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Free Thought.

A WORD IN REPLY.

To the Editor of the Banner of Light:

For the enlightment of your many readers who are earnestly seeking for light on the great questions of human origin, nature and destiny, and who are particularly desirous of doing whatsoever lies within their power to ameliorate and uplift the condition of mankind, permit me pointedly and in as few words as possible to reply to the article by Dean Clarke recently published.

Under the euphonious and attractive caption: "Spiritualism Pure and Simple," he proceeds to introduce a great deal of something which can only be regarded as erroneous and complex by persons of all shades of opinion who entertain a respect for veracity. I am perfectly willing that representatives of contentious factions should harry each other all they please, and with their bickerings I have no affinity; but when it comes to impugning the honor of thousands of really estimable men and women everywhere, it is high time that a telling rebuke be administered to the perpetrator of such mendacity.

The columns of the BANNER OF LIGHT have always been used as vehicles for the success- and vice, we nurse and protect by laws and orful opposition so long maintained by liberalminded persons to medical monopoly and tyr- not be touched. Whiskey furnishes the comanny. Now, in the name of reason, how can any human creature expect to deleat what has I trates and officials, as well as its criminals, pauso often been styled a "doctors' plot" if "Spir-pers and lunatics, and therefore is entitled to itualism Pure and Simple" consists in denouncing metaphysical healing as quackery?

of eminent physicians, ladies and gentlemen, belonging to the regular, homeopathic and eclectic schools, as well as practitioners of electric therapeutics; and I do here asseverate that these same ladies and gentlemen openly bear their testimony to the fact that mental treatment is very frequently effectual when all external methods fail. Medical graduates of the several schools who are in successful and influential practice have nothing to gain by fealty to truth in this respect, but they are personal liberty: the right to eat and drink men and women who respect equity and scorn | what we please," etc. men and women who respect equity and scorn falsehood: therefore they bear testimony to what they know.

All spiritual healing is metaphysical; for were it physical it would not be spiritual.

Is Dean Clarke the only person in the world who can hold converse with "a host of the confrères" of Theodore Parker, Thomas Starr King, and other noble souls translated to a higher sphere? "Spiritualism pure and simple" can live very well without the aid of drugs, but it cannot exist a moment apart from the action of mind upon mind. I have been present again and again when faithful, conscientious mental healers have been giving treatment, and I have witnessed with the psychical discernment, which I have enjoyed from infancy, the (to physical sight) invisible associations of the healer. For any Spiritualist to pronounce metaphysical healing "quackery" is to totally repudiate all the mental phases of Spiritualism, to say nothing of the more externally phenomenal, and to join hands with the advocates of the often execrated "Doctors' Plot."

"Wolves in sheep's clothing" is a very good quotation when applied where it belongs.

Hudson Tuttle, in his "Studies in the Outly-

ing Fields of Psychic Science," has evidently endeavored to state the case fairly; therefore, when he wrote a lengthy article for your columns previous to the publication of my recent work: "Studies in Theosophy"-a chapter from which you had courteously assigned a conspicuous place in your paper—though he mentioned my name frequently I sent no reply, because I could see no other spirit manifested than one consistent with "free thought." Were I the personal object of an attack, I when a system of work is assailed, and that system one which is conferring priceless the should certainly pass the scandal by in silence; but when a system of work is assailed, and that system one which is conferring priceless blessings on humanity, personal feelings must play no part; truth only must be vindicated. I claim the right of free thought, and free investigation and free advocacy of whatever truth I have demonstrated. If such liberty is not consistent with pure Spiritualism, I fail to see its purity or spirituality.

The talented correspondent of the Golden Gate to whom Dean Clarke so pointedly refers was not myself, but one whom I know to be

THE TRUE REMEDY FOR THE WHIS-

KEY EVIL. STRONGER THAN PROHIBITION.

BY GEORGE A. SHUFELDT.

To the Editor of the Banner of Light :

Probably nine-tenths of the sixty millions of people in this country, if asked the direct question, "Is the public sale of intoxicating liquors an evil which ought to be suppressed?" would answer in the affirmative; and as a naked proposition it admits of no other answer.

There is no manner of doubt that this traffic, with its long train of deplorable effects, is a standing menace to our American civilization. What greater folly can possibly be imagined than that a community should make for itself an organization, with all the necessary provisions for the protection of its members, their education, religious worship, moral government and good order, and then deliberately admit an element which disturbs and defeats the whole thing? And yet that is just what we are doing when we authorize and license the public saloon. We pursue and punish all other crimes and vices, but most carefully avoid troubling the man, or rather the traffic, which is responsible for their existence. We run the gambler out of town and burn the implements of his trade, and yet gambling is a minor offence when compared with whiskey-selling. We religiously come down on the yellow man from over the sea who opens an opium-joint and permits a few puffs of the seductive drug; but the whiskey business, the great progenitor of all crime dinances; it has a political "pull," and must munity with its aldermen, legislators, magisprotection.

True, the thing is an admitted evil, but what I am at the present time in the enjoyment of the society at frequent intervals of a number wrestling with. And upon this question we are wrestling with. And upon this question there is a vast difference of opinion. Some say that "it is an old institution, has always been with us, and should be handled tenderly." Others say "there should be a moderate license for the sake of the revenue it produces"; still others claim that the business should be restricted by a license high enough to keep out those who have not money enough to pay the fees, which would greatly reduce the number of places at which liquor is sold.

which fluor is soid.

A few real old-fashioned conservative gentlemen say, "Don't touch it at all; any interference whatever is an infringement of our

what we please," etc.

The more radical and aggressive of its opponents say: "Prohibit the traffic entirely; cut it out root and branch." Thus while in the main out root and branch." Thus while in the main agreed that something must be done, there is wrangling and discord as to the methods and means. The high license men say that prohibition is a failure, and that their method of restricting the business by taxation is the only feasible way to control it. The Prohibitionists answer:

answer:
(1.) That it is morally wrong to license the commission of a crime, and they will have none

of it.

(2.) That the only apology at all for the license claim is the revenue derived from the Excise supervision, and that point is fully met by the statistical facts that where one million of dollars are derived from the license, five millions are accounted in continue for the content. lions are expended in caring for the consequences of the business.

(3.) That license, however high, has no effect in diminishing the amount of liquor consumed, or in reducing the criminal statistics of the

quences of a confessed evil; that it is powerless to overcome an enemy which is destroying its morals and its life; that there is an
element in the social system which is eating
out its vitals, and which the system cannot
eradicate. If this was true, if such postulates
were facts, we should be obliged to abandon
all social government and give up every principle of social order. The very name of social
organization implies the power to protect, to
promote good order and the well-being of the
whole body, and by natural sequence it also

possessed of rare intelligence and sweetness of disposition.

When Spiritualists will cease vilifying everybody who dares to differ from an inconsequent handful of ambitious and spiteful dyspeptics, we may see some of "the pure and simple Spiritualism" which will "cover the whole ground of truth and embrace all attainable spiritual knowledge."

I can understand the position taken by a large number of Spiritualists, many of whom have said to me repeatedly: "Those metaphysical healers are all mediums, or they could not dothe good work they evidently accomplish." I see nothing objectionable in any such a conclusion; it would at best challenge a friendly argument; what I do utter my emphatic protest against is abusive libel heaped wholesale upon honest people.

Yours for truth and liberty,

W. J. COLVILLE.

W. J. COLVILLE.

THE TRUE PRIMERY FOR THE HAME. question plays a prominent part, and in several of the States the question of Constitutional of the States the question of Constitutional Prohibition has been discussed and submitted to the people. The papers are full of it, and it is talked of and preached about in the churches and in the family circle.

All these things combine to prove that the problem is a serious one, and that it has come among us to stay until it is solved.

Our American people do not take up these questions for pleasure amusement or excita-

questions for pleasure, amusement or excitement, but they go to work in dead earnest to settle them for the moral good of the country in which they live. Just precisely as they took up and settled the question of slavery, they will settle this whiskey question and settle it forever.

The agitation, legislation and measures hith-

erto tried have been merely in the way of experiment—efforts to get at the true method.

Low license, high license, local option and prohibition are all examples of the labor in the one direction, and that this labor will ultimately result in the discovery of the right road no one can doubt. Having experimented with and tried all these different methods and found them deficient, let us see if we cannot point out a remedy which will reach the evil and effectually dispose of the problem.
Prohibitory laws, as enacted in the several

Prohibitory laws, as enacted in the several States where they exist, are defective from several causes. The first-is, that the execution of these laws is left necessarily to political and executive officers who are hostile to their enforcement. The second is, that the laws themselves are inherently defective, in the fact that their penalties are directed against persons, and enforcement depends upon witnesses and jurors. Men will not inform against their neighbors, and jurors will not convict their fellows of that which does not seem to them to be a crime.

toxicating liquors forever. The business counct live a minute under the ban of outlawry. Let us now see some of the consequences which would flow from the enactment of such

If there was no property in whiskey, all contracts of which it was the basis or consideration would be void and could not be enforced

This would reach contracts, not only for the sale of the article, but every agreement made in respect to its manufacture and sale, so that agreements for the making of stills and ma-chinery, for the sale of materials, corn, grain, hop malt, etc., purchased for the purpose, would be void. The wages of labor employed

would be void. The wages of labor employed would come under the same head.

All leases of buildings, warehouses, stores, saloons, where the article was made, manufactured or sold, would be void, and no rent recoverable therefor.

All policies of insurance on the article itself and on the buildings where it was stored or held would be invalid, and in case of destruction no

damages recoverable therefor.

Under these last two provisions no saloon could exist for a month, for no landlord will rent his building where he can collect neither rent nor insurance, and that would at once compel every seller and dealer to own the building in which he carried on business—an almost impossible condition of things. No transportation company could recover freight or charges for carrying the article, and

if they refused to deliver it, no action of re-plevin or other possessory action could be maintained for non-delivery.

or in reducing the criminal statistics of the country.

Now, among all these conflicting opinions, what is the real remedy? License high or low is out of the question; it will never reach the root of the disease. Prohibition, while right in principle, has its weak spots, and from collateral causes is not always effective in operation. On the whole it has accomplished more than all the other remedies combined, but still it is not as effective as it might be.

That a remedy does exist is a conclusion from the nature of things. The argument to the contrary is fallacious, and admits that society cannot protect itself from the consequences of a confessed evil; that it is powerless to overcome an enemy which is destroyfor any materials furnished, or for the rent of any building where it was stored or held, such money would at once be recoverable by the payer in an action for money received as upon an illegal consideration, and in case of the neglect or refusal of the payer to sue, an action could be brought by the State's Attorney on behalf of the people and for the benefit of the

County Treasury.

No one can fail to see the far-reaching effects of such a law; it enters into the business at its very inception, follows it through all its processes and ramifications, and threatens destructions are business it could not

prosecute the saloon until it dies.

We are all in pursuit of that desirable result, and it would demand no concessions from special partisans to drop all other efforts and combine in one grand effort to outlaw whiskey and the whiskey business.

237 Broadway, New York.

NATIONAL ORGANIZATION.

BY MRS. ADAH SHEEHAN. The subject of organization of Spiritualists

seems to be stirring the waves of spiritual thought at the present time; and why not? The first instruction received from the spirit side of life was: organize circles. This was done, and the result was good. Mediums being developed everywhere, then the outline of a greater work began to appear. Again the advice: organize societies. The light was now brought from under the bushel and set upon a The good tidings came; ears were made

hill. The good tidings came; ears were made to hear, eyes to see and hearts to rejoice; and societies continue to organize for systematic work, the organization public not detracting from the organization private (the circle). Have we received all the benefits of organization? If not, why stand and tremble at the thought of a national organization? We claim, and justly, too, that Spiritualism is a science, philosophy and religion. If that be true, we must pay due attention to the growth of each department of Spiritualism. We do not want a one-sided Spiritualism. "Come, let us reason together": In our organization of circles we have not questioned as to the past beliefs of the several members of the circle; agreeing together that knowledge of a future existence against their neighbors, and jurors will not convict their fellows of that which does not seem to them to be a crime.

Whiskey has always been sold, and the sale has not been regarded as a criminal offense; hence the main difficulty in enforcing these very stringent statutes.

In the suggestions which we make here for the new departure, we should change these penalties from the person to the res; not put the seller in jail, but destroy the article; attack the pocket rather than the person. The first provision of the law should be that "there shall be neither property nor right of property in spirituous liquors, made, held or sold for drinking purposes." In other words, outlaw whiskey—put it beyond the protection of law; contraband it.

Second, The making, manufacture, holding and sale of all such liquors shall be unlawful.

The adoption of this principle would surely put an end to the manufacture and sale of intoxicating liquors forever. The business could not live a minute under the ban of outlawry.

Let us now see some of the circle; agreeing together that knowledge of a future existence was a need of the hour, all other differences were forgotten, in the hope of a spiritual demonstration that could settle their doubts on this question. Societies were forgotten, in the hope of a spiritual demonstration that could settle their doubts on this question. Societies were forgotten, in the hope of a spiritual demonstration that could settle their doubts on this question. Societies were forgotten, in the hope of a spiritual demonstration that could settle their doubts on this question. Societies were forgotten, in the hope of a spiritual demonstration that could settle their doubts on this question. Societies were forgotten, in the hope of a spiritual demonstration that could settle their doubts on this question. Societies were forgotten, in the hope of a spiritual demonstration that could settle their doubts on this question. Societies were forgotten, in the hope of a spiritual demonstration the hound for the same m

organized circle or society have incited. Circles, societies and publications have found an early grave. Names have died, but the principles they represented lived and became the embodied spirit of other and later organizations. Many to-day have heard these glad tidings from afar; can we not by a broader organization reach still further? I believe so.

Let a man's creed alone; if he be unfortu-nate enough to be burdened with one, it is but an error of thought that will fade away before the strong light of a brighter mind. him the opportunity to investigate, and "the truth will prevail." If we sit down and cry "can't," or if we rush through the spiritual ranks pointing out the idiosyncrasies of our brothers as they appear to us, I admit we will never agree; but I deny the necessity of this: there are men of every nationality, shade of belief and condition of mind living in this country, differing in opinion one with another, devouring each other commercially and damning each other, religiously speaking, yet a ing each other, religiously speaking, yet a united body on one question that serves to bind them as one. The United States is their home; "this heterogeneous mass of people" live and thrive individually and collectively under an organized system. While no one is restricted as to belief, all are amenable to the laws that they assist to enact; we do not claim that those laws are perfect—they were enacted by imperfect men—but we do claim that the agitation of thought and discussion of the people's necessities will continue to evolve a more equitable law. Spiritualists cannot deny that equitable law. Spiritualists cannot deny that organization has led to discussion, and discussion to a better understanding of the questions that continue to force themselves upon the thinker.

thinker.

Returning spirits speak of a Spiritual Congress; that means, if it means anything at all, a number of spirits congregated together for a purpose; and we may presume that this convention is beneficial to those participating; they evidently consult upon spiritual subjects, and, reasoning from cause to effect, see the result of error in our lives; they plan to bring us of earth to an understanding of our environments. Again they say: "You are spirits now as ever"; then is there any logical reason why we should not have a congress, a convention or organization? and plan to do a greater good in the future? Let us discard the thought of an individual belief weighing at all as a consideration for or against organization, and sideration for or against organization, and while we hold the dogma of theology up to ridical, let us be consistent by eliminating dogmatism from our own minds in selecting a name for this latest evidence of our growth. Cincinnati, O.

Biographical.

REV. ADIN BALLOU.

Rev. Adin Ballou, whose pilgrimage of eighty years on earth terminated on the fourth of this month at Hopedale in this State, was one of the earliest writers in advocacy of the truths of Modern Spiritualism, and as such merits more than a passing notice in these columns at this time.

Mr. Ballou commenced when quite young to work out the mission of his life, which evidently was to enlighten his fellow-men in spiritual things. He united with a church in Cumberland, R. I., at twelve years of age. When seventeen he preached a sermon to his young companions, and at eighteen formally adopted the ministry as a profession. His tract reviewing a sermon of Rev. Hosea Ballou on

The New Birth," gradually drew him into a long and sharp controversy of the destiny of humanity, as a result of which he unequivo-cally embraced the doctrine of universal salva-tion. Commencing in 1823, he preached to Universalist congregations in Bellingham, Med-way, Mendon and Boston, and in 1824 became pastor of the Universalist Society in Milford. From 1831 to 1842 he was pastor of a church in Mendon, where his literary and controversial labors may be spoken of as incessant, for, aside from his theological warfare, he assailed every species of society evil—intemperance, war, slavery, business dishonesty, etc.—with all the vigorous ability of voice and pen. Kemoving to Hopedale he attempted to es-tablish an association on the Community plan, similar in some points to the widely known humanity, as a result of which he unequivo-

tablish an association on the Community plan, similar in some points to the widely known Brook Farm enterprise. "That it was not the success in the direction Mr. Ballou longed and worked for," says the Milford Journal in a late review of his life, "is no discredit to either his purity of motive or devotion to humanity, and it may be safely said that to the Community work and its members is due much of the present presentity of the village of Hopedale."

work and its members is due much of the present prosperity of the village of Hopedale."

Mr. Ballou resided in Hopedale forty years, a larger part of the time as pastor of the Liberal Christian Parish, which office advancing years compelled him to resign in 1880. His domestic and private life was singularly pure and unostentatious. "It is doubtful," remarks the Milford paper above mentioned, "if there is in all New England another clergyman who has entered so many homes as a comforter, to has entered so many homes as a comforter, to whom it was given to personate so becomingly the loveliness of eternal truths. About his ministrations clustered the spiritual lives of thousands: under his tender offices grew the solemn links of life—the hours of birth, the hours of christening, of marriage and of mourning, until his mild presence breathed a perpetual benediction and his steps brought peace."

As might be expected of a man of his liberal views and honesty of purpose in his profession, Mr. Ballou availed himself of the earliest opportunities that presented themselves to investigate the claims of Modern Spiritualism. The result was that he soon received indubitafoundation, and that the veil that had long been suspended between this and the life be-yond had indeed been rent asunder and imyond had indeed been rent as under and immortality had become to mankind an assured fact. Firmly convinced of this, he wrote in 1852 and Bela Marsh of this city published a volume of 256 pages, entitled: "An Exposition of Views Respecting the Principal Facts, Causes and Peculiarities Involved in Spirit Manifestations; Together with Interesting Phenomenal Statements and Communications." In its preface he gives the following reasons for its proace he gives the following reasons for its pro-

duction:

1. Because he deems the subject worthy of serious consideration, and desires to aid in commending it to public attention.

2. Because he sees the extremes into which over-credulous believers on one side, and pertinacious skeptics on the other, are running, and desires to guard honest minds against all rash and wholesale conclusions.

3. Because he believes that a just and discriminating faith in spirit manifestations, such as he sets forth, will promote the regeneration of mankind individually and socially.

4. Because he believes that only the dawn of these manifestations has yet appeared, and desires to assist in preparing all well-disposed minds for the brightness of the approaching day. And 5. Because his conscience requires him to bear an outspoken testimony for the truth, while it has lew adherents and many opposers, and thus to make few adherents and many opposers, and thus to make his position clearly understood by friend and foe.

The book was a very thorough presentation of the subject, and met with a large sale. It held up the claims of the new revelation, sustained them by the results of the author's personal experience, and replied to objections forcibly and eloquently. Alluding to those who persist in discrediting the facts, he says:

persist in discrediting the facts, he says:

"There is a reality in them—a reality too wonderful and important to pass unheeded or to be thrust aside. I know what I say and whereof I affirm in this matter. Thousands of intelligent and honest minds, as incapable of deceiving or being deceived as any that walk the earth, know the same. And the testimony of all these witnesses will stand. Coming developments in a thousand new locations will establish the facts attested beyond dispute. Therefore if any one will be wise let him investigate. But if any man will be ignorant, let him be ignorant. The Negro Chieftain of Central Africa, when told by the traveler that in the North water sometimes became hard like stone, knew the tale to be a lie—a humbug; because he, most omniscient soul, had never seen ice. Nevertheless lee was a reality. And so are these manifestations."

The inquiry being made why, if the denizens of spirit-life can and do communicate with their friends on earth, they do not do so directly instead of through mediums, he says: "Spirit

their friends on earth, they do not do so directly instead of through mediums, he says: "Spirit media do not create themselves; they do not constitute themselves media; they only discover themselves to be such, and act according to their grade of mental and moral development. The mystery of their mediumship is as great to them as to others. Gladly," he continues, "would I see and converse with spirits face to face, if such were the order of nature, or the Divine will. But as it is, and until more direct communication be granted, I deem it my privilege, no less than my duty, to make the best of opportunities as they are."

To those who objected to mediums because in that early day of Spiritualism many of them were lacking in refinement and intelligence, and were not of that religious cast it might be supposed those would be through whom purely spiritual beings would communicate, Mr. Ballon server.

spiritual beings would communicate, Mr. Bal-

lou says:

"Whose prerogative is it to regulate this matter of mediumship? It is not mine. All the believers in spirit manifestations together cannot govern the thing. The media themselves are not such by their own constituting. Their being susceptible of sufficient spiricity in or about their systems, to facilitate the manifestation of spirits, is a physical peculiarity—not an intellectual, a moral or a religious qualification. Their degree of intelligence and spiritual purity may attract congenial spirits, and repel uncongenial ones; but that essential something which constitutes them spirit media is probably a mere physical cause, or a concurrence of such causes. What then? Shall we blame the spirits for not always choosing the best media through

whom to make their manifestations? Where are they to find your unexceptionable incida, rendy formed and disciplined? Can they have their choice? If they could, would they choose the objector's favorites? And if they should, would the objector be satisfied? We have some very excellent media already. We shall have still better in process of time and discipline, Why not make the best of those we have, in nation hope of the better ones expected? Or will the objector arraign God and demand why he makes use of weak, foolish and hase things, to confound the mighty, the wise and exalted of this world? Why he took a slave child from the bullrushes of the Nile and made a Moses of him? Why he made Jesus, the despised Nazarene, born in a manger and bred a carpenter, to be the Messiah—the Christ of mankind? Why he often hides the most glorious things from the wise and prudent, and reveals them unto mere babes in knowledge? There is no end to such questions. The answer te them all is: 'Even so, Father, for so seemed it good in thy sight.'" whom to make their manifestations? Where are they

Mr. Ballou copies and replies to articles appearing at that time in several religious papers, and closes his "Exposition" as follows:

pearing at that time in several religious papers, and closes his "Exposition" as follows:

"The communications may not be essentially vitiated by the imperfections and peculiarities of the medium, but most, if not all of them, will be somewhat tinctured, colored, or affected. It is your privilege and your duty to consider these circumstantials, and to make reasonable allowance for them. Be not a wholesale believer, nor a wholesale doubter, nor a wholesale disposer of spirit communications. Be discriminating; be truthful and just; be wise. Shun all extremes and all unreasonable conclusions. Proclaim nothing, endorse nothing, accept nothing, as from the world of departed spirits, which in the full exercise of enlightened reason you cannot confidently defend as such. This is my ground. I advise you to make it yours. There is enough of glorious and blessed revealment in these manifestations to rejoice in and be thankful for, without retaining anything that is spurious or equivocal. And the signs of the times are auspicious of a hastening future, when the present twilight dawnings of spiritual communication will subline into the full effugence of day. May the waiting and anxious expectants of that day do nothing to retard its advance, or to dim its morning sky with a single unpropitious cloud."

Camp Notes.

Lake Pleasant, Mass.

The second week marked a decided success for the great Camp Meeting. Large audiences and sessions of interest were every-day occurrences.

of interest were every-day occurrences.

All is life and activity at the Lake, and a good mental digestion is an essential requisite for each one. The addresses at the auditorium have been of a fine order. The following was the order of services during the week:

Monday, Singing by the choir**, Address by Mrs. Lillie upon the general subject of Spiritualism. This was followed with remarks by Dr. Roscoe of Providence, Dr. Beals, Mrs. Fletcher, Mr. Dagar and Mrs. Jackson.

Tuesday afternoon Singing by the choir**, Dest.

Jackson.

Tuesday afternoon.- Singing by the choir. Reading of the poem, "The Islands of Time," Invocation by Mrs. Lillie. Duet by Mr. Bacon and son.

Address by Mrs. R. S. Lillie. Subject, "Busy Thoughts." The address was fine and well received. Closed with the improvising of poems upon "Love," "Truth," "Habit," "Real and Ideal."

Wednesday - Service in Association Hall. Lecture

"Truth." "Habit," "Real and Ideal."

Wednesday.—Service in Association Hall. Lecture
by Mrs. Lillie Devereaux Blake, subject, "Is it a
Crime to be a Woman?" The address was a general
plea for woman suffrage. It was of deep interest,
and received with the best of attention. Afternoon,
conference at the auditorium, with the usual exercises of singing by the choir and speaking by local
talent.

Thursday.—Morning conference.

cises of singing by the choir and speaking by local talent.

Thursday.—Morning, conference. Speaking by Mr. Williams, Mrs. Lyman, Mrs. Renouf and Mrs. Banks. Afternoon. address by David Williams of Utica, N. Y.; subject, "Man in His Entity is Immortal."

Friday.—Morning session opened by Rev. Mr. Alcott of Cummington; other speakers were Mrs. Morgan, Mr. Burnham, Mr. Hibbert of Providence, Rev. N. D. Sherman of Vermont, Mrs. Laidlaw of New York, and Mrs. Clara Banks. Afternoon, conference at the auditorium, opened by Rev. Sidney Dean of Warren, R. I., followed by other speakers.

Saturday.—Afternoon, address by Hon. Sidney Dean, upon "The Utility of the Spiritual Philosophly."

Dean, upon "The Utility of the Spiritual Philosophy."
Sunday, Aug. 10th, was a fine day, and the largest attendance thus far of the session.
Extra trains came heavily loaded, augmenting an audience extending into the thousands.
The concerts by the Worcester Cadet Band, morning, noon and night, were especially fine.
Hon. Sidney Dean of Warren, R. L., was the speaker at both sessions, commanding the best attention of the large audience. The subject of the morning lecture was: "The True Mission of Spiritualism."
The singing was conducted by Prof. J. Frank Bacon of Philadelphia. Platform tests were given at the afternoon service by Dr. W. B. Mills of Saratoga.
The remaining weeks of the session will be of more than ordinary interest.
From the Register: Mrs. Mary Pepion, Hartford, Ct.; Mr. and Mrs. F. A. Baldwin, Brooklyn, N. Y.; Mrs. N. Malony, Willimantic, Ct.; Mrs. M. F. Dwight, Stafford, Ct.; Mrs. N. R. Weston, Stafford, Ct.; Dr. S. M. Furbush, Lynn, Mass.
Mrs. E. C. Kimball of Lawrence will be here during the remainder of the meetings. Her platform descriptions are remarkable.
P. D. Niven and wife of Cohoes, N. Y., are here for

scriptions are remarkable.
P. D. Niven and wife of Cohoes, N. Y., are here for their annual trip.

Nearly every State in the Union is represented here.

D. B. Gerry is gate keeper for the Association.

A new auditorium building on the site of the old

A new auditorium building on the site of the old one is among the probabilities.

The St. Joseph Temperance Society of Chicopee held its annual plenic here on the 6th. There were six hundred in attendance.

Mrs. Clara Banks and family of Haydenville are

here for the season. Charlle Lyman and Mrs. Mary C. Knight-Lyman

of Saratoga are among the new comers. Hon, Sidney Dean of Warren, R. I., came on Thurs-Hon. Sidney Dean of Warren, R. I., came on Thursday. This gentleman received a royal welcome.

A reception complimentary to Dr. and Mrs. F. H.
Roscoe of Providence, R. I., was held at the cottage of Mrs. J. J. Clark, on Thursday evening: Speaking by several ladies and gentlemen, and musical exercises. A large party was present.

Hon. Silas Mason of Hartwellville, Vt., has arrived in camp.

in camp.

Mrs. Carrie E. S. Twing, the writing medium, from Westfield, N. Y., arrived on Friday evening, and is at her old quarters on Lyman street. She received a very cordial welcome on her arrival. Mrs. Twing has veral engagements in New England the coming win-

ter.

A reception complimentary to Miss Cooley of Boston was held at Association Hall Sunday evening. Speaking and musical exercises filled the programme.

A most interesting feature of the camp are the Indian Council Fires, which are held nearly every day, and are largely attended. Come to Lake Pleasant.

J. M. Y.

DR. W. L. JACK writes: "Mrs. Lillie Devereaux Blake of New York City, a prominent woman suffragist, spoke in the Association Hall of Lake Pleasant Spiritualist Camp Meeting, Wednesday morning, Aug. 6th, to a large audience. During the lecture she was frequently applauded. She has made hosts of friends at the Lake, and it is the desire of those who heard her that she may favor us here again at no distant day. She is a guest of Ars. Rogers."

Queen City Park, Vt.

Wednesday, Aug. 6th.-The weather has been unu sually fine, and the exercises quite in keeping with

the day and place. At 2:30 P. M. the people were favored with an address by Mrs. Abble W. Crossett, one of our most

At 2:30 P. M. the people were favored with an address by Mrs. Abble W. Crossett, one of our most highly respected laborers in the cause in the State. In her presence conflicts and antagonisms, if such exist, are lulled to sleep, and that which is best in human nature asserts itself. The uplifting power of woman is always beautifully exemplified in the addresses of Mrs. Crossett.

Thursday, th.—Mr. G. W. Walrond of Montreal, who was booked for an address in the afternoon, being unable to meet his engagement, the time was devoted to a conference meeting, which was opened with an invocation by Mrs. Crossett, Dr. S. N. Gould occupying the chair. Mrs. Holt, of Montpeller. Vt., Wm. Gardner of Troy, and Cyrus Poole of New York, made extended and interesting remarks.

Friday, 8th.—There being no public exercises, and the weather fine, the people spent the day in social intercourse, boating, fishing, etc. The lake is especially attractive at this season of the year.

Saturday, 9th.—A conference meeting was held at 10 A. M. At 2:30 P. M. Rev. E. I. Rexford of Roxbury, Mass., delighted a good sized audience with one of his scholarly and suggestive addresses. There are few speakers who can equal him in that simple, convincing and persuasive eloquence which appeals alike to the head and the heart. He has that happy combination of the radical and the conservative which makes him one of the safest and best of teachers. He utilizes the past. All its pains and sacrifices were for us. In judging men we mistake by measuring them by our own standards and surroundings instead of theirs. We see a person wending his way to a place of worship or religious instruction. That is the history of the race, and expresses the undying, the incredicable religious nature and longings in man. Sacrifices were a part of the experiences of the race down through the ages. They were prompted by the feeling that the anger of an over-ruling spirit, or God, good or bad, should be placated, and these sacrifices culminated on Calvary. It is the fading not

anger of our Father. No abstract can do justice to the lecture.

Sunday, 10th.—At 10 A. M. the hall was filled with an intelligent audience to listen to Mr. Rexford, who was at his best. He opened with Scripture selections, followed with a prayer of exquisite beauty and tenderness. The discourse was one of great practical

worth, and lifted the people out of traditional ruts into the higher realms of the humanities.

The Church, after it had put out the eyes of reason, assumed to lead the people. The man who sees cannot be led. Reason was banished in the fourth century from the court of religion. It has returned to its rightful throne to remain forever. Under the reign of the arbitrary everything becomes official. The Church is the servant—a help to make men and women. We hear a man say: "I am a scholar; I am saved." How much of a scholar? How much saved? One says, "I have been born again." We never will get through "being born," said the speaker. I shall be born thousands of times; implying a birth into new hopes and conditions. Speaking of salvation, he said the agency that helps most is the greatest savior. Get strength wherever you can, but get it. The best religion is absolute good-will and help one toward another.

new nopes and conditions. Openking of shivition, no said the agency that helps most is the greatest saylor. Get strength wherever you can, but get it. The best religion is absolute good-will and help one toward another.

The eloquent speaker emphasized the necessity of living so as to secure the highest blessings here as well as hereafter. He criticised those songs that suggested only the joys of the hereafter, at which Mr. Charles W. Suilivan, the leader of our fine choir, caught the cue, and selected for the closing piece Prof. Longley's beautiful song, "Glad that We are Living Here To-Day," and sang it—supported by the rest of the choir—with such spirit and effect as to elicit the applause of the speaker.

Owing to the large crowd upon the grounds, swelled by the arrival of the boat from the city, the afternoon's service was held in the grove. Though the breeze from the Lake was quite streng, the magic of the speaker held his large audience to the end. "Getting what Belongs to us in this World," were the foundation words of a discourse which gave very great satisfaction to his numerous hearers. I cannot quote extensively without making this report too lengthy, and detached sentences never do a speaker justice. But I venture one or two. There is not a power, an instinct in man that is not capable of service; evil is the wrong use of a right thing: the man who is well related to the world is a valuable man; no man should engage in any vocation that injures other men; this rules out the liquor traffic. The people of the largest experiences are persons of the broadest lives; a profane man is an unbatural man; reverence is sacrificed in profanity; profanity is the repudiation of manhood. He plead for the cultivation of the range on Sunday, and branded with scorehing eloquence the attempt fust being made by petition to prevent the running of the steamer from Plattsburg to the Park on Sunday. The day has been an auspicious one, and the highest hopes are entertained that the interest already fanned to a fiame will c

sive, and many of them accommodate visitors with rooms.

Pretty and commodious tents have been erected by N. S. Dailey, —— Eastwood, Mrs. Susan P. Ferguson, and others.

The arrivals at the hotel—which is especially attractive in its every department—are quite numerous. Among them the following: H. F. Allen, Glovers ville, X. V., Henry Harrington, Burlington, Vt., Mrs. H. B. Cole, North Bennington, Vt., Chas. H. Cole, North Bennington, Vt., William Kidder, Burlington, Vt., G. P. Wheeler, Saratoga, N. Y., C. G. Hunter, Winooski, Vt., Amos Blood and wife, W. Potsdam, N. Y., are at St. Lawrence Cottage; Mrs. and Miss Holt, W. Potsdam, N. Y., Mss. Genevieve Dart, W. Potsdam, N. Y., Bernoks and wife, W. Randolph, Vt., James C. Walker, St. Albans, Vt., Mrs. E. M. Walker, St. Albans, Vt. Mrs. E. M. Walker, St. Albans, Vt. Miss McIntosh, Montreal, Ont., has come to remain with us through the season. She has received a most cordial welcome.

with us through the season. She has received a most cordial welcome.

Miss Charton, H. C. Smith, Montpeller, Vt., Mrs. H. C. Smith, Misses Addle and Maud Phillips, Montpeller, Vt., are spending their vacation at camp.

A. E. Stanley of Leicester, Vt., our worthy secretary, is located at the Briggs Cottage.

Mrs. Mary L. Waite, New York City, a veteran Spiritualist, is with us; also Mrs. E. S. Cady, New York City.

B. F. Rugg, St. Albans, Vt., is one of the directors—a noble man, whose smiling face always makes us happier.

happier.
Lucius Colburn of Manchester, Vt., is holding test séances, which are well attended and very satisfac-

seances, with are well attended and very satisfactory to all.

Mrs. M. M. Gilman of Montpeller, one of the most prominent Spiritualists of Vermont, is at her cottage, Mrs. J. E. Thompson of Brandon, Vt., fills her old place at the plano.

Sunapee Lake, N. H.

Monday, Aug. 4th .- No meeting held to-day. An excursion around the Lake on the steamer Edmund Burke. This was a very pleasant and very enjoyable

Tuesday, Aug. 5th, 2 P. M .- President Ferrin presiding. After vocal music, Mrs. Field-Conant read Charles Mackey's poem, "Eternal Justice" Following another song, Mrs. Conant annunced her subject to be "Mediums and Mediumship," and delivered a lecture

er song, Mrs. Conant announced her subject to be "Mediums and Mediumshp." and delivered a lecture that was listened to with marked attention. At its close Mrs. Kate R. Stiles endorsed its sentiments, and gave the names of several spirits seen by her clairvoyantly, all of whom were recognized by friends and relatives in the audience.

At the evening session, after the song "We'll Gather at the Portals," finely rendered by the choir, remarks were made by the President. After another song, Mrs. Addle M. Stevens addressed the audience with words of hope and cheer. Dr. Richardson followed with an excellent address, and after singing, Mrs. Stiles, under control of "Silver Light," gave the names of several spirits, to the great satisfaction of all.

all.

Wednesday, Aug. 6th.—The afternoon services opened with singing; Mrs. A. M. Stevens read a poem and pronounced an invocation, and after another song, gave a very fine lecture, taking for a theme "The Messer of Substitution."

Wednesday, Aug. 6th.—The afternoon services opened with singing; Mrs. A. M. Stevens read a poem and pronounced an invocation, and after another song, gave a very fine lecture, taking for a theme. The Message of Spiritualism." After another song, Mrs. Stiles described and gave the names of twelve inhabitants of the other shore.

At the evening session, after vocal music by Mr. Vandemille, Dr. Richardson opened the conference with appropriate remarks, and was followed by Mrs. Dr. Etta Crosby of Boston, Dr. M. A. Davis of Keene, Mrs. Clara Field Conant, and Mrs. M. A. Davis of Keene. A song closed one of the best conferences of the season. Thursday, Aug 7th.—Met at the usual hour. President Ferrin having been called away. Dr. Richardson presided. After a song by Mrs. Ferry and Miss Johnson, Mrs. Kate R. Stiles gave a fine poem, its theme being "How to Make Life Worth the Living." Mrs. Stevens voiced an invocation. Mrs. Stiles delivered an eloquent and instructive lecture, followed by a song, and remarks by Mrs. Stevens. The evening was devoted to a dance and social converse.

Friday, Aug. 8th.—At 2 p. M., after a song, Mrs. Stiles recited Longfellow's poem, "The Builders." Mrs. Stevens gave a fine lecture, and Mrs. Eunice K. Morgan of Sunapee the names of cleven of the spirits present, all recognized.

A mediums' meeting in the Pavilion was held in the evening. After singing by the audience, Mrs. Kate R. Stiles gave the names of about thirty spirits present, and alluded to many others who, unable to give their names, identified themselves in other ways. Mrs. Keyzer described several spirits. Thos. Burpee and Dr. M. A. Davis spoke under control. The meeting closed with several psychometrical readings by Mrs. Stiles of articles laid upon the table.

Saturday, Aug. 9th.—Met at 10:30 A. M. After a song by the chofr, invocation by Mrs. Craddock, who, after another song, gave a practical lecture, basing her remarks on the line of Longfellow, "There is no death, what seems so is transition."

The auditorium was occupied

apparently fifty years of age, with a nice feminine voice of sufficient volume to be distinctly heard by a large audience. Her scholarly attainments are beyond eavil; her promuciation was faultless, and we could not help thinking that old and young could not fail to be benefited by listening to one who knows what to say and low to say it."

Mt. Pleasant Park, Clinton, Ia.

Tuesday, August 5th, a Fact Meeting was held at the hall, and wonderful experiences were related. In the afternoon Mrs. Luther gave a lecture on Mediumship that was most excellent; it was a sovere rebuke to "fraud-hunters," and at the same time instructive upon the laws of mediumship. After the lecture, the campers went to the hall to listen to a talk by Prof. Severance upon the importance of social and psychical culture, after which he formed a class for lessons in those matters, to be given every morning at half-past eight. All seem to take a great interest in this class. In the evening a public dance was held at the hall and largely attended. The personnel of the public dance has changed very much in the last two or three years for the better—more of the better class coming up from the city.

Wednesday. Aug. 6th.—Prof. Severance gave his first lesson in social and psychical culture to his class at half-past eight. Conference at ten was opened by Prof. Loveland, and participated in by Walter Hodge. Mrs. Luther and Mrs. White, was unusually interesting. afternoon Mrs. Luther gave a lecture on Mediumship

at half-past eight. Conference at ten was opened by Prof. Loveland, and participated in by Walter Hodge. Mrs. Luther and Mrs. White, was unusually interesting.

Lecture by Mrs. C. L. V. Richmond in the afternoon, conceded by all to be the best she has given on the grounds. A camp dance in the evening, which no one but those camped on the ground ever attend, unless invited by some one of the campers. Much enjoyment is had at these dances. Mrs. Richmond and her husband and Mrs. Luther seem to enjoy them much.

Many new arrivals: Mr. Abel from Kansas and his family came yesterday. Mr. Marble from Topeka, Kan., President of their Society of Spiritualists, arrived yesterday. A large mumber from Minneapolis, among them Mr. and Mrs. Aspinwall and Mrs. Pruden. Mrs. Aspinwall is a good materializing medium, Mrs. Pruden a good test medium. Our Camp is filling up very fast every day.

Thursday, Aug. 7th. — Prof. Severance's class in psychical culture at half past eight in the morning; after that came the Fact Meeting. Prof. Loveland gave the lecture in the afternoon, subject: "What Do We Know About Spiritualism?" in which he gave his views of how some of the phenomena are produced. Entertalmment in the evening under the management of Byron Stillman, assisted by his sister, Lillian Stillman, in which was given her tambourine dance. All seem to think they got more than their mone,'s worth in seeing that one dance. There are few, if any, on the American stage that can excel her in dancing. Byron excels in his character songs. The entertainment was largely attended.

Friday, Aug. 8th.—Class in psychical culture in the morning. Conference at ten o'clock, which was unusually interesting, discussing the importance of Spiritualists taking more active interest in opposing the persecution of Liberals for their opinion.

Lecture in the afternoon by Mrs. Luther to a larger audience than we have had so far. While she is extremely radical, she is galning favor with us all the while.

while.

Public dance in the evening well patronized

Public dance in the evening well patronized Any 9th.—Business meeting of stockholders at half-past nine o'clock, again at half-past one, and adjourned to meet Aug. 16th. Conference at three o'clock. Many additions to the camp have been made to day, and still they come. Mediums' meeting at eight o'clock at the half. Many fine tests given to satisfy inquiring minds.

Sunday, Aug. 10th, was a great day with us. Large crowds came in from the city and other places. Lyceum at nine o'clock. The exercises were very interesting, many never having seen anything of the kind. At ten A. M. Lyman C. Howe gave us a lecture, his first appearance before an audience at our camp. He made a very favorable impression, and spoke to a large audience.

In the afternoon Mrs. Luther spoke to a still larger audience, and was grand and cioquent. Some think her a little too radical; at the same time we have never had a more popular speaker with the whole people than she is.

people than she is.

After the lecture a mediums' meeting was held in

the hall, attended by about five hundred people. In the evening another lecture by Mr. Howe. All seemed well pleased with the exercises of the day, feeling they had been well fed intellectually and spiritually.

Cassadaga Lake Camp, N. Y.

Sunday, Aug. 10th, a plenteous shower laid the dust and cooled the air. All Nature was smiling and radiant, and everybody seemed ready to catch her mood. ant, and everybody seemed ready to catch her mood. What is there in all the universe of God that could contribute so largely to the heart and soul needs of humanity as the philosophy which demonstrates the fact of immertality, and that the loved ones gone before us into the deeper depths of immortal life are still linked to us by the golden cord of love: that in earth's loneliness and pain they are ever near, and that in the end equity will be dealt to every misjudged child of earth!

Mrs. R. S. Lillia occuming the restriction of the street o

earth!
Mrs. R. S. Lillie occupied the rostrum in the morning.
The exercises were opened with a selection by the orthestra. Mrs. Lillie gave a touching invocation. The
slefiian Quartette again charmed us with their sweet

singing.
Two subjects were submitted by the audience:
"William Cullen Bryant, the Poet," and "Man as a
Mortal or Animal– Man as a Spirit or Immortal Being." A full account was given of the speaker's recent visit to the summer home of the great poet, and a poem visit to the summer home of the great poet, and a poem improvised, embodying some of the grand and beautiful traits in his character.

She then took up the other subject, and graphically illustrated the consequences of indulgence in grovel-

illustrated the consequences of Indulgence in grovel-ing, animal propensities. The life in which the spirit-ual dominates the lower nature was portrayed in a manner at once touching and inspiring to the better

The recent method of capital punishment was spoken of in terms of just condemnation. The idea of a so-called (*hristian nation—a nation that points with pride to its institutions, and boasts of its high intellectual and moral attainments—having capital punishment as one of the statutes of its constitution was made to appear most absurd and revolting. She said: "You ask what is the best method of capital punishment?—the hangman's noose or electricity? How can any humane heart be other than horrified at the invention of this man-trap? Your Bible says, "Thou shait not kill'; you turn and ask us if we Spiritualists believe the Bible; yea, verily, we do believe in all truth wherever found! The doctrine of the spirit world says you can not kill a man; you can only liberate the spirit—unshell him—leaving the spirit free, but with the same propensities; and for my part, I would be more afraid of a murderer hung than unhung." The recent method of capital punishment was

would be more afraid of a murderer hung than unhung."

This point was elaborated, and reasons given such as those versed in the philosophy of life's experiences and spirit return are familiar with. She then said: "I hear you ask what I would do with the murderer? with the criminal? I answer that I would institute a course of reformation that would go to work at him as though understanding him. I would abolish every prison and turn every church into an asylum and every minister into a moral policeman. I would treat the criminal, the insane, and otherwise morally and mentally diseased ones, after a method corresponding with that used to cure and abolish physical aliments. Instead of the hangman's noose, the death trap and Iron bars, I would place around them the golden bar of protective love. I would institute a course of treatment that would reach the cause of their malady and eradicate it."

eradicate it."

Much was said of the duty of parents; the right of the child to demand holy antenatal conditions and loving examples; the sanctity of marriage and the lasting influences of the home. At the close a subject for a noom was called for; some one proposed "Inlasting influences of the home. At the close a subject for a poem was called for; some one proposed "Ingersoll," and a grander improvisation than was woven from the character of that great, tender, loving-hearted man, was never given from our rostrum. His goodness and the effectual work he has done in demolishing error and defending justice were graphically pictured. When he comes to the grave of his dead, and stands face to face with the cold, forbidding wall of agnosticism, we can feel naught but pity and commiseration.

In the afternoon J. Frank Baxter closed his en-

commiseration. In the afternoon J. Frank Baxter closed his en-tagement with the Cassadaga Lake Free Associa-

lafter another song, gave a practical lecture, basing her remarks on the line of Longfellow, "There is no death, what seems so is transition." The sudditorium was occupied in the afternoon by the Merrimack County Grange, the members of which held a plenle on the grounds. The exercises on the platform consisted of music, speaking and recitations. Saturday evening a literary entertainment in the Pavilion was well attended and very satisfactory. Sanday, Aug. 10th, 19:30 A. M.—President Ferrin presiding. A song by the quartette opened the exercises, followed by the reading of a poem of Mrs. I man and the seasion. A strength of the seasion. The speaker for that after exercises of the day and two weeks of the Sunapee Camp Meeting. Many thanks are due Dr. Prentiss for his untiring efforts, decorating the platform with the Cassadaga Lake Free Association from the platform consisted of music, speaking and recitations. Subject of discourse: "True Heroism." His remarks abounded in analytical and practical thought and valuable instructions, which, if utilized, would better the condition of individuals and of society. True appliess is found in seeking the happiness of others another song, gave a fine lecture that was listened to with marked attention. Singing by the quartette closed the seasion.

At 2 P. M., after singing, an invocation by Rey. Mr. Reardon, Mrs. Sarah A. Wifey gave her first lecture from this platform; it was highly appreciated by all, so the season of parties present, all of which were spirit friends of parties present, all of which were recognized. Vocal music and the benedletion closed the exerclese of the day and two weeks of the Sunapee Camp Meeting. Many thanks are due Dr. Prentiss for his untiring efforts, decorating the platform with the cassadaga Lake Free Association from the intended and every individuals and of society. True another samples of the season.

An and the season of the season of parties present and the season of the season of parties present and the season of the season of the season

This afternoon Miss Jennie II. Hagan closed her chargement with this Association. As she came forward upon the rostrum in her robe of spotless white, with only bonquets of white filles as ornamentations, her very presence was a benediction. A basket of choice flowers and a large bonquet of lilles were handed her. With face all radiant with tenderness and love she took them in her hand, saying: "An invocation sweeter than words can express is in my hands. Whenever any unexpected pleasure comes to me it disarms me. The fittest way of expressing my thankfulness for these is in breathing a prayer that I may be inspired to speak some word of comfort and consolation to some sorrowing, aching heart; some word of courage to those who have lost faith and feel that hope is dead in their souls forever."

After a song from Mr. Lillie and a touching invocation by Miss liagan, the following subjects were submitted for the afternoon discourse: "Ilas Spiritualism reached the zenith of its power?" "Because I knew not, I searched and found ont." Subject for poem: "The mission of the flowers."

Spiritualism, she said, has not reached the zenith of its power, and for this reason: Man has not reached the zenith of his comprehension. We are just beginning to comprehend a little of what Spiritualism means. The man (or woman) who begins to grasp the truths of Spiritualism realizes that he is an infant. Spiritualism! do you realize that he is an infant. Spiritualism! do you realize that the to only means all that is in the now, but all that has been, and all that is to be in the great realm of truth!

Miss Hagan is to remain with us a few days longer, and though this is her last lecture we shall hope to be occasionally blessed by a few words from her inspired lips.

ORPHA E. TOUSEY.

Niantie, Coun.

From the first day of our meeting our speakers have been excellent. On the 10th E. W. Emerson was su-perlatively so. His tests were wonderful, even to old

perlatively so. His tests were wonderful, even to old Spiritualists. In the afternoon lie spoke under the controlling influence of Mrs. Dr. Mettler, formerly of Hartford, giving loving words of cheer for half or three quarters of an hour. He then gave the names of forty spirits in addition to a large number in the morning, all of whom were recognized.

Some of the names were: Otis Rossom, East Lyme, Ct.; Mrs. Dr. Mettler, Hartford, Ct.; Henry Manwarring, Lyme, Ct.; Dr. Elisha Shoals, New London, Ct.; Clara Bacon, New Haven, Ct.; Patience Alton and Daniel Howlett, Putnam, Ct.; Capt. George W. Parker and Nathan Sawyer, Mystic River, Ct.; Henry L. Latham, Noank, Ct.; Dr. Keith and wife Filen, father and mether, Horace Corry, drowned, New London, Ct.; Joel H. White, Henry L. Barnes and "Old Daddy Cole" (a shouting Methodist), Norwich, Ct.; E. W. Smith, Susan Smith and Mr. Maynard, Niantic, Ct.; Capt. James Smith spoke of New London and Bidgeport, Ct.; Justin L. Beckwith said: "I am here to answer my own question and prove the fact there is continued life after death. Tell Niantic people who know me it is so"; Thomas Turner, Willimantic, Ct.; a basket of violets was seen presented to one, then a white lily, at the same time the name "Mary" was given.

The medium seemed borne away, and saw two large

given.

The medium seemed borne away, and saw two large Corinthian pillars, signifying brother and sister, and a beautiful communication was given to Mr. Curtiss, who was here from Norwich. I think one spirit present was his daughter Ina, who was here at my cottage last year one day. She went home, was soon taken sick, and passed on. Well I remember that one of the guides of Dr. Temple said to them as they went out: "Be careful of getting your feet wet." He doubtless saw more than he revealed:

Henry Wolf and Dr. Charles Osgood, Norwich: Fred N. Whiting, New London; Ella Bentley, née Wilson—she said her bud was with her; Capt. John Brooks, Bridgeport, Ct.; Mr. Norton, who had canecrous trouble of the stomach; two spirits named Joe and John Gibbons; also Erskine Allen and Dea. Jerome Allen, who said he was deacon of the double barreled church in Springfield, Mass.; Fenner Bush and Asa Rogers, Meriden, Ct.

In the afternoon many more came for recognition. Mr. Kingsley's people of Willimantic are in the Fuller cottage; Dr. Fisk and wife in their own cottage; Mr. and Mrs. Dr. Pelree are at her daughter's, Mrs. Bowles, in the Fowler cottage; Mr. Davis from Putnam in their new home here; Mr. Orin Morse and wife of Putnam in their cottage; Mr. Davis from Putnam is here. The cottages are all taken, and we hid fair to have good times right through. Mr. N. H. Fogg is to be found at his home in camp.

Mrs. Sarah A. Byrnes is our next speaker.

Mrs. N. H. Fogg. ven. The medium seemed borne away, and saw two large

From another correspondent: "Edgar W. Emerson spoke Aug. 10th three times; it is his first visit to Niantic. The tests he gave at each session created much enthustasm, and elicited many expressions of surprise and satisfaction. I understand efforts were made at once to engage for him next season.

This camp has natural advantages equaled by few, if any, in New England. I suggest that should the management adopt the plan of advertising their programme in the State papers, get up excursions, and have band music every Sunday, that, with equally excellent speaking to that presented this year, they would find their camp not only rapidly growing, but second to none in New England, and that people would come from far and near to enjoy the beautiful scenery and ocean view obtainable here. There is every reason to believe that under such management an andlence of two thousand people would welcome every speaker on each Sunday during the meeting. Let us hope that such a plan will be adopted at once.

W. Dr.Loss Woop."

Parkland, Pa.

Parkland Camp-ground is finely located, twenty-two miles from Philadelphia on the Philadelphia, Reading & Bound Brook railroad to New York. We have as fine a location as can be found in any State; our grounds contain seventy acres; we have seventy-five cottages already built, costing from \$250 to \$800 each, mostly occupied all summer, and some few the year round. In addition we have some forty or fifty wooden tents or small cottage tents, which are occupied during our two months of camp meeting.

Our camp opened with the Hon. Sidney Dean, who was with us three Sundays. It is indeed a treat to see and listen to such men; the ripe experience which Bro. Dean possesses fits him preminently to sow seeds of truth and wisdom which shall come forth and bear fruit of fifty, yea, one hundred fold.

We have had Mrs. R. S. Lillie, whose grace and culture drew the largest audience as yet on our grounds this season. Mrs. Lillie is a grand and noble worker on our platform, of a sweet and noble disposition, one who inspires us to nobler deeds and to live purer and more unselfish lives, to the end that we may find a welcome when we enter the new sphere of our existence.

July 27th.—W. J. Hull occupied the platform to Reading & Bound Brook railroad to New York. We

our existence.

July 27th.-W. J. Hull occupied the platform to

our existence.

July 27th.—W. J. Hull occupied the platform to great acceptance. He does not lecture regularly, as he has other business that requires his attention, but as a speaker we need just such men to go forth proclaiming our beautiful philosophy to the world. We have this month Mrs. H. S. Lake, whose ability as a speaker is well known. She is one always ready to answer all questions pertaining to the facts and truth of our beautiful philosophy. We also have Mrs. Minnie Brown, formerly of Baltimore. She gives tests from our platform at the close of each lecture, and holds public circles every Tuesday and Thursday afternoon. She is a fine test-medium, pleasing in manner, and gives universal satisfaction. Some of her tests have been very remarkable and convincing to those who received them.

Let us all put our shoulder to the wheel while we yet remain in the mortal. The writer, who has passed his seventy-fifth mile-post, cannot expect to remain to see what may be accomplished before the close of the nineteenth century; but I believe it will be a Jubilee-Day for Spiritualism when the lion and the lamb shall lie down together and a little child shall lead them; when all mankind shall be of one mind, lifted out of the darkness of superstition and error into the light which is now being revealed unto us.

J. S.

A man named Reid, a Spiritualist mediım, was recently arraigned in the United States District Court in Michigan for fraud, based upon his alleged ability to tell the contents of sealed letters, etc. Upon his trial no defense was practically allowed. Reid offered to de-monstrate his honesty by performing one of his feats in the presence of the court, but the judge would n't permit the exhibition, saying that he knew Reid could n't do it. That judge judge wouldn't permit the exhibition, saying that he knew Reid couldn't do it. That judge possessed more bigotry than wisdom, and Reid was sent to prison, and it appears to us without the chance of fair defense guaranteed by the constitution. No judge has any right to assume the possibility or impossibility of a transaction, upon the occurrence of which the life or liberty of an American citizen may hinge, and especially has he no right to deny an accused party the right to demostrate an occurrence, when that demonstration is the only valid defense he could make. If Reid could not have performed his feat, he would have furnished the rope for his own hanging, and the duty of the judge would have been clear. The merits or demerits or the truth or false-hood of the doctrines and phenomena of Spiritualism have nothing to do with the point at issue in this case. That point involves the simple rule of law to assume the innocence of every man until he is proved guilty, and again the right which the meanest of criminals has to a fair trial and the best possible defense he can make. It seems that these two rules were both disregarded in this case, and the American sense of fair play, unhampered by religious or political prejudice, was outraged.— Atlantic Mirror, Hammonton, N. J.

An Emperor Doing Guard Duty. "What will the German emperor do next?"

is now the general cry. He has done so many startling things already that nobody would be

startling things already that nobody would be much surprised if he were to propose a congress for universal disarmament.

Men have already become convinced that he has no ambition for bloodshed. A little time ago, wishing to realize the sensations of a soldier on guard, he put himself on duty for twenty-four hours in an extemporized guardroom within his own garden at Potsdam, and stood sentry during four spells of two hours each during that time. He wore the uniform of a private soldier, carried a rifle, and ate of the soldier's ordinary. But unlike Peter the Great, who did these things often enough in real earnest—mixing with the soldiers and lying down beside them—William III. took his little diversion all alone. No officer came to relieve him, and, in fact, only one or two persons of his entourage were aware of what he was doing until he had done it.

When the whole thing was over he was asked how he had enjoyed standing sentry at night, and he newwered. "I was thinking all the time

when the whole thing was over no was asked how he had enjoyed standing sentry at night, and he answered: "I was thinking all the time how many millions of poor wretches have gone through the drudgery of military life while loathing it, and have got killed in wars for the cause of which they did not care a button."—
Glasgow Herald.

New Publication.

BRUSHES AND CHISELS. A Story. By Teodoro Serrao. 16mo, tri-color cloth, pp. 213. Boston: Lee & Shepard.

There is a charm about this book that will attract readers of a fine æsthetic taste; and those who look longingly afar off to the studios of the artists in Rome, wishing to be there but knowing their wish will never be granted while prisoners in earthly tabernacles, will find themselves very near its accomplishment as they read its pages. One is lifted above the insipid and prosy conventionalities of daily life by its perusal, and though it embodies a tragic love story, is fascinated by what is at the same time a tender and sympathetic narrative.

BEECHAM'S PILLS act like magic on a weak stomach.

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. 5 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 cents. Astounding Facts from the Spirit-World, wit-

nessed 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.

1s Spiritualism True? Lecture by William Den-Gist of Spiritualism. Reing a course of five tures delivered in Washington, D. C. By Warren

Chase. 50 cents. Witchcraft of New England Explained by Modern Spiritualism. By Allen Putnam. \$1.00, postage 10 cents.

Spiritualism Defined and Defended, Ry J M. 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. Is Materialization True? and Eleren 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, Powell 95 cents

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. \$1.25. 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. Conant. \$1.25, postage

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

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

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

After Dogmatic Theology, What? Materialism. 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

and rational basis the proofs of the doctrine 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 Sar gent, author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," etc. \$1.50.

Transcendental Physics. An Account of Experimental Investigations from the Scientific Treatises of Johann Carl Friedrich Zöllner, Professor of Physical Astronomy at the University of Leipsic, etc. 75 cents.

Astronomy at the University of Leipsic, etc. 75 cents.

Spirit-Workers in the Home Circle. By Morell
Theobald, F. O. A. \$1.50.

Outside the Gates: and Other Tales and
Sketches of the Two Worlds. By a Band of Spirit
Intelligences, through the Mediumship of Mrs. M. T.
Shelhamer-Longley, Banner of Light medium. \$1.25. Missing Link in Modern Spiritualism. By A. Leah Underhill, of the Fox family, \$2.00.

A. Lean Undersili, of the Fox family, \$2.00.

Use of Spiritualism. By S. C. Hall, F. S. A. Being a letter addressed to Ulergymen, and others, containing a reply to the off-repeated question, "What is the Use of Spiritualism?" From England. Cloth, 75 courts.

Physical Proofs of Another Life, given in Letters to the Seybert Commission. By Francis J. Lippitt. 25 cents.

Summer complaints and all bowel troubles And many other Spiritualistic Works of deep interaresoon cured by Johnson's Anodyne Liniment. est. Catalogues sent free.

A POETIC SERMON FOR CAMP-MEETING.

Previous to an address recently given by Mr. Willard J. Hull of Buffalo, N. Y., at the Cassadaga Lake Camp, this eloquent speaker prefaced his remarks by reading the following poem, written years ago by that old classical favorite, Horace Smith, Its cheery spirit, its close fellowship with nature, and its intuitive recognition of the Highest Presence in the humblest form, render it worthy of being read at other Spiritualist Camp Meetings the present season.—ED,

A SONG TO THE PLOWERS. Day stars! that ope your eyes at morn to twinkle From rainbow galaxies of earth's creation; And dewdrops on her lovely altars sprinkle As a libation.

Ye matin worshipers! who, bending lowly Before the uprisen sun, God's lidless eye, Pour from your challess a sweet and holy Incense on high.

Ye bright Mosaicst that with storied beauty The floor of Nature's temple tessellate; What numerous lessons of instructive duty Your forms create!

'Neath cloistered bough each floral bell that swingeth And tolls its perfume on the passing air, Makes Sabbath in the fields, and ever ringeth A call to prayer.

Not to those domes where crumbling arch and column Attest the feebleness of mortal hand, But to that fane most catholic and solemn Which God hath planned:

To that cathedral boundless as our wonder, Whose lamps the sun and moon supply, Its choir the winds, and waves its organ thunder: Its dome the sky!

There, as in solitude and shade I wander Through the lone aisles, or stretched upon the sod, Awed by the silence, reverently ponder The ways of God. Not uscless are ye, Flowers, though made for pleasure Blooming o'er bill and dale by day and night; On every side your sanction bils me treasure Harmless delight.

Your voiceless ilps, oht Flowers, are living preachers Each cup a pulpit and each leaf a book, Supplying to my fancy numerous teachers In lonellest nook.

Floral apostles, that with dewy splendor Blush without sin and weep without a crime, Oh! may I deeply learn, and ne'er surrender Your lore divine!

"Thou wert not, Solomon, in all thy glory Arrayed," the lilies cry, "in robes like ours! How vain your glory—oh! how transitory Are human flowers!"

In the sweet scented pictures, heavenly artist, With which thou paintest Nature's wide-spread hall, What a delightful lesson thou impartest Of love to all.

Posthumous glories—angel like collection Upraised from seed and bulb interred in earth; Ye are to me a type of resurrection And second birth!

Ephemeral sages—what instructors hoary To such a world of thought could furnish scope, Each fading calyx a memento mori, Yet fount of hope. Were 1, oh God! in churchless lands remaining, Far from the voice of teachers and divines, My soul should find in flowers of thy ordaining, Priests, sermons, shrines.

Banner Correspondence.

Oregon.

ASHLAND .-- N. W. Bonney writes: "I have had the pleasure of meeting the Spiritualist Association of Southern Oregon, located at Talent, about six miles from here, and the honor of becoming a member. There are quite a number of Spiritualists scattered up and down this beautiful valley, and being so scattered prevents a full attendance at their meetings; but there was a goodly number at the two meetings I attended. Having no regular speaker, the meetings take the form of conference and experience, with readings, recitations and communications through mediums that may be present.

pause ere they deposit them in the ballot box, and without regard to party see that their force shall be to sustain the right and displace those who uphold bigoted, unjust judges and members of our general courts who favor medical monopoly bills, causing them to look round in wonder and astonishment to learn who and what has struck them. Let us teach such legislators another Ohio lesson, and bring them to their senses. We have the remedy in our own hands; if we fail to use it intelligently, let us stop complaining about doctors' plot laws, let us stop complaining about doctors' plot laws, medical monopoly bills, prosecutions of medi-ums for healing the sick without a diploma, or our spirit telegraph operators, who receive messages from our loved ones in the world be-

messages from our loved ones in the world beyond, in answer to our sealed letters, being convicted as frauds. It is time infringements on our rights were stopped; we have borne them quite patiently for lorty years, and we are now getting too numerous to be thus dealt with.

At our meeting, July 27th, the message from Joel Stannard in The Banner of July 19th was read by request of his sister, Mrs. Holton, who says it is characteristic of him in every particular, and she has no doubt that it came from her brother Joel. Mr. and Mrs. Holton are old and tried Spiritualists, and have been subscribers to The Banner from its first volume. They have passed the allotted time been subscribers to THE BANNER from its first volume. They have passed the allotted time here, and are looking forward with happy anticipations to the time when they will be called to meet the loved ones gone before. It is a beautiful sight to see the happy old couple and hear them tell of their experiences in their long and eventful life, as pioneers on this court and how they have enjoyed the comlong and eventful life, as pioneers on this coast, and how they have enjoyed the communion of saints (they are both mediumistic), and their beautiful Spiritual Philosophy. That is their comfort and stay as they approach the river of life, not death, and get glimpses of the other shore. No doubts nor fears for them; they are ripe for the harvest."

Delaware.

WILMINGTON .- S. N. Fogg writes: "Having been applied to for some particulars regarding the existence in this city of what is reputed to be a 'haunted house,' I can only say that there is a large dwelling-house here, centrally located, which has been called such. It is owned by an aristocratic family, the head of which was a leading physician of this city, who with his wife lived and died in it. The wife died first, and after her death came the first 'ghost story.' It was reported that she was seen by outsiders at an upper window, dressed in white, carrying a light. Be that as it may, hundreds of people watched about the house at night to get a sight of the 'ghost.' The Doctor was very indignant at the reports, and threatened some parties with prosecution. There are two daughtors and a son living; the daughtors are both married, and live in Philadelphia; the son is a lawyer, and lives in a stylish house in another part of this city. He has the management of the old house, which is now unoccupied, and presents a dilapidated appearance on the outside, and it is said that everything remains inside that was left when the Doctor died, even to the furniture, carpets and china ware; why it is so is impossible to find out. The house is tightly closed up, with nothing on it to indicate that it is either for sale or rent. I have heard that one family garding the existence in this city of what is

went there to live, remained only about a month and left, saying they would not live there if they were given the house. I have been trying to learn who that family is, and if I succeed I intend to see them and learn particulars. Should I learn anything of interest I will inform you of the same."

August Minguzines.

New England Magazines. This month's issue is almost wholly devoted in text and embellishments to Grand Army interests. Major George S. Morrill, Past Commander-in Chief, gives a condensed history of the Order, and Barah E. Fuller does the same for "The Wonder's Relief Corps." Among the partials accom-

Massachusetts.

WORCESTER .- "W. C. S." writes: "The Worcester Association held its annual meeting Sunday, July 6th, in Continental Hall. The

mination to sustain meetings in Worcester, and to secure the best talent to be obtained; and we call on all in favor of keeping up the meetings to give us their aid and encouragement.

BOSTON.-"H." writes: "The following is an extract from a letter by a prominent business man in Minneapolis, Minn., who a short time since told me that in his opinion the report of the 'Seybert Commission' had given a 'death blow' to Spiritualism! I then simply asked him to suspend judgment until I could send him a copy of A. B. Richmond's Open Letter to the Commission, and this is his reply: 'I read your letter and the book with absorbing interest. The work is all you claimed for it. If ever a Commission appointed and paid to do a noble work by a generous and noble man, has more clearly flinched from the trust reposed in it than has this "Seybert trust reposed in it than has this "Seybert Commission," I have never heard of it. Mr. Richmond carries conviction in every line. He seems to have been just the man to investigate this subject."

Vermont.

WEST BURKE -- Laura B. Farr writes; 'THE BANNER seems to me to be the Bible of Spiritualism, since it teaches so clearly the lessons we must know, and is such a powerful exponent of its principles. How one can read it and not yield to its influence is a mystery to and not yield to its influence is a mystery to me. How any who are accustomed to read it can harbor resentment, ill-will and revenge in their hearts I cannot understand, since it teaches the brotherhood of man, and that love and kindness and forgiveness and charity for each other must be the stones with which to build our future home. It opens the windows of the soul to the light and knowledge and truth of Life, and the inspiring breeze of Divine Love sweeps through, expelling the brutal elements of our nature, circulating the higher and holier instincts of man.

of our nature, circulating the higher and holier instincts of man.

True Spiritualists are more accountable than any others in the world, because they have more light, more knowledge to guide them; because their mile-stones along the way are marked by the highest attributes of the Cre ator; because their religion contains the real essence of Divine Love, while all others receive only its odor; because it will melt the icebergs of conceit and selfishness and bigotry into warm, smooth waters of love and sympathy into warm, smooth waters of love and sympathy meetings I attended. Having no regular speaker, the meetings I ake the form of conference and experience, with readings, recitations and communications through mediums that may be present.

Sunday, July 27th, the society was called to meet at John Wise's, in the suburbs of Ashland, in honor of Mrs. Gress, one of our stanch and faithful members, who is about to leave us to make a home in Eureka, Cal., where we hope she will meet with a cordial reception by the Spiritualists of that place. Mrs. Gress is a very intelligent lady, well informed in the spiritual philosophy, and will be an honor to any society she may unite with; all expressed regrets at having to part with her.

We all feel indignant at the unjust conviction and sentence of Walter E. Reid, of the Olive Branch, to a year in the House of Correction, by a prejudiced judge and jury, and regard it as a direct blow at Spiritualism and its adherents. The result of the President for his pardon, and quite a list of subscribers to the Olive Branch, to assist his plucky little wife to carry it on during his absence. There are millions of Spiritualists in this country who will have votes in their hands at the proper time, and I hope they will pause ere they deposit them in the ballot box, and without regard to party see that their force shall be to sustain the right and displace

his lecture having for its theme, "If a Man Die, Shall He Live Again?" published in a pamphlet of twenty-four pages by Colby & Rich, and supplied at the very low rate of 5 cents a single copy, thirteen for 50 cents, or thirty for \$1.00. Let it do its work buy it and

VAN HOUTEN'S COCOA-Pure. Soluble. Economical.

Passed to Spirit-Life,

From Seponset, Mass., Aug. 6th, Horatio B. Thayer, after long and severe illness, resulting in dropsy.

a long and severe filmess, resulting in dropsy.

Mr. Thayer was a practical and prosperous business man, and respected by all who came in contact or associated with hitu in daily life. He was an intelligent Spiritualist of long standing, having great faith and confidence in the workings of spirit-power, and the teachings of Modern Spiritualism as comparing harmonlously with the ancient as recorded in the Bible. He was a constant reader of the BANNER OF LIGHT. He saw truth in both the mental and physical phenomena. The change called death had no terrors to his mind, but to him meant victory and benefit.

A wife, an adopted daughter, and brother, with other relatives, rejudee with him in his release from the affiletion of of an incurable disease, but sadly miss his genial presence in the mortal.

in the mortal.

Mrs. Carrie E. S. Twing spoke fitting words at the funeral services.

COM.

From Boston, Mass., Aug. 10th, Benjamin Franklin Drew From Boston, Mass., Aug. 10th, Benjamin Franklin Drew.
Mr. Drew in his boyhood met with a fail, which affected
him somewhat during his entire material life. He will be
remembered as an usher at the various spiritual meetligs
in the past. He was quite prominent in his capacity at the
time such meetlings were hold in Music Hall years ago. He
was mediumistic, and frequently exercised his spiritual
gift of healing.
Two slisters and other relatives survive him. The interment was in the family lot, Mount Auburn Cemetery.

From Leominster, Mass., July 31st, Mrs. Mary Ann. wife

of the late Jacob Davis, aged 89 years and 9 months.

Mr. and Mrs. Davis had been believers in Spiritualism for many years, and the doors of their hospitable home were always open to its friends. Medlums were welcome guests and were always cheered and encouraged by their ready symmathy.

and were always cheered and encouraged by their reads sympathy.

Since the translation of Mr. Davis, two years ago, his companion has patiently and cheerfully borne the burden of her increasing weakness, viewing the change of death with composure, yet for the sake of her only 80n, who was devoted to her, desirous to live in the mortal as long as possible.

A gentle, unassuming, brave woman has passed from the sight of triends who loved her, whose example has made duty seem sacred to many a struggling child of earth.

The funeral service took place at her home Monday P. M., Aug. 4th. A beautiful billow of flowers, with "Mother" in immortolles, with many other commemorative offerings, were contributed by the relatives and friends.

JULIETTE YEAW.

NEW ENGLAND MAGAZINE.—This month's issue is almost wholly devoted in text and embellishments the Order, and Barah E. Fuller does the same for "The Woman's Relief Corps." Among the portraits accompanying these interesting papers are those of Gener als John A. Logan, Chas. Devens, A. E. Burnside, R. E. Alger, Louis Wagner, J. C. Robinson, S. S. Bur-dette and others. Exterior and interior views are given of the General Lander Post Building at Lynn, and the same of the Massachusetts Soldiers' Home at Chelsea, Mass., with portraits of Gen. J. A. and Mrs. Cunningham, its Superintendent and Matron, Gen. H. B. Sargent and Mrs. Micah Dyer, together with a full-page "Group of the Old Boys." The remaining contents are 'The American Student in Paris," "The Desecration of Valley Forge" (Poem), "A Trout Idyl," "The Blvouac of Sherman's Army," a very creditable narrative poem by L. Blanche Fearing, with a full-page portrait of Gen. Sherman, from a recent photograph. Boston 36 Bromfield street.

THE QUIVER .- The special feature is the beginning of a new serial story, "The Other Son," by an author whose previous stories insure the interest of this. Mr. J. F. Rowbotham writes of "Music in the Catacombs," and is followed by "That Troublesome Class." "His Last Picture" is the name of a complete story that will attract sentimental readers. A fine portrait of W. C. Bryant is given at the head of a paper on poetry of a religious cast from his pen. A nurse contributes excellent suggestions in what she ness man in Minneapolis, Minn., who a short ime since told me that in his opinion the reother of this month's attractions. New York: Cas sell & Co.

THE PHRENOLOGICAL JOURNAL in its "Notable People" gives a portrait and sketch of the Sultan of Turkey, continues its "Studies from Lavatar," and places before its readers its usual variety of instructive contents. New York: Fowler & Wells Co.

HERALD OF HEALTH. - "Hygienic Treatment of Consumption," "Some Facts Concerning Cancers," How to Have Cold Without Ice," etc. New York

SIDEREAL MESSENGER .- "Spectroscopic Observations on Binary Stars," "Ptolemy's Argument Against Rotation of the Earth," "Notes on Double Stars Discovered at Washburn Observatory," etc. Northfield, Minu.: W. W. Payne.

FREETHINKERS' MAGAZINE. -" Amy Post," a paper read before the Woman's Political Club Rochester, N. Y., by Lucy N. Colman, with portrait-"Transmigration, the Law of Justice," etc. Buffalo, N. Y.: H. L. Green.

MEDICAL TRIBUNE (July). - "National Eclectic Association," report of its twentieth annual meeting, " Darwinlan Ears and Modern Theories of Sound and Hearing," etc. New York: Belford Co.



ALL IMPURE AND OFFENSIVE ODORS ABSO-LUTELY REMOVED.

Results in Lowell School Rooms.

GEORGE F. LAWTON, ESQ., Supt. of Public Schools, writes:

"The Sherman 'King' Vaporizer has been used in the Edson School-house in Lowell in both auditoriums and sanitaries. All offensive smell where the Vaporizer was applied was destroyed or prevented. Many disinfectants have been employed, but have heretofore failed to remove this particular nuisance."

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Brighter Spheres.

BY SPIRITUS.

Dictated through the Mediumship of Annie F. S., with an Introduction by E. J. C.

Introduction by E. J. C.

The contents of this volume were transmitted by a deal-zen of the spirit-world through the mediumship of one who has not had the advantages of a liberal education, and by the comparatively slow and teclious process of "tipping." The medium sat at atake with a small empty box thereon, on which she placed her hands, which she had no sooner done than the box tipped, each tip indicating a letter in accordance with an established code. In this manner, letter by letter, the book was produced.

Its spirit author first announced his presence in 1889, giving the name "Friend," who, upon being asked if he had anything to communicate, repiled: "I want you to write all I tell you—my life, earthly and immortal. It will be a benefit to mankind." He at the same time gave the title of the book, but declined to give his name, though it appears to be disclosed in the opening chapter, and designated five months as the length of time it would require to write it. The object of the work is stated to be to bring light to those who sit in darkness, by furnishing "a written testimony, a wonderful proof of glorious humortality."

There are twenty chapters, fourteen of which contain a recital of the author's earth-life; the remaining treat of its closing scenes, the spirit-world, what he thereful witnessed, and his mission, the last two giving the spirit's views of "The Use and Abuse of Spiritualism," and his farewell words to those who took an active part in the production of the work.

Coth, 18mo, pp. 221. Price § 1.00.

Cloth, 18mo, pp. 221. Price \$1.00. For sale by COLBY & RICH.

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 MISS M. T. SHELHAMER.

when one becomes fully convinced that friends who have passed from existence on earth still live, the questions naturally arise, How do they live, and what are their occupations? The purpose of this book is to answer these inquiries, and, so far as the language of a material life is capable of describing a spiritual one, it does so. These descriptions are not mere theories and surnisses of what may exist beyond this state of being, the acceptance of which depends mainly upon the fath of the individual to whom they may be presented, but statements of facts made by those who live that life, and are familiar with the scenes and experiences of which they write.

In one volume of 426 pages, neatly and substantially bound in cloth. Price \$1.00, postage 10 cents; full glit, \$1.50, postage free.

An Edition of Life and Labor in the Spirit-World has been issued by COLBY a RICH which is embellished with eight illustrations representing scenes in spirit-life. The titles of the illustrations, which are very suggestive of the scenes nortrayed, are as follows: At Home in the Sumer-Land; Little George and his Spirit-Mother; Lucy Aiken and her Kind Ministrations: Beulah, a Spirit Missionary; Unhappy Spirits; What we Sow we shall Reap; Fannie Davis Under Spirit Control; Little Bertie; "For Mamma"; An Excursion to Sunny Island.

The price of the Hustrated Volume, which in all other respects is the same as the edition above advertised, is \$1.50, postage 10 cents.
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THE NEW EDUCATION: Moral, Industrial, THE NEW EDUCATION: Moral, Industrial, Hygienic, Intelectual. Governments, Churches, and Colleges for Many Thousand Years have Striven in Vain to Conquer Crime, Disease, and Misery. A New Method Must be Adopted. By JOSEPH RODES BUCHANAN, M. D. Con ents.—The Essential Elements of a Liberal Education. Moral Education. Evolution of Genius. Ethical Culture. Ethical Principles and Training. Relation of Ethical to Religious Education. Relation of Ethical to Intelectual Education. Relation of Ethical to Practical Education. Sphere and Education and Pence. The Educational Crists. Ventilation and Health. The Pantological University. The Management of Children—by Mrs. Elizabeth Thompson.

The first two editions of this work were published under the title of MORAL EDUCATION, but the title proyed so inadequate as to render a change necessary.

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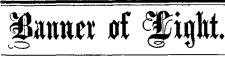
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REDUCTION IN PRICE.

After fully considering the subject, the Proprietors of the Banner of price of subscription from \$3.00 to 82.50 per year.

We have been advised to take this step by our coadjutors in spirit-life who first planned the publication of this paper and gave us its title. We hope that this new departure will meet with a cordial as well as a practical re- that he must blaze away at something, and sponse on the part of the public. In consideration of the good work the BANNER OF LIGHT has done in years past, and is still competent to do, and of the spiritual knowledge and instruction that it weekly brings to the people, its Subscription List should contain one hundred thousand names, and would, if the Spiritualists more fully realized the importar the grand service it is accomplishing.

This change of price is to take effect with No. 1 of our new volume, bearing date of September 13th.

Now, then, SPIRITUALISTS, and all friends of true spiritual progress who have the good of our common humanity at heart, are you ready to aid us in accomplishing the purpose THE BANNER has in view? We ask you to use your individual efforts everywhere to extend its circulation, thus effectually increasing our Subscription List.

Meeting in Heaven.

Rev. Dr. Talmage preached a discourse recently on the above subject, in which he maintained that the Bible is full of arguments favoring the belief that in heaven we shall know and recognize the friends who have gone before. He said he proposed to take this theory out of the region of surmise and speculation into the region of positive certainty. The doctrine of future recognition is not so often positively stated as it is implied in the Bible. Its chapters all take it for granted. The Bible indicates over and over again that the angels know each other. The rejection of the theory implies the entire obliteration of our memory. Can it be possible that we shall forever forget those with whose walk, look and manner we have been so long familiar? Will death destroy memory?

Our joy in any circumstance is augmented by the companionship of our friends. We want some one beside us with whom to exchange glances and sympathies. Heaven is not a contraction, but an expansion. If we know our friends here, we shall know them better there. The world's expectancy affirms the belief. The theory is received in all lands and ages, and under all forms of religion. A sentiment, a feeling, an anticipation thus universally planted must have been God-implanted, and therefore rightfully implanted. Socrates believed it; so did Cicero; the Norwegian believes it; the Indian believes it; the Greenlander believes it; the Turk believes it; under every sky and in every zone the theory is adopted.

Mr. Talmage said he accepted it because there are features of the soul that will distinguish us forever. Then, again, it ought to be accepted because we never in this world have an opportunity to give thanks to those to whom we are spiritually indebted. And so many, too, in their last hour on earth have confirmed this theory. The departing ones have said they saw and heard those who had gone away from them. Parents see their departed children, and children see their departed parents. We are to be taken up to heaven at last by ministering spirits. Our kindred are to troop around us. His idea of heaven is that it is a great Cassadaga and other matters, will appear next home-circle where they are waiting for us. If week.

this consoling theory can be got into the heart, | Shall the Fair be Closed on Sundays? he says, it will lift a great many shadows that are stretching across it. On earth it is Farewell, in heaven it is Welcome. That is just what Spiritualism inculcates.

It is but in strict justice to the Modern Dispensation that we have condensed above the views of Mr. Talmage on the important question he has sought to treat from the pulpit standpoint. We might ask this reverend gentleman where he found not only the ideas set forth in this discourse, but many others he has expressed in the past in the domain of eschatology? Certainly these progressive views were not found in his creed! The whole spirit of the by-past dogmas on which his church claims to rest, is a spirit of self-limitation and narrowness. The creedal heaven is not one of expansion, as Mr. Talmage would have us think, but of four-square-walled exclusiveness, We are sure that this preacher has become familiar with the teachings of the Spiritual Philosophy in some way-though he would probably strenuously deny the "accusation"and that his congregation have been the gainers thereby in the form of the discourse above noted. Some day all these pastors now halting on the thither side of the modern Jordan will cross over with joyful acclamation, "bringing their sheaves" - people - "with them," and will openly acknowledge what Spiritualism has so clearly proved already, that we not only know our friends in heaven (spirit-life), but that we can intelligently and profitably converse with them under proper medial conditions, even while we are yet denizens of the physical form.

Ministerial Rodomontade.

It has seemed good to Rev. (?) Mr. Mallory of Lowell to stand up in his pulpit and denounce Spiritualism, which he is pleased to term "the unfruitful works of darkness." So he proceeded, as he thought, to throw some light on the subject. He charged that it is to-day "one of the greatest powers of evil, one of the mightiest devices of the devil." He admitted that "some of the strongest minds and brightest intellects in the world have been led away. But, strangest of all, he speaks of Judge Edmonds as "having renounced the whole thing." (!) Now for the "light" he promises to throw on the subject. Much of the work of Spiritualism, he asserts, is delusion. Not much additional light in an assertion like that. It proves nothing. He reports that a man who had been a medium told him he never knew a Spiritualist who was not either a renegade church-member or had at some time been under deep conviction of sin. Well, what of it? Does that prove Spiritualism to be untrue?

This preacher discriminates between angels and spirits of the dead. Now how does he know anything about either, so as to be certain of what he is talking about? Modern spirits, he said, always want the darkness. He relegated "the whole thing to the devil." He defied any one to show a single instance of a man's being lifted by Spiritualism from sin and toward heaven. On the other hand he claimed to possess a list of "shattered homes and Light have decided to reduce its blighted lives" as the result of belief in it. He finally called it the "coil of the serpent."

What does such a silly, pointless, ignorant exhibition - crammed with worn-out expletives, long-exploded hypotheses and utterly baseless statements, as, for instance, that Judge Edmonds ever renounced Spiritualism! -amount to? This preacher felt, probably, what so handy as Spiritualism?

The modern ministry are continually testifying to the great and wonderful spread of Spiritualism-at the very same time that they ascribe its presence and work to "the devil." which is anything but complimentary to the effect of so much pulpit preaching. But the ministers must not expect to scare people on this subject as they have succeeded in doing on others. The dark shadows of superstition are receding fast. Actual knowledge is taking the place of faith, with its accompanying doubt and dread. If spirit communion is true, with what eagerness ought it not to be welcomed by the ministers as well as the rest. And being true, how can a sincere belief in it tend to plunge individuals deeper into sin than before?

A Camp-Meeting Number!

The present issue of THE BANNER may well be termed a Camp-Meeting number, in view of the extended reports of these services which it presents to its readers.

We trust our efforts in this direction may be practically appreciated by the managers of these meetings, the participants therein, and the public generally.

THE BANNER will give its readers next week No. XIII of Dr. F. L. H. WILLIS'S superb series of papers on "The SPIRITUAL FACTS OF THE AGES," which he has for some months been contributing to its columns. His theme in this instance will be "EARLY CHRISTIANITY."

His analysis of the character and works of Jesus, as herein presented, will prove of special interest to inquirers whose church training has given them a false idea of the position assumed by Spiritualists concerning the martyr of Galilee; while the eloquent tribute to Modern Spiritualism with which Dr. Willis concludes his installment will receive the endorsement of thousands of happy hearts, who, like him, can gratefully say of the benefits of the New Dispensation: "WE KNOW WHEREOF WE

A correspondent of our London contemporary, Light, sends to that paper the following, at the same time vouching for the perfect accuracy of the statement:

An intimate friend of my informant's, who resides in a cathedral town in the West of England, had the misfortune to lose a favorite dog by death. As soon as she could she replaced it by another pet dog, and one day as she and the new dog were alone in her sitting-room she glanced up from her work and saw the spectre of the old dog, at which the new one barked violently until it disappeared. He then scratched at the door as if insisting to be let out. Accordingly Mrs. — opened it, whereupon the animal ran straigh to the grave of the old dog. M. W. G.

Read what is said on our eighth page concerning the new (third) edition of Hon. A. B. RICHMOND'S sterling volume; also "Addenda," on third page.

A letter from W. J. Colville, regarding

We are reluctantly compelled to confess that we were blissfully ignorant of the existence of the paper published in Chicago by the name of Young Men's Era," until we were favored with its recent visit to this office. It chooses to call our particular attention to an editorial utterance on its first page by a blue-pencil marking over its head. Why it should select THE BANNER for this conspicuous mark of its solicitude it is difficult to understand, considering that the editorial article referred to discusses "The World's Fair and Sunday," and calls on all professing Christians to demand

the closing of the Fair on Sundays. It seems that a meeting was held a few days before in Chicago expressly for the discussion of this matter. The Era regards the mere general proposition to open the Exhibition on Sundays as "startling"; but the request made of the Commissioners of the Fair, appointed by the President, to keep the exhibits open and the entire machinery in operation seven days in the week, forces it to hold up its hands in horror. It says the World's Fair is an advertisement, and therefore it would not have it advertise that as a people we have given up the observance of the Lord's day as a day of rest. It dreads the very name of a 'Continental Sabbath," and declares that "it would be a shame to our land." It thinks it would foretell the decay of the nation. It would have it known to the world that if God is not worshiped, He is at least acknowledged in this nation.

This same Era appeals to the power in the religious press, the influence in the evangelical ministry, and an overwhelming zeal in the Christian laity of the United States, to see to it that the doors to the World's Fair are not opened on Sunday. Otherwise, it says, "It were better there should be a covering of oblivion for the whole exhibit which would hide our national shame from the eyes of the whole world!'

The spirit, if not the motive, that stimulates these bigoted utterances of The Era is the same one that is all the while at work to supersede free civil government with a tyranny of ecclesiastical rule. There may be a violent contest in the end over it, but it will never go down with the American people. We believe they will not, either, have the World's Fair closed on the ecclesiastical Sunday.

The recent troubles at the Charlestown (Mass.) State Prison have renewed public interest in regard to the criminal problem generally; and the feeling is current that the fault in that particular instance does not necessarily rest with the responsible head of the institution so much as with the system and the spirit of prison government itself. It is not mere humanity that is demanded in prison discipline, but firm, steady, even-handed justice. The prisoner is still a member of the common society, and as such has rights which we who restrain him, through legal forms, have no right to invade. We may not even seek his punishment, for punishment carries with it the idea of revenge. All that the protection of society morally permits is that we shall have authority to compel him to make restitution for the wrong he has done, and to administer to him in confinement the same rules, modified only by his enforced condition, which govern the rest of us in a state of liberty.

Lake Pleasant, Mass.-The annual business meeting of the New England Spiritualists' Camp-Meeting Association was held Aug. 18th, and the following official board for 1891 elected: President, Dr. Joseph Beals of Greenfield: Vice-Presidents, Newman Weeks of Rutland, Vt., W. R. Tice of Brooklyn, N. Y., D. P. Barber of Nashua, N. H.; Clerk, J. Milton Young of Haverhill; Treasurer, Lewis Bartholomew of Elmira, N. Y.; Directors, Joseph Beals, A. T. Pierce of Barrowsville, James Wilson of Bridgeport, Conn., Lewis Bartholomew, A. H. Dailey of Brooklyn, N. Y., W. R. Tice, John W. Wheeler of Orange, John White of Buffalo, N. Y. The reports of the Secretary and Treasurer, as histing a good cartifician. ists' Camp-Meeting Association was held Aug. and Leasurer exhibited a good condition of

FANNY B. HAYES, wife of Mr. John F. Hayes, (both old Spiritualists in this city,) passed to the Higher Life early on Saturday morning, Aug. 16th, at her residence, 68 Appleton street, Boston. The deceased had for some time past anticipated her transition, and had made every preparation for the event, as to details of funeral and other kindred matters; she was unconscious at the time of passing away. The obsequies occurred at her late home on Monobseques occurred at her late home on Mon-day, Aug. 18th, Mrs. Carrie E. S. Twing and Mr. Charles E. Watkins officiating in a sympa-thetic and eloquent manner. The remains were taken on Tuesday, 19th, to Battleboro, Vt. (her native place) for interment, Mrs. Twing being expected to perform a service at the grave

MRS. WINNIFRED G. MARTIN - youngest sister of the widely-known and now translated medium, Mrs. Mary M. Hardy-passed suddenly to spirit-life on Saturday, Aug. 2d, at the old home on Concord Square, with which the Spir-itualists of Boston were once so familiar. Mrs. Martin was, at the time of her decease, aged twenty nine years and six months. She was of a gentle and spiritual disposition, and her loss will be severely felt by her family and all her circle of acquaintance. Our sympathies are extended to the bereaved ones—especially to her surviving sister, Miss Orisea J. Smith of Boston, to whom her death brings a special burden of sorrow. The funeral occurred at her late home on Monday, Aug. 4th.

We regret to learn of the serious illness of our old friend and fellow-printer, Mr. Josiah P. Mendum, the proprietor of the Boston Inestigator; but we hope, as do his personal friends (and he has hosts of them), that he may speedily recuperate and stay with us awhile

THE MASSACHUSETTS HORTICULTURAL SO-CIETY has been this week holding its great annual exhibtion of plants and flowers in Music Hall. Our Boston readers are reminded that the display continues on Thursday and Friday, Aug. 21st and 22d. It merits a visit.

Read carefully the "new departure" Onset Bay Circular, which we reprint in another column. It is a capital move, and we hope a speedily favorable response will be made to it. Put us down for one share, Bro. Crock-

According to The Richfield Springs (N.Y.) Daily, Dr. Dumont C. Dake and wife, of 499 Fifth Avenue, New York City, are at that place. with which they are well pleased. They go thence to Saratoga Springs.

The biographical sketch of the late Rev. Adin Ballou-on our first page-should receive the careful attention of every reader of this issue of THE BANNER.

Mr. G. F. Lewis, formerly of Corry, Pa., has removed to Lily Dale, Chautauqua Co., N. Y., where he publishes Zion's Day Star, and has for sale Spiritual and Liberal books and papers.

Veteran Week.

The BANNER OF Light neknowledges pleasant calls from the following-named veterans, present in Boston during the Annual Festival of the G. A. R. of the United States:

MR. N. Frank White of the War Department, of Washington, D. C., who came North with his Post, and at the expiration of the week remained behind, to devote the residue of his visit to friends in his native State, Connecticut. Mr. White was one of the earliest mediums and speakers known in the work of Modern Salvitualium.

Modern Spiritualism.

J. M. HOLLAND, V. D., Department of Utah, Salt Lake City (Surgeon J. B. McKeen Post No. 1). He is an old reader of THE BANNER.

MR. MILTON BAKER, of Trenton, N. J., with

whom we had a profitable conversation on spiritual matters in that State and elsewhere. Mr. B. is an ardent worker in the way of ad-

wancing the interests of local societies.

Mr. Woodbury C. Smith, (Geo. H. Ward
Post 10, Department of Mass.,) the new President of the Spiritualist Association at Wor-

cester.

MR. LEROY VAN HORN, (Leader of Grand Army Band,) Chicago, Ill. This gentleman is the brother of the lecturer and medium, Dr. G. G. W. Van Horn, of Kansas City, Mo.

the brother of the lecturer and medium, Dr. G. G. W. Van Horn, of Kansas City, Mo. Mr. Oliver C. Cooper, once a compositor on The Banner force, in the early days of this paper; later a member of Company H, 1st Massachusetts Infantry Vols. He was seriously wounded during the war. He is now editor and publisher of the Ovid (N. Y.) Independent, a local journallof much enterprise and interest. Bro. Cooper looks hale and hearty, and bids fair to attend many other "annuals" of the G. A. R.

[The Banner would be remiss in its duty did it not also chronicle a call received from Mrs. Alphonso H. Bradley, a prominent member of the Woman's Relief Corps, of Haverbill, Mass.]

Mr. J. A. Mead, son of Mrs. M. Miller, a well known platform speaker and trance medium, who, after many years devoted to San Francisco, Cal., has recently established herself at Salt Lake City, Utah. Mr. Mead informed us that Spiritualism is making great strides among the Mormons, both of the ancient and reformed cult. Since his mother's arrival, Mr. M. says she has spoken and given platform tests regularly in a hall hired for the purpose in Sait Lake, having excellent audiences and making a profound impression on her hearers. She has spoken, he says, on one occasion at least, in the Reorganized Church of the Latter

making a profound impression on her hearers. She has spoken, he says, on one occasion at least, in the Reörganized Church of the Latter Day Saints (New Mormon), where she was well received as she explained the Philosophy of Spiritualism, and gave tests from its pulpit.

CAPT. J. B. SAWYER, of J. A. Logan Post, No. 23, of Denton, Tex. Capt. Sawyer was known to us in the early days of The Banner, he being then a resident of Boston. He was in the navy during the war, and was captain of the surfboat at the taking of Hilton Head, S. C. Since his removal to Texas in 1869 he has been a firm and uncompromising advocate has been a firm and uncompromising advocate of spirit-return and communion. He was the first known Spiritualist in Denton and vicinity, and was called upon to face much prejudice, but now there are over two hundred people there who are ready to publicly avow their belief in the New Dispensation, with a large percentage in the community who know more than they are ready to avow concerning the subject.

A particular interest attaches to Capt. Saw-yer from the fact that he is probably (there being no evidence to the contrary) the oldest locomotive engineer in America to-day. In 1835 he was one of the four engineers on the Boston & Worcester railway at the time of the opening of that road.

Lyceum Lessons.

Mr. G. W. Kates having learned from experience that a necessity exists for something to guide the group conversations in Children's Progressive Lyceums, and having been frequently requested to meet the want, has prepared and published in a cheap and convenient form, a series of a dozen lessons made as brief as possible to cover a wide field of thought, to test the probability of such a labor being appreciated. They are varied and comprehensive, and worthy the consideration of all persons interested directly or indirectly in the education of the young in the truths of Spiritualism. Copies may be obtained of Colby & Rich at 10

THE NATIONALIST .- This monthly has passed un. der the editorial management of John Storer Cobb, a very capable man for the position. Its contents this month are "Social Transition," by John Orvis, "Pracmonth are "Social Transition," by John Orvis, "Practical Nationalism in Chicago," by Charles S. Weeks, "Moral Rights versus Legal Rights," "The Philosocial Rights versus Legal Rights," "The Philosocial Rights versus to produce the product of the Philosocial Rights versus to produce the produce the product of the Philosocial Rights versus to produce the product of the Philosocial Rights versus to produce the product of the Philosocial Rights versus to produce the Philosocial Rights versus to produ Editorially reference is made to phy of Progress.' the gentleman who awakened such a lively tumult in our State Legislature, Mr. Williams of Dedham, terming him "a daring young patrician," and asking, "What is one man with the courage of his conviction compared to a dozen or so with the courage of their corruption?" "The Attitude of the Press" in regard to Nationalism is reviewed at considerable length, and a condensed statement of "News of the Movement" given. Mr. Grönlund contributes a new chapter of "Our Destiny," its theme being "God in Humanity." The present is the first of a new volumethe third-which it commences with a greatly improved typography. Boston: 77 Boylston street.

W. J. Colville having just completed a very successful engagement at Cassadaga Lake, will lecture in Corinthian Hall, 1524 Arch street, Philadelphia, Sunday and Monday, Aug. 24th and 25th, at 3 and 8 P. M. The subjects (by request) will be, on Sunday: Bread and Butter; or The Problems of the Hour Considered Spiritually, Socially and Industrially." On Monday subjects will be presented by the audiences. Admission free; voluntary collections.

Boston friends will be prepared to welcome W. J. Colville at Berkeley Hall Sunday, Aug. 31st, at 10:30 A. M. and 7:30 P. M. His class will open at Hotel Copley, 17 Huntington Avenue, Monday, Sept. 1st, at 3 P. M. Priday, Sept. 5th, being his birthday, all friends will be invited to a special reception and entertainment on that evening.

THE THEOSOPHIST .- Mr. Olcott gives interesting particulars respecting the mesmeric methods adopted by the Serpent-Charmers of India. Louise Cotton contributes facts in reference to Palmistry, stating it to be a science of great antiquity, and in all probability coeval with astrology. "Personal Experiences of Scottish Second-Sight" are related by J. W. B. Innes. Other articles of interest complete the body of contents, followed by Reviews. Correspondence and Supplement. A monochrome picture of Mad. Blavatsky and Col. Olcott is given with this, which, by the way, is the July number. Madras, India: The Proprietors. For sale by Colby & Rich, Boston.

THE SPIRITUALIST LYCEUM MAGAZINE.-The August number of this monthly is received. It contains its usual variety of selections for the use and information of Children's Progressive Lyceums, including the names and addresses of Lyceums in England and those of their respective Secretaries. W. H. Wheeler, editor and publisher, Oldham, Eng.

Alonzo G. Hollister of Lebanon, N. Y., called at the Banner of Light Bookstore, 9 Bosworth street, recently, to learn of spiritual matters, and obtained some literature on the subject. He related experiences that have been had in the past in their Church and spoke of those possessing spiritual gifts in these instances as being "mediums."

Mr. P. H. Conant of Smithland, Ky., passed to spirit-life July 13th, aged eighty-one years. He was an early Spiritualist, and was a reader of the BANNER OF LIGHT FOR MANY YEARS.

A severe accident happened Tuesday afternoon, Aug. 19th, on the line of the Old Colony Railroad, between Wollaston Heights and Quincy, Mass., whereby the Vineyard Haven Express was derailed, and the fireman and some half score of the passengers killedabout twice that number being wounded, some fatally. The scalding steam from the overturned engine added to the horrors of the disaster.

NEWSY NOTES AND PITHY POINTS.

Worrying produces ill-health, and ill-health is a powerful destroyer of personal beauty. This is why so many worry to get rich, and thus prematurely look

" A disgrace to humanity" is what the English press terms Kemmier's electrocution. The Standard says:
"The scene will send a thrill of indignation throughout the civilized world. We cannot believe that Americans will allow the electrical execution act to stand.'

What can be done to save the Russian Israelites from the fate that hangs over their heads, is a question that is absorbing the attention of the great Jewish banking-houses, as well as that of the Governments of Western Europe. If popular rumors on the subject are to be believed, Emperor William proposes on the occasion of his present visit to St. Petersburg to constitute himself the mouthplece of the Foreign Powers in the matter, and to make representations to the Czar, both on the score of policy and common humanity.

The Boston Globe's prize sword racket culminates this week. The two highest candidates on the list are R. F. Tobin of Boston, 346,039; Col. Benjamin S. Lovell, Weymouth, 345,044. We hope Mr. Lovell will be the winner. Nous verrons.

Railroad murders are on the increase in this country. The latest report states that seven persons were killed and fourteen wounded in consequence of a wreck on the Union Pacific.

"It is a long road that has no turning," is a trite old adage that will never die, and another is that " patient waiters are no losers." Recent events in the Spiritualistic ranks prove the truth of these adages, and go to show that a selfish policy cannot prevail over that of justice.

The lady who has been chosen President of the General Federation of Women's Clubs is the daughter of Professor Ralph Emerson, of Andover Theological College, and the wife of Dr. Brown. She can speak seven languages fluently, and has at different times held professorial chairs in three colleges.

The hypocrisy of certain papers that profess to be spiritual is a serious drawback to our Cause, through misleading the people who are in quest of information upon the subject.

It is safe to assume that as to all forms of animal creation, nature supplies, as a rule, the most perfect types and the highest standards of beauty, and when the interpreters of fashion's decrees attempt to radically change and improve her handiwork, they undertake a contract that will defy success so long as the ages run.

Cardinal Newman, the distinguished Catholic theologian, died at his home in Birmingham, Eng., on the 11th Inst., aged eighty-eight years.

> "Every cloud has a silver living." Then what 's the use of one's replning?

EATING-HOUSE DIALOGUE. - Customer: "What makes your buscults so small?" Walter: "Oh, this is G. A. R. week!" "Well, but why is your coffee so weak, and your butter so strong!" "Why, that's where the law of compensation comes in: when the butter is weak the coffee is strong." It is needless to say the waiter was a Harvard graduate.

The Queen's speech was brief. She told her lords and commons that John Bull was at peace with all the world " and the rest of mankind."

Savin Hill, (Boston,) wants sewers, and a series of resolutions in that direction was unanimously adopted at a meeting of the Savin Hill Association, held Aug. 14th. We understand that prominent citizens are working to bring about the needed reform in this pleasant suburb.

SHARP PRACTICE IN MAINE .- A farmer's wifeaccording to a tale by a Boston drummer, which we encounter in the columns of the staid (*hristian Union* of New York—bustled into a store in Washington County recently, and exclaimed to the proprietor: "Mr. B.—, I bought six pounds of sugar here last week, and when I got it home I found a stone weighing two pounds in the package." "Yes, ma'am." "Can you explain the swindle, sir?" "I think I can," was the proprietor's placid reply. "When I weighed your eight pounds of butter, week before last, I found a two-pound pebble in the jar, and when I weighed your sugar the stone must have slipped into the scales, somehow. We are both growing old, ma'am, and I am sorry to say that our eyesight is n't to be trusted." encounter in the columns of the staid Christian Union

Spiritualist Camp-Meetings for 1890. The season of out-of-door gatherings on the part of the believers in the New Dispensation is now at hand; and the reader will find subjoined a list of the ocalities and time of session where such convocations

ONSET BAY, MASS.—The Fourteenth Annual Camp-Meeting at this place commenced its sessions July 13th, to close Aug. 24th. Trains leave Boston for Onset at 8:15 A.M., 9:00 A.M., 1:00 P.M., 3:30 P.M., 4:05 P.M. Sundays only at 7:30 and 8:15 A.M. Provincetown for Onset Bay at 5:46 A.M., and 2:10 P.M. Leave Middleboro for Onset at 8:10 A.M.

LARE PLEASANT, MASS.—The Seventeenth Annual Con-vocation of the New England Spiritualists' Camp-Meeting Association, Lake Pleasant, Montague, Mass. (on the Hoosac Tunnel route), closes August Sist. LOOKOUT MOUNTAIN, TENN. — The Seventh Annual Meeting at this place (near Chattanooga) will close Aug. 31st.

QUEEN CITY PARK, VT.—Meeting will continue to Sept. VERONA PARK, ME.—Meeting opened August 17th. CASSADAGA LAKE, N. Y.—The Eleventh Annual Meeting loses August 31st.

Mississippi Vallry Spiritualist Association.— The Eighth Annual Camp-Meeting at Mount Pleasant Park, Clinton, Ia., will close August 31st. PARKLAND, PA.-Meetings continue to Sept. 12th. HASLETT PARK, MICH.-Meeting closes Sept. 1st.

NIANTIC, CT.—Meeting closes Sept. 10th. ETNA, ME.—The Camp-Meeting will commence the last riday in August, and continue ten days. TEMPLE HEIGHTS, ME.—Meeting closes Aug. 24th. SUNAPER LAKR, N. H.—The Thirteenth Annual Meeting at Blodgett's Landing, Newbury, N. H., closes Aug. 24th.

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 1519 Curtis street, Room 7. Denver, Col. A correspondent writes that Mr. Frank T. Ripley

A correspondent writes that Mr. Frank T. Ripley has just closed a "two-Sunday" meeting at Chelmsford, Mass., with the best of success—Mr. Eben Plympton introducing the speaker as one of the ploneer workers in the cause of Spiritualism, to whom he had listened several times with pleasure. Mr. Ripley spoke interestingly on each occasion, under control of his guides; at the close he gave many fine tests of spirit-presence. The meetings were highly profitable in every sense. Dr. F. H. Roscoe of Providence, R. I., has returned rom Lake Pleasant, and can be addressed No. 430 Broad street that city. He will lecture in Fall River,

Mass., during the month of September, and open meetings at Haverhill, Oct. 5th. He will also speak for the Brittan Hall Society, same place, Oct. 19th and Dec. 16th. Dr. Roscoe and wife were recently tendered a reception at Mrs. J. J. Clarke's cottage, Lyman street, Lake Pleasant.

Mrs. Mary C. Lyman, an inspirational speaker, of Fulton, N. Y., who has been lecturing to general acceptance in Watertown, N. Y., for the past four months, would like to make engagements in the New England States during the fall and winter months. Address for the present Fulton, N. Y.

Worcester, Mass. - On our third page will be found the report of the annual election held by the Spiritualist Association. Advices received since that notice went to press state that the Corresponding Secretary's full name is C. J. Nourse.

To Correspondents.

No attention is paid to anonymous communications, while and address of writer in all cases indispensable as a quaranty of good faith. We cannot undertake to preserve or return cancoled communications.

G. B. D., DAYTON, O.-We are unable to advise you on the matter spoken of. It is always hazardous for one to go to a strange place to make name or fortune. The young lady might or might not, pay her expenses, but this could only be known by actual experiment.

Camp and Grove-Meetings.

Onset Buy, Muss.

Aug. 17th was one of those glorious days when every element of Nature seems to blend in one grand totality, and render healthful obelsance to mankind. The aspect of the Bay, with its dark green banking of distant foliage and islets, strikes all visitors here with the same subtle charm, and many have this week been tayout

the same subtle charm, and many have this week been favored.
Visitors began to arrive on Saturday, and on Sunday morning both the horse cars and steam railroad had all they could do to handle the traffic: and when the Steamer Island Home arrived with band playing and her passengers were landed, the Auditorium was rapidly filled until nearly lifteen hundred persons assembled, to be musically refreshed by the playing of the Middleboro Band.

At 10-46 the morning services began by singing the

At 10:45 the morning services began by singing the usual opening hymn, followed with some beautiful part-songs by Miss Morrison and the son of Professor Baldwin.

Then Mrs. Baldwin read an original peem, which was well recovered by the Inventors of the preserved to the control of the contr

was well received by the immense gathering; next an authem, and thereupon Prof. William H. Baldwin began his locture:
"If," he said, "even matter be best understood in its

was well received by the immenso gathering; next an anthem, and thereupon Prot. William H. Baldwin began his lecture:

"If," he said, "even matter be best understood in its laws and uses as the product and manifestation of intelligence and benevolent power, and this leads us rationally to believe in the presence of universal spirituality in Nature, (a belief, to me, an absolute demand of the largest thought and the deepest logical understanding,) it does not of necessity follow that I am to detach that spirituality from Nature, personify it and seat it on a throne, clothed according to the fertility of my imagination: nor does it follow that I am to simply designate that universal soul of things as only a principle without attributes. If a principle, it is a thinker, a lover, a doer. I do not feel called upon to debate the question of 'a great First Cause least understood.' I am content, as a rational believer in Spiritualism, to rest in a Sufficient Cause, and trouble my head with no more hypotheses of reasoning. The true method of knowledge is to find in facts their inhering suggestions. Now, the question of the hereafter of spirit is settled. If but one man, woman or child return. The modern spiritual phenomena corroborating the spirit facts of the past, have abundantly settled that question. These manifestations will be better understood and be of a far higher grade when the world has itself risen to a higher plane of thought and spiritual culture. When the doctrine that we are now spirits, existing, therefore, under spiritual conditions and subject to spiritual laws, becomes an accepted fact, societies will be formed, methods of spiritual culture. When the doctrine that we are now spirits, existing, therefore, under spiritual conditions and subject to spiritual laws, becomes an accepted fact, societies will be formed, methods of spiritual culture. When the doctrine that we are now spirits, existing, therefore, under spiritual conditions and subject to spiritual laws, becomes an accepted fact, societies wil

and women will be both prophets and teachers. The world will seek them for instruction—not for tests only.

Spirit existence and spiritual laws will be so clearly known and so generally accepted that men will look upward for light. Our poets will receive greater and more heautiful thoughts. Our composers will sense grander strains, and note them in more enrapturing harmonies. Religious worship will be led in the soul-stirring accents of the loftiest truths. The welrd and wild in music and in story will be pervaded by a mystic vein of transcendent truth, reaching to the inmost shrine of worshipful natures. Artists will cease to be machinists, and, looking on nature with inspired perceptions, will intuit the beautiful and the true, and give us another Age of the Masters. I see no profession now followed that will not be either abolished or lifted to grandeur and benefleence by this acceptance of spiritual truth. I think we are on the very verge of this new era. Materialism has worn itself out. The intellect and the heart of the race have advanced. Our nation has become a nation of great industry and great wealth. On the whole it is a nation of progress. To progress further in wealth without a corresponding growth in spiritual aspiration is dangerous; the law of progress is toward the skies.

The heaven of man's hopes and possibilities lies embosomed in his spiritual development. In this direction the heavens open wide their gates. I would be ashaned of a world that only led me with a chain around my feet and a burden on my back; that kept my eyes and heart on matter as the supreme power and law given. Man lives now in his own native air, if he hear the voice within and seek divine inspiration. The angels of the bygone now take him by the hand and lead him. There is not only a community of spirits but a community of souls, and in this unity, common to men and angels, we may all find our higher life, and the life of the world.

Spirituality is the highest fact of man's being.

common to men and angels, we may all find our higher life, and the life of the world.

Spirituality is the highest fact of man's being. Spiritual growth his highest possibility, as it is his highest necessity. The trend of nature carries us insensibly to the goal of our destiny. Trust to materiality and fashion becomes folly, animal gratification and luxury lust, and man worse than the brute. Patriotism is lost in schemes to rob the public, labor a servitude to the rich, the whole machinery of society an immense float, on which communities drift to run. No wealth, no fame, no power is of any value whatsoever under the guidance of materiality; but let all earthly power and resource be devoted to the culture and aim of our spiritual possibilities, and the grand purpose and correlation of mind and matter are attained. The normal trend of our being is found, and the ultimate good thus attained is simply incalculable."

tained. The normal trend of our being is found, and the ultimate good thus attained is simply incalculable."

In the afternoon the platform was occupied by Hon. Sidney Dean, whose position in the Cause is so well known as to require no clucidation. The same large audience of individualized thinkers was present, and he held the close attention of his hearers until he finished his remarks. "Occultism and its Relation to Spirttualism" comprised the subject matter, and he handled it with careful acumen, although by no means did he spare that part of the science which to him seemed to call for vigorous treatment. He has long experience in the matters of which he speaks, and he is looked to for instruction by many who know his worth and ability. With unimpaired voice his ringing utterances were closely followed.

On Tuesday afternoon Mr. Dean lectured again; he is to speak next Sunday afternoon.

Both at the morning and afternoon lectures, and subsequent thereto, the public platform test medium, Mr. Joseph D Stiles, gave evidence of his phenomenal gift; and his tests of spirit-identity and return were eagerly received and identified. As many as one hundred and fifty names were given of friends, with messages of comfort and assurances of continued loving care. Such work of the spirit-world through its chosen instruments, at each meeting, melts and sways the most intense skepticism, and brings to hundreds this beautiful truth in all its force and overwhelming majesty. It is impossible for those who hear it to turn away with the threadbare excuses with which irrelevant ignorance has heretofore treated such subjects. Those who come under the influence of these convincing tests are obliged to recant former statements and opinions. Then begins for them the work of individual investigation, resulting, under favorable conditions of personal character, in firm belief by knowledge—not faith.

On Wednesday, Aug. 13th, the memorial services of the Onset Bay Grove Association were held in the temple at 3 P.M. Many were in attenda

During the week in the united than a successful conferences are held which call forth the best efforts of those assembled.

The tax collector of East Wareham is now in the Association rooms on Mondays and Fridays of each week, to receive the taxes for the township.

The bay is dotted irregularly with yachts from New Bedford, North and South Falmouth; the steam yacht of Capt. Fales lies just off Wickett Island; it is a perfect model of the new ocean greyhounds.

Test sennees are held by David Brown, Mr. Wiggins and many others each evening.

Materialization and slate-writing seances are largely attended, and the results seem conclusive to those who are able to receive these proofs of form-identity and psychographic communication. A new medium has been endowed with this gift within a few days; he is from Scotland, and was recently married to Mrs. Roberts, the wire-cage medium for materialization of spirit forms.

On Saturday last Mr. Souter gave nine independent slate-writings, which were of excellent quality, of both ancient and modern language, and these fatter in the characteristic writing of the person subscribing thereto. Mr. Souter also obtains oil pictures independently.

Mrs. Mrs. He. Beste, the independent voice medium, is

thereto. Mr. Souter also obtains oil pictures independently.

Mrs. M. E. Beste, the independent voice medium, is here, and seems difficult of access because she neither advertises nor has any cards. Her scances are well attended, and the language uttered by these voices is of force and value for those who desire to learn the rationale of spirit work from the intelligences them selves. During a scance recently with this medium, each person present was led to the cabinet by a spirit-form, and there permitted to touch carefully the entranced medium. This test gave much satisfaction, although as we afterward learned at the cost to the medium of her usual strength and health.

Mrs. Lovy of Washington, D. C., is stopping with Mrs. Rogers on West Central Avenue.

Dr. Rogers and his wife arrived Saturday for a few days' rest.
Dr. Stansbury's son came on Friday for a rest; his description of Boston during Grand Army week was entertaining to many here who were unable to get

entertaining to many here who were unable to get away.

Dr. Colby, the slate-writer, is doing a good work, and is largely patronized.

Miss Helen Berry and Mrs. Hattle C. Stafferd have returned from Lake Pleasant.

Mrs. Bliss holds her usual scances for full-form materialization, which are attended by as many persons as the room will hold.

Mrs. Bertia Fay has this season purchased a cottage here, where she holds her scances; it is in the centre of the town, and she is, as usual, much patronized.

centre of the town, and she is, as usual, mass lized.
Mrs. H. V. Ross is constantly at work in giving fullform materialization. Dr. Hausmann of Washington,
D. C., has rooms in her cottage; he is a persistent investigator, and has secured irrefragable proofs of
spirit-return, with which he proposes to induce belief
in those who cannot investigate for themselves.
Prof. Archer from New York is holding scances
daily for materialization.

In those who cannot investigate for themselves.

Prof. Archer from New York is holding scances daily for materialization.

Annie Lord Chamberlain is a recent arrival for rest and recreation. She is at Mrs. E. R. Windermuth's cottage, Shell Point.

On Wednesday the Fire Companies had their annual parade.

Each day during the week large excursions are promised with expected fair weather.

Mr. Fairchild continues to preside at the public meetings; Mr. Crane and Miss Packard serve the musical necessities, which are neither evanescent nor unsubstantial. Miss Packard has a voluminous portfolio of solos with which she is very generous.

This is probably the last week of this season's Camp-Meeting, and with a mention of the heaters I will close: Their patrons are numerous and live, which would astonish the "regulars" and "experts"

—the latter particularly.

Another correspondent writes: J. J. Fisher, M. D.

Another correspondent writes: J. J. Fisher, M. D., and wife, of Portland, Ore., are at Onset. The Doctor has been a member of the Legislature in that State, and was on the committee to which the medical bill in Oregon was referred. He is an Allopathic physician, but still was instrumental in modifying the bill in a manner which allows the "laying on of hands" to be practiced without said act being legally regarded as a crime.

in Oregon was referred. He is an Allopathic physician, but still was instrumental in modifying the bill in a manner which allows the "laying on of hands" to be practiced without said act being legally regarded as a crime.

Their attention has been called to Spiritualism on account of the death of a dear son; they have already been satisfied that their loved one still lives, and they are at Onset to learn more of the spiritual philosophy and phenomena. The Doctor speaks of the spread of Spiritualism in the church in Portland, Ore., as being something pronounced in character.

Preparations are already being made for the Harvest Moon Festival at Onset, which will take place on Sept. 27th and 28th. Fruit, exgetables and flowers are cordially solicited, and also funds to carry on the annual celebration. A paper is at the headquarters' building, where individuals interested can place their names for the amount they are willing to bestow for the occasion. Let there be unity of action, thereby making the Harvest Festival of '90 one memorable in the annuls of the Bay.

The third and last musicale of the season occurred at the cottage of Mrs. J. P. Ricker, Bayside, Sunday evening, Aug. 17th, during which the following programme was entertainingly carried out:

Opening pleces by the French and Jeannett Juvenille Orchestra; Overture, "Figaro," Mozart, violin, flute and plano, Messrs. Hosmer, Smith and Miss Smith; Plano Solo, "Moonlight Sonata." Beethoven, Miss Ida Smith; Song, "La Estella Confident," flute obligato, Miss M. L. Packard, Smith and Crane; buelt, "March from Tannhauser Overture," violin and plano, Louis Pool and Ms. Stowe; "Petite Symphony," Danela, flute, violin and plano, Messrs. Conant, Pool and Crane; Selections for flute and plano, and plano, Mr. Snow, "Bret Harte, General F. J. Lippitt; Song, "Light from Heaven," Holden, Miss M. L. Packard and Mr. Stowe; "Petite Symphony," Danela, flute, violin and plano, Messrs. Hosmer and Mrs. Stowe; "Fetite Symphony," Danela, flute, violin and plano, Messrs. Hosmer an

There has been less inharmony here than usual this year, and more work done looking toward a settlement of the family trouble. For the past week or two all sorts of rumors have been circulated, but when sifted they all amount to simply this; that efforts are being made to make Onset more pleasant in the future. A circular letter [printed elsewhere in this issue.—Er.] has been sent to all cottagers inviting them to become stockholders in the Association, and each buy a single share of stock for \$50. If the cottagers will take five hundred shares in this way, it is said that the present stockholders will release all their right and title to the property and take a single share of the new stock with the rest—the old stock to be paid for at the rate of \$225 a share. It is said that there is a party now on the grounds who has the refusal of enough stock to hold the balance of power between the two parties. It is also said that there is netween the two parties. It is also said that there is a syndicate trying to buy up the entire stock of the Association. - Mrs. Webb left Onset last week for Lake Pleasant.

Lake Pleasant, Mass.

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

The third week of the great camp-meeting closed Aug. 15th with interest unabated. Many come and but few go, and so the attendance continually aug-

but few go, and so the attendance continually augments. There are meetings and meetings—séances every evening, and at every corner. People come here to rest, but it is only rest for the body; the mental is active and ever on the alert.

The services during the week, ending on the 15th, were as follows: Tuesday and Wednesday conferences were held both morning and afternoon, with speaking by Dr. Beals, Mrs. Emma Miner, Mrs. Renouf, Mrs. Allen, Mrs. Carrie E. S. Twing, and others. Thursday morning.—Conference opened by Mr. Smith of Maine, followed by Mr. Wiggin, and others. Afternoon.—Singing by the choir. Invocation and address by Hon. Sidney Dean. This was Mr. Dean's fourth lecture, and, like all its predecessors, full of interest.

Friday morning there was a conference held in the

and address by Hon. Sidney Dean. In Ins was Mr. Dean's fourth lecture, and, like all its predecessors, full of interest.

Friday morning there was a conference held in the grove. Mr. Smith, the principal speaker, also sung, by special request, "Consider the Lilies How They Grow." Other speakers were Dr. Wilson, Miss Lizzle Ewer of Portsmouth, and David Williams of Utica, N. Y. Afternoon.—Address by Bishop Turner in the interest of the Colored Industrial School of New Jersey. The speaker was quite familiar with his subject, and spoke to good acceptance.

Saturday, Aug. 16th.—In the morning a conference was held at the auditorium, opened by Miss Hillsgrove, followed by Dr. Wilson and others.

Afternoon.—The address was given by Mr.. Joseph Waite of Troy, N. Y. subject, "The Fall of Man;" closed with singing "Beulah Land."

Mrs. E. C. Kimball of Lawrence was then introduced, who gave a great number of platform descriptions and letters, which in nearly every case were recognized.

A grand illumination of the entire grounds occurred in the evening.

Sunday.—This was the old-fashioned "big Sunday" in camp. The Saturday night trains brought hundreds, and the excursion trains of Sanday morning were also heavily loaded. The camp was early on the alert, and after a fine concert by the band the service at the auditorium was announced. It is estimated that fully six thousand people were present. The service opened with singing by the choir, followed by the reading of a poem and an address by Mr. Joseph Waite upon the subject: "Death not a Calamity," in which the speaker regarded death as a natural event.

At the close of the address Mrs. E. C. Kimball of natural event.
At the close of the address Mrs. E. C. Kimball of

At the close of the address Mrs. E. C. Kimball of Lawrence was introduced, and gave an exercise in mediumship, which was of unusual interest.

The afternoon audience was the largest of the season, every seat being taken. An original poem was read by Miss Lizzle Doten of Boston, and the address was given by Bishop H. M. Turner of the Methodist church of Atlanta, Ga. At the close Mrs. Kimball gave a large number of tests, in the way of reading letters, nearly all being fully recognized.

NOTES. Mrs. J. A. Chapman of Norwich, Conn., is at her ttage on Massasoit street. Eight lodges of Odd Fellows are to be here on the

Eight lodges of Odd Fellows are to be here on the 27th.

The annual meeting of the Association was held Monday, 18th.

The Indian Council Fires are held every pleasant atternoon at the flagstaff on the Highlands, and are attended by hundreds of people. A circle of seasts has been arranged in a nice grove, and every seat is occupied. The exercises consist of speaking and singing, a part of these being in the Indian dialect.

Mrs. E. C. Kimball, the well-known platform medium, of Lawrence, with her husband, came on Friday. They are located at Dalsy Deli cottage on the Highlands.

lands.
Miss S. Lizzie Ewer of Portsmouth, N. H., is here for a brief stay.
Mrs. H. Becker and Miss Libble C. Becker of Mid-[Continued on eighth page.]

To Lot-Owners and Others who will help Onset: For several years past lot-owners and others interested in Onset have given expression to an opinion and desire that some plan should be devised whereby existing differences might disappear. As a result of much thought from those who have viewed the question from different standpoints, a common agreement has been reached by individuals representing about minety of the shares of stock in Onset Bay Grove Association, and it is thought the few remaining who could not be consulted readily will make the matter unanimous so far as present stockholders are concerned.

In brief the plan contemplates an enlargement of the Association under the present charter, so as to place the management in the hands of lot-owners and others who desire a voice in its affairs or who will interest themselves to improve the existing conditions at Onset. and desire that some plan should be devised whereby

at Onset.

The present stockholders own a property which represents an expenditure of over \$80,000 in improvements; and of this amount over \$30,000, as will appear in a schedule below, is in a property that will be transferred to the proposed new Association.

The valuation of the franchise and property of the Association for the proposed reërganization has been fixed at \$22,500.

Association for the proposed reërganization has been fixed at \$22,500.

The proposed reërganized Association is to have a capital stock of \$25,000. The shares are to be \$50 each. The number of shares will be five hundred. It will be seen that the new Association, therefore, will have in its treasury \$2,500 in cash, and pay \$22,500 for its property and franchise.

This property, as paid for by the present Association, is as follows: tion, 18 as follows:
Headquarters and Auditorium about
Temple.
Pavilion.
Your large cottages at \$300.
Three 125.
Eight 75.
Wharf.

1.400

Decease of Mr. J. H. Wade, The Millionaire Spiritualist and Philanthropist

of Cleveland, O. Passed to spirit-life from his late residence, 966 Euclid Avenue. Cleveland, O., Saturday, Aug. 9th,

890, Jeptha H. Wade, aged seventy-nine years. Cause,

1899. Jeptha H. Wade, aged seventy-nine years. Cause, peritonitis.

His decease occurred after a brief illness of three days only, and just a year after the passing away of his wife. Although within two days of being an octogenarian, he was until within a few hours of his departure always to be found at his desk during business hours, being, notwithstanding his years, apparently a hale and hearty man.

For the past forty years Mr. Wade has been a prominent figure in the history of Cleveland, and has done much through his good judgment and generosity to help build up the most prosperous and handsomest city on the lakes, if not in the country. To enumerate his many deeds of generosity could not be done at this time, but prominent among his many public philanthropic acts may be stated the gift of the land, and nearly two hundred thousand dollars in all, for the building of the Protestant Orphan Asylum, and the giving of a Park, named after himself, to the city of Cleveland, containing seventy-five acres, valued at half a million dollars.

Mr. Wade was easy to approach always had a kind.

containing seventy-five acres, valued at half a million dollars.

Mr. Wade was easy to approach, always had a kind word for those in distress, and an open purse to those whom he thought deserving. Although known far and wide as a Spiritualist, Mr. W. was equally, if not more, generous to the churches, never discriminating between the different denominations.

The reason he did not do more for the advance of Spiritualism was because he thought Spiritualists did not do enough for themselves. He was a good patron of mediums, and loved to study the many different phases of the phenomena; and through his zeal and generosity many of his friends have been brought into recognition of the truth of Spiritualism; and many a clergyman, who thought he was under obligation to the medium or myself for his free sitting, will, now he knows it, have to thank Mr. Wade.

Take our arisen brother all in all, he was decidedly an exceptional and model man; in physique he was large and a striking figure among men, and extremely affable in manners.

large and a striking figure among men, and extremely affable in manners.

The funeral services were conducted by the Rev. F.
J. Leak of the M. E. Church, a distant relative of the family. The choir of a fashionable church added much to the services by their exquisite voices.

The Cleveland Plain Dealer, speaking of the event, said: "When the last melodious note was no longer heard, many expected that Mr. Thomas Lees, the Spiritualist, who sat beside Dr. Leak, would make some remarks, as it had been given out that he would been asked to speak.]

Twelve pall-bearers of the most prominent citizens of Cleveland accompanied the remains to Lake View Cemetery, where they were interred at the foot of his beautiful monument, near the "Garfield Memorial," by the side of those of his much beloved wife, Susan M. Wade.

THOMAS LEES.

South Hanover, Mass.—The platform of the "Oakland Hall" Society was occupied Sunday, Aug. 17th, by J. P. Thorndyke. A large audience greeted him on his first appearance in this section before the public since leaving the church. The controlling intelligence was undoubtedly Thomas Starr King, who held his hearers to the closest attention for upward of an hour, giving them sufficient mental food to last until his next visit, which he has promised will be made before many weeks.

Interested Listener.

Indianapolis, Ind.—A correspondent informs us that the Mediums' Home Society opens its meetings in English's Meridian-street Hall, Sunday, Sopt. 7th, 1890, D. A. Ralston, Manager. The following speakers are under contract: September, Mrs. A. M. Glading; October, Mrs. Colby-Luther; November, Mrs. Holen Stuart-Richings; December, Mr. J. Clegg Wright; January, Miss Jennie B. Hagan.

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

The Olive Branch. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

The August issue of the Olive Branch contains a statement which needs correction. The statement is as follows: "Taking the Olive Branch after its pre-carious existence of lifteen years, being tossed about with indebtedness," etc. In justice to myself, the former owner and publisher of the Olive Branch for twelve years, I desire to state that my labors in that direction were for the upbuilding of Spiritualism. No debts were created, nor was its publication by me stopped for want of funds, had I been disposed to continue its publication. As a financial venture, the Olive Branch was not a bonanza—such was not the object—but at the close of each year all bills were paid.

object—but at the close of each year all bills were paid.

Having devoted twelve years to the cause of Spiritualism without remuneration, and finding that the time devoted to editorial work interfered with my business, I concluded to discontinue the Olive Branch, but finally transferred it to parties in Utica, who thought they could place it upon a paying basis. In this they were not more successful than myself; but they paid all their debts, so that at the end of thirteen years the paper was clear of all indebtedness. But not desiring to longer continue its publication, correspondence was opened with W. E. Reid, publisher of the Banner of Life, afterward the Spiritual Instructor, and the understanding was that if the publishers of the Olive Branch would transfer to him the subscription list of the Olive Branch, he, Reid, would send his paper to subscribers who had paid for the Olive Branch to the time paid for.

It is mortifying to me to see for what unspiritual purposes the columns of my old friend, the Olive Branch, are being used. The only resemblance of the Olive Branch published by me is the electrotype heading, which I trust will be changed.

This, in brief, is a true statement of the case, which I feel is due not only to myself, but to the many warm friends of the Olive Branch when published by me.

Utica, N. Y.

DAVID JONES.

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

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

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25 cents per Agate Line. OR.

200 lines to be used in one year......10 per cent
500 " " " " "25 " "
1,000 " " " " "40 " 20 per cent. extra for special position. Special Notices forty cents per line, Minion Special voltes forty cents per line, Aginton, each insertion.

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

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

No extra charge for cuts or double columns.

Width of column 27-16 inches.

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

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

SPECIAL NOTICES.

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

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

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

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

ADVERTISEMENTS.

OBESITY SAFELY CURED by one who has need a fellow-sulferer.
Dr. Edith Berdan, 118 Ellison St., Paterson, N. J. Send stamp for information.

IDGE'S FOR FANTS INFANTS AND INVALIDS

Is without doubt the very best of the many foods now in the market. Its great popularity is due to its intrinsic worth, as by observing "Special Directions" not only will the feeblest infant be nourished without distress, but it will furnish a full meal for the healthy growing child. It produces bone and muscle, not a puffy, flabby skin. For prevention of (and as a dietetic in Cholera Infantum, Diarrhea, etc., it is invaluable. It is neutral in its action on the bowels. Send to WOOLRICH & CO., Palmer, Mass., for Pamphiet free.

CHATHAM, MASS.

RIDOE'S FOOD meets the general want better than other foods; because it approximates more nearly to natural human milk than cow's milk or other artificial foods; its chomical test is fully sustained by practical observation, and when a change of food is made during diarrhea—either acute or chronic—RIDGE'S FOOD is especially useful, although it is not contra-indicated by a natural state of the bowels.

L. C. JEWELL, M. D.



ROOFING.

GUM-ELASTIC ROOFING FELT costs only **\$2.00** per one can put it on. Send stamp for sample and full particulars.

GUM ELASTIC ROOFING CO., 39 and 41 West Broadway,

Local Agents Wanted. Aug. 23.

Dr. W. R. Colby,

OF San Francisco, the Independent Slate-Writer, Inspirational Speaker and Platform Test Medium, will remain at Onset Camp-Meeting until Sopt. 1st. 1890; after which he may be addressed at the BANNER OF LIGHT office. He desires ongagements in Now England from societies for lectures and platform tests.

MRS. DR. STEERS,

Medium and Cinivoyant Physician.
CHRONIC and Nervous Diseases successfully treated.
Suite 2, Hotel Glendon, 232 Columbus Avenue, Boston.
Aug. 23.

TO LET,

TIWO Parlors lately occupied by MRS. JENNIE K. D. ('ONANT, 20 Bennet street, Boston. lw* Aug. 23. BENJ. P. BENNER

TS open for engagements as a Platform Lecturer. Address him at 457 North Ninth street, Philadelphia, Pa.

Aug. 23.

2w*

Aug. 23.

MRS. CHANDLER-BAILEY, 150A Tremont street, Room 7, Boston, Medical and Business Medium. Sittings daily. Circles Monday and Saturday evenings, Friday at 3 r. m. Residence 29 Cazenove street, near Columbus Avo. R. R. Station. 1w Aug. 23.

PRACTICAL AIDS FOR TREATMENT. A Spiritual Science Lesson. By W. J. COLVILLE. Pamphlet. Price 3 cents, postage 1 cent.

DR. STANSBURY'S

Spirit Remedies. Prepared under Control of an Ancient Band.

Prepared under Control of an Ancient Band.

FLIXIR OF LIFE TONIC AND NERVINE.

—Warranted the most powerful Invigorator, Regulator,
Partifier, Restorer and Conservator of the Blood, Brain and
Nervo Rorces. The first dose will convince you of its value
in Premature Decay of Body or Mind, or General Debility
in other sex. Highest Testimonials. Try 1t. 81.00 per bottie; six bottles for \$5.00.

RIDOD, KIDNEX AND RHEUMATIO

BELDEDY.—A powerful vegetable specific for the cure
of Rheumatism, Neuralgia, Serofula, Heart Disease, Kidney
and Urinary Complaints, Blood Disorders, and all Malarial,
Morcurial, Syphilitic, Neuralgic and Rheumatic Pains in the
Nerves, Bones and Muscles. The greatest Blood Purifier
yet discovered. \$1.00 per bottle; six bottles, \$2.00.

CELEBENE.—The great nervous middete. Cures
Palpitation, Nervous Headache, Nervous Dyspepsia, Hysteria, Ovarian Neuralgia, Nervous Dyspepsia, Hys-

SI.00 per bottle.

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

THROAT AND LUNG HEALER will cure any Cough, if taken in time. Greatest value in La Grippe. \$1.00 ner bottle.

per bottle.

DYSPEPSIA TABLETS.—50 cents per box.

PILE REMEDY.—A sovereign remedy. 50 cents per

DILE REMEDY.—A sovereign remedy. 50 cents per box WHITE ROSE EYE WATER.—Bl.00 per bottle. SEA-MOSS HAHR TONIC.—SI.00 per bottle. SEXIN-MINT cures 8kin Diseases. 50 cents per box. WHID-FIRE LINIMERY.—Hottle, 50 cents. PSY OHO-HY GIENIO FILLS.—Specially magnetized for Health and Development. 50 cents per box. DIAGNOSH FREE. If in doubt which remedy to order, send name, age, sex, and leading symptom, with stamp, for reply. For a clairvoyant diagnosts in full, send lock of hair and fee, gz.00.

The above sent prepaid by mail or express on receipt of price, with full directions, by addressing DIES. STANSHURY & WHEELOOK, 448 Shawmut Avenue, Hoston, Mass. Agents wanted. Clairvoyant Physicians, Magnetic Healers, Mediums and Medicine Dealers supplied on liberal terms. Special inducements; send for circulars and terms. Also COLBY & RICH. If July 5.

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Have Been and Arc Being Wrought by a Circle of Eminent Healing Spirits, through DR. G. A. PEIRCE

Spirits' Magnetic Healing Medium, Spirits' Magnetic Healing Medium, Trance, Calirvoyant, &c., for healing sick and infirm people of chronic and other disorders by Letter Correspondence. DR. PEIBOE will answer orders for freatment, from any distance, by Diagnosis the person's diseases, if curable, &c., Prescriptions of simple remedies, with needed advice, and one or more packages spirits' prepared magnetized, medicated, powerful Healing Paper, letter or other article, upon receipt of a lock the patient's hair or recent writing, statement of age, sex, full name, residence, description of illness, and \$1.00 (for a trial); or for one Full Treatment (which may be all will need to curre), \$2.00; or for a Month Course, \$5.00. Diagnosis Separate. Only Ten Cents. 28 years' successful and extensive practice. Permanent Letter Address, P.O. Hox 1185, Lewiston, Maine.

June 14.

IBSEN'S DRAMAS,

Nora; A Doll's House,

and Ghosts.

We have just Issued, in one volume, the two most power-ful and popular of Ibsen's Dramas, translated by Frances Lord, who was their first translator in 1882, and the first to introduce Disen's writings to the English-speaking public. For this edition,

THE ONLY AMERICAN EDITION of her translation authorized by Miss. Lord, she has written thew preface, from the standpoint of advanced thought the would be sure to take concerning the problems therein reated.

Price, postpaid, 75 cents. Lily Publishing House, July 5. 161 La Salle Street, Chicago, Ill.

SPIRITUAL FRAGMENTS.

By J. J. OWEN, Late Editor, for 24 years, of the San José (Cal.) Mercury.

Editor of GOLDEN GATE, and author of "Our Sunday Talks." A Text-Book of Spiritualism and the True Philosophy

of Life. Endorsements: Every thinking mind can reap consolation and benefit from them. The Better Way. Abounds with inspired teachings.—Charles P. Cocks, Brooklyn, N. F. "Spiritual Fragments" is a treasure of priceless value to the world.—Riley M. Adams, Vineland, N. J. Uttered with great literary grace and lucidity.—Medium and Daybreak. I find in it "rest for the weary," encouragement for the weak, hope for the despondent.—Mrs. R. S. Lille. A collection of choice geins of thought on a very large variety of topics, all of which are treated from the broad, liberal standpoint of a man of culture, experience and deep spiritual conviction.—W. J. Coleile. They should be in the hands and form a text-book for every thinking, reflecting Spiritualist in the land.—Hon. Amos Adams. I never opened the volume without midning a for every thinking, reflecting Spiritualist in the land.—Hon-Amos Adams. I never opened the volume without finding a thought or a suggestion that stirs the mind.—Charles Daubarn. It is packed full of the grandest, most elevating and inspiring sentiments that I ever read.—W. H. Smith, of the Damon Safe and Iron Works Company, Boston, Mass. A beautiful gathering of pearls of wisdom and truth.—Samuel D. Greene. Brooklyn. N. E. It is precisely such a work as would afford appropriate readings for our Bunday services and lycenum scholars.—Emma Hardinge Britten, in "The Two Worlds." We shall give "Spiritual Fragments" a place in our most valued collection.—The World's Advance Thought. Mr. Owen is a clear, forelibe and earnest writer. There is the ring of genuine conviction in everything he writes, and no one caured a few pages of this book without galinjan suggestions for thought.—San Francisco Chronicle. We have read "Spiritual Fragments" daily after the morning meal; never enjoyed a book upon any religious or reformatory subject as we have this volume.—Dr. M. E. and Rosa C. Congar, Cheago. I must say, Bro. Owen, your "Fragments" are like healing bahm to many a worn and weary traveler on the dusty road of doubt.—lose L. Bushhell, San Francisco.

Neatly bound in cloth. Price \$1.00; 10 cents extra for postage. Address GOLDEN GATE, Suite 43, Flood Building, San Francisco.

ONSET

Aug. 16.

Camp-Meeting Association.

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

June 7. Ist

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also remediles furnished. Now located at Hotel Aldrich, 98 Borkeley street, Beston. Hours 10 to 7. 18 Nov. 16.

STROLOGY.—Would You Know the A STROLOGY.—Would you have seen for some seen for some and advice free. Send date and hour of birth, with stanip. No callers. Aug. 23. lw* Send late and hour of birth, F. TOMLINSON, 67 Revere street, Boston. ADIES! write for terms. \$3 sample Corset free to agents. Schiele & Co., 397 Broadway, New York. 1528w

New Book Now Ready. PSYCHOPATHY; OR.

SPIRIT HEALING. A Series of Lessons on the Relations of the Spirit to its Own Organism, and the Inter-Relation of Human Beings with Reference to

HEALTH, DISEASE AND HEALING. Accompanied by Plates illustrating the Lessons.

By the Spirit of DR. BENJAMIN RUSH, through the Mediumship of MRS. CORA L. V. RICHMOND. diumship of MRS. CORA L. V. RICHMOND.

CONTENTS.—LESSON I., The Physical and Spiritual Basis of Life; II., The Influence of Spirit over the Organic Functions of the Body; III., The Influence of Food, Raiment and Surrounding Conditions and Atmospheres upon the Human Organism; IV. Psychology, Mesmerism, Magnetism and Electricity as Healing Agencies; V., Social Life, Including Marriage and Parentage; VI., The Actual Magnetic Poles and their Corresponding Norve Centers; their Relation to Psychopathic Treatment; VII., Volition; VIII., Psychopathy; Résume.

Price \$1.50. For sale by COLBY & RIOH. LYCEUM LESSONS.

By G. W. KATES. Being a Series of Questions and Answers in Lesson Form, Exercises upon each Lesson, and a Series of Questions without Replies. Just what is needed by every Lyccum. These Lessons will be a great help to the Lyccum Leader and Scholar, and of great value to the General Cause of Spiritualism. The inquirer after truth will find much to instruct. They are so written that all minds may find the lessons of practical utility.

Bristol board covers, 10 cents each; \$1.00 per dozeu; \$7.50 per hundred.

For sale by COLBY & RICH.

augment to talk to be

Messnge Department.

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

The same of their spirit-friends will verify them by informing us of the fact for publication.

The lotters of inquiry in regard to this Department must be addressed to Colby & Rich, proprietors of the Banner of Light, and, 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-Lougley.

Report of Public Séance held May 27th, 1890. Spirit Invocation.

Spirit Invocation.

Oh! thou Infinite Spirit, our Father and our Mother God, in whom we live and move and have our being; thou who art the soul of all souls and life of all lives; thou who doth penetrate and interpenetrate with power and majesty and law every atom that moves in space, every object that may be seen abroad; thou whose life, whose spiritual intelligence entereth into the heart of man, imbuling it with possibilities of great unfoldment, we, thy children, turn to thee this day; we are here to ask of thee light and understanding, to open our hearts to thy inspection, that they may be sanctified through the influences and the experiences which the hour may bring. We are here to receive sympathy and kindly feeling, and that holy tenderness of great love which thine angels have to bestow upon human kind. Oh! may we be uplifted to their plane of experience and effort; may we understand their labors more fully to day, that we may give forth unto them such inspirations as may be of blessing to their lives, while we receive from them such inspirations in turn as shall indeed help to purify our own beings.

Oh! thou who art the Holy of Holles, whom we may claim as Divine Intelligence, as Infinite Wisdom, as Eternal Truth, we know that we are a part of thee; hence we would become fitted to understand and to know thee as thou art; hence we would aspire for more light and knowledge, and the power to live more per

hence we would become fitted to understand and to know thee as thou art; hence we would aspire for more light and knowledge, and the power to live more perfect lives, that we may show in outward sense our relationship unto thee. We would receive thy blessing, the benedletion of all high and pure souls—not for selfish purposes, but that we may send these forth from our own lives as a new influence to be of use unto our kind. May every soul be uplifted by thy power, may every heart be comforted and sustained, and may thy dear humanity realize that thou art indeed the parent and friend of all. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

Ques.—[From the audience.] Is it possible to produce an increase of the magnetic forces in one's self for mesmeric operations by any medi-ical preparation or other means? If so, what is it?

Axs.-We would not advise an individual to partake of medical preparations for the pur pose of increasing magnetic force of any kind if the body seems to be in health, and the nervous forces are sufficient to supply nutritive qualities to the system, it would certainly be unwise to absorb any medical preparation whatever. He who lives in accordance with nature's laws, attends carefully to his diet, partakes only of such wholesome food as seems to assimilate or agree with his system, and which is easily digested—and experience and experiment will, in a very little while, prove to each individual what is best suited by way of food to his system—who lives largely in the atmosphere so as to inhale the freshest air possible, and to receive all the sunlight that he can upon the surface of the body, will gener ate healthful magnetic forces—that is, if his personal habits are correct and his associations of a pure character.

of a pure character.

The individual generates his own magnetic forces, and if these are created largely and positively, there will be not only a sufficiency of them for his own purpose and health, but a surplus which may be utilized in imparting strength and healing unto the afflicted, unto those who are in sympathy with himself. We advise one who desires to impart a healthful magnetism unto others to live strictly in accordance with natural law, physical and spiritual.

Sometimes, in his medical and magnetic treatment, he may find cases where his magnetism may be assisted through the application of electricity in its most refined form. This he will be able to tell in coming in contact with his patient. Sometimes he may find benefit accruing to his own constitution in taking a slight application of electrical force through the galvanic battery. This he can determine for himself by experience and experiment.

Q.—Is God a spirit in shape and form, as are other spirits, and the angels guide over all, or is he Nature in everything without regard to shape

A. - We have considered questions of this character many times from this platform. We can only say that we know of no Spiritualist and of no spirit intelligence who claims that and of no spirit intelligence who claims that God possesses shape and various parts and organs as does man, because, limiting the Infinite to such shape and parts and organs would be to narrow his possibilities and to bring him down under the dominion of these physical laws of yours. Therefore, God, to us is a supreme intelligence, a spiritual entity of wisdom and of truth, yet diffusive as is light throughout the atmosphere and through all space, permeating it as does electrical force, which animates apart molecule in existance. animates every molecule in existence interpenetrating as is the most powerful fluidic force that you can conceive of, and so finding its home in the very remotest worlds and in

the deepest caverns of every planet.

We cannot conceive of God as anything less than omnipotent and omnipresent; and if the spiritual intelligence is omnipotent and omnipresent and eternal, then, indeed, must it be present and eternal, then, indeed, must it be something more than form, something more than personality, because form is ever dissolving and changing. The spirit bodies which invest the souls of your friends who you know live in the other world, are subject to change, and in time they will be given up for other forms and more developed parts, and so on; but we are told that God is eternal, changeless, omnipresent, and therefore he—although an intelligence, although a spiritual force of love and truth and wisdom—must be as diffusive as light, as penetrating as that vital fluid sive as light, as penetrating as that vital fluid which you call electricity, but which you can-not really define or understand.

Q.—[By R.A.D., Cynthia, Ky.] In view of the various contradictory theories of "creation," "crystallization," "evolution," etc., now employed to account for animal life on this planet, will the spirits give us some definite information on the great mystery? "The regetable germs might have been borne to ours from some other planet, but not the animal forms. Was there ever anything created or destroyed?

A.—Gazing in upon the physical plane of

A.—Gazing in upon the physical plane of life, you will say the law of oreation and the law of destruction are forever at work; new forms are coming into existence and old forms forms are coming into existence and old forms dissolving before your view; therefore, in one sense you are right in saying there is creation and there is destruction; but in the larger, broader sense of scientific knowledge, we can affirm that there is no creation, no destruction; that the potent power or possibility has always been, and if so, must always continue to be. The electrical forces of the atmosphere, the various others and gases, the elements that by various ethers and gases, the elements that by combination make up the various forms of manifestation of life, have always existed, formanifestation of life, have always existed, for-ever changing and yet forever operative, there-fore is there no beginning and there can be no end. It may be—we are not prepared to say— that various forces and elements of life have come down to this planet Earth through its atmosphere, from other bodies in space. We know that there have come down to the earth

know that there have come down to the earth atoms and various objects from unknown directions.

You pick up a piece of seeming stone from your field, and declare it has fallen from some planet. It is composed of various mineral atoms, and your scientist declares that there must have existed, on some other planet elements, forms of organic life similar to those

which exist here, and sometimes you will find certain little forms or atoms which seem to be different from any known element or form of

different from any known element or form of life that exists on earth.

Under certain conditions we have no doubt there may come to this planet from other worlds that which might find an existence here, and thus produce, perhaps, a new form of vegetable growth, a new quality of mineral life, or something different from what has been known before

thing different from what has been known before.

We know so little, with all the knowledge that has been obtained and that is at present obtainable, upon the laws of evolution and growth, that we are not prepared to say what is not po-sible or what has not been. We believe thoroughly in the law of evolution, and that what exists on this planet to-day has principally and most fully been derived through the law of evolution from remote forms of existence upon this earth. Ever the complex from the simple, ever the refined from the crude, ever the beautiful from that which is umpleasing to the eye, has been the law of unfoldment in vegetable life, in the animal kingdom, in the mineral state, and in the human family; and so the law of unfoldment works onward, uplifting, unfolding and refining from age to age.

Q .- [By C. A. Whitaker, Hancock, N. H.] Our spirit-friends will remember the beautiful poem of the poet Cowper, written on the receipt of his mother's picture, commencing:

Mother, when first I learned that thou wast dead,

Say, wast thou conscious of the tears I shed? Hovered thy spirit o'er thy sorrowing son?". How will you answer Cowper's questions? And if in the affirmative, I would like to ask if ALL spirits are capable of coming into so close sympathy with their sorrowing friends?

A.—We will answer the poet's questions as he has long since answered them most satisfactorily to himself. The mother, tender and sweet in her spiritual exaltation, was fully conscious of the misery of her son. A most beautiful sympathy existed between the sensitive lad and his maternal parent. This sympathy caused the magnetic sphere of each to assimilate most closely with the other, so that while the mother remained on earth her tender love and solicitude went forth in magnetic wayes to and solicitude went forth in magnetic waves to her son, which were received and reciprocated by the boy.
When the mother passed to the spirit-world

when the mother passed to the spirit-world her love was in no whit abated, her sympathy and tenderness for her boy no less than it had been; on the contrary, the spiritual condition of the woman gave higher and better conditions for her to come into close rapport with her son on earth, and therefore she was conscious of his state of mind, knew his sorrow at her decease, and realized the tears which fell from his eyes. More than this, he heing fell from his eyes. More than this, he being such a sensitive was enabled to receive into his life spiritual influences and magnetisms, which he did not fully comprehend, but which

brought him peace in the hour of woc. We all know that Cowper was called a mel-aucholy poet; that it was said of him he lived in an atmosphere of sadness all the time. This was because of his very sensitive nature; because he felt the woes of the world pressing cause he felt the woes of the world pressing upon him. He could not walk abroad but what, from somewhere or some person, there would come to him a sense of desolation or of suffering, because, as he looked abroad in Nature, he beheld vestiges of decay, an appearance of approaching change, even in the midst of summer bloom and beauty; and therefore the sensitive nature became depressed, and sent out, even with its sweetest strains, an element of pain or sorrow, which the world received but did not understand.

Your correspondent wishes to know if the questioning heart of humanity everywhere, in relation to immortal life, can be answered; and we reply: yes, the spirit-world is all alive, fully awake to the needs and necessities of the times, and it is constantly sending down influ-

times, and it is constantly sending down influences, inspirations and magnetic forces and other helpful assistance to the sorrowing and other helpful assistance to the sorrowing and sad, to the mourning heart, to those who are weak and ill. Sometimes these influences come and are received, bringing with them a condition of peace or relief, even though they are not understood by their recipients. Sometimes they come with convincing force, identifying themselves as the production of intelligent, personal spirits, to the hearts who entertain them; and sometimes they come as a protecting, sustaining power, not felt as individualized, but believed to be the direct intervention of Providence. It matters not how they are received; it matters not how the comforting. or royleence. It matters not how they are received; it matters not how the comforting, consoling influence is brought; while it does its work it proves itself to be of heaven and worthy of attention.

Q.-[By the same.] Do persons in spirit-life perceive by the help of additional senses, or by the quickening of those we already possess?

A.-Spirits, those who are sufficiently ad-

vanced in knowledge and in spiritual enlight-enment to comprehend their own forces and to exercise them, perceive the conditions of life, come to understand the laws of the universe through the quickening of their own interior sense. We are not provided with more avenues of sensation than you possess here; but the avenues of sensation belonging to the mortal are not always well defined and clearly operative. Physical conditions, mental associations may all affects clearly operative. Physical conditions, mental associations, material influences, may all affect a mortal to that degree that his avenues of sensation are partially clouded or crowded upon, sometimes by a deal of rubbish which must be swept aside before the sense of the spirit can make itself fully understood.

The avenues of sensation of an excarnated intelligence that has avenue the limits.

intelligence that has arisen above the limita-tions of material life, and has developed suffi-ciently to cast aside selfish purposes and rather seek for unfoldment through the spiritual faculties alone, are clear and beautiful. Through these, the soul-power may manifest itself, and constantly acting upon these, we Itself, and constantly acting upon these, we see the result in the expression of greater intelligence, and of more profound mental ability, than were exercised on earth. We see the expression of the soul-power through the exercise of that faculty called spiritual perception, which seems to be the combination of every sense in one. To perceive by the spirit is something more than hearing with the ears, because you seem to take in through every avenue of your being the grand harmony of sound which appeals to you through its power. It is something more than the touch of an ob-It is something more than the touch of an object or of a friend, because it is the inter blending with your own atmosphere of the magnetic atmosphere of the object or the friend with which you come in contact, and so on. Every sense seems to coördinate itself with every other, and all combine to make up with every other, and all combine to make up this faculty of perception which enables the spirit to see, to feel and to know these things of which we speak. It is the spirit, acted upon and quickened by the internal, spiritual and intellectual force, and this enables the individual to gain knowledge more profoundly, more certainly and to greater advantage by its contact with life in nature and in humanity than by studying books or by any other ty than by studying books or by any other processes of educational unfoldment which you have on earth.

Q.—[By A. D. Wheeler, Westboro, Mass.] Is there an appointed time for each individual to die? If not, would not some live on indefinitely? A .- We do not think it is possible for any one to live on indefinitely upon this planet at the present time, because of the law of waste, which is constantly at work. But you will say: "If the law of decay is at work there is that of repair." Yes; but the friction is greater than is that supply of material which is its complement; therefore while the organic sys-tem is constantly throwing off from itself ele-ments and particles and waste material, and only takes upon itself a certain degree of these forces which are necessary for its continuance on earth, there will be this decay, this dissolu

We know that scientific physicists have given some attention to the subject, notably one or two in your own country have claimed it as possible for the human form to live forever on the burden by the setablished it.

this planet for an eternity of time, or even for that indefinite length of time which your correspondent suggests, because it seems to us that this planet is only one department in the great temple of experience and learning which composes this universe; that there are worlds upon worlds to be explored, and from which man may gain experience and wonderful information; and, consequently, it is for him to gain a discipline here and then to pass forward to other planes of existence, in order that he may learn and grow and unfold his possibilities.

ties.

The question of an appointed time for death is one that has exercised many minds on this earth and in the spirit-world. Some medical men and students of magnetic force claim that there is no appointed time for man here, while others, just as intelligent and honest, claim a belief in an appointed time for each individual on earth; that a law of election seems to guide each one, and that each individual is elected to fill a certain space and office on the earth for a special length of time, and then to pass onward.

Individually, we are not satisfied of this. We Individually, we are not satisfied of this. We believe that man is placed here to live just as long as he possibly can, and to gain all the experience that is in his power to do. Through ignorance he has not been able to understand his own possibilities, his own staying powers in relation to the physical life; through ignorance, also, he has been unmindful of his best interests, and has many times violated the law of his body; thus disease and death have come as a natural thus disease and death have come as a natura consequence; but man as a whole is constantly

consequence; but man as a whole is constantly gaining knowledge, learning the laws of health, spiritual and physical, and as he gains experience he grows more wise, and so comes to live in more strict accord with the laws of nature. The man of to-day who has rounded seventy years of earth-life does not appear to be as aged, worn and decrepit as was the man of three score years and ten a century past. While there was vigorous old age in the centuries gone, yet there is a more active mental vigor of age to-day than the past has ever known. We find men and women of seventy, ay, even of eighty years, attending to business pursuits, exercising their mental faculties with a keen shrewdness that is wonderful to those who gaze upon them. We find them even enjoying a degree of bodily health such as was not known in the past. And what is this but the result of studied law, of accumulated knowledge, of wisdom gained from experience?

We believe the time will come when all who are born on earth will find such conditions prepared for them and such environments to sur-round them while they are here as to enable them to pass through many years of existence on this planet, from which they will gain the discipline necessary to their unfoldment, through which they will find information and generate wisdon, through which they will also find happiness and peace, and from which they will look forward to another plane of unfoldment and experience in other worlds. ment and experience in other worlds.

Q .- [From the audience.] How are we to tell the impressions that come from our spirit friends ?

A.-It is not always easy to determine just how far the mind of a mortal is employed, just how far it is acted upon by unseen intelli-gences in the receiving of impressions, ideas and suggestions which come to it: but if one will closely observe, and pay strict attention to his own individual sensations, he may quite frequently discriminate between the thought of his own mind, which creates an impression, and an independent impulsion of intelligence which comes to him from an external source, and which creates an impression of a certain

object or thing upon his mind.
Sometimes impressions foreign to the subject thought upon at the time come suddenly into the human mind, and if carefully watched, on the one hand, the revealments may prove to you that they really come from an external source, because they bring knowledge of which von, as a mortal, had no idea and could have gained no information of except through some

spiritual impression.
Or, on the other hand, you may realize that

Or, on the other hand, you may realize that this impression comes to you from a spiritual intelligence by following the suggestions made thus suddenly to your mind, and perceiving that its outcome has been for a higher good. It is not wise to blindly follow an impression or an instruction from the spirit-world, coming to your own mind or through a medium, that goes contrary to your own judgment. You are to exercise your personal reasoning faculties upon the questions that arise in relation to your lives, and to weigh carefully any thought or suggestion that may occur; because it is no more proper for a spirit to come to you and hurl an impression into your mind, hoping you hurl an impression into your mind, hoping you will blindly follow it, than it would be for some mortal to come and advise you to take certain steps against your own judgment. are to gain your own personal experience and discipline here on the earth for the unfold-ment of your own natures, and therefore it is necessary for you to exercise your reasoning powers, and to look carefully upon all sides of every question before you shall decide which step it is best to take.

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith

Report of Public Séance held May 16th, 1890. Thomas J. Lewis.

How grand is the beautiful world beyond! How much pleasure it gives us to look into the faces of loved ones! As we come here to-day we can see each one so plainly. I did not think of speaking when I came to this place, but as an invitation was extended to me I gladly embraced it, for I know that many will be glad to hear from me, and that, at a distance, be glad to hear from me, and that, at a distance, loving ones are waiting for a word from those who have crossed the shining river. When I was called to pass to the higher life it was thought by some who stood beside me that I suffered greatly until the last. No, dear friends, I felt no real suffering; but when the angels beckoned me higher I was glad to lay aside the weakened form and to enter the new body. Some in this good city will remember the state of the state o new body. Some in this good city will remember Thomas J. Lewis.

Martha M. Boyington.

I am only too grateful to add my mite to the proof that has been given by the hundreds that have reported from this place of the reality of have reported from this place of the reality of the new life. I understood a great deal of the spirit-world by communing with its inhabit-ants through the medial powers that were given me before I was called to pass to the higher life. I felt as if the gates of the beautiful city were thrown wide open long before the old form was laid aside. The children that had preceded me to the better land I felt were around me. I said to my own dear boy yet dwelling in the form: "I feel I am nearly there," for it seemed as if I could almost look into that land of Canaan, and it was so beautiful; when the gates were really swung back I beheld the loved ones coming near me, and I feared not the change. For a number of months I suffered much, and I tried to be patient; but you know in the mortal we sometimes weaken in regard to bearing our infirmities.

Dear boy, all was done for me that loving, willing hands could do. I am satisfied with what was done after the form was laid away. I realized all, and it was very pleasant to hear

think I had been gone more than a year, or a year and a half. I know these words will reach one in particular who will be interested in hear-ing from mother. Martha M. Boyington.

Wilton Copeland.

There is one point in particular that I desire to dwell on to-day. I wish to clear a person in mortal life from blame who has many times suffered in her own feelings, thinking perhaps she was a little at fault in regard to my passing away. It is not so. I would repeat and reiterate it, there was no one to blame so far as I can see. It was cause and effect. 'She suffered much, thinking some one would feel that there was blame attached to her. I speak again and say, No. I feel assured that my meaning will be understood when I speak so forcibly in regard to it.

be understood when I speak so forcibly in regard to it.

It was a railroad accident that sent me to the better country, and I have no regrets, only it would have been better if I had learned a little more of the spirit-world, or of spirit communion. I do not wish to find fault with myself or any one else, for I find now a life of learning, a life of progression. I am satisfied with my home, but would have been more so if I had known a little better how to build it while here. Dear friends, remember you are all builders.

friends, remember you are all builders.

Aunt Mary stands beside me, and sends greeting to the few that are left. She asks me to say:

"We will come often to the homes in Brockton." I am remembered there by many. Wilton Copeland.

Jerrold Stanley.

I would be very glad, Mr. Chairman, if they could know in New York that I have spoken here. I am assured by some spirits who stand beside me that the paper goes there, so I think they will see the message. There is a little matter I would like to touch upon, and I feel if they could come into communication with me privately it would be of benefit, not personally to me—although it would be gratifying—but to some others. I am very anxious concerning this matter, but will not speak plainly in public. I will come in a

anxious concerning this matter, but will not speak plainly in public. I will come in a round-about way, so they will understand the point when they see who has spoken here.

It is very good in them to listen at times for our coming. I remember at one little gathering—I suppose you would call it a circle, where a few gather together, as has been said, many times, to see what they can get—I was present. I stood beside the third lady from the beginning—I can't make you understand, but they will—when I heard the medium say, "Jerrold is here." You don't know what a feeling went over me for an instant to think I had come so close to the medium that she might speak my name. Well, they had a very har-

speak my name. Well, they had a very harmonious meeting at that time.

Now, friends, if you wish to "get something," as you mortals term it, bring the best harmony possible into your little gatherings, and you may be pretty sure we will do our part.

Many things are attributed to spirits that really should be placed upon the shoulders of mortals. I do not mean to be personal or to really should be placed upon the shoulders of mortals. I do not mean to be personal, or to find fault with any one, but certainly it is the truth. Ofttimes you bring a condition that really repels us; then how do you expect us to work with you? Leave all that is discordant outside, and bring the best conditions that you are capable of bringing when you meet together for spirit manifestations.

The little matter that I wish to touch woon.

The little matter that I wish to touch upon will be readily understood, as they come together, by the family. They will know why I have spoken in a blind way.

I hear them say sometimes in the home: "I see by the paper that such and such an one has spoken. I should suppose with as much pos-itiveness as Jerrold Stanley has he would speak from that platform." I have been here scores of times, and I feel that I have been benefited

William H. Livingstone.

In Newark, N. J., I wish my message to reach some friends—at least, more particularly those in that surrounding. You will bear with me if I am a little slow, for I partake somewhat of the feelings I passed away under. It is hard for me to speak, but I am so anxious they should know I am interested in them, in the homes as there are more than one where I thomes, as there are more than one where I come often. I drift in around them, and I often feel as I am by them: "How I wish you knew William was beside you." It may be some two months since I came so closely to one of my own relatives—Sarah—that I really felt satisfied she spansed my presence as the work.

one of my own relatives—Sarah—that I really felt satisfied she sensed my presence, as through the medial power that is given her she can do this more fully than some others.

It is strange that some spirits, as they make the attempt to speak, feel so strong, while others weaken because of influences that are thrown over them from the past. I do not suffer—I merely feel a little faintness and shortness of breath as I try to speak.

fer—I merely feel a little faintness and shortness of breath as I try to speak.

Ellen stands beside me, and sends greetings to them at home. How beautiful the thought with mortals, and the knowledge with us who are called immortals, that the time is not far distant when you will be able to realize the presence of your loved ones by very Very will. presence of your loved ones by you. You will not then be so sad as you are at times. The tears course down your faces—we have seen them many times—and gladly would we stay those tears when we are near, and say: "Look up and smile; we are not far from you. word death has sent sadness over the land. If we only could take away that word and substi-tute life, it would bring much joy and happi-ness. William H. Livingstone.

Charles Allard.

I am anxious, Mr. Chairman, to reach my own in Madison, N. II. own in Madison, N. H.

Phoebe, I am satisfied with what was done
in regard to the settling up of affairs after the
poor old body was laid away to rest. Yes, that
part is true; but for the spirit, instead of rest
I find activity. I did not understand these
things when I heard them spoken of in mortal
life. There were many things that blinded us
when we were together then. I know of the

things when I heard them spoken of in mortal life. There were many things that blinded us when we were together then. I knew of the proceedings, and of all that was done for me, even at the burial. I was satisfied, I say again, but I know the tears flowed fast. You did not, even for a moment, think that Charles might be there. I stood beside the body. I looked upon the face as really as any one, and I feel thankful for the kind words spoken.

I am thankful that there is life, instead of death. What is termed theology has had a great deal to bear. I will be a little more charitable and say it is held accountable for many things that it should not be. I know there is a great deal of ignorance, of positiveness, and of the fear of losing popularity. These are among the reasons why mortals will not listen to the still small voice of the spirit, when they have been told times without number that their loved ones are not far away. As for knowing of spirit return while on earth I did not but by told times without number that their loved ones are not far away. As for knowing of spirit return while on earth I did not; but I had a hope that I might gain heaven, and now I have a good home in the spirit-world.

I wish to say here to the friends I feel it is better that things should take their course just as they have since I passed out. Some matters I should like to touch upon, if I were alone with them privately but not now this will

with them privately, but not now; this will suffice for the present. I say to them again that I live, that I visit them, and have the power given me to come into communication with them if they will only meet me half way. Charles Allard.

Wadleigh Hill.

what was done after the form was laid away. I realized all, and it was very pleasant to hear the words that were spoken so kindly over that cold inanimate form by the dear sister and the guides that were with her—of the pure in spirit. It was very gratifying to me, and I listened attentively. I know, too, they all felt satisfied—that is, the kindred—as they listened to the words of the guides.

There are some in Union, N. II., and many in this good city that I shall be remembered by, for I have often heard them speak kindly and gently of one who tried to do all the good she could with the powers given her, although many times I felt in the physical hardly strong enough to accomplish what the angels gave me to do. I am willing to work for the dear mortals now; my spirit goes out for them. I yearn for those that are left here.

'A few more words to my loving boy! The five children that had preceded me came close to welcome me into the spirit-home, which is beautiful beyond all description. I should not These words are for my own dear mother. I feel that she will be glad to receive them, and that she will be more convinced that I speak

ings to you. Harlan is coming up the aisle. Father asks me to say, "Mother, you had better take a little change that will be offered you in the coming season. It will be beneficial to you to go away for a while to New York. It will help take away a part of the loneliness you feel, and improve your physical health."

Anna asks me to say to George: "Pictures are not all that are of value in this life. It is worth something to converse with us." She smiles as she says that to me, for she knows George will understand the meaning. We are grateful for the past, and are looking forward for what may be given to us in what you call the future, but we term the time ahead.

Mother, do not say now you think it cannot be possible that I have spoken. Why not, just as well as any other one? I did not mean to speak so long; but, mother, how much your spirit does reach out after us while our spirits turn with longing toward you. I know your loneliness. I know you feel at times: "Oh! why could not they have left me one?" Be patient. In the angels' own good time will the family be made whole again. Wadleigh Hill. My mother dwells a part of the time in Salisbury and in Newburyport.

Timothy Jackson.

How do you do, Mr. Chairman? I got tired. I 've been here most two hours, thinking I 'd get a chance to speak. I guess I 've set that high. I 'll take off a little. I 've been here quite a while. Aint that better? I was one of the nervous sort of persons when I was in the form, and I suppose that is why it has seemed so long. I wish to send a few words to some friends in New York, in St. Louis, and in some towns connecting with your good city here; but more particularly do I hope the friends I left when I passed out of the form in St. Louis will listen to what I have to say.

Annie, I understand all of your feelings in regard to many things connected with the family; also of those in New York who close the doors so tightly; yes, and even would nail them if they could. But the time is coming when they will know more about us, and they may try with all the power that is given them to close their ears against what is said in regard to sprift manifestation, yet they will have

may try with all the power that is given them to close their ears against what is said in regard to spirit-manifestation, yet they will have to give in in time, for it is God's truth. I know you worry many times in regard to Mabel. Charles stands here beside me to day, Charles Atkinson, and wishes to be remembered to you, Annie. I know how poorly you have been in the physical for some time in the past. You have even felt as if you should pass over what is termed the "silent river." I will not use that term for I find none. I will use a use that term, for I find none. I will use a better one, and say, you felt you were nearing "that beautiful land" which you feel in your own spirit it is, and that father, mother and

all await your coming.

Aunt Jane stands here, and asks to be remembered to you, also. Your dear brother will say to you: "No; I am not going to believe a word of that stuff, for it is a piece of absurdant that the stuff. ity to think after a person is dead they are coming here to talk." Well, it really would be if we were dead. But I feel as if we had be if we were dead. But I feel as if we had just commenced to live. It is grand that we identify ourselves in spirit-life, for there are so few that know themselves here. The question is often asked: Do we identify our loved ones? I answer: We identify ourselves first, then it is time enough to know our friends, for through the law of attraction we will certainly be brought together.

Annie, mind not what he may say, or others that bring up opposition to you. Go on, for the angels will guide and guard you, and will lead you safely through this material life.

Say to Benjamin, Harriet sends greetings, also. We feel as one family. I am grateful for the privileges that have been extended to me—not only this to-day, but many others since I was called to the higher life. Timothy Jackson.

Minnie Wilson.

Minnie Wilson.

[To the Chairman: Please, sir, the gentleman asked me if I didn't have anything to say. [Have you?] Oh! yes, sir, to be sure. What do you think I've come for, if I didn't be going to talk?

Grandma says: "Now, don't get nervous." I am standing still, aint I? I want to tell them I've got Grandpa's doggie.

Oh! I do love the music. [To Prof. Longley:] Please, sir, won't you play another tune some day? [I will.] Thank you. I'm coming to your house, sometime, when you are in the other room, and play the music.

I want to tell 'em, when I went to the Summer-Land, a lovely lady took my hand and brought me right where the flowers were blooming everywhere, and the birds were sweetly singing. Then I went along where there were ever so many children. I didn't cry any. I didn't cry to go back. Then this lady asked me if I did not wish to learn; and as I looked at her, she said she was to be my teacher now. I went with this lady not far as I looked at her, she said she was to be my teacher now. I went with this lady—not far, because I could see the people, all of 'em, here. I did n't have a book like you have here; the

I that it have a book like you have here; the teacher taught me what to say.

I would be seven now. I was four when I went to the Summer-Land. That was n't very large, was it?

My throat hurt me when I went away.

Grandma says it was scarlatina, something like scarlet fever, you know, sir; grandma ought to know, because she's ever so much bigger than me.

I'm coming again, and then I'm going to talk to you more. When you come where I live I'll give you ever so many lovely flowers. They do n't put wires on 'em like they do here They do n't put wires on 'em like they do here
—a great long wire for a stem! They could n't
grow on a wire, could they? Our flowers
do n't have any wires, and our roses do n't have
any thorns; we can take hold of 'em just as nice.
Do n't forget to tell 'em I go to school, because they won't know it if you do n't. I
lived in New York. My name is Minnie Wilson.

Rachel Wood.

I suffered much before passing away, and I thought at times, "Oh! when will the angels come and call me higher?" The poor spirit encased in the flesh was a little impatient; but now I know in their own good time they did come and beckon me to the higher life. I did not understand that I could commune

come and beckon me to the higher life.

I did not understand that I could commune with those who had passed on as you do to-day, dear friends. You have many privileges which I did not enjoy when dwelling in the form. Yet there were times when I felt as if there must be more in the room than those in the flesh, and now I know they were angel-friends who came to aid me in my sufferings.

I often doubted whether or no there was anything after this mortal life. I know it was wrong. I never could really believe that this life was all, for seemingly if it was it must be a fallure our being placed here. I think no one will say to you they firmly believe this life is all, although you must know by yourown reason there are doubts with mortals.

Before my spirit left the form I could see dear friends coming so near me, and every doubt was removed from my soul. I beheld them looking eagerly and kindly, extending to me the hand of welcome. I felt I could almost catch a glimpse of the beautiful home beyond. In a little while, perhaps five or ten minutes, the spirit had passed on ward easily and quietly, without a struggle, although friends who stood by thought I suffered to the last. It was not so; yet I realized all. I heard the words spoken, "Rachel Wood is dead." I wished to deny it, and say, I have started out in a new life, instead of what is termed death. Then, as I recognized the friends who came to me, these words were spoken." I could not understand why I was to go to school, after leaving this form, but it was not long before it was explained to me clearly.

I desire that the friends I left in Baltimore should learn of the feelings that overshadowed me when coming to full consciousness of my own surroundings. All seemed strange to me, but welly mere like were like mere like were like were

should learn of the feelings that overshadowed me when coming to full consciousness of my own surroundings. All seemed strange to me, but really more like mortal life than you can think, only more perfect. And how true the words, "There is much to learn." But there is much time to learn it in.

I am grateful for this privilege, and I do give the whole world greetings to day.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

May 23.—Charlotte Boyington; W. S. Williams; James Loighten; Hannah Stearns; Dr. A. B. Smith; Jennie Si-monds; Martha Martin; Charlie Elms; Martha Ann Morri-son; Emily Balcom; Calvin Needham; Henry Soule.

Written for the Banner of Light, NATURE,

BY JAMES M. ROGERS.

Beautiful Nature, calm and sweet. As though the angels' passing feet Had softly touched the sleeping earth, And woke its music into birth, There is a power that breathes and dwells Within each flower that blooming tells (Though mortal tongues should silent be) The tale of immortality: And wordless, spoken by each seed

That dies and lives to nature's need-And hymned by every summer guest. That builds on high its swaying nest-A grander creed, a nobler theme Than they whose doubts as wisdom seem: These fill their lives and round their day In beauty-passing not away, But dwelling in the human heart, Deeper than sage or sophist's art. Books turn to dust—rare speech may die, These ever catch the kindling eye,

And linger in the raptured ear, As waters from some fountain clear Which through the drouth and summer dust Fresh murmur in unfailing burst! Thus Nature keeps her matchless tune Through freezing night and burning noon; Thus song and bloom—as naught else can— Reveal to humblest child of man A sweet and wondrous allegory-While poet's rhyme and prophet's story Dwindle and fade, and futlle be. Like rivers swallowed by the sea.

HAPPY WORKERS-INTERESTING ITEM FROM SELDEN J. FINNEY.

BY G. W. KATES.

Listening to a little canary bird merrily chirping, I wondered if there were any workers in life achieving nature's true demands, who could compare with these light-hearted and yet wondrously limited creatures of sense and ability. Man, with his wondrous powers of mind, seems to be all the greater burdenbearer because of his development. This is natural-hence right.

Man seldom finds his true avocation to achieve the ideals of mind and the ambitions of his soul. Is that right? Of course environment is the primal cause; and that is true to the law of genius. Man makes himself--greatly the law of genius. Man makes himself-greatly but inherits much to unmake, quite to his detriment. When will humanity be capable of being true to the higher instincts and entail love, justice and wisdom unto the generations to follow? With these contemplations come the pictures of mediumistic labors—their rewards and pleasures. How many are happy in the avocation? and feel that nature has bounteously ordained them and divinely called them into a ministry of the gospel of life, for human evolution?

human evolution?
It is perhaps safe to say that mediums, genrally, feel their lives are fulfilling the highest possibilities of their being, and are fully satisfied that they are in the right pursuits in life that nature has fitted them for! Would that more people could say so; what proportion of other professions and pursuits can so testify? Are even the ministers of the gospel of Christ so prevalently fitted and naturally ordained to

other professions and pursuits can so testify? Are even the ministers of the gospel of Christ so prevalently fitted and naturally ordained to their cailing? If not, it should be so.

These contemplations had birth this morning by the inspiration of a worker of the earlier years of Modern Spiritualism, on discovering a long-forgotten letter from him among a mass of past epistolary debris. As he was so well known, the little beart-feeling will be appreciated. He was one whom the spirits called—one whom nature ordained. His voice and pen were hushed too soon, as the earthly body met violence that forced out the spirit; but that spirit is not silent, it is but in a greater sphere of activity, and can use mortal media as other spirits had used him. His source of inspiration is not destroyed, for he can yet become en rapport with higher intelligences. Life is eternal, and the law of coördination holds. Entityhood advances in great waves or cycles toward perfection, but never perfecting. There will always be grades, ranks and degrees. But the spirit-life will be satisfactory and glorious. The earth-world, however, claims our duty now and we should not neglect it. It will

The earth-world, however, claims our duty now, and we should not neglect it. It will help us to ask and reflect upon questions such as these: Are we achieving all we can on earth for purification and unfoldment? Are you working to achieve your correct sphere in life,

working to achieve your correct sphere in me, or to satisfy your ideals? In this world will the material or the spiritual do the most for you? In the spiritual world what will be the entailed effects of your physical and mental status in the earth-world? Serious questions.

The worker referred to above found his true labor upon the spiritual platform, and was happy in his efforts. It is well to report his words at this date to cheer his fellow-workers. I trust that they, too, can say as did Selder J. Finney in the letter from which I quote:

"Lovell. Mass., Sept. 3d, 1866.

Finney in the letter from which I quote:

"Lowell, Mass., Sept. 3d, 1866.

I have found my work. Carlyle says: 'Blessed is the man who has found his work.' My soul constantly shouts 'Eurekal' I have ten times the calls I can fill; and seem to be growing in favor with the people and with the angels—of whom I am and intend to be entirely worthy. (Self righteousness is the only righteousness.) And my wife is a true, gentle, preclous, intelligent, graceful, sweet and helpful woman; and I love her utterly and am utterly happy with her.

Truly the fates have almost bankrupted me by so largely running me in debt to the Rank of Eternal Life. But I work hard and constantly. No reformer works harder or more cheerfully.

Most cordially, SELDEN J. FINNEY."

Most cordially, Selden J. Finney."

If a worker nearly a quarter of a century ago could give such a good report of the demand for his services, and could find so much joy in the work, we who are trying to fill their places should indeed find this "spirit of beauty and of duty"; and since the people have grown more liberal, and disposed to hear the truth spoken, determine that we are weak instruments, and out of our proper sphere should the gifts of our spirit be incapable of attraction sufficient to gain the favors of calls to labor.

Verifications of Spirit Messages.

JOEL STANNARD. The communication of JOEL STANNARD, of Simonsville, Vt., in THE BANNER of July 19th, is entirely characteristic of that worthy man. Before he invescharacteristic of that worthy man. Before he investigated Spiritualism he was deacon of the Baptist Church for forty years. His house was then styled "The Ministerial Tavern"; all denominations were welcome. In the early days of our phenomena, his adopted daughter and wife held experimental sittings, and it was found that the latter was a powerful medium, and when the ministers came to Bro. Stannard's house they were invited to investigate.

Father Stannard was never so happy as when hearing from "the other side of life." We are glad to hear from him, and hope to do so again.

MRS. S. A. JESMER-DOWNS.

Charlestown, N. H., Aug. 11th, 1890.

DR. WILLIAMS.

I recognize the communication in the latest issue of THE BANNER from Dr. WILLIAMS, of Gardiner, Me. He was our family physician for several years, and a very stanoh Spiritualist. He passed away some seventeen years ago. I have had with him many hours of converse on the subject of Spiritualism, and gleaned much that has been of value to me.

W. W. SPRAGUE. Charlestown, Mass., Aug. 7th, 1890.

NEW MUSIC.-We have received from White Smith Music Publishing Co., 32 West street, Boston, the following: For plano-"La Rose," F. Hunten; "The Dude's March," J. F. Wagner; "Gay Spring," A. Durand. Vocal—"As the Hart Panteth," C. P. Morrison; "Grandfather's Darling," A. H. Behrend; 'Thursday," J. L. Molloy; "Could I?" F. Paolo Tosti; "No-Yes," E. Lavigne; "I Whistle and Wait for Katle," Michael Nolan.—THE FOLIO for August. issued by the same publishers, has as a frontisplece a full page likeness of Banks M. Davison, and follows up the same with interesting miscellany and meritorious musical compositions, instrumental and vocal.

A GALAXY OF PROGRESSIVE POEMS. By John W. Day, Boston. A haudsome little book of twenty poems. The author is well known in spiritualistic circles.—The Boston Investigator. Adbertisements.



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The Original---Most Soluble. Ask your Grocer for it, take no other

DR. F. L. H. WILLIS

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

CHENOTA, VALUES CO., N. Y.

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

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrotha in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

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

July 5.

SOUL READING,

Or Psychometrical Delineation of Character. Or Psychometrical Delinention of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 2-cent stamps.

Address, MISS. A. B. SENERANCE, Centre street, between Church and Prairie streets, Apr. 5. 6m' White Water, Walworth Co., Wis.



Patent rights and apparatus for sale in States, Cities, or Counties. Agents wanted. Apply, OZONE APPARATUS & SUPPLY CO.

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PMVE Rooms, elegant carpets, fine black walnut furniture, handsome parlor chairs, pictures, good bedding all ready for occupancy. Possession given immediately. J. Milton Young or C. E. Jackson on the grounds will show property, or address

J. S. DRAKE, 45 Broadway, New York.

Wilson Cancer Hospital, OAKLAND, CAL. Established in 1886.

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THE ONLY INSTITUTION for the especial treatment of Cancers and other Tumors on the Pacific Coast. Address as above to No. 765 Thirteenth street, Oakland, Cal.—A pamphlet on "The Canses and Treatment of Cancer," containing an epitome of the treatment, will be sent on receipt of ten cents in postage stamps.

4w Aug. 9.

Mrs. Stoddard-Gray and DeWitt C. Hough

HOLD Materializing Séances during the month of August at Lake Plensant, Mass. Return to New York first of September.

Aug. 16.

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

A Reliable Offer.

SEND three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and I will diagnose your disease free by the aid of spirit power. DR. S. S. WILLIAMS, Lake Geneva, Wis.

4w* Aug. 2.

For Sale or To Let, AT LAKE PLEASANT, a Furnished Cottage, located facing Speakers' Stand. Apply to DR. W. A. TOWNE, June 14.

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

DEA PNESS & HEAD MOISES CURED by Pock's INVISIBLE TUBULAR EAR CUSHIONS. Whispers heard. Comfortable. Successful where all Hemedies fall. Soldby F. MISCOX, early, SEB Br'dway, New York. Write for book of proche FREE. Mar. 1.

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A BIRTHDAY IN HEAVEN.

SILVER LOCKS. Song and Chorus......25c. LITTLE RED SCHOOLHOUSE.

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

I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of B1; Consultation fee B1; at office, 208 Tremont street.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOILD Box 1664, Boston, Mass.

July 19.

Special Inducement for Purchasers. A LL purchasers of C.P. Longley's book of beautiful songs, "Echoes from an Angel's Lyre," will receive as a premium one copy of the same author's songs with sheet music, bearing lithographic title-page, with portraits of Mr. and Mrs. Longley, Also a copy of grand temperance song and music entitled "Grand Jubileo, or Marching Away." Purchasers may select the promium they desire from the, list of songs in our advertising columns. Price of book postpaid, gl.12.

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CATARRH, Diphtheria, and all Throat Discases, curable by the use of the J. E. BRIGGS'S THROAT REMEBY. Mr. Androw Jackson Davis writes: "Dr. Briggs's Throat Remedy for the Throat and Catarrhal Affections, Including Diphtheria, I know to be equal to the claims in the advertisement."

Price, 50 cents per bottle, postage is cents.

Wor sale by OOLBY & RIOH.

DIAGNOSIS FREE.

SEND two 2-ct. stamps, lock of hair, name in full, ago and Ser, and I will give you a OLAIRYOYANT DIAGNOSIS OF YOUR ALLMENTS. Address J. O. BATDORF, M. D., Principal, Magnetic Institute, Grand Rapids, Mich. lim* Aug. 2.

Mediums in Noston.

JAMES R. COCKE,

Developing and Business Medium,

Clairvoyant Physician,

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

Special terms for magnetic treatment by the month.

Aug. 2. (w.*)

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

GEORGE T. ALBRO, MANAGER. July 5.

MASSAGEURE MRS. HANNUM,

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

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19 Mar. 29.

T. ROSCOE, M. D., M AGNETIC PHYSICIAN. Develops psychic force, gives treadings from handwriting and lock of hair. Diagnosis of disease a specialty. Hotel Gordon, Suite 2. Cortes street (opposite Hoffman House), Boston.

Aug. 2. 4w*

Mrs. Jennie K. D. Conant, O F SCOTLAND, Business Psychometrist and Trance Test Medium. Sittings daily from 10 A. M. to 4 P. M. Circles every Sunday evening at 7:30, also Friday afternoon at 2:30. 20 Bennet street, Boston. 1w* Aug. 23.

Mrs. A. Forrester

WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. No. 181 Shawmet Avenue, one flight. Boston. Do not ring. Aug. 2. Mrs. Dr. Warren,

CHANDLER STREET, BOSTON. Magnetic, Mind and Massage Treatment at my Parlors, or at homes of patients, as desired. Hours 9 A. M. to 4 P. M., Saturdays and Similarys excepted.

S. HAYWARD, Magnetic Physician. Will visit the sick by letter appointment, also transmit his porceful heading force by mail through the vehicle of paper on receipt of \$1. Remarkable cures made where medicine falls. July 5.

E. A. Blackden,

150 A TREMONT ST., Boston, Inspirational Lecturer, Medical and Writing Medium, Written messages at sitting or by letter, Languages translated. Enclose \$1.00. Aug. 23.

Miss J. M. Grant, LEST and Business Medium. Office Banner of Light Building, 8½ Bosworth street, Room 7. Hours 9 to 6. Aug. 2.

Spiritual Sittings Daily.

CIRCLE Sunday evening, at 7:30. Readings given by let ter from photos for \$1.00. MISS E. JOHNS, 136 Chan dier street, Boston. 4w* Aug. 9. Mrs. Alden,

TRANCE MEDIUM. Medical Examinations and Magnetic Treatment. 43 Winter street, Boston.

Aug. 16. Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN and Test Medium, No. 233 Tre-mont street, corner of Ellot street, Boston. Aug. 23. L. P. CHAMBERLIN, F. B. A. S.,

ECLECTIC PHYSICIAN 43 Shawmut Avenue, Boston
Mass. DR. CHAMBERLIN'S method embraces The
rapeutle Sarcognomy, which is the Anthropological System
Reference: Prof. Jos. Rodes Buchanan, M. D. 2wt Aug. 16. M. R.S. M. J. BUTLER will receive her paratification then to a threat on Thesdays and Thursdays, from 9 to 12 A. M., at 375 Columbus Avenue. No arrangement for interviews at the store of W. S. Butler & Co. can be made for patients. May 3.

Miss Helen A. Sloan, M AGNETIC Physician. Vapor Baths. No. 178 Tremont lw Aug. 23. CIX QUESTIONS answered or reading given

by spirit power for 50 cents and two 2-cent sumps.
MARGUERITE BURTON, 1472 Washington street, Boston. MRS. J. FOLLANSBEE GOULD, Massage and Magnetic Treatments, 616 Tremont street, Boston. 1w*

MRS. WEBB, Astrological Medium

FROM NEW YORK,

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

Readings, \$2.00. July 26. Karl Anderson, Astrologer,

ROOM 6, 814 Bosworth street, Boston, Mass. Office hours 1:30 P. M. to 6:30 P. M. Evenings by appointment.

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading 51.00. Magnetic Remedies prepared by spirit-direction. Address 83 Tremont street, Lynn, Mass. 2w*

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A Delightful Tooth-Powder.

Tills Powder thoroughly cleanses the teeth, hardens the guins, purifies the breath, prevents decay, etc.
Of the four pages printed matter accompanying each box of "Tooth-Life," dot Dr. Blaukman, after reading !!, made this remark: "It is the best thing I ever read on the subject, and it is all true, too."

The proprietor says: "As a Spiritualist from my youth, I say in all conscience, no person can fall to find in the box of "Tooth-Life' and four pages of information accompanying it, that which I positively declare to be, on authority of an experience as an American dentist and student dating from 1860, of infinitely more benefit than twenty-five cents' worth of anything else on earth. The tooth-preservative measures taught alone are worth more to parents and guardians than a thousand times the amount of the investment."

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

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Planchettes, with Pentagraph Wheels, 69 cents, securely

PLANOHETTE, with Pentagraph Wheels, 60 cents, securely PLANDIETE, with rentagraph whosh, ob conts, scenrely packed in a box, and sent by mail, postage free.

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GARLAND'S Vegetable Cough **D**rops.

THE greatest known remedy for all Throat and Lung Complaints. For Catarrh. Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Throat, Hoarseness, Industra, Bronchitis, and Indianmation of the Langs. It is free from all opiates and indianmation of the Langs. It is free from all opiates and indianmation of the Langs. It is free from all opiates and indicates in all cases; likewise palatable and beneficial in regulating and strengthening the system; and as a BLOOD PURIFIER IS TRULY UNRIVALLED. A box, taken according to directions, is warranted in all cases to give satisfaction or the money will be retunded by the proprietor, DR. M. H. GARLAND, 459 Briggs street, Harrisburgh, Pa. Price, per box (one-fourth pound), 25 cents, postage free, For sale by OOLBY & RICH.

CIDERIAL EVOLUTION; or, A New Cosmology. Being an Explanation of the Principles that Pertain to Universal Life-Force and its Expressions in Form. Scientific Sories. By the Author of "PLANETARY EVOLUTION." Cloth, pp. 143. Price \$1.00; paper, 75 cents : For sale by COLBY & RICH.

Mediums in Boston.

Abbie K. M. Heath,

Clairvoyant Physician and Business Medium, WILL, for a few weeks, give her time exclusively to the answering of letters. Write full name and age, send lock of har, if for diagnosis, and ask whatever you wish. Enclose \$1.00 and stamp, and address her at Hotel Simonds, 207 Shawmut Avenue, lioston, Mass. Circles as usual.

Aug. 23.

Miss A. Peabody, BUSINESS, Test and Developing Medium, Sittings daily, Circles Monday, Thursday evenings, and Tuesday atternoons at 3 o'clock. Six Developing Sittings for \$4.00. 1941 Washington street, opposite Davis street, Boston.

Aug. 23.

SUMMERLAND,

PACIFIC COAST.

Building Progressing Rapidly.

THE site of Summerland constitutes a part of the Ortega Rancho, owned by H. L. Williams, and is located on the Pacific Ocean and on the line of the Southern Pacific Rail road, five miles east of the beautiful city of Santa Barbara which is noted for having the most equable and healthful elimate in the world, being exempt from all malavial dis-

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

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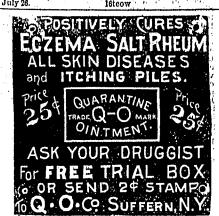
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[Continued from fifth page.] dleburgh, N. Y., are here, and are at No. 2 Montague

Kennedy's dining-rooms are having a large patron-A. S. Hayward of Boston, who is making a tour of The Sunday trains are well patronized.

Many of the campers will remain through Septem-

ber.
John Adams, General Superintendent of the Fitch-

John Adams, General Supermichants that John Adams, General Supermichants and Sons, are at the Lake Pleasant Hotel.

House lots are selling quite briskly.

W. C. Tallman and wife of Boston are at the Hotel.

Mrs. Sarah A. Brynes of Boston is in camp.

Mrs. Carrie F. Loring of Braintree is at Mrs. Cushman's.

man's.

A delegation has arrived from Newburyport, consisting of Dr. Hidden and wife, F. H. Fuller, Mrs. Poole, Mrs. Easson, Mrs. Parsons, and others.

From Lowell come Mrs. Goward and Mrs. Nichols.

They are at the Hotel.

J. M. Y.

Another correspondent writes: "Lake Pleasant never looked more delightful than at the present time. The streets are neat and clean, and all is serone. Hon. Sidney Dean gave one of the most powerful discourses today (Aug. 15th) that it was ever my privilege to listen to; his guides traced the line of human growth and development from ancient barbarism to the present time in this progressive nineteenth century. If the ancient practice of medicine up to its modern improvement in the same time did not receive at his hands a just criticism, I never heard one. He did not attack individuals, but arraigned their system of eradicating disease, and their persistency in attempting to prevent the practice of other modes or forms of treatment, i.e., the Homeopathic, Hydropathic, Magnetic, etc. He alluded to his action in his own State wherein he used his influence on principle, and without money or price, against the passage of a proposed 'medical bill,' and the bill was defeated as he predicted. Mr. Dean's remarks created great enthusiasm. He left the grounds for Onset with the best of wishes for the cause and beautiful Lake Pleasant.

There are great anticipations that the next two weeks at Lake Pleasant will be crowned with success both as to numbers and the amount of good that will accrue to the cause of Spiritualism."

Cassadaga Lake Camp, N. Y.

Thursday, Aug. 14th .- Conference opened at the usual hour. Several interesting experiences of a phenomenal character were related. The subject for consideration and discussion was then submitted by our chairman, H. D. Barrett: "How can we best interest our young people in the philosophy of Spiritualism, in order that they may be attracted to our gatherings, and take part in the work?" Mrs. Emma Train of North Collins, N. Y., who has been conduc-

gatherings, and take part in the work?" Mrs. Emma Train of North Collins, N. Y., who has been conductor of the Lyceum there a number of years, and is highly appreciated as a poet and author, was called upon and read the following original paper:

Mr. Chairman and Friends:—It is said that every person has some one idea, some say "hobby," which is a little dearer to them than all others, and to obtain their best thought we have only to reach the subject which is to them most precious. Now, this morning you have touched on the line of thought most dear to me, and I would fain give you a few ideas gained by experience during my connection with Lyceum work, which I believe to be the foundation of all that we prize so highly. The question to be discussed, as I understand it, is: "How shall we so interest the young people, a little beyond the plane of childhood, in the Philosophy of Spiritualism, in order that they may be attracted to our gatherings and take a part in the work?" And I say unto you that they must be interested before they reach that plane. As a general rule, if a person arrives at full maturity with his spiritual faculties uncultivated, then, in my opinion, only through sorrow, only through that soul-hunger that cries out for its own departed loves, can he be awakened to an interest in spiritual and in tellectual are equally balanced, and teach them these beautiful truths; waken in their growing natures the spiritual, and in the unfoldment we shall have a love for truth, a love for the sacred facts and teachings of our heavenborn philosophy that will never depart from theman interest growing with their growth, and strength. a love for the sacred facts and teachings of our heaven-born philosophy that will never depart from them— an interest growing with their growth, and strength-ening with their strength, that will never know dimi-nution, either in this world or in the world to come. How inconsistent for those calling themselves Spir-itualists to attend lectures and great meetings, read the papers and learn these important facts, and then allow their children to attend the Orthodox Sabbath-school or stay at home! What wonder that, a few years later, these children blush to say their parents are Spiritualists; for, unable to meet the attacks made are Spiritualists; for, unable to meet the attacks made by their companions, they can only silently wish that they were Christians, and had so much as a Jesus to heart of

boast of.

Then, again, what are our Lyceums for? and of what shall their teachings consist? Many seem to think they are only places to keep the children out of mischief, and occasionally to furnish entertainment for the older people, and in this light a little material science is taught: they are taught to sing (often words that we know to be false), they are taught to march and rectte, and often not one fact of our glorious religion, except the morality and kindness which belong to it, is given them. Now the Lyceum should be to Spiritualism what the Sabbath-school is to the church, a place where every truth of our holy philosophy is

Maik
Hand in hand with angels
Through this world of ours,
Day by day unfolding
The soul's celestial powers,
Till no vacant places
Are within the home,
And no vanished faces
Cause the tears to come;

Till the blessed Kingdom
Shall be understood,
And we'll know each other
One vast brotherhood;
Till those walking blinded
See the light profound,
And the evil-minded
Nowhere can be found.

Nowhere can be found.

Let's nobly do our duty
In unselfishness,
Sowing seeds of beauty
All the world to bless—
And hands will not be wanting,
When our labor's done,
To gladly, wisely finish
The work we have begun.

To gladly, wisely finish

The work we have begun.

Mr. Saxton of Erie, who had been conductor of a Lyceum for three years, related facts connected with his experience. He thought if we wanted innate Spiritualists we must "born" them right.

Miss Jennie B. Hagan was called for, and made remarks to the effect that the Sabbath-school has a double meaning. It is not to teach the narrow doctrines and creeds, but to discipline and broaden the child-mind. She would like to see as much order in the Lyceum as she had seen in an Orthodox Sunday-school. She wants to see children educated in Spiritualism—not only the little ones, but the older ones—and she hoped some measures may be taken to bring the young people together and join their forces for instruction. She would be willing to do anything in her power to assist in the work. She remembered very well when she was quite a little girl and heard about hell and the devil for the first time, her child-heart rose up in rebellion, and she thought something must be done about it at once. She had heard people talk about forming committees to attend to certain matters, so she conceived a novel idea, and when she went to her Sabbath-school she asked her teacher if she did not think God could form a committee of angels and have them go down to hell and talk to the devil, and see if they could not get him to behave himself. She thought she knew of three or four who would act on such a committee: her father, grandfather, and others of her friends in spirit-life whom she knew to be very good and kind people.

C. Bird Gould of Cleveland, O., who is one of our most intelligent and active young men, made some excellent remarks. He fully agreed with Mr. Saxton in

or Bird Gould of Cleveland, O., who is one of our most intelligent and active young men, made some excellent remarks. He fully agreed with Mr. Saxton in the importance of a righteous generation. He has struck the keynote. But there are children already in the world—children from the age of infancy up to fifteen and twenty years old—what shall we do with them? The subject is one that is being agitated in all the camps, especially in those of the West. So far there has nothing satisfactory been done toward disciplinary measures for young people. The right chord has not been struck. Who are to carry on this work after you have passed to spirit-life? William Denton once appeared before an audience holding a piece of hard, dry rock in his hand, and said: "How many of this audience understand the history of this rock? How many of you know what is inside of th? Why, it is as full of juice as an orange, if you only know how to squeeze it." So it is with these children: they are full of possibilities, if we only know how to draw them out, or educate them.

themout, or educate them.

Mrs. Gardner of Rochester said the subject of the children was one that laid very close to her heart. Her feet had been directed into the church; she had been among the poor; she had preached funeral sermons for the poor and ministered unto them in different ways. She believed in a cosmopolitan, not a enc-sided religious

ion, and advocated organization as the only means of doing effectual work.

Mr. Blond of Willioughby, (), made remarks to the effect that Spiritualists should live their religion at all times and in every place, and by their example, their daily lives, lead the young up into the pleasant paths of light and peace.

Mrs. Maud Lord-Drake spoke of Spiritualism as the leaven hidden in the measure of meal that would finally leaven the whole lump. It is working beautifully in the churches. They are growing liberal. Spiritualism is to be the savier of the world. It is not limited to any particular ism, but takes the good from all—the Materialist, the Universalist, the Orthodox, the Roman Catholic. It is not iconoclastic, but is founded upon equity and brotherly love. Messrs. Barrett, Kepler and others made remarks.

In the afternoon W. J. Colville occupied the rostrum; subjects submitted by the audience: "The Lost Atlantis," "The Origin of the Bible," "What is the Best Method of Reforming our Criminals?" Our grand orchestra, the Sicilian Quartette, and John T. Lillie, furnished exquisite music, and the lecture was a masterplece in spiritual research and far-reaching thought. No correct idea of it can be given by an abstract report.

In the evening the Sicilian Quartette gave a concert

terplece in spiritual research and far-reaching thought. No correct idea of it can be given by an abstract report.

In the evening the Sicilian Quartette gave a concert in the Pavilion. The usual parlor entertainment was held at the hotel. Several mediums and speakers were present. Among the latter were Mrs. Wallace of New York, Mrs. Maud Lord-Drake, Mr. Dennis, Mrs. Stevens and Miss Jennie B. Hagan. There was also a Mediums' Meeting and dedicatory services at Sunlight Lodge, or circle-room of Mrs. H. T. Stearns, a large octagon building, located just on the border of the woods. The plan and purpose of it was given through the inspiration of Mrs. Stearns, and it bids fair to become one of the most useful buildings on the grounds. It is free to the children for their games and amusements, and for mediums at all times. The dedicatory meeting this evening was very pleasant. Mrs. Stearns, Mrs. Tillinghast, Mrs. Agnew, Mrs. Tousey, Mrs. Carpenter, Mr. Curtis and others took an active part. A gift of 80 was made to Mrs. Stearns, and another meeting appointed.

Friday, 15th—Children's Day and Temperance Day.

The usual Lyceum exercises were held in the amphitheatre this morning. Great interest and improvement is manifested in this all-important branch of spiritual work.

Mr. Powell kindly profered the use of his beautiful steamer. Walter Howell took charge of the children, and all had a very enjoyable boat-ride in the afternoon. At five o'clock P. M. they returned, and with waving banners, songs and merry laughter, repaired to the woods, where they were joined by a large number of the grown people in what they facetiously call an "Indian Pow-wow." Indian corn, potatoes and eggs roasted in the camp-fire, plenty of nice sweet milk, and bread and butter, which were eaten with the merriest of merry hearts, and speeches, songs and games, were the order of exercises.

At the auditorium in the afternoon there was a very lively and thought, provoking resision upon the subtert

games, were the order of exercises. At the auditorium in the afternoon there was a very At the auditorium in the afternoon there was a very lively and thought-provoking session upon the subject of Temperanee. Our Chairman, H. D. Barrett, made the opening speech. He advocated temperanee in all things, and the use of the word in its broadest sense. St. Paul said, "Be temperate in all things," and we can only lead healthful, happy and useful lives by conforming to that injunction.

Walter Howell made a brief but very enthusiastic speech in favor of temperance and the spirit of loving helpfulness and charity toward all erring and unfortunate souls.

helpfulness and charity toward all erring and unfortunate souls.

Miss Jennie B. Hagan sald she once saw a man who was uttering a very bitter condemnation upon the intemperate use of liquor, and who, at the same time, had a quid of tobacco in his mouth that was so large he had to engineer it with considerable skill in order to be able to articulate his words. She thought it was an excellent thing to save people from drowning, but it was a more excellent thing to go up the stream and see what it is that is throwing them into the water and remove it. Everybody should learn the lesson of self-knowledge—the weaknesses transmitted through parentage, and to make pure the fountain-head.

Our beloved brother and able co-worker. A. B. French, who is with us for a few days, was called to the rostrum, and the high esteem in which he is held by his hosts of friends was evinced by a round of hearty cheers.

hearty cheers.

His remarks were prefaced by a touching reminiscence of Cassadaga as it was when he was first identified with it, and the pleasure it gave him to behold the wonderful improvements that had been made here: its beautiful grounds, its numerous and handsome cottages, its fine and spacious amplitheatre; it seemed almost like the work of some magic art, so great is the contrast. He also paid a tender tribute to the memory of the friends of the long ago. It was the old guard that he was looking for. He liked the tender, blushing, happy new faces, but it was the old faces, the old friendships that touched his heart and moistened his eye with tender memorles—those who had labored and prayed earnestly and unceasingly for the success not only of Cassadaga, but for the great truths which she loves. Many of those earnest souls are now numbered with the arisen, unseen ones, but not less near and helpful to us. Our venerable ascended brother, O. G. Chase, was referred to, and we were reminded of our indebtedness to that bright, versatile. Intelligent, truth-loving veteran, O. P. Kellogg, who was with us when Cassadaga was in its infancy, and had all her infantile diseases—chicken pox, mumps, measles, whooping-cough, etc., etc. O. P. Kellogg was ever bright, hopeful and cheerful, never lacking for a timely joke or witticism, or for a story that was full of pith. O. P. Kellogg was our first Chairman, and we agree with Mr. French in thinking that he was one of the brightest and best souls that God ever made, and that this Camp owes much of its success to him.

When the thoughts of the speaker led out to Temhearty cheers.

His remarks were prefaced by a touching reminis-

to it, is given them. Now the Lyceum should be to Spiritualism what the Sabbath-school is to the church, a place where every truth of our holy philosophy is taught—simply, clearly and comprehensibly—even as the angel-world has given it to us. You need not fear to trust your most sacred truths to the little ones, for out of the mouths of babes may come the wisdom that shall confound the wise. Children are naturally Spiritualists; but they must come in contact with bigots and creed-bounds ones, and that they may be able to withstand the influence of such, they should be educated in the truth. When all the children are thus spiritually instructed, we shall need nothing to draw our young ladies and gentlemen to our meetings, or enlist them in the work. Gladly, joyously will they come. Reverently will they bow at the shrine the ascended ones have builded; and where now we have only glimmers through the rifted cloud, then we shall stand in the full blaze of a spiritual unfoldment such as the present is not capable of comprehending.

As Spiritualists this work is put into your hands—a trust of heaven. Neglect it, and you will see the philosophy you love molded over into church forms and creeds, and so mixed with error as to be scarcely perceptible in the future. Do your whole duty, and bended the glory of pure, unadulterated truth so shine, heaven and earth so closely unite, that in the near future we can walk

behind the law that will reach and touch his better nature."

If he should preach a sermon upon intemperance he would begin it with one word and end it with another. He would begin it with the word Patience, and end it with the word Charity. The longer he lived in the world the more charity he had for the lils which flesh is heir to. The world with all its beauty has ever a shadow side, and man with all his angelic possibilities has also, at the best, a shadow side. He can only be reached and reformed by patience, charity and love. Love is an enchanter. Love is a magician. Love can melt and mold him when nothing else can. It is the wealth of human hearts poured into other hearts that reforms. He wants Cassadaga to grow so broad that the poorest peasant, the nost ignorant and low-down in the scale of morality and spirituality can find refuge here, and be so ministered unto as to be

uplifted and helped to a better, a diviner life. He wants a platform so broad that everybody, no matter from what denomination or creed, may meet a hearty valence.

wants a platform so broad that everybody, no matter from what donomination or creed, may meet a hearty welcome.

Mr. Fronch was followed by Hon. A. B. Richmond, whose cup was full to the brim with clear, bright, sparkling, yet loving and mereiful thought. The logic and liabit of a life-long experience at "Bench" and "Bar" characterized and gave force to his eloquent plea in favor of the majesty of the law. He said: "You may cover it with charity deeper than this world is covered with soil and you cannot blot out intemperance. Do you think it is bars and bolts that protect your property and your lives from the thief, the burghar and midnight assassin? No; it is the majesty of the law that sits behind them. Law is our safeguard, our protector. We could not live without it. What would be the result if statutory law was removed? Murder, theft, anarchy, rapine and riot would fill our streets and highways, and there would be no safety or protection anywhere. Problibitory law will not of itself blot out intemperance, but overy obstacle that can be put in the way of the transgressor will serve its purpose in checking and turning him aside from the road that leads to degradation and destruction, and will be a protection to those who are made to suffer at his hands." In Mr. Richmond's experience as a lawyer in the eriminal courts he had had eighty-one cases of murder and homicide, seventy per cent. of which had liquor for the primal cause, and five thousand criminal cases made so by drunkenness.

Mrs. Smith of Brooklyn, who has had a large experience in the temperance work, has visited the toombs, Blackwell's Island, and many places where criminals were incarcerated, and invariably found that intemperance was the primal cause of all, or nearly all, crime.

Mrs. Maud Lord-Drake made a very earnest and

erine. Mrs. Maud Lord-Drake made a very earnest and beautiful appeal to our hearts in favor of temperance

beautiful appeal to our hearts in favor of temperance and good works.

This evening Hon. A. B. Richmond gave another valuable lesson upon "The Curiosities of Electricity and Magnetism."

At an early hour this morning Mrs. Maud Lord-Drake met with the children at Library Hall to give them a lesson in the spiritual phenomena and philosophy. Other engagements prevented us from being present, but we are informed that it was a fine entertalument, and reflected great credit upon the intelligence and goodness of Mrs. Lord-Drake.

Jennie Leys of West Medford, Mass., was expected this morning, but was prevented from coming by lilness. Jennie B. Hagan took her place and gave a very excellent discourse.

very excellent discourse.

ness. Jennie B. Hagan took her place and gave a very excellent discourse.

NOTES.

During the week ending Aug. 16th the ground recipts have averaged from four to five dollars in excess of last year.

Many quite wonderful things of a phenomenal character have transpired during the past week, among which was the following, as related to us by that stanch, truth-loving and intelligent old Spiritualist. E. W. Bond of Willoughby, O. His sister in-law had engaged with Mr. W. A. Mansfield for a slate-writing, but she not wishing to go, Mr. Bond went in her stead. He took two new slates—with the dust still on them—washed them himself, wrote his questions, and sat down with Mr. Mansfield in his scance-room. Presently the medium's hand was controlled to write. "Now is the time!" Last week his guide "Phil" had told him to procure a bottle of linseed oil for a purpose that would be made known to him. He brought out the oil and rubbed it over the slates. Something was said about the usual questions. Mr. Bond placed his upon the table, and Mr. Mausfield wrote two more and put with them, then dropped a piece of slate pencil between the slates, and Mr. Bond tled them firmly together with his pocket hand-kerchlef. Mr. B. kept the slates in his own hands during the entire process of preparation. He then took hold of one end of the slates and Mr. Mansfield the other. After two minutes and a half they opened the slates, and Mr. Mansfield there a beautiful picture in oil, a fine profile, with flowing hair, over which was a thin veil. Every feature stood out in bold relief. Underneath the picture was written in a fine hand these words: "Papa, this represents my spirit condition. Lovingly, Eva."

The entire picture stands out promineatly from the oil upon the slate, showing that it could not through any possible collusion have been traced upon the slates beforehand. Several experienced artists have examined it, and say that it would have taken at least a day for an expert to have executed the picture. Mr. Bond will place this picture

"My Beloved Boy Hiram—Verily the light of heaven is sheddling its rays upon a dark world. Does it seem possible that I can be here in this way? I am, though. I want you to know I am often with you, and ready to lead you into the light. My love is unceasing.

Your loving mother, Ann Suydam."

Another from his brother-in-law, who was a ter many years, read as follows: "It is n't what we do, but what we think, that takes

us to heaven. It is the motive, not the act. I now know that I taught much error, but I did it uncon sciously, believing I was right—I was at least honest. Across this was written: "Stick to the Bible!

REV. JOHN EASTER."

Across this was written: "Stick to the Bible!

REV. JOHN EASTER."

One of the new attractions in the decorations of our rostrum is a lovely banner, which is stretched across the front. It is made of bluesilk, and upon it is an inscription in letters of gold, "Peace on Earth and Good-will to Men." A heavy gold fringe falls from each end, and it is supported at each end by white doves. This beautiful design was given through the inspiration of Mrs. Skidmore and Mrs. Carroll, and was made and donated by those two ladies.

Mr. William Barnsdell of Titusville was here on Sunday, Aug 10th. Mr. and Mrs. David Sherman are at their cottage, No. 5 Library Avenue. Mrs. S. Smith of Indianapolis is at the Stedman cottage. Mrs. C. A. Gifford has returned from Attica and is at her cottage. Mrs. John Barnett and wife are at the Wait cottage. Mrs. Gardner of Rochester, N. Y., is at the Litchfield cottage on Second Avenue. Mr. L. O. Preston and wife and sister-in-law of Avon, N. Y., are at the Merrit cottage.

Among the guests at Hotel Grand are W. J. Colville of Boston, Mass.; Dr. Bodefield and wife of Cleveland, O.; E. G. Rose, wife and son of Cleveland, O.; J. S. Drake and Mrs. Maud Lord-Drake; Mrs. Stenson Smith of Brooklyn, N. Y.; Charles Richmond

(son of Hon. A. B. Richmond) and wife of Meadwille, Pa.; A. B. Caldwell and wife, in company with another gentleman and five ladies from Washington, Pa.; H. C. Whiting, Oshawa, Ont.; B. C. Mailory, Bradford, Pa.; J. C. Kepler, Fitchburg, Mass.; Mr. C. C. Church, Perryaville, W. Va.; A. E. Rider and wife, Pittsburgh, Pa.; Ed. W. Chippen, Louisville, Ky.; A. B. French, Clyde, O.; P. Corey and wife, Porrysburg, N. Y.; W. M. Sibley, Pittsburgh, Pa.; Wm. Patrick and wife, Midnald, Mich.; C. C. Thompson, Assemblyman, Warren, Pa.; Willard J. Hull, Buffalo, N. Y.; G. W. Blair, C. Zug, Pittsburgh, Pa.; D. B. Righy and wife, Newcastle, Pa.; Wm. Schnur, Warren, Pa. Burt Woodworth is again sojourning with us. He has taken unto himself a "rib," and seems supremely screnc.

nerenc.

Mrs. M. A. Skidmore is convalescent, and we hope
to soon see her in her accustomed place. She has
been greatly missed among us. Orpha E. Tousey.

Lookout Mountain, Tenn.

To the Editor of the Banner of Light: Sunday, Aug. 10th, conference meeting in Pavilion at 10:30, in which mediums and speakers participated generally, including Mr. McCook, a Methodist clergy

Sunday, Aug. 10th, conference meeting in Pavillon at 10:30, in which mediums and speakers participated generally, including Mr. McCook, a Methodist clergyman from Georgia, who has earnestly investigated Spiritualism during his sojourn here in quest of health. In the afternoon Mrs. Helen Stuart-Richings delivered an admirable discourse that called forth the hearty plaudits of friends and strangers. In the evening Dr. Geo. A. Fuller was the speaker.

Monday, Aug. 11th.—Evening, owing to the illness of President Albert, Dr. Fuller presided over a gathering in the Pavilion, in which speakers and mediums took part. Mrs. Richings and Mrs. Graham contributed recitations; Dr. Fuller and others spoke briefly, and Mrs. Mott-Knight, the slate-writing medium, created a sensation as an instrument for the demonstration of spirit-power. This lady has proved beyond doubthere that honesty marks the manifestations occurring through the agency of her mediumship.

Treaday, Aug. 12th.—Conference at 10:30. Many persons availed themselves of the opportunity to enjoy some one of the various excursions planned for the day. In the evening a farewell reception was given Mrs. Glading in the Pavilion. The programme for the occasion was one of great musical and literary merit. Mrs. Richings, Mrs. Graham, Miss Sophie Albert and Miss Laura Beeman distinguished themselves in elecutionary skill and happy selection of subject. Mr. Cooke, Mrs. Ross and Miss Bertrand presented a fine musical programme ably rendered. Mr. McCook feelingly acknowledged the great lessons he had received through the controls of Mrs. Glading, and returned eloquent thanks for the same. With broken voice Mrs. Glading responded in words of gratitude for the love and sympathy so manifest in her behalf as a worker for the glorious teachings of immortality. Dr. Fuller being called upon, paid Mrs. Glading the tribute dictated by an acquaintance, rich in memories of her rare womanly qualities and untiring labors as a noble, unseitish medium. "Hoo-lah" to the deeply moved andien

rs. Quite a number of Spiritualists are here from Texas.
The Banner of Light numbers stanch friends
ere. Georgia Davenport Fuller. Aug. 14th, 1890.

Sunapee Lake, N. H.

Monday, Aug. 11th.—The annual meeting of the Association for choice of officers was held at 9:30. The following were elected:

following were elected:

Dr. H. B. Storer of Boston, President; N. P. Batchelder of Ashland, Vice President: N. A. Lull of Washlington, Secretary; G. H. Whitney of Franklin, Treasurer; Business Committee: G. H. Whitney, Franklin, N. H.; George W. Blodgett, Newbury; W. H. Churchill, Newbury; Mrs. Eunice K. Morgan, Sunapee, N. H.; Dr. H. B. Storer, Boston, Mass. A. G. Hubbard, Croydon, N. H., Auditor.

Monday afternoon an excursion around the lake on the steamer Edward Rurke was participated in by a the steamer Edmund Burke was participated in by a

Monday afternoon an excursion around the lake on the steamer Edmund Burke was participated in by a large number.

Thusday and Wednesday, Aug. 12th and 13th.—The Ladies' Ald Fair, closing with an entertainment. Wednesday evening, was a success.

Thursday, Aug. 14th. 1-3f. P. M.—After an opening song Mrs. Sarah A. Wiley offered an invocation, and gave a very fine lecture, enlisting the close attention of an appreciative and sympathetic audience. Following singing, Mrs. E. K. Morgan gave the names of eighteen spirit-friends of parties present. Among the arrivals to-day were John Upton, of Salem, Mass.; Capt. W. H. Churchill, R. Laundry and Mrs. Daisley of Boston; Byron Worthen, Manchester.

Thursday evening, the usual weekly dance was attended by the largest party of the season.

Friday, Aug. 15th.—Met at 2 P. M. Vocal music by Mrs. Ferry opened the exercises. After an invocation a beautiful duet, "Home of the Soul," was rendered by Mrs. Ferry and Mr. Frank Merrill. Mrs. Abble W. Crossett delivered an excellent lecture, taking for her subject the sentiment of the duet, closing with a poem. Singing and a benediction closed the session.

Saturday, Aug. 16th., 2 P. M.—Song by Mrs. Ferry. Luvgestion by Mrs. Ferry.

Saturday, Aug. 16th, 2 P. M.—Song by Mrs. Ferry. Invocation by Eben Cobb, who, after another song, gave a soul-stirring lecture upon "The Ideal and the Real of Life." Singing and benediction closed the

Saturday evening the weekly entertainment was well patronized.

well patronized.

Sunday, Aug. 17th, 10:30 A. M.—After the usual singing, Mrs. A. W. Crossett pronounced an invocation, and after singling gave a fine lecture, her subject being, "The Religion of Humanity." Vocal music closed the session.

The afternoon session opened with singing by the Quartette. Invocation by Eben Cobb. Singing followed. Lecture by Mr. Cobb. Following singing by the Quartette, Prof. Cadwell made some excellent remarks on "Mesmerism in its Relation to Spiritualism."

remarks on "Mesmerism in its iteration to Spiritualism."

The thanks of the Association are due Mr. and Mrs. Frank Merrill of Hillsborough Bridge for their assistance in singing the past week; also to Dr. Prentiss for his untiring efforts to render the platform attractive with flowers and evergreens.

Aug. 17th, 1890.

N. A. Lull, Sec'y.

Niantie, Ct.

Niantic, Ct.

We are still having an enjoyable time with a few congenial souls, but how soon come the hand-clasps and the parting good-byes. To-day we parted with Mr. Win. Brodie, Secretary of the New Orleans Spiritualist Association, a young man of fine promise in the spiritual field of workers, from whom we expect to hear from time to time good reports. Aug. 15th Mr. Holden's family of Norwich returned flome, well pleased with their short solourn here. Mr. Lathrop of Illinois is with his sister, Mrs. J. Eager. Mr. D. M. Lyman's daughters of Williamatic are occupying their cottage. Miss Eunice Ripley and Miss Eva Potter have returned to camp. As the military camp is nearly ready for occupancy, our grounds and cottages are fast being filled with those attracted by both camps.

Saturday. Aug. 16th.—The day has been a busy one, as our annual election of officers for the ensuling year took place, resulting as follows: President, E. R. Whiting, New Haven, Ct.; First Vice-President, S. O. Harrington, Bridgeport, Ct.; Second Vice-President, Mrs. E. R. Davis, Putnam. Ct.; Secretary, R. F. Stanton, So. Windham, Ct.; Treasurer, Jonathan Hatch, So. Windham, Ct.; Board of Management, E. R. Whiting, New Haven, Ct., Chas, Belknap, Bridgeport, Ct., E. M. Lyman, Springfield, Mass. Orin Morse, Putnam, Ct., So. Harrington, Bridgeport, Ct., M. G. Puffer, Stafford, Ct., N. H. Fogg, Bouthington, Ct., Nehemlah Smith, Norwich, Ct. Auditors: E. R. Whiting and Orin Morse. It was voted to have meetings the coming year eight Sundays, and as many more as circumstances will allow.

Sunday, Aug. 17th, Mrs. S. A. Byrnes was our speaker, and we were all well pleased with her able and eloquent remarks. She returned to Lake Pleasant at the close of her lecture. In the evening a goodly number of campers gathered at the new cottage of Mr. and Mrs. Merriam, to dedicate it to the loved ones who have passed on. Mrs. Merriam; to be found at Mr. Chas, Belknap's. Mrs. Grant of Rockville, Ct., and sister and daughter, are affecting throughout the camp

ors to make our camp here a grand success.

Mrs. N. H. Fogg.

Haslett Park, Mich.

To the Editor of the Hanner of Light: From this flourishing Camp I send you a few notes

of our proceedings, in order that the thousands of Spiritualists who look to THE BANNER for information concerning the various summer gatherings of their friends and co-workers may be apprised of what we

concerning the various summer gatherings of their friends and co-workers may be apprised of what we are doing.

Our meetings thus far have been all the most sanguine in regard to the success of the camp had ventured to expect, and the attendance included many persons newly interested in our philosophy and its phenomena, and determined to investigate and know for themselves by personal experience whether Spiritualism is a truth or a delusion; and I rejoice to say that all such, with possibly a very few obdurate exceptions, arrive at the conclusion that it is the most momentous truth the nineteenth century has evolved.

Sunday, Aug. 3d, "Body, Soul and Spirit" was the subject of an able discourse by J. Clegg Wright, that held the closest attention of a highly appreciative audience. He also spoke for us last Sunday, and to-morrow, Aug. 17th, Mrs. R. S. Lillie will lecture for us and take a prominent part in exercises attending the dedication of "The Mediums' Home," the prime movers in the establishment of which have been Mr. Haslett, who donated the ground, and Dr. A. N. Edwards of Lansing, President of the Mediums' Protective Union, who has contributed time, money and personal effort to its creetion.

Our meeting closes Sept. 1st. Meanwhile we expect

Our meeting closes Sept. 1st. Meanwhile we expect some grand times.

Aug. 16th, 1890.

If the Baby is Cutting Teeth,

Be sure and use that old and well-tried remedy, MRS. WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoa.

Meetings in Boston.

Twilight Hall, 789 Washington Street.—Sundays, at 10% A. M., 2% and 7% P. M. Eben Cobb. Conductor. Eagle Hall, 616 Washington Street.—Sundays at 10% A. M., 1% and 7% P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

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

Eagle Hall, 616 Washington Street. Wednesday, Aug. 13th.-Opened with music by Miss Bayard. An address was made by Mr. E. A. Blackden. Remarks, tests and psychometric readings were

Bayard. An address was made by Mr. E. A. Blackden. Remarks, tests and psychometric readings were given by Mrs. Dr. Steers, Mrs. Davis, Dr. Thomas, Mrs. Chandler-Balley, Mrs. A. Wilkins and the chairman, Mr. Mathews.

Sunday morning, Aug. 16th.—The usual music, after which an address by Dr. Eames. Remarks by Dr. A. D. Haynes, Mrs. Dr. Howe, Mrs. J. T. Lewis, Drs. Mathews and Coombs, and Mr. Allen from Philadelphia. A member of the G. A. R. related some very remarkable incidents of his experience as a Spiritualist. Closed with singing "America."

Sunday afternoon.—Music by Miss Bayard. Address by Mr. Haskell. Tests by Mrs. Dr. Bell. Jubilee song by Miss Bayard and friend. Mrs. J. E. Davis gave tests in psychometry which were recognized in every case. Remarks were offered by Mr. Allen of Philadelphia, who, in closing, reclied the poem "Peter Maguire." Psychometric readings were given by Mrs. Chandler-Balley; she gave upwards of twenty tests, every one being recognized as correct. Tests were given by Mrs. A. Wilkins, Drs. Woodman and Coombs, and closing remarks by Mr. Mathews.

Evening.—Singing by a quartette of colored Jubilee singers, followed by a recitation by Miss Ella Jewett, entitled: "Rock of Ages." The opening address was delivered by Mr. E. A. Blackden. The quartette of colored musicians gave some fine instrumental music. Dr. Toothaker gave tests; Mrs. Chandler-Balley tests in psychometry, and Mrs. Bates a reading; tests were also given by Mrs. Dr. Bell, Mrs. J. E. Davis and Dr. The attendance at each service during the day was large.

Meetings are held in this hall every Wednesday at large.
Meetings are held in this hall every Wednesday at 3 P. M., and Sunday at 10:30 A. M. and 2:30 and 7:30

P. M., and Sunday ...
M. during the summer.
F. W. MATHEWS, Conductor.



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A REVIEW

Seybert Commissioners' Report;

WHAT I SAW AT CASSADAGA LAKE,

By A. B. RICHMOND, Esq., A Member of the Pennsylvania Bar; Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison," "Dr. Grosby's Calin View from a Lawyer's Standpoint," "A Hawk in an Eagle's Nest," Etc.

yor's Standpoint," "A Hawk in an Eagle's Nest," Etc.

Mr. R., although not at the time a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the Phenomena of Spiritualism. Having received from the hands of a friend just returned from Casadaga Lake a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experience there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his Open Letter to the Seybert Commission, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and wields his weapons with strong, unerring aim in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter his "Open Letter to the Seybert Commission"; Chapters II., III. and IV. are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V. treats ably of the Bible on Spiritualism; Chapter VI. In a for its motto "In my Father's House are Many Manslons"; Chapter VII. contains C. C. Massey's Onen Letter on "Zöllner" to Professor George S. Fullerton; Chapter VIII., gives an incident which took place in 1894 at a meeting of the "American Association for the Advancement of Science," with remarks made on that occasion by Professor Robert Hare, otc., etc.; Chapter IX. consists of the "Report of the London Dialectical Society," made in 1899; Chapter X. gives Professor Cooke's testimony from his "Researches in the Plenomena of Spiritualism"; Chapter XI., "Summary," and the Proscriptum, close the volume.

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