being sure to rub lightly, as the bright luster soon wears dull, and if it be plated soon wears off.

The hotel guest has a winsome way As he quietly books his name. Two hours later he kicks like a steer, When he strikes the fourth floor, lone and drear,

But he gets there, -Kearney (Neb.) Enterprise.

Washington market, in New York City, is kept at a point of grateful coolness during the heated term by means of a series of pipes into which a freezing mixture of the salts of ammonia is pumped from another street; the vaporization of these salts produces an intense cold that chills the pipes until frost and snow collect on the outside of them even in midsum-

WHAT HE NEEDED.—Government official—"One of your young men was very important to me just now, just because I asked him some questions. I wish you'd order some spring lamb for him." Director of the Mint—"Spring lamb?" Government official—"Yes; that goes with anint sass, does n't it?"—New York Ledger.

An English edition of that useful publication, The Ladies' Home Journal, is to be brought out in London on a scale never before attempted by an American magazine.

The peacock is blessed with beautiful plumage, and would be thought altogether lovely if he could keep his mouth shut and let the more musical birds do the talking .- New Orleans Picayune.

Pastor (to the country couple he has just married)-"Marriage gives you each certain duties. The husband must protect his wife, but the wife must follow him everywhere. pounds, frowns anxiously)-"Oh, sir, can't that be changed? My husband is a letter carrier."

[Neglected Merit.]—It is the proper thing nowadays for the passengers to pass a vote of thanks to the captain who runs his steamer on a rock in a fog and endangers their lives. Would n't it be a good idea to reward, occasionally, the captains who steer clear of rocks, and who pilot their vessels successfully and safely from dock to dock?—Boston Republic.

The latest distinguished horse on the turf is named Semicolon. It must be rather difficult to bring him to a full stop.—Herald.

Don't fret about what your reputation will be after death. Tombstones are mighty charitable.—Burlington Free Press.

City Editor—"Mr. Pad, we want an article for next Sunday's paper on 'How It Feels to Be Hanged.' We have arranged with the sheriff, and you are to go up to the Tombs at once and be operated upon. After you have been cut down and resuscitated, write it up, and get your copy in by five o'clock this afternoon."—Texas Siftinas.

### Our Camp-Meeting List,

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

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

Indinnapolis, Ind .- The First Society of Spiritualists of Indianapolis has elected a Board of Control and officers for the ensuing year, which consists trol and officers for the ensuing year, which consists of the following gentlemen and ladies: Board of Control: C. W. Cotten, D. B. Herbine, W. F. Chills, W. D. Dewey and Thos. Barnett, Ladies: Mrs. Thos. Barnett, Mrs. J. Chills, Mrs. H. L. Humane and Miss Maggie Pellett. Officers: President, C. W. Cotten; Vice President, D. B. Herbine; Secretary, W. F. Chills (90 Hoyt Avenue); Treasurer, W. D. Dewey; Librarian, Miss. Maggie Pellett. The Society has adjourned for the hot season; will open the first of September with Mr. Moses Hull on the rostrum. We have a fine society of Spiritualists here, and a good work is in progress.

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

### To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled communications.

H. W. C., LARH CITY, FLA.—Such a volume as you sugrest would not be remunerative.

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

# Camp and Grobe-Micetings.

#### Onset Bay, Mass.

Saturday afternoon, Aug. 9th, after the usual singing and instrumental music Mr. Henry H. Warner gave a lecture upon mediumship and its laws, which was well received by an appreciative audience.

was wen received by an appreciative audience.

Joseph D. Stiles followed with tests. He is the wonder of the age as far as giving great numbers of spirit-tests on each occasion. His poetical effusions in opening his services are always appropriate. He referred to the lecture by Mr. Warner in terms of the highest praise. The general impression was that what was said by Mr. Warner's guides on this occasion embodied sound philosophy concerning mediumship.

what was said by Mr. Warner's guides on this occasion embodied sound philosophy concerning mediumship.

Sunday morning, Aug. 10th, after the rendering of fine musle by the Band—also quartette singing—Mr. Warner again addressed a good audience in the temple, taking the same subjects as that given through his mediumship upon the opening day. He did this by request, the subject being "Mediumship, and How Spirit Manifestations or Spirit Phenomena of Various Kinds are Produced." His guide treated the subject on a natural basis, showing that there was nothing "supernatural" in its modus operand; all proceeded on the lines of a natural law. After all the scientific explanations of the past and the present no mortal is yet able to produce the various spirit phenomena; they take place in the presence of mortals who possess, through mediumship, a force in their organism which renders the occurrences possible. The whole issue lies in this power inherent in the individual, and no medium thus far can fully explain to the satisfaction of another person how the phenomena occur—as each individual's order of development and personality demand special changes in the methods of the unseen intelligences using his or her organism.

Sunday afternoon, Aug. 10th, A. E. Tisdale, under control of his guides, gave a powerful lecture, treating of Spiritualism from a natural standpoint. The discourse was full of telling points in regard to the new version of life here and hereafter—which is far beyond that entertained and recognized as truth in the past ages and by the various church denominations. He was well received, and his thoughts appreciated by a large and enthusiastic audience. He gave another lecture on Tuesday, Aug. 12th.

NOTES.

S. A. Morse and wife of Philadelphia are

lecture on Tuesday, Aug. 12th.

NOTES.

S. A. Morse and wife of Philadelphia are making their annual visit, and are staying at the Hotel Onset. Miss Mary A. Turner is at the Glen Cove House. Dr. H. H. Hazen and wife, and Miss Alice Hazen of Boston, are at the Hotel Onset. Mr. Jacob Edson and E. Gerry Brown, both of Boston, are registered at Hotel Onset. Mr. Edson is one of the close thinkers of this age, also a confirmed Spiritualist, having been convinced that spirit manifestations are natural and have occurred in all ages and with all people. He is deeply devoted to the interests of "Nationalism," and is a member of Club No. 2 of Boston.

C. K. Eddy of Saginaw, Mich., is at Hotel Onset. Mr. Eddy is largely interested in the lumber trade, also the salt manufacturing business. He has been convinced of the reality of a continued existence by and through spirit manifestations and spirit communications.

Mrs. L. G. C. Knickerbooker of Providence is at the

ulcations. Mrs. L. G. C. Knickerbocker of Providence is at the

and through spirit manifestations and spirit communications.

Mrs. L. G. C. Knickerbocker of Providence is at the Bunker House. She is a close student—powerful intellectually, physically and spiritually.

The conferences during the past week have been harmonious and interesting, also well attended.

The colored ministers had a creditable talk on the Negro Problem, which was listened to with interest.

Trips to Monument Beach take place daily—the little steamer, owned and run by Capt. Cutter, and new to Onset Bay, being the vehicle for the voyagers; she affords much pleasure to those who do not care to go on a sail or row-boat.

Onset abounds in chances for bodily recreation, as well as intellectual enjoyment. The lectures afford gratification to those whose minds run in that direction, while the theatre is well sustained.

J. F. Whitney and wife of Florida, together with Mr. H. B. Archer and wife, Mrs. Roberts and James Souter, have leased the Nye cottage, now belonging to Mr. Eldridge, and all removed from Hotel Onset. They hold their scances at the cottage, as well as reside there. It is publicly reported that just before this party arrived at Onset Mr. James Souter was united in the bonds of wedlock to Mrs. Roberts—hence that lady in the future will be known as Mrs. Roberts—Souter.

A. Keith and wife, and G. W. Skinner and wife of Riverside, Cal.; James Ketth and wife of Avon, and Mrs. Sarah H. Smiley are at the Washburn House.

The various hotel registers show that new arrivals are constantly taking place. Proprietors of the principal hotels are having a good season thus far.

Mrs. Cassell left Onset for a trip to the White Graph and Ploncer, giving glowing descriptions of the scenery, climate, etc.

John W. Haines and wife, Mr. Osborne and wife and Mrs. Penniman of Cambridge are anxiously looked for: they have been sadly missed by their many friends here.

Mrs. Knight-Lyman is to lecture on Thursday afternoon, Aug. 14th. Herself and her husband were tendered a reception at Mr. and Mrs. Lyman's cottage—the

Mrs. Knight-Lyman is to lecture on Thursday afternoon, Aug. 14th. Herself and her husband were tendered a reception at Mr. and Mrs. Lyman's cottage—
the father and mother of the bridegroom—Sunday
afternoon. Congratulations and good wishes for their
future prosperity were bestowed without stint upon
the happy couple.

Col. W. D. Crockett, President of Onset Bay Association, came to Onset last Saturday; he makes regular visits on Sunday, but regrets that his time during the week is otherwise occupied, so that he cannot
be present at all the meetings; he feels that he has
selected a competent man in Mr. Fairchild to act as
chairman of the sessions in his absence, who is a
stauch believer in Spiritualism. Col. Crockett also
regrets exceedingly that he could not have been present to meet the Hon. A. B. Richmond, the able defender of the Spiritualistic Philosopoliv, at the time he

ent to meet the Hon. A. B. Richmond, the able defender of the Spiritualistic Philosophy, at the time he delivered his lectures at Onset.

Bishop Turner (colored) made some very fine points in relation to the work of establishing an educational college is New Jorsey; that State in granting the charter for a college, offered \$10,000, providing \$5000 were raised by the colored people. Rev. Mr. Rice (colored) also spoke, and the contribution amounted to \$55, which was taken up after the address had been made.

Some six hundred exemptonists took the statement.

Some six hundred excursionists took the steamer Island Home to Gay Head on Friday, Aug. 8th. It was an enjoyable affair, and all were delighted with the excursion.

Dr. Hamsum, of Washington, D. C., is at the Washburne House. He receives what seems to him unbounded testimony of the truthfulness of spirit-manifestations wherever he goes. He has great confidence in Spiritualism—which may be an essential element for obtaining spirit-manifestations.

The conferences are well sustained as to numbers and interest.

The conferences are well sustained as to numbers and interest.

On Wednesday, Aug. 13th, the usual memorial services took place in commemoration of those who have entered spirit-life during the past year.

Prof. Baldwin, wife and son, and Miss Morris, are at Onset. They assisted in the children's meeting at the Pavilion on Sunday evening, Aug. 16th.

The steamer Island Home makes a trip from Cottage City to Onset, Aug. 19th—the Fitchburg Band accompanying the excursion. On the 20th, "the Butchers and Grocers" of New Bedford have an excursion from that city to Onset on the same steamer. There is also projected an excursion on the 26th from Onset to Nantucket—to return on the 27th, stopping twenty-four hours.

four hours.

There seems to be something "providential" in the fact of this steamer excursion from Cottage City—the summer home of the Methodists—to the spiritual camp-meeting at Onset on the 19th, as on that day Hon. Sidney Dean of Rhode Island is to lecture, and this will give all the Methodists desiring an opportunity to listen to one who has been a leading spirit as a Methodist minister for more than thirty years, and who is now engaged in disseminating Spiritualism per \$6.

who is now engaged in disseminating Spiritualism per se.

A movement is being made by the stockholders at Onset to include all the lot-owners as owners of stock, so that they can have a vote in the management, thus creating harmony and unity of action among all connected financially with the place.

Mr. N. U. Lyon of Fall River has had additional money (something less than twenty dollars) paid to him for the W. E. Reed defense fund. This, together with what was contributed at Lake Pleasant, will be forwarded at an early date to the Defense Committee at Grand Rapids, Mich.

Wm. Boyce of Boston is at Onset. Mr. Boyce is the newly elected President of the Berkeley Hall Spiritual Society.

Next Sunday, Aug. 17th, will be an eventful one two highly-inspired speakers will address the people: Hon, Sidney Dean of Rhode Island, and Prof. Baldwin of New York. Both are men of letters and it full fellowship with the spiritualistic philosophy. Let there be a large attendance.

A correspondent writing from Onset refers as follows to the movement recently made to obtain subscribers for Walter Bi-Riefd's paper: "His [R-3] wife is acting as editress while her husband is confined in prison. The price of the paper is to be twenty-five cents for the year; the paper, The Olive Branch, is represented to be issued monthly. Quite a number of subscribers were obtained—those subscribing, no doubt, doing thus for Mrs. Reid's benefit. Dr. Reid has received a much larger price for the paper in previous times, and still did not succeed with the manically. It is thought by many Spiritualists that such a movement is not based on good business judgment, and that it is not advisable to burden Mrs. Reid to the extent of expecting her to furnish a paper for one year for the pairry sum of twenty-five cents; but it would be far better, while her husband is imprisoned, to suspend The Olive Branch for one year, and not cause her to labor hard to support herself and the paper—as the latter has never been a paying investment at a larger price; then let those who have subscribed for the paper at this low figure say to her: 'We will not ask or demand of you to send the paper, [Continued on eighth page.] [Continued on eighth page.]

#### Spiritualist Camp-Mootings 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. NOW DOING RING to DO HOLD,

ONSET BAY, MASS.—The Fourtcenth Annual CompMeeting at this place commenced its sessions July 13th, to
close Ang. 24th. Trains leave Boston for Onset at 8:15
A.M., 9:00 A.M., 1:00 P. M., 3:20 P. M., 4:05 F. M. Sundays
only at 7:20 and 8:15 A. M. Provincetown for Onset Bay at
5:16 A.M., and 2:10 P. M. Leave Middleboro for Onset at
8:10 A.M.

LAKE PLEASANT, MASS.—The Soventeenth Annual ConVOCATION of the New England Spiritualists' Camp. Meeting

vocation of the New England Spiritualists' Camp-Meeting
Association, Lake Pleasant, Montague, Mass. (on the Hoosac
Tunnel ronte), closes August 31st.

LOCKOUT MOUNTAIN, TENN.—The Seventh Annual
Meeting atthis place (near Chattanooga) will close Aug. 31st.
QUEEN CITY PARK, VT.—Meeting will continue to Sept.
14th.

14th.

VBRONA 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 at Mount Pleasant Park, Clinton, Ia., will close August 31st.

PARKLAND, PA.—Meetings continue to Sept. 12th.

HARLEND, PA.—Meetings continue to Sept. 12th.

HABLETT PARK, MIGH.—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 commenced Aug. 8th-TEMPLE HEIGHTS, ME.—Meeting closes Aug. 24th SUNAPEE LAKE, N. H.—The Thirteenth Annual Meeting at Biodgett's Landing, Newbury, N. H., closes Aug. 24th.

WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

#### For Sale at this Office:

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June 7. Ist

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Aug. 16.

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### LYCEUM LESSONS.

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# Message Department.

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

It is our carriest 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 Colny & Rich, 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. Shelhamer-Longley.

Report of Public Séance held May 20th, 1890. Questions and Answers.

Questions and Answers.

Ques.—The beautiful invocation at the Free Circle to the bright evangels of light and peace from higher worlds to minister to humanity, (in THE BANNER of Jan. 25th, 1890,) as well as previous invocations at your Circle to the Great Spirit whom we call God, permeating every atom of the universe, regulating the occurrences of life as well as of so-called death, by fixed and unchanging laws, would seem to condemn the common supplications of Christians to God for rain or fair weather, for the stay of pestitence or famine generally, or for some special interference by God himself with the fixed operation of those laws on behalf of some individual. How is it about this? Can it be said, on the death of any individual, that it has pleased God to take the soul of such individual unto himself, as though he had personally summoned him?

Ans.—Man has very largely outgrown the

Ans.—Man has very largely outgrown the thought of a personal being, fashioned like unto himself, ruling by arbitrary power, not only the physical universe but the destiny of human transfer of the physical universe but the destiny of human transfer of the physical universe but the destiny of human transfer of the physical universe but the destiny of human transfer of the physical universe but the destiny of human transfer of the physical universe but the destiny of human transfer of the physical universe but the destiny of the physical universe but the ph the physical universe but the destiny of humanity. A large percentage of those who formerly expressed this idea of Deity have grown into more liberal and spiritual opinions; and while they cannot but feel that there is an intelligent force at work in the universe, that there is somewhere a great potential energy and intelligence, which they continue to call God, yet they have cast off these old ideas that climate the work ignorant state of man. Still God, yet they have cast off these old ideas that cling to the more ignorant state of man. Still many continue to appeal to God as a personal being who will take a direct interest in their private affairs, who can cause the rain to fall upon the just or unjust according to his will; who can, if he desires, stay the hand of pestilence and avert calamities from individual lives.

lence and avert calamities from individual lives. All we have to say on this question is, that just as fast as it is possible for human nature to emancipate itself from the chains of ignorance and error, just so rapidly does it outgrow this false conception of an Infinite Spirit, and realize that the laws of the universe hold all these things and conditions of life in control. Man learns that he must, in a measure, be a law unto himself, and that if he violates the conditions of his physical life, he will suffer an unerring penalty, even though the violation the conditions of his physical life, he will suffer an unerring penalty, even though the violation be through ignorance. He learns that if the community becomes careless and indifferent to the interests of its people, then some calamity is likely to occur. If a business company, in its search for wealth, becomes careless and indifferent to the interests of its people, then some catastrophe is likely to arise; if it be a railroad company, an accident occurs, which wreaks torture and even death upon human lives; and this may be proven to be the result of man's carelessness, something with which divine intelligence has probably had nothing to do. To have averted this was the business of those mortals concerned in the work. And so on through many stages of human growth so on through many stages of human growth

and experience.

But, you say, floods come, over which man has no control, planetary and atmospheric disturbances arise, which are deadly to property and to life; may not these be averted by appeal-

ing to the Divine Spirit?
We reply, no; changeless law certainly cannot be controverted nor overthrown by any human appeal. Planetary influence upon the world will not be directed to one side because petitions arise from human hearts. However, just as rapidly as man studies the laws of the universe, understands the forces of nature and how to work in harmony with them, he learns how to avert, for himself, many of those calam-ities which might arise did he remain in a state of ignorance.

O - [Ry G R Canada ] If Christ more no God, as Orthodox Christians have taught for centuries, but which millions of the present day do not believe, is it consistent for Spiritualists and all other unbelievers in such doctrine to speak and write of "the Christ," "the Christ-Spirit," as if the humble Nazarene's teachings were esoteric, or from himself as God? Might it not be equally said "the Confucius," "the Pythagoras," "the Christna" Spirit, as well as of many other ancients who were mediums for the enunciation of divine truths? Confucius, centuries before the birth of Christ, taught the "Golden Rule" in almost identical words; but Christians still claim that it was first declared by the humble Nazarene as God. Can this be so? God, as Orthodox Christians have taught for cen-

A.-We do not object to the use of the term A.—We do not object to the use of the term, the Christ-spirit, if one can gain a keener conception of the spiritual nature by such an expression. We do not believe or claim that the Christ-spirit belonged any more essentially to the Nazarene, or Jesus of Nazareth, than it did and does to any soul that is largely unfolded in spiritual characteristics. But Jesus was named by those who gazed upon his early life, not Jesus Christ, but Jesus the Christ, the spirit of revelation and of ministration, a messenger of peace and good-will to man. This is our interpretation of the term the Christ. A spirit of pretation of the term the Christ. A spirit of revelation and ministration has manifested itself to humanity in various ages of the world's history. It came through the great sage Confucius, who gave to his people such beautiful maxims and precepts of moral culture as might indeed prove of blessing. It came to Pythagoras, and to every one of the Messiahs who has been in times past a message-bearer and a revelator of truth to humanity.

It does not follow that Jesus, who was called the Christ, was really God, independent of all other creations and individualities, apart from all humanity in his birth and lineage, because he was so named. All human beings are of

all humanity in his birth and lineage, because he was so named. All human beings are of God, but some prove their divine relationship much more actively and beautifully than others through the exercise of their spiritual natures upon the affairs of their kind.

A soul like the Nazarene, coming to earth under humble circumstances, feeling the pressure of spiritual influence upon it, opening its eyes upon the needs and sorrows of the world, feels that it has a mission to perform: not one that shall gratify its own personal ambition. that shall gratify its own personal ambition, but one that shall bless humanity; it sends out its influence and its instructions, as best it can, its influence and its instructions, as best it can, unto those who are in need of such ministration, and they are uplifted accordingly. This is the true Christ-spirit manifesting itself in helpful ways unto the world; it matters not whether it be expressed through the man of Nazareth or through the humblest child that walks your city streets to-day. The spirit of sympathy, of traternal love, of holy compassion, of divine desire to bless others, independent of personal exaltation; is always the spirit

a line of communication between the two worlds. The unseen attendants will direct their attention to the mediums to be developed, to understand their natures, their organizations and the various forces of their beings. But you will hear it sometimes said: "The mediums must not hold a scance or sitting in a strange place; the meeting must be held in their own apartments, because these have been throughly magnetized by the attending guides." This is very true; not so much that the spirits have specially paid attention to magnetizing each article of furniture that is in the apartment, but through the constant intercourse between spirits and mortals at that place, through the continued presence of the guides whose business it is to look after the welfare of their mediums, and also to demonstrate in mortal life through that agency, the apartment and even its furnishings become magnetized in time by the peculiar aura which these spirits bring, which they generate, just as you, in making constant use of any plece of furniture will magnetize it by the aura or magnetic forces of your life. Not that you pay special attention to doing this, but imperceptibly the current of magnetic force flows from your organism and is absorbed in part by the object which you have handled or used.

Line this become the universal standard of living throughout the human fame is standard of living through the human fame is standard of living throughout the human fame is standard of living throughout the human fame is standa

Q.—[By "X."] An inquirer into what is written desires me to tell him, if possible, whence Cain obtained his wife; as I do not know, can the spirit-intelligence solve the mystery for him? A.—We know nothing of any special importance, of information concerning the man Cain or his domestic relations. That such an individual once lived is highly probable, and that he passed through strange and varied experi-ences, wrought out through his temptations. We have no doubt that many such have lived and moved upon this planet, during its stages of human life; but what may be of great interof human life; but what may be of great interest and importance to a community, because bearing a relation to one of its members, may not be of special importance to the entire world, and so those who live outside the community may not hear anything of what a special son of its soil has done. So, in relation to many of the characters that are spoken of in the pages of the Bible, they may have been of great importance to the times and to the people among and with whom they lived. We have no doubt that this was so. They were thought to be of so much importance as to be worthy of record; but they were not thought to have been of so very much importance as to be worthy of continued record in the spiritual world, and we know nothing of Cain's wife, or from whence she came, if ever there were or from whence she came, if ever there were such a personage.

Q.—[By "X.," New York City.] Will the controlling intelligence please state the difference—if any—between claircoyance and psychometry? Or are they different degrees of the same power?

A.—Clairvoyance and psychometry may be classed as one, if we consider the subject from one point of view; but as distinct, if we consider it from another side. Clairvoyance is simply spiritual perception. It is the spirit itself perceiving that which exists around it, or the spirit projecting itself—as it has the power to do—to distant localities, and beholding objective or sphiefixe life existing there.

power to do—to distant localities, and benothing objective or subjective life existing there. This is the truly spiritual perception.

Psychometry is also spiritual perception, but exercising its power in a different way from clairvoyance. Psychometry exercises itself by perceiving and revealing the hidden life of the object or person with which it comes in contact

object, but coming into the lucid condition she may say to you: "I behold such and such a scene. This is an event which has taken place in your life. I perceive such and such characters in contact with you. They have had an nterest in your career and some effect upon it." Or the clairvoyant may say: "I behold standing by your side a beautiful intelligence," standing by your side a beautiful intelligence," and go on to describe that being, so that you recognize it as a dear friend. Or in another line of labor, the clairvoyant may say: "I behold now the inner state of your physical organism; you are diseased: a certain organ is not in a sound condition," and so go on to describe your interior affliction. Or the clairvoyant may not do this, but may describe the diseased condition of some friend of yours not present; and so on. It is spiritual perception awake, doing its work, doing its labor, unless the clairvoyant is directly psychologized, at the time of the description, by an attending spirit, who does the work himself, some intelligence who comes en rapport with you or with the external surroundings, and is enabled to the external surroundings, and is enabled to perceive just what the true condition is, and to utilize his medium for giving a description

The spiritual perception of a sensitive is awakened and utilized through the exercise of psychometrical powers. A psychometrist takes an object in his hand—something he has never seen and cannot possibly know the nature of—and presently his spiritual perception grows clearer, he begins to describe for you that which he beholds or senses in and from the object which he has in hand. The psychometrist then gives you a correct delineation of whatever it is that you wish to know, and it is all the while the same power awake, that of the immortal spirit exercising itself and its functions. disawakened and utilized through the exercise of spirit exercising itself and its functions, dis-playing to you and to humanity a knowledge of this great and wondrous law, which controls not only humanity but the universe, and revealing to your external senses a comprehen-sion of those vast powers and possibilities which

Q.--[By A., New York City.] What, in your oppinion, is the true basis of the Spiritual Philos-

A .- The true basis of the Spiritual Philosophy, in our opinion, is that of a well-regulated life. We make a distinction between the Spiritual Philosophy and spiritualistic phenomena. The demonstration of Spiritualism, as revealed to mankind in this century, comes nomena. The demonstration of Spiritualism, as revealed to mankind in this century, comes as a revelation of fact and truth, a practical demonstration of knowledge concerning immortal life, and also a philosophy of a spiritual nature. To our mind, a well-regulated life, either here or in the spirit-world, will tend to harmonize the individuality with the external surroundings, will tend to draw human nature into sympathy with its kind. Now if you, as a personal entity, have a well-ordered life, if you are seeking to unfold the best that is within you, and to give out to your neighbors and associates that influence which will benefit and sweeten them, while at the same time it purifies yourself, then are you an able exponent of a spiritual philosophy; you are a mental philosopher of a high grade and school, because you will be constantly seeking to reconcile your own life and its experiences with the grand scheme of universal existence. You will show the cheerful tenor of your philosophy in your outward acts and attitudes, and the world will look upon you and smile, as upon a friend. The true basis, then, of the Spiritual Philosophy is to have human life everywhere well-regulated, so that it shall round out into perfect beauty and purity of conduct and of experience.

Spiritualism comes not only as a revelation of immortal life but as an instructor to humanity on earth, calling you up to higher endeavors, to loftier aspirations, telling you that

manity on earth, calling you up to higher en-deavors, to loftler aspirations, telling you that whether it be expressed through the man of Nazareth or through the humblest child that walks your city streets to-day. The spirit of sympathy, of fraternal love, of holy compassion, of divine desire to bless others, independent of personal exaltation, is always the spirit of ministration and of revelation which springs from higher worlds, and which bears its own magnetic strength and helpfulness along its way.

Q.—[By Mrs. W. M., Chesaning, Mich.] In a room where a person or circle sits for development, do the spirits have to magnetize all the furnishings of a room before they can make use of a medium to know just what forces, elements and magnetic currents are possessed by each individual, and how these may be utilized in forming

and following the law of attraction and of affectionate association, had traversed the space existing between the parent and child and manifested itself to the medium. It is not an uncommon occurrence for a spirit that still claims a physical form to detach itself from the body and travel to distant points, although these spirits may not frequently be seen by the clairvoyant eyes. It may be that the medium, unconsciously to herself, was taken from the physical environments and surroundings of her life, and the clairvoyant sight was projected to that locality or spot where the daughter was at the time. It is not an uncommon occurrence for a clairvoyant, when in the lucid state, to travel to long distances, and for one such to be able to describe minutely scenes and individuals whom she may see at the time, and therefore one need not be alarmed when the spirit of a living form, so to speak, is represented through the law of mediumship, because the spirit, even while attached to the physical, has powers and possibilities such as are not clearly understood on earth in the present day.

#### SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith. Report of Public Séance held May 9th, 1890.

John Churchill. I am glad to be one of your company, Mr. Chairman, for loving hearts are waiting for a few words from those who have preceded them to the higher life. It is some time since I was called to pass onward. I left a dear, loving wife and daughter on earth, and I have often been attracted into the homes, feeling that I would make my precent known as strongly as would make my presence known as strongly as it was possible for me to; and as they have gathered in the camps, I have been also eager to give out a word through some medial power that might be there. As I have been in the homes, I have seen the sadness that has overhomes, I have seen the sadness that has over-shadowed the soul, and my prayer has gone up for them that they might have more and more light given them in regard to the spirit-world, as they have reached out for it. It is true, as we have often said to you, dear friends, each heart knows its own sorrows, and we may come in sympathy and help to lift the burden from the shoulders; but still we cannot have power to move it all. Many times, as I have been by them and the dear boy, I have been so much attracted to him, and in my own soul the words have arisen: "May the angels come nearer and nearer, that they may learn more nearer and nearer, that they may learn more of the spirit-world, and a little less of the material." I am grateful for this privilege that is granted me to-day, for, friends, it is a privilege that you mortals know not how to appreciate, as we come here, time after time, to listen to what may be said. You may learn a great deal; but as you shall be called to enter into the higher life, you will say: "Not half could be told me." We realize that we cannot find words to express the beauties of the spirit-life, nor the enjoyment that is ours. John Churchill of Bristol, Conn.

#### Jennie McDonald.

I was weary and worn in the physical when they called me up higher, and I was glad to bid adieu to the mortal form. I realized all that was passing, yet I felt continually drawn to the other life. I am quite happy in my spirit-home, but I find there much to learn. It is true there is ample time to learn it in; but, dear friends, it would be much better (I find it so, and not only myself, but many others that I have conversed with,) if we had learned more here. This has been repeated ers that I have conversed with,) if we had learned more here. This has been repeated time after time; they have begged of you and plead with you to learn while dwelling on earth. Often the question has been asked of us, if we have the privilege of learning after laying aside the mortal form, then what difference does it make? It makes a vast difference whether one learns at ten or at twenty; and heside you may gain a great deal more of han plead with you to learn while dwelling on earth. Often the question has been asked of us, if we have the privilege of learning after laying aside the mortal form, then what difference ence does it make? It makes a vast difference whether one learns at ten or at twenty; and beside, you may gain a great deal more of happiness while you dwell in the earth-life, and also may give your dear, loving friends that have preceded you to the better land a great deal of happiness. Who would bar the door against their friends, if they really thought they were there? Then we ask you to learn, to investigate, and then you will have a right to make the assertion whether you believe or no.

I bring greetings to every friend, not merely to the kindred. In your good city here I know I am not forgotten; also in New York, where I have some friends. To one, especially, are these words spoken, for I know he will be glad to hear from me; also to learn that I may tell him some things in the near future, when I feel a privilege will be granted me to come alone to him and say what I would not care to bring before the public. The time is not far in lour so door deach hore of men also will indexe some mand give their influence to each one. The mobile red men also will my many they and they much in they much mobile red men! God bless them! How much mobile red men! God bless them! How much in they was the we much shall will come more and more. It has been my prayer that each one in mortal life may my prayer that each one in mortal life may my prayer that each one in mortal life may they and us. Then let us always be willing they will us always be willing they should come and make themselves known. Black Hawk stands here beside me, and Os them, for each one is endowed with media large the presence of their friends beside they should come and make themselves known. Black Hawk stands here beside me, and Os them, for each one in mortal life may realize the presence of their friends beside themselves known. Black Hawk stands here beside me, and O

feel a privilege will be granted me to come alone to him and say what I would not care to bring before the public. The time is not far in the distance when mortals are to realize more of the presence of their loved ones than they do to-day; when they will come closer and more clearly to each one than at the present time. As we come so near to our loved ones, placing our hands upon them, we feel that they realize our presence at times, yet we know they cannot hear our voices; therefore it is a gratification to us to come to them privately, or even to come here and send a few words to them at a distance. How quickly do we come to our own through the law of attraction; yet we are not so selfish but that we would benefit all, wherever we may be thrown in contact with them. Jennie McDonald, wife of E. McDonald. of E. McDonald.

### Herman H. Fitch.

Herman H. Fitch.

Look, Burt, the engine is coming! [To the Chairman:] Oh! please, sir, excuse me; I did n't mean to say that, but I thought the engine was coming. They tell me to speak to you and say I am sorry I came in quite so fast. I'll calm down in a minute; I won't be so excited. I looked up and saw the engine coming, and I said to Burt: "Look, Burt, it's coming!" but I suppose we did n't look out quick enough, and it sent us somewhere—I do n't know where. Now this is all right, aint it? I'll be calm, but I was excited, wasn't I? We were riding, and the engine struck the wagon. They said we were both killed. I aint seen anybody dead! Burt was n't dead, nor I aint dead; but I suppose that was what the folks called it. You know where South Gardner is? that's where I lived, and where I live now, part of the time,

pose that was what the folks called it. You know where South Gardner is? that's where I lived, and where I live now, part of the time, because I can come there so easy.

Mother knows I aint dead. Aint that pretty good? Only she can't see me just as she used to. Sometimes when I come there she'll be crying, and she'll say: "Oh! Herman, why didn't they look out for you?" I don't know that. Burt is here with me: don't forget to write that. I want mother to know I have come here. Don't say anything about my jumping in so quick, because they'll think I ought to come easier than that; but the way of it is, I didn't know how. When I could see you all here, I thought you would write a letter for me for the folks at home. I suppose that kind o' made me feel in a hurry. I don't feel so much hurried now. Is it true that you will write, so they will read it, what I say? [Yes.] Thank you. Then I'll talk a little more.

I didn't suffer any, not at all, only I could hear 'em crying here, and hear 'em talking; the neigbbors kept saying. "Oh! too bad they were killed; too bad they were killed."

Oh! aint it gr

Melissa Campbell.

My purpose in coming here to-day, Mr. Chairman, is to come in contact with loved ones not far away. They will readily understand why I am so anxious to speak with them in West Randolph, Vt., where I have been working with several ends in view—one in particular, where I find they have a great deal of medial power, that I do wish might be brought out into the work, because the workers are so few, and we do have a strong desire emanating from our spirit to others that they may go forth and use the talents that are given by the dear Father God. There are many to-day that hide these talents, and say within themselves: "No, I will not be used by the spirit-world." How little do they understand the words they speak. The angel-world is trying in every way to bring to mortals stronger proof of immortal life, and of the visits of their friends. For years do we try to make them know that we are with them. We try in every possible way to convince those that are skentical. We ask you to use your We try in every possible way to convince those that are skeptical. We ask you to use your reason, but oftentimes you do not. When reason tells you that your loved ones are present you allow doubts to come in, and you cultivate those doubts. That is not using aright the reason God has endowed you with. I do not mean to be personal, but I do wish, I do pray that the time may come speedily when mortals may set their doubts aside and allow reason more lib-

I am satisfied with the home that I have, and

I am satisfied with the home that I have, and still, through progression, I hope to build it more and more beautiful. It has been said by mortals: "If you are satisfied, what is the need of progression?" Progression means learning; progression means activity in spirit-life. Hiram stands beside me, and sends greeting to the loved ones in the homes; and there is one—just one favor that I ask: that they will sit by themselves, and give us ten minutes of their time. I will be satisfied then, for I know if we can get ten minutes we will get fifteen. If we can get ten minutes we will get fifteen. They will be as anxious to receive what they may from us, as we are to come into commu-nication with them. I was known as Melissa Campbell.

#### Sarah La Grange.

Many times have I met with the loved ones, as they have gathered together in their halls and meetings; and I heard these words spoken, not long ago, on one of these occasions: "I wonder if Sarah is not here to-day. It seems to me I feel her presence." It is not a mystery to me, dear friends, that you have sensed my presence, for I am with you so much, and I feel so interested in your noble work—yes, even in the Lyceum, for I feel that is a grand work. Place your children in the Lyceum, is the word that I would leave with you to-day, for good influences are brought there, and they will be more spiritual in consequence. I have met different ones that have crossed the boundary termed death, that belonged to the society I was a member of. I say "was"; I feel I am a member there to-day, dear loving friends, the same as I was while I dwelt in the form, for I am attracted there. My spirit yearns for you; it goes out in the grand work; and my prayer is daily that the time may come when you in the mortal may rise above every cloud of error; when there will be more light given, more

is daily that the time may come when you in the mortal may rise above every cloud of error; when there will be more light given, more spirituality with each one, and a little less materiality.

Dear friends in Chicago, go on with the good work you have commenced. As there shall come a little rest from your meetings, I know you will gather together in the forest, for there is a strong attraction. The red men also will come and give their influence to each one. The noble red men! God bless them! How much

I was so weary when they called me home. I thought if I ever gained heaven, I should be willing to stay there; I should not want to leave that beautiful place we have heard so much about; but I find, dear friends, it is not a location, but a condition instead. I had been educated in early life to believe it was a location, and I hoped I should be fortunate enough to get there, for certainly I felt a dread of another place which I have not found and I shall not ask for. We make our own future conditions while here in the form; then does it not become us to make our home as beautiful as possible, when we are builders in this life, building that home? If we do not we must, through progression, build it over again. When I see the children gather here in your meetings my soul goes out for them. They are more spiritual for coming here, these in spirit and you in the flesh, also; then open the doors of your spirit wide, that we may come in and commune with you.

Far away there are loved ones who would be glad to hear a ward from me and that is one.

of your spirit wide, that we may come in and commune with you.

Far away there are loved ones who would be glad to hear a word from me, and that is one reason why I have come to speak from your platform to-day. It will be a benefit to me, and I trust also to my friends. When we make the statement "they will be glad," we know, for we look upon the spirit as you do upon the face, and we realize whether it will bring gladness to the heart or no.

In Topeka, Kansas, I am anxious to meet some friends. John, I have been in the little gatherings you have had there at certain times, and the question has arisen in the minds of many: "I wonder if any of the old workers are present," for thought comes unbidden, and it files away the same. I answer, yes, we have been there often. I have enjoyed the meetings when there has been harmony, and when not, we flit away again. We cannot stay where there is inharmony; but no power on earth can prevent our coming. Sarah Cowley.

### John Cowles.

to. Sometimes when I come there she ll be crying, and she 'll say: "Oh! Herman, why didn't they look out for you?" I do n't know that. Burt is here with me; do n't forget to write that. I want mother to know I have come here. Do n't say anything about my jumping in so quick, because they 'll think I ought to come easier than that; but the way of it is, I didn't know how. When I could see you all here, I thought you would write a letter for me for the folks at home. I suppose that kind o' made me feel 'in a hurry. I don't feel so much hurried now. Is it true that you will write, so they will read it, what I say? [Yes.] Thank you. Then I'll talk a little more.

I didn't suffer any, not at all, only I could hear 'em crying here, and hear 'em talking; the neighbors kept saying. "Ohl too bad they were killed; too bad they were killed."

Ohl' aint it grand to think you do n't be dead, and that' I am alive? And I just want to know that I can come right round there with the boys just like I did when I was here in the body. I want 'em to know I am quite happy; but they tell me—that is, what they call the guides—that we 've got to keep right on to school; and learning, the same as we would if we had staid here.

And I just want to say this to you—do n't you

forget it: I want'em to know there was a great
big Indian came right anug up to me, when I
said: "Look out, Burt!" and he put out his
hand and said: "Be quiet, be quiet, my little
pappoose." I looked at him; I didn't know
what he meant; but somebody told me he meant
me. I tried to be quiet as I could. At first I
was a little afraid of him. Now I like him first
rate. Grandmarm said I had got to learn all
about these people, to know that they were harmonlous, and very kind, and they'd help us all
they could.

Don't forget to put down that I'm keeping
right on to school. It is a little different from
the school they had up there where I was.
I feel a good deal better now; aint in a hurry
so much as I was at first. If you're willing,
I'll come here again some time. My name is
Herman F. Fitch.

Melissa Campbell.

My purpose in coming here to-day, Mr. Chair-

#### Holland D. Fay.

You will bear with me if I say I was a stranger to this spirit return before passing to the higher life. I acknowledge it here. I was educated very differently, and I find entering spirit-life it is like a school—we must learn if we have not learned here. My own people were mixed up with creeds and dogmas; but I find these have not aided us. It is our lives that build our homes. I will be very grateful if these words may be printed; that they may reach my friends in Walpole, N. H., for I have many loved ones who would be glad to know if I found it different from what my education had been. I answer, yes, emphatically yes, I do find it far different; all I can do now is to be honest and acknowledge that I was in the dark. I do not lay the blame upon do now is to be honest and acknowledge that I was in the dark. I do not lay the blame upon the shoulders of theology altogether, not by any means, for many other things come in contact with us, here in this life, to lead us astray. I firmly believed, before passing out, I should find two places. I find many different conditions, for I would use that term, instead of places or locations. I am very grateful for the kind invitation extended to me to speak here, as I feel I shall gain by so doing. It was not one week after I left the form before I realized that I could return and come into communication with my friends, but I was not granted that privilege. Holland D. Fay.

#### Caroline Hill.

Caroline Hill.

We all feel like bringing greetings to our dear friends. I speak now for those that stand beside me. It is very gratifying to you when you feel your loved ones by you; but much more happiness will be bestowed upon you when you realize of their coming many times. In the twilight hours do we drift away from our spirit homes; we glide with you so easily, so softly, for our spirits yearn for the dear ones that are yet left here, and loving words would we bring to you to-day.

Some connected with me I feel need all the best influences we can bring to them; they need all the encouraging words we can leave with them, for they are saddened by the wrongs that come up in mortal life. We often refer to them, but would not speak of them in public. I ask the angels to come nearer, and to smooth their pathway much more, for many thorns have they been compelled to walk over when it should have been far different. I would say to them, I am anxious for them, and in our prescrible were all the to you walk over would say to them, I am anxious for them, and in every possible way all that I can do for them will I gladly do. I will ask the aid of the red men; I will ask the aid of the angels, that they may make the power stronger for us to come, and that they may know of our coming, for we find disappointment as we come often, and return again without a word with you; no demonstration can we make that may convince demonstration can we make that may convince you that we are there, but still do we reach on and on for more power that we may give it to you. I am very grateful for this institution where spirits and mortals may come together, for I feel that each one, whether or no spoken to personally, will feel it is good to mingle with what are termed disembodied spirits.

Look wonder at the children eager as they

Look yonder at the children, eager as they come around you, each one with an inquiring look: "Where is the mother, where the father, look: "Where is the mother, where the father, that we cannot make them know that we come home again?" are the words often spoken as they come, but no answer returns to them. We pity you for the ignorance that is yet here in the mortal life, but we know there is more light given you than there was in years past, and still will come more and more. It has been

Annie, do listen; for I will try in every possible way to make you know Albert is with you. And, dear mother, many times do I come you. And, dear mother, many times do I come and stand beside you, and say to you: "Your boy is not dead. I am here." But how little notice you take of it. I had heard much spoken of these things before passing to the higher life, but I did not believe it. Education governs us largely, and we might say positiveness or obstinacy does much more. Before the spirit was released from the mortal form I could see the loved ones around me. Some I recognized; some I did not.

Mother, oh! how glad I would be to talk with

could see the loved ones around me. Some I recognized; some I did not.

Mother, oh! how glad I would be to talk with you, if but for five minutes, to tell you of my home, and of those that come around me. One dear spirit has aided me a great deal in speaking here to-day. Mr. Allen said: "Come, and I will do all I can to assist you." And he stood so close by me that I felt it was an assistance. It was so kind in him to offer. He sends love to the one in the home that is so lonely; and now, through her, I feel it may be brought about that I may, in some way, come into communion with my mother. My own dear parents do not realize of my coming; they do not know I am so near them; they think of me as far away, as is natural with mortals.

I would say to Annie, I am quite happy, but there is a great deal for me to learn. I have not been gone a great while. They call it passing away; but I have been alive all this time; only as I come very near my friends, that tired feeling comes over me.

only as I come very near my friends, that tired feeling comes over me.

There was no suffering in passing over, but I realized everything. All was done for me that could be done to stay the hand of what is termed death, but they called me on to the brighter home. I would come often into communication with them, if possible, and I shall still keep trying—with the help of others—to make them know I am with them, even up at Lake Winnepiseogee; also in Dover, N. H., where I feel I may, through some channel, reach them.

Lily, a beautiful spirit, stands by me and

reach them.

Lily, a beautiful spirit, stands by me, and sends loving words to her own dear mother; cheering words, for they are of those that realize there is no death. I feel that I have made some little progress since passing to the higher life. Albert Parkins. life. Albert Perkins.

### The Guide of the Medium.

Dear loving friends, we return thanks to each one for the kindness in your souls, and for the flowers that you bring to us, which give strength to those spirits who are weak. We thank you for your kind attention, for the magnetism you have sent out to us to day. We magnetism you have sent out to us to-day. We thank you again for the harmony that pervades this circle.

## INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEIGH.

Alay 19.—Thomas J. Lowis; Martha M. Boyington; Wilton Copeland; Jerroid Stanley; William: H. Livingstone; Charles Allard; Walleigh Hill; Timothy Jackson; Minnio Wilson; Rachel Wood.

BEECHAM'S PILLS cure sick-headache.

For the Banner of Light, A LHATE From Spiritual Autobiography.

BY MRS. F. O. HYZER.

I've learned to build my daily state, And live environed by the Truth; I neither falter, haste nor walt, But move in my eternal youth, Holding the universe my own, From peasant's cot to sovereign's throne.

All life adapted to my need Is mine, be it the more or less; I've my own God, my church, my creed, My views of sin and holiness; Knowing I'll reap whate 'er I sow, And shall receive as I bestow.

My taxes on heredity, Whate'er they are I proudly pay, Knowing my immortality Can meet the claims day after day, Cancelling each and all demand As Nature's laws I understand.

Secure in my estate divine, I calmly in my orbit move, Striking my spirit-lyre in time With Wisdom, Justice, Truth and Love; Knowing that I my heaven must win By true, artistic work within.

Should Mozart seek to wake my lyre, Or Angelo my thought to guide, My genius must provide the fire That shall attract them to my side: Since no thought can inspire the mind Save reconceptive germs it find.

Fidelity in smaller things Alone unfolds self sovereign power; The subtle, hidden, silent stings, Despoil the beauty of the flower; Against great dangers seen we guard; By hidden stings the soul is marr'd.

We must beware the undertow Whene'er we toss amid the waves; The hidden rocks and shoals to know, The swimmer and the rower saves: These lessons learned and well applied, Calmly life's ocean we can ride. Ravenna, O.

#### August Magazines.

THE CENTURY .- No lover of nature in its finest moods will fail to be entertained by the opening paper in which John Muir describes and several artists depict "The Treasures of the Yosemite." A map shows the projected boundary of the proposed National Park. The haleyon days of an industry that has dwindled into insignificance are interestingly set forth in " The Perils and Romance of Whaling," by Gustav Kobbó. Joseph Jefferson contributes new pages of his auto-blography, in the course of which he relates the incident that gave the name of "The Little Church Around the Corner," to an edifice in New York, Mr. Jefferson being one of the chief actors at the christening. The President of Harvard College furnishes a study of the common American mode of life in a paper of much value on "The Forgotten Millions." "A Yankee in Andersonville," concludes his interesting but sad recital. There is considerable about Buddhism, divine incarnations, Nirvana, the "wet gods," and the religious worship of the Japanese, in Mr La Farge's Artist's Letters. A number of excellent poems enrich this Issue, of which are "The Making of the Pearl," by Harriet Prescott Spofford, and "Guillelmus Rex," by T. B. Aldrich. New York: The Century Co.; Boston: For sale by Damrell & Upham, 283 Washington street.

CASSELL'S FAMILY MAGAZINE.—The charming serial story, "To Be Given Up," reaches its close. In "The Mysteries of the Pacific," students of archæology will find much of instructive interest. "Fruit as Food" is treated upon in a timely paper by "The Family Doctor," and in close relation is one on "Some Summer Savories." "The Merchant Prince," a story in three parts, is commenced, and two new ones given complete. A fine frontisplece is "Two Are Company," and "The Gatherer" describes new inventions and the company of York: Cassell & Co.

VICK'S ILLUSTRATED MONTHLY urges immediate attention to the devising of plans for the exhibition at the World's Fair in Chicago of the state of horticul the world's fair in Cheago of the state of hortical ture in this country. "Orchid Growing" is the subject of an instructive article, a print in colors of one variety being the frontspiece. Dorothy Lincoin describes how she obtains a profusion of gerauium blossoms in winter. "Flowers for the Children" and "Ferns for the House," are some of the themes of "Pleasant Gossip." Rochester, N. Y.: James Vick.

NEW ENGLAND MAGAZINE (July).-The Grand Army interests which centralize themselves at present in this city, find a hearty response to their aims and wishes in the contents of this month's issue of and wishes in the contents of this month's issue of this admirably conducted monthly, the opening article of which has for its subject "Our National Songs." Its illustrations consist of portraits of the authors of "Hall Columbia," "Star Spangled Banner" and "America," with fac similes of the original MSS.; a reproduction of Willard's justly famous painting of "Yankee Doodle," etc. Following this are "Some Annals of Old Haverhill," with a dozen or more engravings, including portraits of Whittier, Harriet Prescott Spofford, and "Beautiful Peggy White." A long descriptive account of St. Paul, Minn., is profusely illustrated. The Fugitive Slave story has Anthony Burns for its subject. Edward Fuller writes of Henrik Ibsen and his "Social Dramas," and gives a portrait of this prominent Scandinavian. Boston: 36 Bromfield Street.

#### Verifications of Spirit Messages. CHARLES THOMPSON.

CHARLES THOMPSON.

In the BANNER OF LIGHT of May 31st I noticed a communication from CHAS. THOMPSON. I had an acquaintance with Mr. Thompson. The communication is characteristic of him in regard to mediums. He used to say our people had not charity enough for mediums; he always encouraged them; his pen has borne witness of it. He was Secretary of the Vermont State Spiritualist Association in 1883. He was my friend and the friend of all mediums. I find in a scrap-book collection an address delivered by him and published the same year, in which he said: "Organize to extirpate creeds from the face of the earth, not to create them. Organize in the interest of free thought, free speech. Organize for the redrganization and purification of all our institutions; a giganize to work, which no man or body of men can hope to perform so long as each struggles with the enemy single-handedly." Mr. Thompson was one of our tried and faithful workers, and I hope he may be able to find a channel open for the communication of messages to those he had an earthly interest in, at all times he desires to, for the good of humanity.

Respectfully, Mrs. S. A. JESMER DOWNS. Charlestown, N. H., July 31st, 1890.

MARY MORRILL.

MARY MORRILL.

My attention was called the other day to a communication given at your circle Jan. 24th, by Mary Morrill, and published in The Banner of May 3d. She is my wife. At the time my wife passed to spirit-life we lived in Alabama, and at the time she gave the message I was there. The test was complete. My wife had been stupefied by opiates, and awoke about 10:30 at night. The colored woman brought the tea from the fire and handed it to me. I know it was very hot; my wife eagerly grasped it and drank it. I supposed at the time that she was in her right mind and strength. I told her it was very hot, but she took it out of my hand, drank it, and did not seem to mind it at all then. In half an hour she died, or breathed her last.

It was ten or twelve years before I got much from It was ten or twelve years before I got much from her. Finally I received a long message through a medium in Lawrence, Mass. She was unable to speak above a whisper, and the medium said her throat felt as though she had been drinking boiling hot water. From that day to this no medium has, to my knowledge, been influenced by her who has not felt the trouble in the throat more or less, and it has worried me no little to think that the hot tea might have shortened her hours and made them more uncomfortable. So you see she could have given me no greater test up among strangers, or one that could convey to me greater consolation.

I am yours most respectfully,

No. 1108 B Street, N. E.,

Washington, D. C., July 30th, 1890.

JENNIE WEST.

The communication printed in the Message Depart-The communication printed in the Message Department of the Banner of Light of Aug. 2d, from Jennie West, is fully recognized. My little sister was but five years old when she passed away. Gathering flowers on an embankment, she lost her balance and was drowned. The night preceding the accident this sweet child declared she was going to heaven; at the time her language was thought strange, but its truth was too soon verified.

Sam. West. Adbertisements.



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# DR. F. L. H. WILLIS

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July 5.

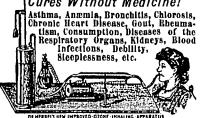
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Aug. 9.

Aug. 9.

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Tant, a newly furnished Cottage of 10 rooms, facing the Park; or will let in Suites for Housekeeping, Lodging or Business. LIZZIE NEWELL. 4w\* July 26.

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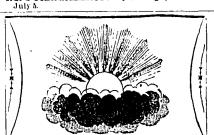
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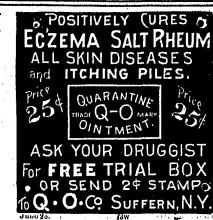
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Another correspondent writes: "The meetings which have been held in the Pavillon seem to have been the means of splittual growth and the strengthening of splittual gilts. We have been favored with speeches and tests by a large number of speakers and mediums, among them Mrs. C. E. S. Twing, Mrs. Kimball of Haverhill, Mr. Wiggin of Salem, Dr. Thomas of Boston, Mrs. S. Dick, P. C. Tomson of Philadelphia, G. C. Fuller of Boston, Mr. Noble of Paterson, N. J., and many others. These meetings will be held in the Pavillon throughout the regular season; Mr. F. W. Jones of New York conducts them; he has a fine Estey organ, which contributes largely to the harmony and profit of the exercises. A children's meeting was held last Sunday at 4½ o'clock, and was a very pleasant occasion; such sessions will be continued each Sunday during the season."

Testimonial to Mrs. Florence K. Rich.—The many friends of Mrs. Rich (of Boston) at Hotel Onset desire to express their appreciation and delight for the tests they have received through her mediumship of spiritreturn and the continued life of our friends gone before. She has given from four to eight sittings per day here, and we are yet to learn of a single instance wherein she has failed to present thrilling evidence of the presence of dear ones, giving the names correctly and telling details and circumstances ample for full identification.

As a rostrum test medium, from what we witnessed she has but few superiors; her uniform ladylike deportment adorns her divine gifts, and cannot fall to carry conviction to her sitters. We would cheerfully recommend her to all who may wish to hear from their friends in the other life.

E. G. Goddard, East Saginaw, Mich.; C. H. Faxen, Chester, N. Y.; F. P. Baker, Topeka, Kan.; C. K. Eddy, Saginaw, Mich.; Meredith B. Little, Glens Falls, N. Y.; A. B. Gardiner, Providence, R. I.

#### Cassadaga Lake Camp, N. Y.

Sunday, Aug. 3d, was the hottest of the season, but there was a large attendance of people from the sur-

Sunday, Aug. 3d, was the hottest of the season, but there was a large attendance of people from the surrounding country. More than two hundred were fed at "The Grand," and we are told that one hundred and fifty more were entertained at the Alden House; beside many brought their own luncheon and dined under the trees. The exercises in the amphitheatre opened with an exquisite selection by the Northwestern Orchestra.

Lyman C. Howe, the speaker of the morning, voiced an invocation replete with the true sentiment of prayer. Miss Hagan gave an improvisation upon "The Saving Power of Love," which in point of rhetorical finish and beauty of sentiment was exceptionally fine. The Damons gave a song, "Only a Thin Veil Between Us," that was the very soud of melody.

Mr. Howe's discourse was based upon the same subject as Miss Hagan's poem, the leading thought being the omnipotence of love.

"'God is a spirit, and they that worship him must worship him in spirit and in truth.' God is love, and love must be omnipotent since it is God. But the word God does not convey the same idea to all people. So it is with love: Persons speak of it as the master passion; but no two persons have the same understanding of it. Our interpretation of it must be correspondential and commensurate with our spiritual status. If our unfoldment is upon the animal and selfish plane, our love and our conception of its meaning must be upon the same; but if our natures have unfolded and broadened into a sphere of unself-shness, tender compassion and loving kindness, then love means something more, something higher—something better—something that elevates and brings us into kinship not only with every human being that inhabits this plane of life, but with the unseen world."

The speaker elucidated the fact that the germ of infinite possibilities lies within every soul, and that whatever any man is or can do or be is within the power of every one to be and do; not a duplicate, but equal in degree of unfoldment, and that the philosophy of Spiritualism is

In the afternoon Walter Howell spoke upon "The Mission of Spiritualism as Answering the Mental and Spiritual Heart-hunger of the World." Indisposition prevented us from being present, but it was said to be

Spiritual Heart-hunger of the World." Indisposition prevented us from being present, but it was said to be one of his best efforts.

In the evening the Damons gave a concert in the auditorium, which was pronounced a decided success. Dr. Temple also held a scance in Library Hall, which was largely attended, and satisfactory to the majority. Monday, Aug. 4th.—A lively and instructive conference was held in the amphitheatre this r. m., subject of discussion, "Nationalism" and Bellamy's 'Looking Backward." Walter Howell made the opening speech by giving a sort of general review and synopsis of Mr. Bellamy's book, for the benefit of those who had not read it, and closed by saying: "Who wants poverty abolished? Who wants everybody to have an equal chance and equal rights with everybody else?"

There was some hestiation at first, the people seeming to feel diffident about taking hold of the subject. Our Chairman, H. D. Barrett, was called, Mr. Howell taking the chair.

Mr. Barrett is an earnest champion of Nationalism, and made a stirring speech that showed him to be well informed on the subject, and that he had the universal betterment of the race at heart. He read a review of "Looking Backward" in the Boston Transcript that was full of vital truths, and said that the theory set forth by Bellamy is held by many to be utoplan—a chimera of a diseased brain—but he considered that it had struck the core of reform, and that the principles set forth in "Looking Backward" should be set, before

forth by Hellamy is held by many to be utoplan—a chimera of a diseased brain—but he considered that it had struck the core of reform, and that the principles set forth in "Looking Backward" should be set before humanity as an ideal to work for. The work had already reached two hundred and fifty thousand in its circulation. The call for it is not from the wealthy or from the educated classes, but from the working people—a fact that shows it meets the needs of humanity.

Mr. Barrett was followed by Judge Madison of Randolph, who made a strong and forcible counter-charge, that had the effect to rally the reserved forces of every brain present. He believed that a community that was absorbed by the government was robbed of the vitalizing incentive to activity and progress. He liked all this downy talk—he liked to lie on a downy couch—but he believed it was enervating and puerile. People wanted something to do—some incentive to call them out to activity. He wanted to see everybody develop every possibility that was within them, but did not think the theory of Nationalism would do it.

Welter Howell said: "Come on you Dovids here

water Howell said: "Come on, you Davids, here is a Gollah for you!"

Mrs. Palne, an Inspirational speaker from Painesville, O., came upon the rostrum with a face radiant with earnestness. She said she was not a David, and had not her sling ready. The poor may continue to labor at a dollar a day to pile up money for a Vanderbille—deprived of time and opportunity for self-culture or even the common needs of life. Our country to-day is in a terrible condition, and there must be a cause behind every effect. It has been predicted by prophets and seers. Daniel Webster, in his dedicatory address at Bunker Hill, lhuted that American liberty was yet in danger—not from foreign foes but from foes within—and said in that speech: "Liberty cannot long endure in any country where the tendency of legislation is to concentrate wealth in the hands of a few." Abraham Lincoln said in a speech shortly before his assassination: "Yes, we may all congratulate ourselves upon the fact that the cruel war is nearing a close. It has cost a vast amount of blood and treasure. The best blood of the flower of American youth has been freely offered upon our country's altar, that the nation might live. It has been, indeed, a trying time for the Republic; but I see in the near future a crisis approaching that unnerves me, and causes me to tremble for the safety of my country. As a result of the war corporations have been enthroned, an end corruption in high places will follow, and the money power of the country will endeavor to prolong its relign by working upon the prejudices of the people, until all wealth is aggregated in a few hands and the Republic is destroyed. I foel at this moment more anxious for the safety of my country than ever before, even in the midst of war. God grant that my suspicions may prove groundless." One hundred and fifty men own Ireland, and nineteen men in England own more land in America than all Ireland. A Vanderblit owns twenty-two millions, and just in proportion as millionaires increase, paupers increase.

Mr. Saxto Walter Howell said: "Come on, you Davids, here

formulated.

C. Bird Gould of Cleveland, O., a young man of high intellectual and spiritual culture, and an untiring and enthusiastic worker in all reforms, made a pointed and stirring speech. He thinks Wirt foreshadows an equality between the sexes that will take a long time to attain to, but he commended it as an ideal to be worked for and to reach. Man's selfishness—his in-

humanity to man—Is the underlying cause of all existing wrongs, and Bellamy endeavors to set forth what would be the condition if universal brotherhood should become the basis of our lives. The principle set forth in "Looking Backward" is a divine ideal. Nationalists have thirty-eight clubs scattered through the cities of this nation, and they are arousing an interest among the people for action in the interests of the people. Our president, A. Gaston, spoke depreciatingly of Mr. Bellamy's theory: he did not think the government is intended to swallow up the people. Mr. McKee spoke in behalf of the youth of our country. He thought it did not matter what Mr. Bellamy thinks; that instead of forming clubs to promulgate Nationalism we should form educational clubs. The poor working-boys in our cities have no place to go to for amusement and education. Some practical suggestions were made as to what could be done in the line of educating the poor. The speaker thought it the money that has been spent in the temperance work had been spent in educating the poor and unfortunate, a greater or more lasting good would have been done.

Mr. Arthur Gaston remarked that if it is right for the millonaire to ride in his carriage, it is right for the man who carries the hod to do the same if he wants to. One hundred and sixty-nine men in America own the wealth of our country; can it be possible that they have obtained this through honest effort? Who can say that the land monopolies, trust companies, etc., which earich the few and impoverish the many, are right?

Mr. Isaac Garretson of Iowa, and the blind man Thompson, made some apt remarks in defense of the

many, are right?
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Mr. Isaac Garretson of Iowa, and the blind man Thompson, made some apt remarks in defense of the rich man's rights.

J. Frank Baxter, Mrs. F. O. Hyzer, and Mrs. Stenson Smith, mother-in-law of the notable "Brick" Pomeroy, are here to-day.

Tuesday, Aug. 5th.—The exercises of the afternoon opened with a familiar vocal duet by Messrs. Lillie and Stevens, "The Larboard Watch," rendered in a touchingly soulful manner.

Mrs. F. O. Hyzer of Ravenna, O., occupied the rostrum. She expressed her thankfulness that she did not come to us as a teacher. Every one must be taught by the light of the living God within them. All the light that will ever come to you or to me must come from within. "Within," said our elder brother, "is the kingdom of heaven." "Enter into thy closet, shut the door"—(romember, shut the door), and pray to thy father which is in secret." The lecture abounded with inspiring incentives to a cultivation of the divine selfhood within, such as only one as gited, as pure and tender as Mrs. Hyzer could give. Mere extracts would fall to impart any adequate idea of the wonderful beauty of her expressive language and the lessons it conveyed to her hearers.

Wednesday, Aug. 6th.—The conference hour this morning was set apart for the report of the committee delegated to investigate the case of Walter E. Reid, Grand Rapids. Hon. A. B. Richmond made the opening address. He stated that he is not an advocate for Reid, but merely gave the facts by request, and proceeded with a concise statement of them in order to give the public a full understanding of the case.

Walter Howell, A. Gaston, T. J. Skidmore, J. W. Dennis and Mrs. Maud Lord Drake made remarks in defense of justice and fair dealing. The report of committee is to be acted upon at a future day; but the unanimous sentiment of the people is strongly in favor of Reid.

In the afternoon J. Frank Baxter occupied the rostrum. The expercises onened with a selection by the

unanimous sentiment of the people is strongly in favor of Reid.

In the afternoon J. Frank Baxter occupied the rostrum. The exercises opened with a selection by the orchestra, a poem by Mr. Baxter, entitled "Reformers," and a song, "The Golden Age, 'Tis Coming." Mr. Baxter then announced as the subject of his remarks: "Has Spiritualism anything to do with our National Ethics? Has it anything to do with the Affairs of the Nation?" and in his treatment of it embodied the fact that the future is an outgrowth of the present. Spiritualism must affect every reformatary effort. It not only has to do with governments, but with states, cities, towns, homes and individuals. It has to do with all national affairs. He expressed himself as being entirely cosmopolitan, and that he did not defend or censure any political party. The all of Spiritualism is not simply communion with friends who have gone to the other shore. It has a high and holy mission of reformation and betterment of the race. It means an entire reformation of church, state and nation.

Spiritualism teaches a true manhood and woman-hood. It has not come simply to also state and nation.

Spiritualism teaches a true manhood and womanhood. It has not come simply to please but to produce practical work, and to bring the world out of darkness into light. It pleads for truth regardless of pulpit, press and platform. Freedom is the demand of every growing, progressive mind; so far as concerted action is concerned it is a necessity. Spiritualism does not pardon, but always punishes the wrong-doer. The law of justice and compensation is unerring and undeviating in its workings. It enters every department of life; its aim is the uplifting of man, the elevation of the race. The church is divided into liberal, conservative and progressive branches, but it has been politic for the sake of power.

A thorough review of the proceedings of the Catholic and Protestant churches in their efforts to unite Church and State and put God in the constitution, was given by the speaker, and the fact referred to that the constitution was framed by men called "infidels." Special emphasis was placed upon the fact that the work of progression and freedom is onward, and the churches must follow their lead. They cannot put God in the constitution, for to do so is not in keeping with the spirit of the age.

Thursday Morning, Aug. Th.—The question submitted.

in the constitution, for to do so is not in keeping with the spirit of the age.

Thursday Morning, Aug. 7th.—The question submitted for discussion at the conference this morning was:

"Why do we not always get truthful answers to questions addressed to the spirit-world?" Quite an animated discussion ensued. Walter Howell said if we would have truthful answers to our questions we had best cultivate a truthful spirit in ourselves, and see to it that we are not continually transporting unreliable.

best cultivate a truthful spirit in ourselves, and see to it that we are not continually transporting unreliable spirits to the other world.

Mrs. Gardner of Rochester, Mr. Garrettson, Dr. Arnold, Judge Madison and others made remarks.

Mrs. Stenson Smith stated she was a Bible Spiritualist—she had been such twenty years, but had learned more of the Divine life within the last two years than in the twenty. She proposes to organize a class in Christian Science, which she believes embodies the all of Spiritualism, ancient and modern, and will cure all the Ills which the mortal mind and human body is helr to.

the ills which the mortal mind and human body is helr to.

When Mrs. Smith concluded, Mrs. Lillie asked what this divine truth is that Mrs. Smith had to impart. She (Mrs. Lillie) would be obliged to go away in a day or two, and if it was what its disciples claimed she wanted to obtain it. Could Mrs. Smith impart it to us, in an hour, in two hours, or in any length of time, for a fair compensation? Was it not one and the same thing that Spiritualism had been teaching for forty years? Mrs. Smith made a graceful reply in favor of her "science," and quite a spirited discussion ensued between the two ladles, the interest of the audience waxing warmer and warmer in the debate. At length Mrs. Maud Lord Drake came to the rescue with a plea of reconciliation of the opinions of the Spiritualist and Christian Scientist—claiming they are one in essence, and should go hand in hand.

In the afternoon the exercises were introduced by an improvisation by Miss Jennie B. Hagan. Subject, given by the audience, "For He that Hath to Him Shall Be Glyen, and He that Hath Not from Him Shall be Taken Evon That Which He Hath." Song by "Sicilian Quartette," which was one of the finest musical selections of the season. The performance was enthusiastically encored, and another song given, equally enchanting.

Mrs. F. O. Hyzer closed by giving a discourse in keeping with her high inspirational unfoldment. Miss Dora Foster sang "Ohi Yo Tears" very finely. Mr. Lillio also favored us with one of his choice selec-

Recepting with her high inspirational infoldinctic. Miss born foster sang." Oh! Yo Tears" very finely. Mr. Lillio also favored us with one of his choice selections.

Friday, Aug. 8th.—This is children's morning, one of the most useful and interesting features of the camp. A goodly number of people assembled in the auditorium long before the appointed time for the opening of the exercises. It was, indeed, a pretty sight to see Mrs. Tillinghast and her band of happy, bright-faced children march down the alsle in time with the enlivening music of the orchestra.

To-day was named "Happenstance" day, inasmuch as the children were to tell in their own child-way something that had happened to them—something they knew about. The programme was as follows: Song by the children, "Purity"; remarks by the leader, Mrs. Tillinghast, in which she ingeniously compared the earth to a great "Merry-Go-Round," or, as she said, in some instances we made it a "Sorry-Go-Round." Her remarks were interspersed with questions that tended to awaken the children's thought. She closed with an entertaining story of Joe and John, two little boys who were in her missionary work at Petrolia, and had passed to spiritife; solo. Willie Cook; happenstance, Florence Montague; inspirational poem, "John and Joe," Miss Jennie B. Hagan; song by the children, "Swing, Cradle, Swing,"; happenstances by Florence York, Lizzie Allen, Lottle Allen and Bessle Jones; solo, Clara Cooper; recitation, "The Gobbles will Get You," Kittle Green; song and personation, "April Girls," Iva Morse and Kittle Green; improvisation, Mrs. R. S. Lillie; remarks by Mrs. Maud Lord Drake, Mrs. Stenson Smith, Mrs. Wallace and Walter Howell.

The entire audience seemed to enter into the child-life spirit of the occasion, and all that was said was tender, loving and inspiring.

A beautiful account was given by Walter Howell of Mrs. Tillinghast's missionary work among the poor in the oil country.

The amount collected and donated at the close of this country is sent and donated at the c

CASSADAGA MISSION FUND REPORT. 

amount expended in cash, \$160. Packages and boxes of goods, 9.

After the exercises a collection was taken at the door. At the close of the afternoon services Mrs. Tillinghast and Walter Howell, both of whom enter into the child life and enjoyments so heartily that they seem as one with them, accompanied the children to the Alden Grounds, where they all had a regular good time riding on the Merry-Go-Round—the treat being given to the children by Mr. Mix. the "Merry-Go-Round main," as the children call him, and Walter Howell.

In the afternoon J. Frank Baxter gave what he called "a talk about himself." It was an interesting history of his mediumship, and interspersed with tests of a striking character to some of the audience. There was a large attendance, and all seemed well satisfied.

The Hotel parlors have become inadequate to hold the large number that assemble there for their evening meetings, and they adjourn to Library Hall. This evening the Hall was crowded to its utmost capacity. Music, poetry, recitations, speeches, etc., were the order of the evening; it was a grand literary treat.

Saturday, eth.—By request, the Northwestern Orchestra opened the morning exercises with that stiring composition, "The Hunters," rendering it in so striking a manner as to almost start the audience to their feet; the performance was enthusiastically encored.

Our beloved Mrs. R. S. Lillie came into the audito-

cored. Our beloved Mrs. R. S. Lillie came into the audito-

Our beloved Mrs. R. S. Lillie came into the auditorium and was warmly greeted. As she stepped upon the rostrum a lady came forward and laid at her feet a bouquet of pink and white double hollyhocks. The offering, as a silent expression of love and gratitude, deeply affected Mrs. L.

The Sullivan quartette, of Dunkirk, who were enthusiastically greeted, sang "Far Away." Mrs. Lillie offered an invocation; Mr. Lillie sang, and Mrs. Lillie announced as the subject of her morning's discourse: "Spiritualism—Lis Essentials." She spoke of the phenomena as its basis, its philosophy as its revelation, its science as what it has obtained from these departments.

nems.

It was a masterly production, clear, concise, comprehensive, and was keenly enjoyed and appreciated by a strictly attentive audience. NOTES.

Notes.

We are pained to hear that our beloved and excellent Mother of Cassadaga Camp is quite ill. May she soon recover, and the choleest blessings and sustaining and healing influences of angel-land rest upon her. Mrs. Lillie comes to camp as fresh as the beautiful white lillies of our lake, and thoroughly imbued with the dew of heaven's inspiration. She tells us that she recently left Parkland Camp-Meeting, where she found the good work in a prosperous condition. From Parkland she went to Cummington, Mass., where a few Spiritualists, hungry for the bread of the spirit, are holding a series of Sunday meetings during the warm weather. Cummington was the birthplace and summer home of William Cullen Bryant. She showed us a stone from the wall that encloses "Bryant place," upon which she had sketched a picture of the same. She was given the freedom of the house, and passed through the rooms the poet occupied during the summers of his last years. As she did so she felt surrounded by a host of invisibles, and that the household band had come to the old home to welcome her, and distinctly heard the voice of one saying pleasantly, "Perhaps you do not think the Bryants are at home," and looking up she saw the poet standing in the library, with his long, white, flowing beard, massive brow and kindly eyes, who in a beneficent, and to her audible voice, gave her greeting.

At the Lyceum on Friday morning the sum of thirty-six dollars and seventy-nine cents was contributed for the Butler Co. Children's Mission Fund, To the Old Folks' Fresh Air Fund there has also been thirty-one dollars thereto. Mrs. Skidmore also promises the use of her cottage on Second street for the same be neficent purpose. Dr. Chase, spirit photographer, may be found at the Steadman Cottage. Mrs. C. Wiser, test medium and magnetic healer, is at the Ramsdell Cottage, on Cleveland Avenue.

At the Steadman Cottage are Mrs. Brown and daughter, of Meadville, Pa., Mrs. Kibby of Cincinnati, O., Miss Johnson of Buffallo, N. Y.. Miss Bebee and Mrs. Hibbard a We are pained to hear that our beloved and excel-

The Test of All Tests.

The severe analytical tests to which the various baking

powders have from time to time been placed have demonstrated

clearly to the public the relative merits of the different brands

from a scientific point of view. The official Government investigations, for instance, have shown that the Royal Baking

Powder gives off the largest amount of leavening gas, and

therefore is the most economical for general use. They also show the Royal to be absolutely pure and wholesome. For these reasons the Royal was recommended for Government uses, and it is now used in the War and Navy departments. But the crucial test of the kitchen is, after all, the most satisfactory to the housekeeper. A baking powder that never fails to make light, sweet, whole-

some and palatable bread, biscuit, cake, etc., is the one that will be selected by the practical house-

keeper and received into her kitchen for continuous

use. This test the Royal Baking Powder has

stood for twenty-five years without failure, and

hence its reputation as the best baking powder

made has spread from house to house, until its use

has become as universal as its merits are unrivaled.

Mrs. Marsh of Milan, O., and Mr. Page of Berlin

Mrs. Marsh of Milan, O., and Mr. Page of Berlin Heights, O.

At the Walt Cottage, Mr. and Mrs. Lee of Oil City, Mr. and Mrs. Barnett of Cuba, and Mrs. Myrs Palno of Palnesvile, correspondent of "Hetter Way,"
At the Bowers' Cottage, Mrs. Thompson and Miss Kinmy, Mrs. Waldo of Buffalo, Mr. Pollit of Corry and Mr. Beldin of Ohfo.

At the Turner Cottage Mrs. Smith of Laona, Mr. and Mrs. Coy of Meadville, Dr. Armstrong and wife of Buffalo, Mrs. Gardner of Milwaukee, Mrs. Diekinson, medlum for automatic writing, of Milwaukee, and Mrs. Emma Effner of Chlengo.

Mr. D. B. Meritt, who has been seriously ill, is convalescing under the skillful treatment of Dr. I. T. Akin of Blooming Valley, Pa. Dr. I. T. Akinen and wife are at their handsome cottage on 2d Avenue.

Mr. Arthur B. Gaston has bought the Association building, and fitted it up handsomely for a summer residence. Mrs. Winnle Hood, Mr. Gaston's daughter, is with them. Mr. Grover Gaston and wife are at their new cottage, corner 2d Avenue and South street. Mr. and Mrs. Park, Mrs. S. G. Mosier of Sycamoro, Ill., Asa Bently, Jr., of Philips Creek, Mrs. Tombs and daughter of Ashtabula are at Sage Cottage, Mrs. Laux, clairvoyant and test-medlum, is at Mrs. Judge Lott's on Cottage Avenue, also Miss Barnard of Rochester; Mrs. R. H. Town, Lora H. Bucklin of Youngstown, Pa., Claude S. Henry of Little Valley, Chas. Tinker and wife, Mrs. E. J. Clark and Henrietta Gregory of Ashtabula, C. F. Griswold of Warren, Pa., W. Armstrong of Buffalo, R. G. Nolson of Toledo, and Mrs. Grace L. Parkhurst of Friendship, N. Y., are at the Alden House. E. E. Lawrence has a fine exhibition of art goods and embroderies at a tent on Lincoln Park, near the hotel.

Mrs. J. N. Remington of Buffalo is proprietress pro tem. of Fern Lodge, owned by Avis Sage—boards at the Sage Cottage.

E. W. Bond of Willoughby, O., is at his cottage.

Mrs. Inez Huntington-Agnew, writing medium, occupies the Huntington Cottage with her mother and fifty. Among them are: Mr. and Mrs. F. H. Ball and wife of Youngstown, O

Mrs. Dr. Marvin of Grand Rapids, Mich. is at the Coville Cottage.

E. C. Hyde M. D., of Philadelphia has his office on North street. He is an eminent physician of the homeopathic school and has a large practice. His wife, who is a fine teacher and musician, congratulates herself upon "having entered the transcendental sphere of woman's business." Orpha E. Tousey.

J. W. Dennis writes: "Mrs. Maud Lord Drake has arrived here for the season. She comes from Los Angeles, Cal., and is a favorite at our camp."

#### Lookout Mountain, Tenn.

To the Editor of the Banner of Light: Our attendance keeps steadily up, and there seems

to be every indication that the August meetings will not decrease in interest. Rev. Samuel Watson, Mrs. Glading and Mrs. Richings were the speakers last Sunday, Aug. 3d. Mrs. Glading occupied the afternoon with a lecture, and successful psychometric read-ings. Many regrets were expressed that this talented lady and popular medium cannot lengthen her stay with us, her engagement being limited to the present

week.

In the evening Mrs. Helen Stuart Richings made her debat on our platform and received an ovation. At the close of her remarks she read a certain gentleman's character from name given in a manner that created astonishment and applause at the correctness of detail. Mrs. Richings has become a favorite on and off the platform.

character from name given in a manner that created astonishment and applause at the correctness of detail. Mrs. Richings has become a favorite on and off the platform.

Monday evening, Aug. 4th, an impromptu entertainment was given in the Pavillon in which Mr. Cooke, Mrs. Ross, Miss Bertrand (musicians), Mrs. Graham, Mrs. Glading, Mrs. Richings and Miss Sophie Albert took effective parts. President Albert in genial mood presided, to the great delight of those who enjoy eloquence and wit. Our musical trio rendered choice selections. Mrs. Glading recited "Peter Maguire." Mrs. Graham, a lady of seventy five (she does not look sixty), brought down the house with "The New Church Organ," and was compelled to give an encore. Mrs. Richings was also recalled after her artistic rendition of a Dutch dialect selection. Miss Sophie Albert, one of our brightest and prettiest young ladies, scored a success as usual in recitation. Artists and audience were in the happiest of moods, and the entertainment will long be remembered as a feast of melody, poetry and mirth.

Tuesday evening Mrs. Glading gave readings and clairvoyant tests, Mrs. Richings contributing a recital of Will Carleton's poem, "Gone with a Handsomer Man," with dramatic fire and masterly skill. Fine music was a leading feature of the exercises.

This morning Mrs. Richings answered questions—a good audience being in attendance. This evening a circle is being held, in which all the mediums are taking part. To morrow evening the weekly dance, and Friday evening Mrs. Richings in one of her entertainments. Saturday morning Children's Meeting, and a grand test scance by Mrs. Glading in the evening.

Judge Ivey and his worthy lady have left us for other scenes and duties. Rarely have we become so warmly drawn toward individuals as in the case of these noble co workers. May the angels of peace, plenty and prosperity attend them on their mortal way.

Mrs. Mott-Knight is giving satisfaction in public

way.

Mrs. Mott-Knight is giving satisfaction in public and private as an independent slate-writer of remarkable power.

Mrs. Clanney in spite of her seventy odd years, is behind none of her sister mediums in press of engagements for sittings. She is a fine trance and clairvoyant medium.

ments for sittings. She is a fine trance and clairvoyant medium.

Mrs. Ulrich has been suffering from prostration. She has a host of Nashville patrons who are stopping on the mountain.

Mrs. Wood finds but little leisure, as her mediumship is in constant demand.

The travel is large this season over both mountain railroads. All the hotels are full and the landlords correspondingly happy.

Mrs. Richings bears up bravely with her broken arm. Mr. Jerry Robinson, Mrs. Helen A. Haddox, Mr. J. Seeman and others are working for the needed improvements on this place. All concede that this is the finest location on the mountain. The spirit world selected these grounds as a spiritual center in the South.

I have just heard that Mrs. Mott-Knight gave some startling tests in the circle held this evening. Aug. 6th, 1890. Georgia Davenport Fuller.

## Mt. Pleasant Park, Clinton, Ia.

Sunday, Aug. 3d, was our opening day. At nine o'clock the annual flag-raising took place. Music by the band, and singing of "The Star Spangled Banner" by Frankie Cole. Mrs. Cora L. V. Richmond made appropriate remarks, followed by Mrs. Colby-Luther, who, under a strong inspiration, was equal to the occasion. After music by the band the company re-

who, under a strong inspiration, was equal to the occasion. After music by the band the company repaired to the hall, and organized a Children's Lyceum. At half-past ten the audience went to the grove to listen to the opening address by the President, J. S. Loveland.

At half-past one a Mediums' Meeting was held in the hall, and many tests given. At three o'clock Mrs. Richmond spoke to a large audience in the hall, as a shower had made it too damp to hold the meeting in the grove. This was the first time Mrs. Richmond has been on the ground. She made a very favorable impression.

In the evening, at eight o'clock, Mrs. Colby-Luther gave a lecture to another large audience. She spoke in her usual clear and forcible manner, and was loudly applauded. We had a severe storm in the afternoon of wind and rain, and another rain during the night, which was much needed in this locality.

We have full as many campers here as we have ever had when the camp first opened. Among the late arrivals are Dr. H. S. Brown, one of the old-time workers from Milwaukee, also Lilian Stillman, who has come here for a short vacation, but goes from here to join her troupe, of which she is the "star" in "Braving the World." Byron Stillman, who belongs to the "Dramatic Sketch Club" of Milwaukee, is here for a season of rest. Lois Walsbrooker, editor, author and lecturer, has just arrived from the Pacific coast. She is one of the clearest and most forcible writers we have upon reform subjects.

Monday, Aug. 4th, was a bright and clear day after the storm. Conference at ten o'clock. Interesting speeches were made. Mr. Waltzer and wife, from Liberal, Mo., arrived in the morning, and took part in the conference. Mr. W. was the founder of Liberal, and dedicated it to "Free Thought."

In the afternoon Mrs. Richmond gave a lecture, and the evening was enjoyed in a general social time about the camp.

### Lake Pleasant, Mass.

Through the non-arrival of our reporter's notes before going to press we are only able to state that on Sunday, Aug. 10th, the meeting was characterized by the largest attendance of the session. Extra trains were run, and an audience of six thousand attended the morning services, listening to an address by Hon. Sidney Dean, of Warren, R. I. Platform tests were given by Dr. W. B. Mills of Saratoga. Concerts were given morning, noon and evening by the Worcester

Ald for Walter E. Heid.

At a meeting called at Onset Bay Camp, Mass., to take into consideration the unjust ruling of the court that tried Mr. W. E. Reid, a committee was appointed to raise funds to carry the case to the Supreme Court to raise funds to carry the case to the Supreme Court of the United States. This committee consisted of P. C. Tomson, Dr. W. R. Colby, N. U. Lyon and Mrs. S. Dick. The amount of 8134 was raised and sent by postal order to the Chairman of the Defense Committee, Hon. L. V. Moulton.

A further appeal to the Spiritualists of the United States is now made—it being essential to raise \$500 to defray expenses. The friends contributing should forward their offerings to Hon. L. V. Moulton, corner of Pearl and Ottawa streets, Grand Rapids, Mich.

#### Meetings in Boston.

Twilight Hall, 780 Washington Street.—Bundays, at 10½ A.M., 2½ and 7½ P.M. Eben Cobb, Conductor.

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

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

Twilight Hall, 789 Washington Street .-Owing to the pressure of the camp-meeting accounts upon the space of your valuable paper during the past few weeks, the manager has omitted to report the meetings in this hail, but the services of last Sunday were so especially interesting that we deem them worthy a brief summary:

The exercises were especially in memory of those who gave their lives for us in the civil war—as well as the expression of words of good cheer to those who remain.

who gave their lives for us in the civil war—as well as the expression of words of good cheer to those who remain.

The afternoon service was opened with "A Song for Our Banner," finely sung by Mrs. Minnie C. Stone, the popular guitar player, of Shawmut Avenue. Mr. Eben Cobb spoke very earnestly in repard to The Infinite being our general leading us on to victory, and gave very patriotic mention of the glorious defenders of our Union. The spirit-world, he said, welcomes all Grand Army Boys, and while they may be in peace "over there," they admire the courage and patriotism evinced in '61-'65. Our work is never done. The struggle may not be with the sword, but the great battle of life will go on until peace, liberty of thought and moral independence shall crown us with glory.

Miss A. Peabody presented some very fine readings, which were well received and recognized. Peter McKenzle gave some personations of spirit friends that were also recognized—among other tests giving the name of John Burnham, killed on the railroad.

Mrs. Chandler gave the name of Albert Fletcher, who said he was recognized by several as having been a good soldier in the 5th Mass. Other names were given and well recognized.

Dr. Abbie K. M. Heath then rendered very finely Will Carleton's poem: "Our Army of the Dead," which was heartily applauded.

Mrs. Nettie J. Wentworth, who was so well known in musical circles, and who same so many years in these meetings at College Hall, passed away recently, and a very earnest tribute was expressed to her memory.

Mrs. Lizzie Kelley gave readings from articles, ac-

and a very earnest tribute was expressed to ner memory.

Mrs. Lizzle Kelley gave readings from articles, accompanied with names and dates, which were acknowledged as very correct.

Dr. Roscoe made a stirring address, remarking that the events to take place the coming week have a deeper interest than those of any, political or military, which have ever been witnessed in this city before. The friends of freedom rejoice as they behold the defenders of their country and grasp their hands in fraternity and union. Several good readings were also given by him and recognized.

Mr. Allen Toothaker of Malden gave the name of Henry Parkman, a member of Company I., 8th Maine. A Drummer Boy of the 5th Mass. Regiment, who went from Medford, reported himself and was recognized.

Mrs. Thomas gave the closing remarks.

In the evening tests and readings were given by several mediums present in the afternoon.

The special exercise of the evening was that given by our veteran friend and fellow-worker, Father Locke. Mrs. Minnle C. Stone sang "Something Sweet to Think Of," accompanying with the guitar. After some very fine readings by Mrs. A. Forrester, which were convincing and well-recognized, Mr. Cobb very feelingly introduced Father Locke as a veteran in this work, who sang several of, his original "Camp fire and Banquet Songs," and gave some interesting reminiscences of the war, closing by singing "Marching on to Vicksburg."

Dr. Holland of Utah gave a very interesting description of that State. Utah, he said, is one of the best openings for the advance of Spiritualism.

Mrs. Dr. Steers gave some remarkable tests and readings. Mrs. Thomas gave the closing remarks.

Engle Hall, 616 Washington Street,-Sunday morning, Aug. 10th, meeting opened with music by Miss Bayard. Remarks were made by Dr. Eames, Mr. Dill, Drs. A. D. Haynes, Roscoe, Willis and

Mr. Dill, Drs. A. D. Haynes, Roscoe, Willis and Mathews.

Afternoon.—Song by Miss Bayard and an address by Dr. Roscoe, closing with psychometric readings; tests by Mrs. J. E. Davis and Mrs. Dr. Steers; remarks by Mr. Blackden; tests and psychometric readings by Mrs. Chandler-Bailey, Mrs. Wilkinson, Mrs. Dr. Bell, Mrs. Wilson and Mr. Mathews.

Eventing.—A song by Miss Brown; address and readings by Dr. Coombs; tests and psychometric readings by Dr. Coombs; tests and psychometric readings by Mrs. J. E. Wilson. Mrs. Dr. Steers, Dr. Toothaker, Mrs. Chandler-Bailey, Drs. McKenzle and Mathews.

The services during the day were well attended, and were made interesting and appropriate to the occasion of the assembling of the G. A. R., many members of which organization were observed to be

present. Wednesday, Aug. 6th.—A song by Miss Bayard; opening address by Mr. E. A. Blackden; tests and readings in psychometry by Mrs. Davis, Mrs. Wilkinson, Mrs. Chandler-Balley and Mrs. J. E. Wilson; remarks and tests by Drs. Fernald and Mathews. Meetings are held in this hall every Wednesday at 3 P. M.; Sunday at 10:30 A. M. and 2:30 and 7:30 P. M., during the summer. F. W. MATHEWS, Conductor.



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