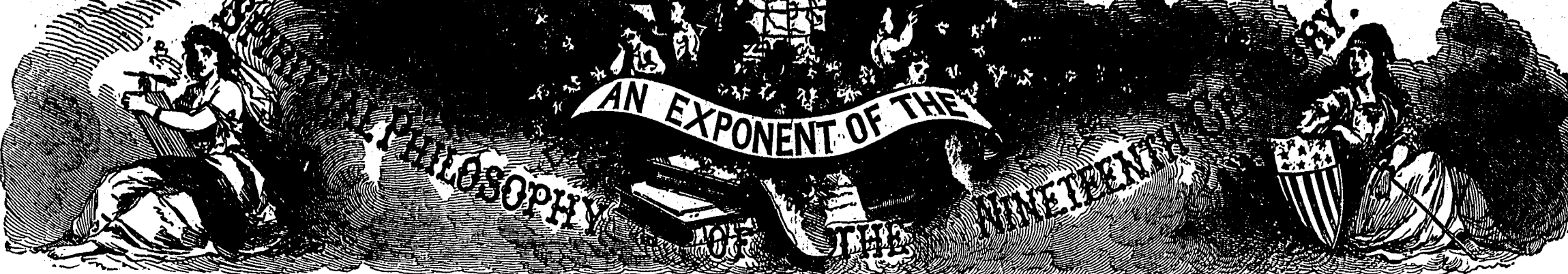


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Original Essays.

The Spiritual Facts of the Ages.

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

NO. XIII.—EARLY CHRISTIANITY.

We have arrived at a new era in our investigations. A new power has appeared upon the stage of human progress—one that is destined to work immense changes in the entire condition of the world. A crisis seems to have arrived in the affairs of humanity. The proud sacerdotal wisdom of Egypt, with all its pomp and splendor, all its power and solemnity, has passed into decay. The magnificent temple upon Mount Zion, dedicated to Jehovah, the living God, has become the market-place of Jewish money-changers and usurers. The proud priests and haughty Pharisees had forgotten the laws of Moses. Their religious forms and ceremonies had become as destitute of spiritual life as a mummy is of blood. The youth of humanity, during which of necessity the whole effort is for physical growth and development, had gone by, and the time was ripe for greater spiritual growth than had hitherto been known.

Up to this time, life had run almost entirely in sensuous channels; it must be forced by new impulses into higher and diviner, because more spiritual ones.

At the birth of the Nazarene, all the nations of the earth, with the single exception of the Roman, had passed into decay. Some had ceased even to exist. Asia, steeped in sensualism, slept, as it were, a sleep of intoxication. The grandeur and glory and activity of Greece had departed. The empire of Rome alone stood in might and majesty. Enthroned upon her seven hills, she reigned the proud mistress of the world. But her power was physical and sensual; her vigor was the vigor of purely animal life; hence it could not withstand the advances of the new power, but soon crumbled within itself.

Such was the condition of the world at the beginning of the new era called the Christian Era. It was as if humanity, having passed the period of its infancy, stood waiting upon the threshold of a higher life, looking for the dawn of a light that should serve as a guiding star to illumine the pathway to a higher spiritual and religious unfoldment. A new temple—grandeur, holier, than aught the world had ever seen—was to be erected, not on Mount Gerizim, nor yet at Jerusalem, but in the human soul. A new worship was to be instituted; not of sacrifices, nor of the shedding of blood, nor the bowing down to graven images; but the worship of the spirit in spirit and in truth, in which every man should be his own priest, free forever from the innumerable fetters of the mind to act and work in faith and love.

Whatever may be thought of the truthfulness of the New Testament record, one fact cannot be disputed: A new power had made its appearance upon the stage of mortal action, destined to develop a higher and diviner consciousness in the heart of humanity, and it was claimed that the birth of the representative of this power was heralded in by the song of angels.

Is there anything improbable in the idea that those same celestial spirits who had watched over the interests of humanity with such constancy and devotion through all the ages in India, in Egypt, Persia, Chaldea and Judea, perceiving now that a child was born who should possess so remarkably harmonious a development of the spiritual and the physical as to render him, perhaps, the most susceptible medium of angelic influences the world had ever seen—we repeat, is there anything improbable in the thought that this same celestial host, perceiving that he was born through whom they could bless humanity as they had never been able to do before, should break forth into exultant strains of celestial music, singing: "Glory to God in the highest, peace on earth to men of good will?"

To us it seems wonderfully and beautifully natural, and in perfect keeping with the remarkable facts we have traced down through the ages. It is by no means an isolated instance of angelic music falling upon mortal ears. Many a dying one, and many a grief-stricken watcher by his side, has heard the sweet strains of celestial melody float through the room as the spirit was about to wing its upward flight.

Taking the record as it stands, we find there are evidences of the deep interest felt by the

angel-world in the birth of Jesus dating back to times anterior to that event, and that the phenomena recorded as preceding and attending it, correspond with and corroborate those with which our researches have made us familiar.

His mother was a medium, and saw and conversed with angels respecting the future of her unborn child; even as did the mother of Samuel, of Samson and many other ancient mediums, proving that that mother in Palestine was governed by no laws that may not govern every other mother-soul.

Joseph, too, possessed the same mediumistic susceptibility of nature. An angel appeared to him in his dreams and advised and warned and guided him.

At the birth of Jesus, some mediums from Asia, or Egypt, or Chaldea, it is not known which, guided by their inspirations, by omens and spiritual signs, were informed of the birth of this child, who was to so modify and change the condition of the world, and came to Palestine from their distant homes, bringing with them costly gifts.

The first evidence we have of any remarkable power possessed by Jesus was when he was twelve years old. At that early age he had an experience with the wise men, the D. D.'s and L. L. D.'s of Hebrew science and theology in the temple, that proved him an inspirational medium of rare power; for from the inspirations of the spirit-influences that rested upon and controlled him he astonished the collected wisdom of Palestine by his answers to their questions, and the questions he in turn propounded to them.

We hear nothing more of him until he is about thirty years of age. Doubtless this interim, supposed to have been passed by him in working at the trade of his father, who was a carpenter, was filled with the common experiences that made up the life of Jewish young men of the laboring class. From Mark we infer that he occasionally addressed the people during these years, for they were surprised at his eloquence and power, and said: "Is not this the carpenter? Whence has this man these things, and what wisdom is this which is given unto him?"

Ah! they knew no more than thousands know now of this grand and beautiful law of inspiration, through the operation of which the wisdom of the higher spheres may be poured through even the ignorant and uncultivated, making them eloquent for truth, for right, for justice.

We have seen a young girl, not sixteen, who had no advantages of education, who never attended school after she was twelve years old, stand before a splendid audience in Boston, and hold it in breathless attention, charmed by the eloquence of her oratory, and by the power and beauty of her thought and diction. We have seen this same young girl stand an hour at the close of her lecture, and reply to questions of science and philosophy propounded to her by scientific and learned men, by theologians and lawyers and physicians, and even by professors of Harvard College, to all of which she gave prompt, truthful replies, often proposing questions in return which her interlocutors, with all their wisdom, were unable to satisfactorily answer.

Yea, verily, it oftentimes seems good in the sight of the angel-world to hide its inspirations of knowledge, of divine truth, from the wise and learned and reveal them unto the ignorant and simple.

At the baptism of Jesus by John, a spirit-voice was heard, and a dove was seen resting upon his head. This might have been simply a spiritual emblem which the eyes of all present were open to behold; or a real dove, subject unto the spirit-power that manifested itself on this occasion.

But, even after this manifestation, which has always been held as a miracle by the Church, John was in doubt concerning Jesus; for, hearing that he had restored life to one supposed to be dead, he sent two of his disciples unto him to inquire: "Art thou he that should come, or look we for another?"

We find that Jesus made preparation for his mediumship, and kept his mediumistic powers alive by the same means employed by the more ancient mediums of Hindostan, Egypt, Chaldea, and his own nation. He retired to solitary places to fast and pray. So retired the old prophets of his own nation.

Daniel for three full weeks on one occasion ate no pleasant bread, nor fish, nor wine. After he had thus fasted for three weeks, a spirit appeared unto him, whom he described as a man clothed in linen, whose loins were girded with fine gold of Uphaz. His body was like the beryl, and his face was as the appearance of lightning, and his eyes as flames of fire, and his arms and feet like in color to polished brass, and the voice of his words like the voice of a multitude.

So also Jesus, constrained by the spiritual influences about him, retired into the wilderness and fasted forty days. There, his spiritual gifts and powers were made known unto him, there he wrestled with the mighty temptation that assailed him to pervert his mediumistic powers to self-acquisition, to personal aggrandizement and renown, and there, after the conflict was over, the temptation past, and the victory won over self and selfish aims, angels came and ministered unto him, and so strengthened and quickened his powers that he began at once a wonderful mission of beneficence and love. He made the deaf to hear, the blind to see, the lame to walk.

Like the ancient mediums of his race, Elijah and Elisha, he restored suspended animation, giving life to the apparently dead. Even as Elijah prayed earnestly to the listening heav-

ens when he was about to attempt the recovery of the widow's child, so Jesus sent up an earnest prayer before he called Lazarus forth from his premature grave.

Jesus cured the sick by precisely the same means that we have traced down through all the ages, viz., by the laying on of hands, or the magnetic touch.

"When he was come down from the mountain great multitudes followed him. And behold, there came a leper and worshiped him, saying, 'Lord, if thou wilt, thou canst make me clean.' And Jesus put forth his hand and touched him, saying, 'I will: be thou clean,' and immediately his leprosy was cleansed."

"And when Jesus was come into Peter's house, he saw his wife's mother laid and sick of a fever. And he touched her hand, and the fever left her, and she arose and ministered unto them."

In Matthew, ninth chapter, twenty-third to the twenty-sixth verses, we have a remarkably clear statement of another instance of the restoration of suspended animation:

"And when Jesus came into the ruler's house and saw the minstrels and the people making a noise, he said unto them, 'Give place, for the maid is not dead, but sleepeth.' And they laughed him to scorn. But when the people were put forth he went in and took her by the hand, and the maid arose."

On one occasion two blind men followed him crying: "Thou son of David, have mercy on us." And Jesus saith unto them, believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes and they saw.

The blind and the lame came to him in the temple and he healed them always by the same means. His wonderful works, or miracles as the church terms them, spiritual manifestations we call them, were precisely the same as those we have traced throughout the ages; no greater, no less; differing from them in no respect.

Jesus turned water into wine. The Egyptian mediums turned water into blood. Jesus stilled the tempest by a word. Moses by a word and by stretching forth his magnetic rod, made the waters of the Jordan to divide. Jesus having full control of the magnetic and spiritual laws that governed his body, and by trusting faith in the power that upheld him, walked upon the water. Elisha made a solid body of iron to float on water. The human body ungoverned by fear naturally floats from its own buoyancy, whereas iron inevitably sinks unless the force of gravitation be overcome by mechanical or other means.

Jesus knew secret thoughts, and told a Samaritan woman all the past events of her life. Samuel and Daniel and Habakkuk who were before him possessed this same power, as did Peter who came after him, who perceived the secret intent of Annanias and Sapphira. Jesus possessed, too, a power known in those days as "casting out demons," or devils; but this was a power that he possessed in common with many others. This is evident from his own words in reply to the Pharisees, who, believing in common with the rest of the Jews that all mediums outside of the Jewish nation wrought their manifestations through the aid of evil spirits, accused Jesus of performing his manifestations through being in league with Beelzebub, the prince of devils. Jesus replied: "If I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges." Jesus fed a multitude with a few small loaves and fishes, wholly inadequate for such a supply, multiplying them by his mediumistic power. Elisha, too, performed precisely the same wonder, and by the same means.

We have no difficulty in finding parallels to every one of the manifestations of Jesus among the ancient mediums, and, as we shall soon see, among his own disciples and followers for generations after his death, and yet the church stultifies itself by insisting upon these works as proof of his deity. Then they prove the deity of every medium who has wrought similar works from the earliest record of humanity down to the present day. They prove of Jesus just what they prove of every other human soul, viz.: his own inherent divinity; the susceptibility of his nature to the spiritual; and his power to throw himself into such rapport with the angel-world as to become the medium of its will to the material world.

But if the medium powers manifested by Jesus were no more remarkable than those of many who preceded and followed him, in what respect was he any greater, or his life of any more value to the world? Why should his birth and death have been accompanied by such demonstrations of interest on the part of the spirit-world? As a physical medium he did not exceed many who preceded him; as an inspirational medium he seldom, if ever, reached the height of oratorical sublimity attained by Isaiah. But the world was ready for higher spiritual truths than it had ever before received, and he gave them forth with a power and an authority that claimed the attention even of the officers sent forth by the jealous priesthood to arrest him, for they returned saying: "Never man spake like this man."

He was an unconventional, glorious spirit; a bold, fearless radical. He protested emphatically and indignantly against the arrogance of the priesthood and the most cherished doctrines and dogmas of the church of his day. He was inspired with a diviner, more glorious and far more truthful conception of Deity than the world had hitherto conceived. To him there was no personal Jehovah; no great king, personified, and thus of necessity limited and bounded by locality. His God was the broad, diffusive, all-comprehensive life, power and

spirit of the universe. "God is a spirit," was the sublime truth that broke upon the startled ear of humanity from the inspired lips of Jesus. Not a personal being to be worshiped in Mount Gerizim or in Jerusalem, dwelling in temples made with hands, in sacred vessels or within the holy of holies; but to be recognized and worshiped in all nature, whose holiest temple is the human soul in which slumbers the very attributes of deity.

He, too, first declared the universality of spiritual gifts, and the declaration of this one sublime truth is sufficient to stamp him as the greatest revelator the world had yet known. Hitherto the gifts of mediumship had been most jealously guarded in temples, under the eye of the priesthood, as sacred mysteries of the church, and made the means of ecclesiastical and civil power and influence by priests and rulers. He first declared it possible for all men to become mediums and work the works of the spirit.

"The works that I do shall ye do also; and greater than these shall ye do."

"Of my own self I do nothing. The father"—or the indwelling divinity or spirit power—"he doeth the works."

He often alluded to the angels—often spoke of the legions that surrounded him as if he saw them—and in moments of trial, of sorrow and agony, they ministered unto and strengthened him. He presented the doctrine of guardian angels, and said that little children had angels who constantly saw "the face of their Father in heaven." He taught that those who lived true lives would rise from the dead in purified bodies and become like the angels. The moral precepts that he gave forth in his moments of inspiration were comprehensive and universal. He declared that the days of blind faith, external ceremony, traditional opinion, and ignorant, superstitious prejudice, were over. He introduced a new era, a new power, which gave mankind a tremendous impetus along the pathway of its progressive civilization.

But so radical a reformer, one who aimed such sturdy blows at the power of the church and priesthood of his times, could not be allowed to pursue unmolested the even tenor of his way. Wrath, hatred and bitterness were stirred up. By his prophetic power he foresaw his death and forewarned his disciples thereof, predicting its attending circumstances. It came even as he foretold, and, like his birth, was accompanied by striking demonstrations of physical power, manifesting the deep interest and sympathy of the spirit-world in the premature death of one of its noblest and truest mediums. Rocks were rent asunder; the veil of the temple was rent in twain; a darkness veiled the light of the sun at noonday, and spirits of persons whose mortal bodies had been dead for years manifested themselves unto people, walking visibly in their midst.

Perhaps the most truly beautiful and sublime manifestations of Jesus occurred after his death and burial. Then he brought life and immortality to light indeed, for then he demonstrated in his own spiritual presence the power of the spirit to manifest itself unto its friends in visible presence after death held the mortal body. This he demonstrated not for himself alone, but for all humanity; for he declared in life that he was subject to no laws that did not govern humanity as a whole. Neither as a spirit was he subject unto any law that does not govern all spirits.

The record tells us that he appeared and reappeared among his disciples. At one time they did not know him, but in a few moments the materialization became more perfect, and they recognized him; and as soon as they recognized him he vanished out of their sight, just as we have seen spirits do scores of times in the materializing séances of to-day. On another occasion they were sitting with closed and barred doors and windows, for fear of the Jews, and suddenly he presented himself in their midst. They were terrified at this sudden appearance when there was no possible means of ingress; but he reassured them with words of friendship; and then, so perfect was the materialization, they were permitted to feel his spirit-form, and lay their hands upon it in caressing tenderness. We are assured that for forty days the spirit of Jesus was seen at different places by his disciples, and by "above five hundred of the brethren at once." He held conversations with them, and gave them parting instructions in mediumship, and promised that all who believed in these instructions should be able to cast out devils, speak with tongues, heal the sick, handle deadly serpents, drink poison, etc.—the very same manifestations that we have traced through all the ages.

We never had one particle of faith in this record of the spiritual appearance of Jesus to his disciples after his crucifixion, because it was presented as something supernatural, something outside of or above natural law. Reason, taught by science, and common-sense, declared this to be an absurdity; that nothing could, by any possibility, occur outside of law, and that everything that ever occurred, occurred through the operation of law; that law is eternal, and therefore what had occurred once could occur again. We demanded and sought for the recurrence, and we found it. Now we can see nothing incredible in the statement that the disciples saw the spirit-body of Jesus, that they heard his spirit-voice, touched his spirit-form, and received from him words of comfort and advice; for we, too, have seen the spirit-bodies of those as dear to us as Jesus could possibly have been—to his disciples and friends; have heard their spirit-voices speaking; sweet words of comfort and cheer; have felt their gentle hands laid upon our

weary, throbbing brow, and have again and again received from them counsel and advice amid the trials and perplexities of life. We know whereof we affirm.

In our next number we shall see that the promise of the continuance of mediumistic gifts, given by Jesus to his disciples, was literally fulfilled.

THE WOMAN SUFFRAGE MOVEMENT.

The opinions of a number of our leading citizens in the various callings and professions on the proposal to confer the municipal franchise upon women, go to show with all the force of unanimity that the vote in the last Massachusetts Legislature which refused it was a mistake, to be remedied at no very distant day. It has rightly been called merely a postponement of the matter to another time. Thomas Jefferson's famous dictum was that "governments derive their just powers from the consent of the governed." Mayor Hart of Boston says: "We are all bound to obey the public law, and all ought to help in making it." Ex-Gov. Gaston holds that "when women combine to have the franchise they will get it." There is irresistible force in this latter suggestion. The day of trifling will be over when women, combining in one body, claim their simple right.

The standing objection offered to woman suffrage, especially by those who are glad of any pretext for avoiding the subject altogether, is that there is no actual proof that women want suffrage in any event. The prevailing impression is that the movement for obtaining it is confined to a class only, and that a small one, from which it is readily argued that whenever women show signs of rising in a body and asking for suffrage as a right, and not a privilege, by petitioning legislatures in overwhelming numbers, by public meetings on an extended scale, and by the adoption of such meetings of resolutions that have no uncertain sound, it will then be time enough to give serious attention to the subject on the part of our legislatures, and for the two great political parties to take up the question on its real merits and dispose of it finally according to principles of right and justice.

For about forty years this momentous social question has been discussed and urged by a body of clear-sighted men and women, a mere handful of brave pioneers at first, who thus far have been unable to get that considerate hearing in the Legislatures to which they were at all times ready to show they were entitled. Every year their efforts are renewed without apparent regard to past discouragements, and every year a perceptible advantage to their cause becomes more apparent. But the movement is slow, and altogether too slow for one of such a character. The general apathy of the community fails to be overcome. The sympathy of the larger public is not yet enlisted. That must be done before there can be any hope of carrying a cause of importance, especially one in which fully one-half of the population is interested. And that is the very work which women are expected to do for themselves.

The class of women known as the working-women are the ones of all others to put this movement for woman suffrage on the right basis, because it will prove the strongest one possible. Let them besiege the Legislature with monster petitions such as are borne into the British Parliament from the workmen of London and other cities and towns of the United Kingdom, and the result will be something more than the two-faced inaction that now characterizes every concerted effort to engage legislative favor. One argument in favor of a movement on the part of workingwomen is this: that it is so directly for their interest as a body to obtain political power. They are struggling for a livelihood on terms of common justice, and here is a way open for them to secure it.

In the case of workmen who unite for their common protection and advantage, both parties are at all times ready to listen attentively to what they have to say and to further their expressed wishes without needless delay. The same treatment would be accorded to a representative body of workingwomen asking for the endowment of the suffrage. For if women have no votes to give either party now, they certainly will have them to give by-and-by; and of this chance no party is likely to be oblivious. It is the ballot alone that will solve the labor problem for woman, or bring to pass the expectations of her final elevation and advancement. It is power that creates power again. The ballot is sure to bring better position to women and juster remuneration for their work. Hence it becomes workingwomen to take hold of the matter without further hesitancy, resolved to push it on till success is at length achieved.

PALIMPSEST.

QUOTATIONS FOR SCALPS.—During the French and Indian war in 1754, the French offered a bounty for British scalps. In the same year a bounty of £100 was offered by the colonies for Indian scalps. In 1755 Massachusetts granted a bounty of £3 to every soldier who would enlist and find his own gun; and also a bounty of £40 for every scalp of a male Indian over twelve years old, and £20 for every woman's and child's scalp. In June, 1764, John Penn, the grandson of Wm. Penn, and Governor of Pennsylvania, proclaimed that for every male Indian above the age of ten who was captured, a bounty of \$150 should be paid; for every male killed and scalped, \$134; for every one thus served under ten, \$130; for every female killed and scalped, \$90.—New York News.

It is the glorious prerogative of the empire of knowledge that what it gains it never loses. On the contrary, it increases by the multiple of its own powers all its ends become means; all its attainments help to new conquests.—Daniel Webster.

LYRIC OF DEATH.

Death is the crown of life.—*Young.*
There is no death! we fall asleep,
To wake in some diviner sphere,
Where brighter stars their vigils keep,
Where strains of richer music sweep
Across the enraptured listener's ear.
In that far land where we shall rest,
What we have sown in weakness here,
O'er every sense this truth shall creep,
There is no death!
There gentle hands shall dry the tear
The pilgrim's eyes did sometime weep;
And olden voices again shall cheer,
And olden voices, sweet and clear,
Shall answer to the murmuring deep,
There is no death!

ST. GEORGE BEST.

Camp Notes.

Cassadaga Lake Camp, N. Y.

Saturday P. M., Aug. 16th.—Willard J. Hull was greeted by a large and appreciative audience, and spoke to us upon "The Outlines of the Coming Civilization," a brief summary of which is as follows:

"Ladies and Gentlemen: In taking a position upon principles embodying the progress and development of man that are in advance of popular thought, so-called, an advocate must necessarily run counter to the bigotry and prejudice of conservative policies which frequently have no better foundation than ignorance. This truth operates no less in the field of economics than in religion. There are three stages which mark the history of every reform. John Stuart Mill, one of the world's greatest economists, has classified these stages thus: First comes agitation, then discussion, then adoption. My discourse to-day does not come under the head of Spiritualism further than as a department in its grand economic purposes which contain every problem involving the welfare of humanity. Spiritualism as a factor in the religion and the reality of a future life, has passed the stage of agitation and has fully entered upon the era of discussion. It is the topic uppermost in all thinking minds to-day. Men who a score of years ago spat upon it as a vile thing of the infernal regions, are bending their energies in the elucidation of its principles and setting them before the people as the highest standard of human thought. Its final adoption by the general academy of civilization is as certain as the growth and intelligence of the younger minds before me. This is a Christian country. Those who are deaf to the cries of hunger, depravity and crime delight in this designating it. They even go so far as to request that their God be incorporated by name in the National Constitution. Is it unfair, then, to point out the anomalous of a system sustained by the 'Christ-creeds' and linked to the caloric rummy of greed that transforms justice into a harlequin to dance before the imps of knavery?"

The entire lecture was a probing to the core of corruptions in high places—the injustice of monopolies and trusts—and a plea in favor of equal rights and the uplifting of the poor. The deplorable state of the children of our cities, who are begotten in sin and reared in the lap of corruption and degradation, was held up as a subject of special attention; and so earnest and just was the speaker's advocacy of woman suffrage and the equality of all mankind that when he concluded a woman (Mrs. Gardner of Rochester) arose, and moved a vote of thanks on the part of woman, whose cause Mr. Hull had so nobly and eloquently defended. The motion was unanimously and enthusiastically responded to by both women and men.

Mrs. Hagan, the excellent and lovable mother of Miss Jennie B. Hagan, is here with her daughter, and wins the love and respect of all by her very presence. This evening a delightful reception was given at the cottage of Mr. A. Gaston, ostensibly to Mrs. Hagan, but which proved to be a combination of receptions for Mrs. Hagan and Mrs. Richmond, a dedication to the Gaston Cottage, and a testimonial to Miss Jennie B. Hagan and Walter Howell. An Indian purse, well filled with "shinny," was tendered to each of the two ladies.

Miss Jennie gave a dedicatory improvisation, and named the cottage "Violet." She also rendered a poetical tribute to Mrs. Richmond. Mrs. Richmond gave an improvisation which was in keeping with her own sweet and beautiful nature. Walter Howell made one of his earnest and soulful speeches. Mrs. Wallace, who is beloved by all who know her, made a brief inspirational speech. Mr. Barrett, who always inspires his hearers with confidence and admiration of his integrity and strict adherence to principle, gave a prayer. Mr. DeWolfe and Mr. Willard J. Hull of Buffalo, all of whom are earnest champions of truth and righteousness, made fitting remarks.

Sunday, Aug. 17th.—A most perfect day dawned upon us, and a large concourse of people came surging in from the surrounding country and from each incoming train. The grounds were literally alive with people, and the woods filled with teams and vehicles of all descriptions. The auditorium and the grounds extending therefrom for a long distance were crowded with people, whose faces bespoke their eager anticipations long before the lecture hour, and when Mrs. Cora L. V. Richmond, the speaker of the morning, and her husband made their appearance upon the rostrum, they were warmly welcomed.

The orchestra gave one of their soul-stirring selections. Mrs. Richmond offered an invocation. This was the very soul of prayer. Bliss Ransom of Gary gave a prayer. Mr. DeWolfe, Mr. Barrett, Mr. Barrett, our Chairman, read a number of questions submitted by the audience, which were briefly and pertinently answered by Mrs. Richmond's guides. In answer to the question, "What is the Basis of Spiritualism?" she said: "Everything in the universe is the basis of Spiritualism. It began with the eternal rays of God and can only end with them. Eternity needs no basis. It is its own basis, and Spiritualism is consistent with it. Its proof comes from both worlds, and is too vast to be compassed by mortal senses. . . . You ask what is death? We answer, there is no room for death in the universe; hence there is no death."

"The Angel of Immortality" was taken for the subject of the discourse. The materialistic scientist may note the changes and processes going on in the mechanism of the human body. From placenta, the better and the nobler death it may be laid bare to the test of laboratory, crucible and scalpel, yet the soul-force that lies in the brain and engenders thought, action, love, memory and the sweet hope of immortality, cannot be reached or discovered—a great, unfathomable gulf precedes birth and follows death, until the angel of immortality touches his soul and bids him come out of the shadow, and behold the light that is coming from above and from within."

The entire discourse abounded with choice and beautiful presentations of truths such as tend to awaken the better aspirations and efforts of the soul. She closed with a poem upon "Love and Mother," that was full of tenderness. In the afternoon W. J. Colville gave an address upon "Nationalism" and kindred topics. It was a powerful appeal to the higher, the better and the nobler death it may be laid bare to the test of laboratory, crucible and scalpel, yet the soul-force that lies in the brain and engenders thought, action, love, memory and the sweet hope of immortality, cannot be reached or discovered—a great, unfathomable gulf precedes birth and follows death, until the angel of immortality touches his soul and bids him come out of the shadow, and behold the light that is coming from above and from within."

In an echo." Those who stand for truth are the motive-force of the world.

Mrs. Palmo of Palmyra, O., spoke in favor of purity of motive and the power of the press as a promulgator of truth.

Mrs. Maud Lord Drake could not bear to hear any one traduced. The church is advancing, the same as the rest of the world.

Dr. Temple made excellent remarks relative to the duty of Spiritualists toward mediums, and gave a brief account of his own experience in developing.

Mrs. M. A. Wallace of New York, one of the sweetest and most generous hearted spirits, and one beloved by all, for her impartial kindness, made her farewell speech. She leaves the grounds to-morrow. The blessings of many warm hearts will attend her.

Walter Howell made an eloquent allusion to what Spiritualism has done for him. He said there were few who owed more to it than he. All that he is, all the love he has, all that he has done or can do for the world, has come through its ministrations, and the best return he can make for so great, so inestimable a blessing, is to pray that he may be as a window of clear glass through which mortals may look and behold the broad and beautiful fields of eternal truth, immortality and heaven.

Mrs. Florence K. Rich made remarks and gave some good tests.

Mrs. Richmond also laid her beautiful thought-offering upon the altar of truth.

Tuesday, 19th.—One of the most interesting conferences of the season was held this morning. Bro. A. B. French made remarks in answer to the many questions that had been put in regard to Cassadaga camp and to Spiritualism. When he had concluded his talk none were left in doubt as to his loyalty to Cassadaga and to Spiritualism. As he made his address to Cassadaga for the present season of hearts went out to him in an earnest "God bless you."

Miss Jennie B. Hagan, who expects to leave us to-morrow, bade us a tender and tearful farewell. We all love her, and if our earnest prayers for her safety and the choicest inspirations from the heavenly land avail anything, her success and happiness are assured. Several others made praiseworthy remarks, of which want of space forbids the mention.

In the afternoon Mr. Wendell C. Warner of Yorkshire, N. Y., was warmly welcomed to our rostrum. He seems the very soul of human sympathy and loving kindness toward the entire human race. After answering several questions propounded by the audience he announced his subject to be "The Continued Individual Existence of Man After Death." His treatment of it was a magnificent plea for humanity, in its poverty, toll, suffering, sin, false pride, weak assurance, the shadow side of existence. The uses of affliction and bereavement in refining, attuning and awakening the soul to a knowledge of its divine immortal inheritance, were pictured with glowing eloquence. "When life is filled with sunshine, and is as one bright, rosy day of gladness, we think not of the beyond; but when the waves of sorrow break upon our shores, and a loved one is borne away upon its receding tide, our hands stretch forth, and from lips of pain we cry, 'Where art thou gone? All the wealth we possess, everything we have, would be freely given for one more glance at the loved face, one more touch of the vanished hand.' It is then that the proudest intellect feels its poverty, then that God touches the heart of man with the immortal flame."

ORPHEA E. TOWSE.

Mr. Pleasant Park, Clinton, Ia.

One week of our camp has passed, and with grand success. The weather has been good, and all of the exercises excellent.

Monday, Aug. 11th, was a very quiet day. Physical Culture class and conference in the forenoon. At the conference Social Science was discussed. In the afternoon Lyman C. Howe gave us a lecture on "Moral Influence." Evening was devoted to holding circles in numerous cottages.

Tuesday, 12th.—Physical Culture class and conference. In the afternoon Thomas Paine, through Mrs. Luther, told his experience in spirit-life, and was listened to with very close attention, as it was deeply interesting to all, and showed the power of the Church on the other side of life.

In the evening a public dance was largely attended, and very orderly and quiet.

Thirty or forty new comers to our camp yesterday, among them Judge Rosencrans of Clear Lake, Iowa.

Wednesday, 13th, was another quiet day in camp, only one meeting, and that a conference, in which Cooperation and Nationalism were subjects of discussion. A camp dance in the evening, in which a large share of the campers took part, and made it a very social and enjoyable time. Although many of the young men of Clinton took part with us, by invitation, a large number came, mostly strangers, to camp, and among them Dr. Coburn, of Minneapolis. There is a great deal of discussion among the old campers and officers in regard to building a hotel before another year. It is getting to be a great necessity, and really demanded by people who come here.

The mediums seem to be well patronized. Wonderful manifestations are given at Dr. Aspinwall's materializing circles, also at Mrs. Rosin's.

Thursday, 14th, was "Indian Day," and "the woods were full of them."

In the afternoon Lyman C. Howe gave a lecture, subjects taken from the audience, with his usual success.

Entertainment in the evening to a large audience, the largest, I think, we ever had at an entertainment, and a very well enjoyed one.

Professional actors here for the season greatly help us on these occasions.

Mrs. DeWolf, a good medium, from Chicago, has arrived; new comers reach our camp every day.

Friday being the day for the annual election of officers and other business, a meeting convened in the hall at half past nine A. M., adjourned for dinner, and met again at half past one, held till three o'clock, and adjourned till five o'clock, still did not get through with business. Prof. Loveland was re-elected President, and Mrs. Colby-Luther chosen unanimously for Vice President; Will C. Hodge, Secretary; Mrs. McCarroll, Treasurer. The result of this election gave general satisfaction. A large camp dance was held in the evening.

Emerson, the noted test medium, came to-day, also Carrie Sawyer, the materializing medium. Our camp is much larger than ever before.

Saturday.—Business meetings of the Association and stock company, and a conference, were all we had in the way of meetings until evening, when a mediums' meeting was held in the hall, which was crowded to hear Mr. Emerson give his tests. Other good mediums took part with him.

Sunday, 17th, was a bright, beautiful day after the fine shower we had the night previous; it made the atmosphere fresh and inspiring. The Lyceum at nine o'clock was largely attended, and a large number took part with the children, and helped to make it interesting to all. The Lyceum is one of the best features of the camp. That and the class in Social and Physical Culture are all important toward a higher education. Next a lecture by Lyman C. Howe at half-past ten, which was one of his best efforts since he has been with us. Mr. Howe has made a very favorable impression, and the Association will do well to reengage him for another year. Mr. Emerson gave tests at the hall at half-past one P. M., giving universal satisfaction.

At three o'clock Mrs. Luther gave her lecture on "The Future Republic," by particular request, as she had given it once before. Two thousand people listened attentively, and Mr. Emerson was again at the hall. He proved to be a drawing card, for we never have had any one like him here; no doubt he will be engaged for the next season.

There is so much that is educational in the different meetings we have, that one cannot but learn something, no matter how well posted he may be.

A. B. S.

(From the Cleveland (O.) Plain Dealer, Aug. 16th, 1890.)

Half a Million.

THE OFFER MADE BY J. H. WADE TO UNITARIAN UNIVERSITY.

The Proffer of \$500,000 on Condition that the University should have a Chair or Professorship of Spiritual Philosophy—Conference with Rev. Dr. Bellows and other Leading Lights of Unitarianism—His Desire to Unite Spiritualists and Unitarians—the Sons of Science Offered to Build an Institute for the Study of the Study of Mental and Spiritual Sciences.

While Spiritualists and some few skeptics are aware of the fact that the late J. H. Wade was a believer in Spiritualism, it is not generally known that he was a devout and most sincere and earnest adherent of that faith. One of his most devoted friends among the Spiritualists was Mr. Thomas Lees, and in order to obtain some information about Mr. Wade's views on this peculiar subject, a Plain Dealer reporter called upon Mr. Lees and asked for facts that he might be pleased to give.

"To tell you what I know of Mr. Wade's views on Spiritualism," said Mr. Lees, "would take a very long time. The reminiscences of the past twenty-two years' acquaintance with such an investigator on such a broad subject could not be recounted in an interview of this kind, or justice be done such a pronounced Spiritualist as I knew Mr. Wade to be, if words and deeds meant anything. How long he had been a Spiritualist I do not know; I think over twenty years, however. It was in 1868, at Temperance Hall, No. 184 Superior street, at one of our public meetings, I first met Mr. Wade, and also Mrs. Wade, both being occasional attendants at that time. Latterly he never attended our public meetings, and Mrs. Wade only occasionally; not that he lost interest in the Cause, for after once he was convinced of the truth of the spiritual phenomena, he studied quite deeply into its philosophy, and in the many years' acquaintance I had with him, did I ever hear him express a doubt of its truth or its ultimate triumph, but on the contrary, as many besides myself can testify, he thought it was only a question of time when Spiritualism would supersede the rapidly decaying dogmas of the church, and he worked in his own quiet way to bring that desirable state of things about."

Have you any objection to stating more definitely what you know of his efforts in the direction of the Cause?

"Well, for instance, while it is not generally known that Mr. Wade took any active part in the propagation of Spiritualism, I know that he did much in this direction, as much, perhaps, as his multifarious business engagements warranted him in doing, or as he saw clearly the way to do. While not contributing heavily to the fund for carrying on the public meetings, Mr. Wade has given considerably from time to time, and in the many years, and I've no doubt had there been more cohesive-ness and unity among the Spiritualists of this city or the country at large, he would have done more. Mr. Wade, I think, was really anxious to bring Spiritualism more to the front, but he thought it needed more than money to place it there, or I think he would have given more liberally than he did. At several times and in several ways did he reach out to test the public's spiritual pulse, and he did it in a very judicious, healthy and vigorous enough to make a successful showing against the strength of the opposition, the superstition of the ignorant, or the prejudice and bigotry of the church. If I am any judge of Mr. Wade's true character, he never went into anything for display, nor shirked any responsibility through fear—had he at any time seen success by giving largely of his millions, I believe he would have done so; he never courted failure. As proof of his faith in Spiritualism and his desire to help propagate it, I'll just mention a few things I know of his doing. As long ago as twenty years Mr. Wade assured the Spiritualists of this city that he would double any amount between \$500 and \$10,000 which they would raise to build a place to hold their meetings in—as I believe he did the Unitarians, then under the ministrations of the Rev. Mr. Forbush—and, as far as I know, this generous offer was never withdrawn by him. For many years, much larger promises were afterward made."

"In 1879, when it seemed to me Mr. Wade manifested his first desire to help on the Cause in a substantial way, he asked me this question: 'Lees, if you had my means what would you do for Spiritualism?' accompanying the question with a look so penetrating that I felt non-plussed, and I guess I looked equally so, for Mr. Wade said: 'Take time. You need not answer that question at once. Give me six or twelve months, and then let me know.' In the meantime I'll think over it too." The question, so sudden, was really a bigger one than I could at the time answer, and even after a year's thought on the matter, when we came together to compare notes, I was not fully prepared to answer it and say with absolute certainty what I considered the wisest thing to do.

"On comparison our ideas proved very similar. My idea was the erecting of a building containing two halls, one for lectures and meetings, the other for the Children's Progressive Lyceum and social purposes—a library, science rooms, gymnasium, all kinds of baths, and class rooms for educational purposes, etc., with an annex for a spiritual and liberal publishing house."

"The project was favorably thought of by Mr. Wade, and several sites looked at for the proposed building. Mr. Wade was also at that time thinking of building a medium home contiguous to it, if not really in Wade Park, which had not then been given to the city of Cleveland. Time drifted on, the project took no definite shape, neither was it abandoned, and in 1882 I suggested before our society, and also through the public press, a plan for a spiritual institute or headquarters for Spiritualism, a la J. M. C. A., which seemed so practical that a committee was formed consisting of Messrs. Samuel Curtis, Thomas A. Barker, George Ingham and myself to issue a prospectus and send to every known Spiritualist in and around the city asking what amount per year they would give toward its establishment. Mr. Wade thought well of the idea, and pledged himself to me to donate \$3,000 to \$5,000 worth of spiritual books as a nucleus for a public library, and more if it should after getting under way prove a success. Besides the Cleveland Herald and Banner of Light, over two thousand persons were appealed to, but less than two hundred responded to the call. Thus Mr. Wade, who watched the outcome of the committee's appeal with much interest, and felt sorry at the miserable failure, became confirmed in his opinion that it was really too soon to try to do anything very extensive for the Cause of Spiritualism. Spiritualists of Cleveland generally have felt somewhat badly because Mr. Wade did not want they thought one of his wealth should do for Spiritualism; but it is much easier for some people to tell others their duty than to do it themselves."

"Did Mr. Wade at that time entirely abandon the idea of doing anything for your folks?"

"No; for he made several subsequent efforts, and although of late but little has been done or said on the subject, I do not think he ever abandoned the idea of sometime doing something for Spiritualism. Even after the local failure to establish a spiritual institute here, Mr. Wade thought that something might be accomplished of a more general or national character, and to this end he conferred with the Rev. Dr. Bellows and some of the leading lights of the Unitarian church, thinking it would be easier to engrave the philosophy of Spiritualism on to the Unitarian tree than to plant and wait the slow growth of a distinctly spiritual one. The Theological University of Mendocino, Pa., and others were approached, and, though eager for the dollars, all more or less manifested considerable prejudice against Spiritualism, it being one of the conditions accompanying his proffer of half a million that the university, or whatever it was, should be a place of spiritual philosophy. But when Mr. Wade favored Spiritualism in his correspondence with him, he actually was guilty of lecturing in one of the eastern cities dead against it, he awoke to the fact that it was his money, and not Spiritualism, that the Unitarians, or rather Dr. Bellows, was reaching out for. He suddenly dropped

all negotiations in that direction. It was then that Mr. Wade, recognizing the great ability and earnestness of the well-known Spiritualist, Dr. Joseph H. Buchanan of Boston, opened the way for him to deliver a course of lectures about ten years ago in the Church of the Unity, with the hope of influencing him to come here and establish his school of Psychology and Sarcognomy; and while perhaps to me it is the credit of getting up in 1884 the course of lectures in the same church by that master-mind in theology and spiritual science, Gerald Massey, it was Mr. Wade's interest in and financial backing that made it possible for me to do so. Mr. Wade was always ready to do his part, but he would not do all. To force matters that way, he said, 'was like planting potatoes out of season.' It was in this year (1884) that the last offer and promise, as far as I know, was made by him for Spiritualism. Allow me to show you a letter written by Mr. J. B. Young of Iowa, Jan. 20th, 1884."

Mr. Lees then read the following letter:

"J. H. Wade, Esq.—Dear Sir: Learning of your desire to cooperate with others in some organized effort for the attainment and promulgation of a more thorough knowledge of laws governing the human mind, and to add an enterprise of this kind, which might promise successful results in the study of spiritual philosophy and spirit phenomena, and in the dissemination of useful information in regard thereto, I took the liberty last week to seek a personal audience with you upon these subjects. Being encouraged by your remarks then made, and by subsequent correspondence, to hope such an organization may be effected upon a firm and substantial basis, with a platform so broad and catholic in spirit that all the true friends of truth and of more order and thereon in sincere fellowship and earnest work, I now take the liberty to submit for your consideration the following proposition:

"I propose that you and I, for the purpose of seeking cooperation of other friends of the cause, and trying to raise a fund of \$150,000 or \$250,000 as a financial basis for the scheme contemplated, provided you will agree to contribute a like amount."

Here follows the plan and objects of the association.

"Very respectfully yours, J. B. YOUNG.

"Marion, Ia."

"Mr. Wade advised me of the above letter," continued Mr. Lees. "By appointment I met him at his residence, where we discussed the matter, and at his request I drew up a letter of acceptance for him."

The letter referred to reads as follows:

"Cleveland, Jan. 30th, 1884.

"Hos. J. B. YOUNG—Dear Sir: In reference to yours of yesterday proposing the establishment of an institution in Cleveland for the study of mental and spiritual sciences, I will say I have long felt the importance of such an enterprise, and also the steps that might be taken in this progressive age looking to the accomplishment of what you have so ably set forth. Therefore, as an evidence of my earnestness in the matter, I cheerfully accept your proposition, and advance any amount secured by you for that purpose between \$150,000 and \$250,000. And I hope heartily that the friends to whom you apply will be interested in the work, and that you will soon secure the desired amount. Very respectfully,

"J. H. WADE."

"I came home happy," continued Mr. Lees, "and Mr. Young was also elated at Mr. Wade's generosity, and for a time we all felt hopeful of success. In three months Mr. Young reported \$75,000 subscribed, one lady giving \$25,000, with a promise of as much more at her death. In less than a year over \$100,000 was subscribed, and, if I remember correctly, the subscriptions footed up about \$125,000, when Mr. Young, who went to Europe in quest of the completion of the question, returned, passed to the spirit-life, and volunteered to complete the noble work he so earnestly began, the last great enterprise failed."

"Was Mr. Wade much of a patron of mediums?"

"Yes, indeed; few of any note but what he had had sittings with, and he paid them all liberally. Mr. Wade never seemed to tire of the phenomena; that is why some regarded him merely as a phenomenal Spiritualist, caring little for the philosophical side of the question, but he was well read in the literature of Spiritualism, and, as on many other subjects, an original thinker on the many abstruse questions it presented. I think, on the whole, he was more generous to physical mediums than to our speakers. On one medium I could name he spent nearly \$1,000—renting and furnishing a house for him in this city—put \$100 in his pocket, and said: 'Go to work and do all the good you can with your mediumship, and if at the end of the year you find you can't make enough to live on, I'll make up the deficiency.' With this medium he had many interesting sances, and through him the first experiments in independent telegraphy were made."

"Mr. Wade had a very warm side for mediums of any phase, and I presume that there is not a genuine public medium in Cleveland but what he has visited, spoken a kind word to, and helped lighten the cross they usually have to carry. On the philosophical side of this city, unknown to them, are under obligations to Mr. Wade for their free sittings they have had with the well-known mediums Charles H. Foster, Charles E. Watkins, Henry Slade, William A. Mansfield and others that have passed through Cleveland."

"By those who shared his spiritual confidence, myself among the number, Mr. Wade will be greatly missed, for he, independent of his wealth, was a man worth knowing. Maybe his noble and ready mind will prove a spirit to lecherize Spiritualists, now they can no longer hope for pecuniary help from him."

Letter from W. J. Colville.

To the Editor of the Banner of Light:

Just a word to my many friends everywhere who read THE BANNER. I receive so many letters I have no time to answer, so friends must please look in the papers for accounts of my work and whereabouts, and bear in mind that though it is a great pleasure to receive letters and a charming recreation to read them, when one's time is given to public work it is not always an easy matter to attend very much to private correspondence. I was truly delighted with Cassadaga this season; it has improved wonderfully since 1888, when I last saw it; so many new cottages have been built that though the crowd is much larger than ever before, no difficulty is found in providing ample accommodation for all, although even with the greatly increased facilities, on Saturday nights the ability of the large hotels and numerous resort cottages both on and off the grounds is taxed severely.

The lectures, conferences, and sances have been better attended this summer than any previous one. The speakers have had excellent audiences, and the mediums been well patronized. Some very striking tests have been given to strangers, and the phenomena transpiring through the agency of the renowned sances, who have served for several years, are annually reflected because the shareholders can find none more suited to the post. The orchestra is very fine, and the general conduct of the meetings admirable. There is just time enough left for those who peruse these lines to go to Cassadaga for a few days and be present at the immense gatherings which will conclude the season.

I am looking forward with much pleasure to a return to Boston, if only for a few weeks. I am sure I shall always keep a large, warm place in my heart for the city which so kindly welcomed me in the days of old, and where so many faithful friends are still residing.

It is in some sense quite amusing to hear the various speeches at the conferences; people often start so very far apart seemingly, and then when all that has been said is summed up and placed together, those who have eyes to see can but observe that we are most of us striving to reach the same conclusion, although each mind must travel in its own special pathway en route for the goal of truth. Let us give everybody credit for the best intentions, and we can easily differ without even a tinge of discord.

Yours sincerely, W. J. COLVILLE.

Tide-Ripples.

Memoriam.

The well-attested preternatural phenomena of somnambulism and animal magnetism, so-called, are a stumbling-block to the science which claims arbitrament over all things in the universe. Nothing is better evidenced than the mysterious occasional fact of direct action of mind upon mind, and of mind upon body (its own or another's, or even inanimate substance) without the intervention of any sensible medium of force.

The proofs have multiplied until they have forced themselves on the attention of science, and the French doctors have taken them up (*Sanitary Era*, 1888), and tried to fit them to a theory by assuming a theory which they call "Hypnotism." Every body knows that a thing is made perfectly clear when a Greek name is put on it. The mysterious trance condition is explained by the resident surgeon of St. Barnabas Hospital, Minneapolis, Minn. He reports an operation of a very painful kind performed on a boy of seventeen years without the use of other anesthetic than the power of "hypnotism." The patient was led to and from the operating table, and was assisted by the operator by assuming any position ordered, yet suffered no pain, lay perfectly quiet two hours and then called for food, as the operator had suggested that he should do at a certain time.—*Sanitary Era*.

A Very Old Kettle.

There are many theories as to the origin of the Indian race in America, yet nothing but speculation can be given on this subject. But we believe there must have been people living in this country before those tribes who were driven out by the Ottawas and Chippewas, who were much more advanced in art and in civilization for many evidences of their work have been discovered.

About two hundred and fifty years ago, Wemegen-de-bay, one of our noted chiefs, discovered, while hunting in the wilderness, a great copper kettle, which was partly in the ground. The roots of trees had grown around it and over it, and when it was taken up it appeared as if it had never been used, but seemed to be just as it came from the maker.

This kettle was large enough to cook a whole deer or bear in it, for on one time the Indians kept it as a sacred relic. They did not keep it near their premises, but securely hidden in a place most unfrequented by human beings. They did not use it for anything except for great feasts. Their idea with regard to this kettle was that it was made by some deity who presided over the country where it was found, and that a copper mine must be very close by where the kettle was discovered.

One peculiarity of its manufacture was that it had no iron rim around it, nor bail for hanging while in use, as kettles are usually made; but the edge of the upper part was much thicker than the rest, and was turned out square about three-fourths of an inch, as if made to rest on some support while in use.

When the Indians came to be civilized in Grand Traverse county, they began to use this "Manitou-ak klee," as they called it, in common to boil the sugar sap in it, instead of cooking bear fat. For many years the kettle was yet in the government blacksmith shop at the Old Mission in Grand Traverse, they brought this magical kettle to our shop with an order to put an iron rim and bail on it so that it could be banged in boiling sugar, and I did the work of fixing the kettle according to the order.—"Blackbird," in *Our Forest Children*.

The Grab Game in Africa.

The scramble for Africa grows interesting.

England, of course, claims pretty nearly all the valuable parts of that continent, and measures her right solely by her ability to take. That has always been England's method.

Portugal holds that, because she has forcibly taken possession of a strip of territory on the east and another strip on the west, she is clearly entitled to seize upon all that lies between.

Germany has only recently become alive to the advantage that robbery has over purchase as a means of acquiring property, but she is helping herself in Africa with the confidence and brutality of a practiced conqueror.

Ireland has extensive claims by reason of the Boer conquests in the south, and France holds Algiers by what pretense of title it would puzzle even France to say.

Belgium claims a good deal by reason of the fact that Stanley had his expenses paid out of the Belgian treasury during several of his exploring expeditions.

There is nowhere any account taken of the rights of the natives, or even of the rights acquired by the Arabs by precedence in robbery. If a native Prince sets up any claim of his own, he is slain in the name of civilization, and the prospect is that the slayers will presently set to work cutting each other's throats. The game is for high stakes. The gamblers are great nations, vying their civilization. The counters are the soldiers, who are presently to perish miserably in the jungles, in order that their royal and princely masters may have their names aggrandized and fasten their hold upon the necks of the people a little more firmly.

But the light of liberty and human right burns. The light of straw is kindled, and the fabric of government by force is doomed.—*New York World*.

A New Barometer.

It is nothing more or less than the figure of a general made of ginger-bread which Clavette buys every year at the Place du Trone. When he gets home he hangs his purchase on a nail. You know the effect of the atmosphere on ginger-bread? The slightest moisture renders it soft; in dry weather, on the contrary, it grows hard and tough. Every morning on going out Clavette asks his servant:

"What does the general say?"

The man forthwith applies his thumb to the figure and replies:

"The general feels flabby about the chest; you'd better take your umbrella."

On the other hand, when the symptoms are "hard and unyielding," our worthy colleague sallies forth in his new hat.—*Amanach de l'Atelier*.

MUSCULAR BEAUTY FOR NINETY CENTS.

If an athletic teacher can be believed, the pallid-faced, blue-lipped woman with leaden eyes and a willow wand figure can be transferred into a wonder of muscular beauty and dawning cheeks for ninety cents. A pair of three pound dumb-bells are to be had for thirty cents. Two towels of heavy Turkish cloth, one the same size each. On rising in the morning begin practice at once. With a dumb-bell in each hand lift the arms,

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[illegible]

work. We were happy in trying to aid this poor ignorant spirit, and glad to give her all the light we could; but she was not satisfied until she could come into the surroundings of her mother. In a grand thing for you, dear friends, to be interested in, to learn of the spirit-world and of the assistance you may render each other in giving out, where one has gained more than another. Martha Ann Morrison. I lived in South Boston.

Emily Balcom.

I have no memory of mortal life. It has been told me that I passed away a babe of a few months, therefore I had naught of mortal life to overcome, no earthly education to grow from. My own dear angel mother, who is now an inhabitant of the spirit-world, has told me that more than a quarter of a century has passed since her little Emily was laid away. I feel it is right to use all the best influences that are brought to the benefit of my dear brothers and sisters dwelling in the form. Dear brother Samuel, I feel happy to know that you are interested in a little of those who have passed on; and may the angels bring the knowledge to you more and more, day by day, of our coming, that no doubts may spring up in your mind.

How often have I heard sister Mary Jane say: "I do not believe the spirit returns to earth." Early education holds her so firmly that seemingly she cares not to learn anything more; but when she shall be placed in the spirit-life she will be glad to learn, and when she meets that sister who was laid away so young, so long ago, she will be surprised.

I often come to you, dear brothers and sisters, with the warmest affection, trying in every way to aid you, that you may be lifted above the clouds of error and learn more of the truth; that your spirits may be filled more with light than the unseen realm, and you may be less absorbed in material concerns. One brother knows we do visit him and can commune with him—that we can materialize also—and it is all the world to him; but he meets much opposition from others.

Lydia, I would say to you particularly, it is not all of life to live; therefore, learn something of the beautiful beyond and of those that have preceded you to that better land. We would not come here with falsehoods. You must feel, if you use the reason God has endowed you with, that we would be truthful—we would not come to deceive you. I know often the question arises in your spirit: "Are there not evil spirits that come here to deceive us?" We do not say to you there are no evil spirits, but those come whom your life attracts; then you may be able to judge of the character of those who would come to you.

Now, dear brothers and sisters, my prayer goes forth that you may know of our visits, that you may become purer here, and become the better fitted for the change when it shall come to you. Father and mother stand beside me, and Uncle Henry, sending loving words to each of you.

In Sheet Harbor I know they have not forgotten the little child; also in the surrounding towns, where some of them dwell. Samuel, when an opportunity is granted you to come into communication with us, I ask you to do so. We can talk with you then, and explain many things that we have not the time to touch upon in this meeting. Laura and Bella send love to the father. Emily Balcom.

Calvin Needham.

It is many years since I dwelt on earth. While walking as a mortal here I realized the weight of years upon me, but I have been called to make the change it seemed strange to me. I felt as light and as buoyant as if I was not more than twenty-five. It is a pretty good thing to get rid of that old form. I was about eighty-three, if my memory serves me right, and I think it does. When I was a boy of twenty, I thought when a man or woman had got to be forty they were old enough to die. You see what judgment I had then. I well remember when I passed my fiftieth birthday; I thought I was about as young as any of the boys. You see time changes us in feeling in regard to years. I have heard the question asked by many mortals, many times: "If a man die, does he live again?" I say: No; but if a man makes a change he lives. I don't call it death. I have not seen any dead people. I have looked for them, but I don't find them. Instead of that, all I see are live, active people, that go about their own work; and there's nobody to find fault with them, either. Got rid of that, and it's a pretty good thing. How often you hear it said in mortal life: "Did you know Mr. So and so has failed?" What if I? What business was that to them? That's the next question. There's a great deal of what mortals term poking your nose into other folks' business. Now, when the time comes—and I feel it will come, not wholly, but more perfectly than to-day—it will be about as much as a man can do to look after his own affairs, without trying to run somebody else's boat; and I think that will be a great deal better. I don't mean to be personal, for it ain't right. I don't think there will be a great many people—not exactly present company—who will gain by this advice, if they'll watch their own boat a little more, and let somebody else alone. While they are watching the other boat, theirs tips over. It's apt to be the case.

I was a rather blunt-spoken man while I dwelt in this earth-life, and I've got to be the same to-day, so you'll pardon me if I speak to the point. When I stood here listening to that little child I said, Yes, they must all be themselves; children must be children first; one can't make them men before their birth. If you try to do it you'll have a hard job of it.

While I am speaking many old friends come around me who would be glad if I would mention them, but I can't speak of 'em all. I say to you all: I bring you the best feeling that it is possible for me to leave with mortals to-day.

Not long ago I heard these words spoken: "Well, if it is true that spirits come to earth they come pretty easy, pretty quiet; don't make much noise about it." That is what I've just been saying to you. We know how to mind our own affairs better than we would have done in this life, therefore we don't make much noise. I am very glad we are all privileged to personate ourselves as we come and speak to you.

Often we have heard mortals say: "That sounds just like him." I have been as earnest to make myself known as any others, but I wanted to gain some knowledge before I spoke in this meeting. In Toledo, O., they have not forgotten Calvin Needham.

Henry Soule.

Mr. Chairman, I am grateful to you for giving me permission to speak to this audience. I am giving friends here in this audience I would like to speak to. There are some not far away, also, who will be glad to learn that Henry was here. I am anxious they should know it is life, not death, as much so as others. Two faces I look upon here, and would be glad to look upon the third, but I am not so privileged to-day.

Mary, it is true we do come, and we can come into communication with you; then do put yourself out a little to speak with me. Lucy, this life is not all, for there is something beyond. I would like so much to come into conversation with you, not wholly for your benefit, but for ours.

I am not forgotten in East Boston, by any means. I was here listening to others, and I felt glad in my soul that these privileges are given to all in their turn.

Clara, it is true we do come, no matter whether miles intervene or not. We are anxious that you should know it is a life of activity, and that we are permitted to come to the communion with you. I know of the changes that have been; I have realized all; and I know of the changes that are to come very soon in the home. My prayer goes forth that happiness may be theirs as they are looking forward to that change. Alonzo, your father, is here, anxious to speak to you privately, when there is an opportunity. Henry Soule.

Individual Spirit Messages to be published next week. June 6.—John Giddens; Katie E. Floyd; John Jackson Buck; Joseph Church; Emily Jackson; John Fowler; James H. Gage; Quincy Klipp; Ruth Shaw; James Eugene Thompson; Mary Snook.

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Dr. W. R. Colby,

Of San Francisco, the Independent State-Writer, Inspirational Speaker and Platform Test Medium, will remain at Onset Camp Meeting until Sept. 1st, 1890; after which he may be addressed at the RAYNER or LIGHT OFFICE. He desires engagements in New England from societies for lectures and platform tests. Aug. 23.

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily, Circles Monday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 104 Washington Street, opposite Davis Street, Boston. Aug. 30.

E. A. Blackden,

150A TREMONT ST., Boston, Inspirational Lecturer, at 150A Tremont Street, Boston. Written messages at 150A or by letter. Languages translated. Enclose \$1.00. Aug. 30.

Mrs. Dr. Warren,

132 CHANDLER STREET, DORSET. 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 Sundays excepted. Aug. 9.

Mrs. A. Forrester

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chometrist and test medium; magnetic tests; magnetic and electric treatments. Terms: \$1.00 answers six questions on business by mail, 50 cents. 128 West Brookline Street, Suite 2, Boston. Circles Sunday evenings. Aug. 30.

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tients on Tuesdays and Thursdays, from 9 to 12 A. M., at 215 Columbia Avenue, North End, Boston. For further particulars, apply to Mrs. J. Butler & Co. can be made for patients. May 3.

Miss Helen A. Sloan,

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DR. JULIA CRAFTS SMITH gives free

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