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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 stand before a splendid audience in Boston, Roman, had passed into decay. Some had and hold it in breathless attention, charmed 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

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-grander, holier, than aught the world had ever seenwas 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 celes tial host, perceiving that he was born through whom they could bless humanity as they had never been able to bless it 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 griefstricken 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

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 fa-

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 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 inworking 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

Ah! they knew no more then 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, 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 spiritvoice 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 his arms and feet like in color to polished 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 tion 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.

giving life to the apparently dead. Even as

angel-world in the birth of Jesus dating back | 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

"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 And Jesus put forth his hand and clean.' 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 and controlled him he astonished the collected | 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 terim, supposed to have been passed by him in | 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 re-

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 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 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 means of ingress; but he reassured them with works from the earliest record of hamanity down to the present day. They prove of Jesus the materialization, they were permitted to just what they prove of every other human soul. viz.: his own inherent divinity; the susceptibility of his nature to the spiritual; and that for forty days the spirit of Jesus was seen his power to throw himself into such rapport at different places by his disciples, and by 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 promised that all who believed in these inmany 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 deadly serpents, drink poison, etc.-the very birth and death have been accompanied by same manifestations that we have traced such demonstrations of interest on the part of lightning, and his eyes as flames of fire, and the spirit-world? As a physical medium he did not exceed many who preceded him; as an brass, and the voice of his words like the voice inspirational medium he seldom, if ever, his disciples after his crucifixion, because it 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 | declared this to be an absurdity; that nothing and an authority that claimed the attention him, there he wrestled with the mighty tempta- 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 seen the spirit-bodies of those as dear to us as Like the ancient mediums of his race, Elijah | there was no personal Jehovah; no great king | Jesus could possibly have been to his disciples and Elisha, he restored suspended animation, personified, and thus of necessity limited and and friends; have heard their spirit-voices bounded by locality. His God was the broad, speaking, sweet words of comfort and cheer; are evidences of the deep interest felt by the Elijah prayed earnestly to the listening heav- diffusive, all comprehensive life, power and have felt their gentle hands laid upon our

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, traditionary 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 noonbefore him possessed this same power, as did day, 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 words in reply to the Pharisees, who, believing 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 words of friendship; and then, so perfect was feel his spirit-form, and lay their hands upon it in caressing tenderness. We are assured "above five hundred of the brethren at once." He held conversations with them, and gave them parting instructions in mediumship, and structions should be able to cast out devils, speak with tongues, heal the sick, handle through all the ages.

We never had one particle of faith in this record of the spiritual appearance of Jesus to was presented as something supernatural, something outside of or above natural law. Reason, taught by science, and common-sense, 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 spiritbody 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

weary, throbbing brow, and have again and again received from them counsel and advice mid 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 litererally 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 juestion 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 anathy 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 them-

The class of women known as the workingwomen 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 workingmen 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-bye; 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 \$160 should be paid; for every male killed and scalped, \$134; for every one thus served under ten, \$180; for every female killed and scalped, \$50.—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 powerf all its ends become means; all its attainments help to new conquests.—Daniel Webster.

Written for the Banner of Light. LYRIC OF DEATH.

Death is the crown of life .- Found. There is no death! we fall asleep, To wake in some diviner sphere, Where brighter stars their vigits keep, Where strains of richer music sweep Across the enraptured listener's ear.

In that far land where we shall reap 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 loves 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:

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 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 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 universal acclaim of civiliza-tion is as certain as the growth and intelli-gence of the younger minds before me. This is a Christian country. Those who are deaf to the cries of hunger, deprayity and crime delight in thus designating it. They even go so far as to request that their God be incorporated by name in the National Constitution. Is it

by name in the National Constitution. Is it unfair, then, to point out the anomalism of a system sustained by the Christ-precepts and linked to the callous fyranny 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

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 of the Gaston Cottage, and a testimonial to Miss Jennie B. Hagan and Walter Howell. An Indian purse, well filled with "shunco," was tendered to each of the two latter.

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 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, Mr. A. Gaston, Mr. Dennis, and Mr. Willard J. Hull of Buffalo, all of whom are earnest champions of truth and righteousare earnest champions of truth and righteous

ness, 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 crounds 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 lec-ture hour, and when Mrs. Cora L. V. Rich-mond, the speaker of the morning, and her husband made their appearance upon the ros-

trum, they were warmly welcomed.

The orchestra gave one of their soul-stirring selections. Mrs. Richmond offered an invocaselections. Mrs. Richmond offered an invoca-tion, which was the very soul of prayer. Miss Ransom of Corry gave a piano solo, "Some-thing More than Raiment;" Mr. Barrett, our Chairman, read a number of questions sub-mitted 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: "Every-thing in the universe is the basic of Spiritualthe Basis of Spiritualism? see said: Everything in the universe is the basis of Spiritualism. It began with the eternal years of God and can only end with them. Eternity needs no basis. It is its own basis, and Spiritualism is coexistent 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 physical birth to the change called 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 tenders

efforts of the soul. She closed with a point 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 incentives of the soul. He believed that we are on the verge of transition to an era of peace and fraternal love that shall condition of mankind, and that

to an era of peace and fraternal love that shall equalize the condition of mankind, and that long before the year 2000 much of the theory put forth by Edward Bellamy will be realized and actualized in the world.

Monday, 18th.—A mediums' meeting was held in the auditorium this afternoon in lieu of the usual conference. Dr. Schemerhorn of Rochester, an inspired speaker, put forth some excellent thoughts in favor of loyalty to our convictions. Conviction means thought, and the men and women who have convictions and stand up to them are the ones that count. It has been said by an eminent reformer: "I had rather be a sound, though a feeble one, than to

be an colio." Those who stand for truth are

be an celo." Those who stand for truth are the motive-force of the world.

Ars. Palne of Palnesville, O., spoke in favor of purity of motive and the power of the press as a promulgator of truth.

Mrs. Mand 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.

in developing.

Mrs. M. A. Wallace of New York, one of the

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 knowledge he has, all the hopes that warm his heart, and all that he has done or can do for the world, has come through its ministration, 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 heaviful

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 adicux to Cassadaga for the present season all hearts went out to him in an earnest "God blees yeu"."

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 inspira-tions from the heavenly land avail anything,

tions 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 humankind, in its poverty, toil, suffering, sin, false mankind, in its poverty, toil, suffering, sin, false pride, weak arrogance, as 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, Whence, oh! whence 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."

ORPHA E. TOUSEY.

Mt. 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. Psychical 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.-Psychical 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. other side of life.

In the evening a public dance was largely at-

tended, and very orderly and quiet. Thirty or forty new comers to our camp yesterday, among them Judge Rosencrans of Clear

Wednesday, 13th, was another quiet day in camp, only one meeting, and that a conference, in which Coöperation 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. 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.

ple who come here.

The mediums seem to be well patrouized.
Wonderful manifestations are given at Mrs.
Aspinwall's materializing circles, also at Dr. Rothermel'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 au-dience, the largest, I think, we ever had at an entertainment, and everybody was delighted. Professional actors here for the season greatly

help us out on these occasions.

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

Friday being the day for the annual election 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 reclected President, and Mrs. Colby-Luther chosen unanimously for Vice President; Will C. Hodge, Secretary; Mrs. McCarrol, Treasurer. The result of this election gave general satisfaction. A large camp dance was held in the evening.

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

fore.

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

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 in spiring. The Lyceum at nine o'clock was largely attended, and a large number tock 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 Psychical Culture are all important toward a higher education. Next a locture 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.

(From the Cloveland (O.) Plata Dealer, Ang. 18th, 1890.) Half a Million.

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

UNIVERSITY.

The Profer 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 Sum of \$250,000 Offered to Establish an Institution in Cleveland for the Study of Mental and Spiritual Sciences.

for 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 any 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 five years, however. It was in old Temperague Hell No 184 Superior street, at one of our

a Spiritualist I do not know; I think over twenty five years, however. It was in old 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 never, in the many years' acquaintanceship I had with him, did I ever hear him express a doubt of its truth or its ultimate triumph, but on the contrary, as

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 you speak of?"

"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 haps, 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, especially in bygone years, and I've no doubt had there been more cohesiveness and unity among the Spiritualists of this city or the country at large he would have ness and unity among the Spirituansis 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 spiritualism. did he reach out to test the public's spiritual pulse, but at no time did he ever deem it itual pulse, but at no time did he ever deem it 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 strong 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 \$5000 and \$10,000 which they would raise to build a place to hold their meet-

twenty years Mr. Wade assured the Spiritualists of this city that he would double any amount between \$5000 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 ministration of the Rev. Mr. For bush—and, as far as I know, this generous offer was never withdrawn; but, on the contrary, 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 nonplussed, and I guess I looked equally so, for Mr. Wade said: 'Take time. You need not answer me now; think it over; take three, 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 1 at the time answer, and even after a year's thought on the matter, when we came and vern string they have had with the well-known policy or substantial way, he asked me this question:

"Mr. Wade said: 'Take time. You need not answer me now; think it over; take three, 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 name the meantime I'll think over it too.' The question with a look so penetrating that I felt nonplussed, and I guess I looked equally so, for answer me now; think it over; take three, 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 name he speakers. On one medium I could name he such years to weath years to weath years and furnishing a li tion, 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 pre-

pared to answer it and say with absolute cer-tainty what I considered the wisest thing to do. "On comparison our ideas, proved very sim-"On comparison our ideas proved very similar. My idea was the erection of a building containing two halls—one for lectures and meetings, the other for the Children's Progressive Lyceum and social purposes—a library séance rooms, gymnasium, all kinds of baths, and class rooms for educational purposes, etc., with an annex for a spiritual and liberal publishing bouse

lishing house.

"The project was favorably thought of by Mr. Wade, and several sites looked at for the proposed building. Mrs. Wade was also at this time thinking of building a mediums' home contiguous to, 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 Y. 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 lishing house. George Ingham and myself to issue a prospec-tus and send to every known Spiritualist in and around the city asking what amount per year they would give toward its establish-ment. 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 cetting under way trave a success. Reside the getting under way prove a success. Beside the public appeals through the press, notably 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 con firmed 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 do what they thought

Cleveland generally have fett somewhat badly because Mr. Wade did not do what they thought one of his wealth should do for Spiritualism; but it is much easier for some people to tell others their duty than do their own."

"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 suject, 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 engraft the philosophy of Spiritualism on to the Unitarian tree already planted (weak as it was and is) than to plant and await the slow growth of a distinctly spiritual one. The Theological University of Meadville, 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 accommanying his for the dollars, all more or less manifested considerable prejudice against Spiritualism, it being one of the conditions accompanying his profier of half a million that the university, or atheneum as Mr. Wade preferred to call it, should have a chair or professorship of spiritual philosophy, therein. But when Mr. Wade discovered that while Dr. Bellows seemingly 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 drop-

ped all negotiations in that direction. It was then that Mr. Wade, recognizing the great ability and carnestness of the well-known Spiritualist, Dr. Joseph R. 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 is due the credit of getting up in 1881 the course of lectures in the same church by that mustermind in theologic and spiritualistic lore, Gorald Massoy, 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 effort 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 produced the following letter: "J. H. Wade, Esq.—Dear Str. Learning of your desire to cobjected with the same organized to cobjected with the same organized to cobjected with the same organized to copy and the same organized to cobjected with the same organized with the same organized to copy and the same organized with the same organized to copy and the same organized to the same organized to the same organized to copy and the same organized to the same organized t

Mr. Lees then produced the following letter:

"J. H. Wade, Esq.—Dear Str. Learning of your desire to cobjerate with others in some organized effort for the attainment and promulgation of a more thorough knowledge of laws governing the human mind, and of your disposition to aid an enterprise 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 interview with you upon these subjects. Being encouraged by your remarks them 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 lovers of truth and friends of moral order can unite thereon in sincere fellowship and earnest work, I now take the liberty to submit for your consideration the following proposition:

"I propose to enter the field 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 issociation.]

"Very respectfully yours,

J. B. Young.

tion.]
"Very respectfully yours,
"Marlon, Ia." J. B. Young.

"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:

The letter referred to reads as follows:

"Cleretand, Jan. 30th, 1884.
"Hon. 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 organization, and also the wish that steps 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 to duplicate any amount secured by you for that purpose between \$150,000 and \$250.000. And I hope heartly that the friends to whom you apply will be interested in the work, and that you will soon secure the desired amount. Very respectfully,
"I came home happy," continued Mr. Lees,

"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 subscribed and if I remember correctly, the subscribing fooded up about \$125,000. was subscribed, and, if I remember correctly, the subscriptions footed up about \$125,000, when Mr. Young, who went to Europe in quest of his health, and had just returned, passed to spirit-life. No one volunteering 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

phenomena; that is why some regarded him merely as a phenomenal Spiritualist, caring lit-tle for the philosophical side of the question; but he was well read in the literature of Spiritual-ism, and, as on many other subjects, an origi-

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 departure from our midst will prove a spur to lethargic 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 l 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 roomy cottages both on and off the grounds is taxed severely.

The lectures, conferences and scances have been better attended this summer than any previous one. The speakers have had excel-lent 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 slate-writer, W. A. Mansfield, have been instrumental in converting manufacturing and the strangers.

slate-writer, W. A. Mansfield, have been instru-mental in converting many skeptics. Cassadaga is really a lovely spot, being de-lightfully surrounded with picturesque lakes, hills and dales. After a prolonged sojourn in California, I can truly say that it strikes me as fully as beautiful as anything on the Pacific

coast.

There is an air of stability and prosperity about Cassadaga which is very satisfying; the officers are all persons of position and experience, who have served for several years, and are annually reflected because the shareholders can find none more suited to the posts. 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

I am looking forward with much pleasure to 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.

many faithful friends are still residing.

It is in some senses fulte 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 pleced 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.

Mesmerism.

The well-attested preternatural phenomena of somnambulism and animal magnetism, socalled, 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

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 clumsy and inconsequent theory which they call "Hypnotism." Everyboly 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 than the power of "hypnotism." The patient was led to and from the operating table, and even assisted 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. have been discovered

About two hundred and fifty years ago, We-me-gen-de-bay, one of our noted chiefs, discov-ered, while hunting in the wilderness, a great copper kettle, which was partly in the ground. The roots of trees had grown around it and

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 a long 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

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 country, they began to use this "Manitou-au-kick," as they called it, in common to boil the sugar sap in it, instead of cooking bear for the feast. And while I 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 this magical kettle to our shop with an order to put an iron rim and bail on it so that it could be hanged 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 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 pres-

ently set to work cutting each other's throats.

The game is for high stakes. The gamblers are great nations, vaunting 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

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

A New Barojueter.

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 gin-ger-bread? The slightest moisture renders it soft; in dry weather, on the contrary, it grows hard and tough. Every morning on going out Clayette 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 sollies fouth it is in the college of the colle sallies forth in his new hat.—Almanach 'Atelier.

MUSCULAR BEAUTY FOR NINETY CENTS.— f an athletic teacher can be believed, the pal-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 dawnred cheeks for ninety cents. A pair of three pound dumb-bells are to be had for thirty cents. Two towels of heavy Turkish crash cost the same sum each. On rising in the morning begin practice at once. With adumb-bell in each hand lift the arms, touch the shoulders with the bells, and straighten the arms out smartly at right angles from the body. Do this smoothly and regularly ten times. Then touch the shoulders, and lift the bells ten times straight up on either side of the head; hit out from each shoulder ten times; drop them at full length of the arms and draw them up to the armpits; and vary these motions in the twenty or thirty different directions possible, as one's own eleverness suggests, thus exercising every muscle. Begin with only two or three the first morning, and increase them as the atrength increases. Then set hands on hips and jump up and down ten times. Next spring into the bath—a warm one is best—sponging one's self off with cold water afterward, and dry the skin with vigorous manipulation of the rough towel. Try that for a month and see whether health and beauty are not the consequence.—

Matters are avered up a reating the straight increase.

Matters are evened up pretty well in this world. The father tans the son and the sun tans the father.—Dansville Breeze,

If the Buby is Cutting Teeth,

Be sure and use that old and well-tried remedy, Mns.

WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colle, and is the best remedy for diarrhea.

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Spiritual Philosophy.

ISSUED WEEKLY

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Bunner Correspondence.

Connecticut.

NEW HAVEN .-- E. P. Goodsell writes: "The question, is life worth living? is often asked by both Christians and Materialists. It is conceded on all hands that life is worth sustaining its full length of days on earth, be it threescore and ten, or fourscore; and hence the struggle for its continuance. If life on earth is deemed by the Christian church not worth living, then it is held at a loss, and it may be a greater loss than gain. But if the soul is blotted out of existence at the separation from its physical body, and is forever afterward unconscious of life's environments, or is buried in the earth for myriads of ages, then no consciousness of loss may exist; but, on the other hand, pleasure and pain are annihilated. The earth-life, then, being short, fixes in the mind of the Christian its value so far below par as to incite earnestly the question: Is life worth living?

For fifteen centuries the Christian and Materialist have groped amid the darkness and despair of superstition: and why? Because they will persist in being popular, and labor hard to ignore the glad tidings that angels of light have been bringing to earth for more than forty years. But truth and the human soulare immortal. They must endure forever. Life is worth living. We live to do battle for the destruction of error and superstition." by both Christians and Materialists. It is

WINSTED .- "A Sympathizing Friend "addresses Mr. and Mrs. Holman, who have been bereaved by the transition to the higher life of their only child, Jennie Holman, as follows:

their only child, Jennie Holman, as follows:
"Dear Friends: The brightest rainbows often form and are seen above the fountain of our tears; joys unspeakable have been born in darkened chambers; every wreathed casket that holds the earthly remains of our beloved dead bears a universal ministry. Sorrow serves some purpose in the economy of our being as definite as that of magnetism and light. We cannot read the secret of its meaning; and yet there seems to be within us a spiritual instinct that seeks to justify its existence, and to find in it a mission. It is sorrow alone that gives us the capacity for the divinest moods. Slow and weak are those souls that have never gives us the capacity for the divinest moods. Slow and weak are those souls that have never known affliction; but they stand calmly and firmly against all suffering who know the meaning of midnight watching and buried hopes; who have had the cup of sorrow put to their lips, and held there until they have drained its bitter dregs. The grape must be crushed before can be gathered the glowing wine; so the poet's heart must be wrung to the core ere his song can be divine. Therefore, 'Arise, and all thy task fulfil.

core ere his song can be divine. Theref
'Arise, and all thy task fulfill,
And as thy day, thy strength shall be;
Were there no power beyond the fill,
The fill could not have come to thee.
Though cloud and storm encompass thee,
Be not afflicted nor afraid.
Thou know'st the shadow could not be.
Were there no sun beyond the shade.'"

New York.

NEW YORK CITY, - Geo. A. Shufeldt writes, on seeing it announced in the daily papers that "The Reverend T. De Witt ly papers that "The Reverend T. De Witt Talmage, D. D., I.L. D., preached the sermon on the occasion of the opening of the Casino at Asbury Park" on a recent Sunday, for which he received a large pecuniary return: "A little less than two thousand years ago Jesus Christ—not Reverend, not I.L. D., or D. D., but a plain, untitled teacher of his fellow-men—gathered a few of his disciples and departed into a mountain in the neighborhood of Jerusalem, and there, with the poor and lowly sitting at his feet, he preached a sermon, which, in letters of gold, has been inscribed on all human hearts. And he received therefor not one shekel.

an numan nearts. And he received therefor not one shekel.

Clothed in a common cotton robe, with a girdle about his waist, and sandals upon his feet, this Divine Teacher had no thought save of the good he might do to and for his fellow-men. He gave them his words and his counsel that they might be profited thereby, and thus enabled to live purer and better lives. No compensation did he ask save that those to whom he preached should love God for his

This loving Brother died a martyr's death, This loving Brother died a martyr's death, and shed His blood that other men might live lives triumphant over evil and wrong. Could He have foreseen that the blood which He shed for man on the cross of Calvary would be coined into dollars by men professing to be His followers and friends, surely the veil of the heavens would have been rent before and not after the transfer which shocked and amailed after the tragedy which shocked and appalled

RICHFIELD SPRINGS. " "Sojourner ' writes: "Many of the readers of THE BANNER who are inquiring of the present whereabouts of Dr. Dumont C. Dake will be interested to learn that he is now at this famous summer resort, meeting with remarkable success, one instance of which recently made public is that of Mrs. Zillak Knowles of West Troy, aged sixty-eight years, who came here two weeks ago badly crippled with rheumatism, from which badly crippled with rheumatism, from which she had been suffering for the past three years. Her case was pronounced incurable by physicians in Troy and Albany. Dr. Dake thought differently, and after six days' treatment by him the results were remarkable. Much to the astonishment of her triends she now walks as well as at any period of her life.'

Massachusetts.

BOSTON.-A correspondent, "H.," writes: "Some time since a lady placed in my hand a piece of quartz, not knowing for what purpose, remarking that she felt impressed to do so. I went direct to Eben Cobb's meeting at Twilight Hall, and while conversing with a young man connected with the Baptist meetings in Boston a few years ago, he told me of the visions he received. Since then he has left that denomination and become deeply interested in Spiritualism, and unfolded in spiritual gifts to the extent that he reads quite clearly the lifelines of those he comes in contact with. As I was conversing with him I felt inclined to place the quartz given to me in his hand, and did so.

He held it a few moments, and then described the personal appearance and sickness of the personal appearance and sickness of the publicly for the benefit of Spiritualism. He piece of quartz, not knowing for what purpose,

the personal appearance and sickness of the mother of the lady who gave it to me. He also spoke of her suffering and her patient endurance. While doing this there became apparent a powerful odor of camphor, which all near us present will vouch for this singular phenomenant.

present will vouch for this singular phenomenon.

The next time I saw the lady I informed her of the singular experience the quartz produced. Her father being present, said: 'I can account for the camphor odor, as I rubbed my wife (the person described) daily with an ointment in which camphor composed a part, and the odor from it was almost unendurable.'

The lady considers this experience with the writer most wonderful, as also does the father. Both of them being highly mediumistic, may in part account for it, and it might not be produced again for lack of similar conditions.'

Ohio.

BELLEFONTAINE. - "Sereno" writes "Dr. James Cooper, whose name appears in THE BANNER'S list of public speakers, is the subject of a biographical sketch in The Logan County Index of recent date, accompanied by a portrait. He commenced the study of medicine in his fourteenth year; while thus engaged, he served an apprenticeship of three years in a printing office, and from 1837 to 1843, while residing in Iowa, associated with frontier Indians, and learned from them what they knew of Nature's remedial agencies. In 1855 he became a resident of this place, and has since made it his home, engaging constantly in his profession and devoting much time to general business. At the age of sixty-nine Dr. Cooperis in vigorous health, and has active intellectual forces." subject of a biographical sketch in The Logan

writes that an interest in Spiritualism has water.

been awakened in this place, and an article has appeared over the non-de plane of "Inquirer" in relation to it, in which reference is made to Dr. F. I., II. Willie's "Spiritual Facts of the Ages." The writer closes by saying, "Spiritualism is not an obstruction to religion, but a great promoter of its growth."

[From McMillan's Magazine.]

THE BALLAD OF THE LAST SUTTEE (Not many years ago a king died in the Rajnoot States. His wives, disregarding the orders of the English against suttee, would have broken out of the palace had not the gates been barred. But one of them, disguised as the king's favorite dancing-girl, passed through the line of guards and reached the pyre. There, her courage failing, sile prayed her cousin; a baron of the court, to kill her. This he did, not knowing who she was.)

Lidat Chand hay stak to don'th.

Udai Chand iny sick to death
In his hold by Gungra hill.
All night we heard the death-gong ring
For the soul of the dying Rajpoot king;
All night beat up from the women's wing
A cry that we could not still.

All night the barons came and went,
The lords of the outer guard;
All night the cressets glimmered pale
On Ulwar saber and Tonk Jezail,
Mewar headstall and Marwar mail,
That clinked in the palace yard.

In the golden room on the palace roof All night he fought for air; And there was sobbing behind the screen, Rustle and whisper of women unseen, And the hungry eyes of the Boondi Queen On the death she might not share.

He passed at dawn—the bale fire leaped From ridge to river head, From the Malwa plains to the Abu scaurs; And wail upon wall went up to the stars Behind the grim Zenana bars, When they knew that the king was dead.

The dumb priest knelt to tie his mouth And robe him for the pyre. The Boondi Queen beneath us cried: "See, now, that we die as our mothers died, In the bridal bed by our master's side! Out, women! to the fire!"

We drove the great gates home apace;
White hands were on the sill;
But ere the rush of the unseen feet
Had reached the turn to the open street,
The bars shot back, the guard drum beat—
We held the dovecote still.

A face looked down in the gathering day, And laughing spoke from the wall: "Ohe, they mourn here; let me by— Azizun, the Lucknow-nautch girl, !! When the house is rotten the rats must fly, And I seek another thrall.

"For I ruled the king as ne'er did queen-To night the queens rule me! Guard them safely, but let me go, Or ever they pay the debt they owe In scourge and torture!"—she leaped below, And the grim guard watched her flee.

. . .

We laid him down in his father's place,
Where the tombs of the sun born stand;
Where the gray apes swing, and the peacocks preen
On fretted pillar and jeweled screen,
And the wild boar couch in the house of the Queen
On the drift of the desert sand.

The herald read his titles forth, The nerala read his titles forth,
We set the logs aglow:
Friend of the English, Free from Fear,
Baron of Luni to Jeysulmeer,
Lord of the Desert of Bikaneer,
King of the Jungle—go!

All night the red flame stabbed the sky
With wavering, wind tossed spears;
And out of a shattered temple crept
A woman, who velled her head and wept.
And called on the King—but the Great King slept,
And turned not for her tears.

Small thought had he to mark the strife— Cold fear with hot desire— When thrice she leaped from the leaping flame, And thrice she beat her breast for shame, And thrice like a wounded dove she came And moaned about the fire.

One watched, a bow shot from the blaze,
The silent streets between,
Who had stood by the King in sport and fray,
To blade in ambush or boar at bay.
And he was a baron, old and gray. And kin to the Boondi Queen

He spake: "Oh shameless, put aside
The veil upon thy brow!
Who held the King and all his land
To the wanton will of a harlot's hand!
Will the white ash rise from the blistered brand?
Stoop down and call him now!"

Stoop down and can min now.

Then she: "By the faith of my tarnished soul, All things I did not well
I had hoped to clear ere the fire died,
And lay me down by my master's side
To rule in Heaven his only bride,
While the others how! in Hell!

"But I have felt the fire's breath,
And hard it is to die!
Yet if I may pray a Rajpoot lord
To sully the steel of a Thakur's sword
With base born blood of a trade abhorred "—
And the Thakur answered, "Ay."

He drew and smote; the straight blade drank
The life beneath the breast.
"I had looked for the Queen to face the flame,
but the backet districts the Rahmat dama." But the harlot dies for the Rajpoot dam Sister of mine, pass, free from shame, Pass with thy King to rest."

The black log crashed above the white;
The little flames and lean.
Red as slaughter and blue as steel,
That whistled and fluttered from head to heel,
Leaped up anew—as they found their meal
On the heart of the Boondi Queen!

"What's in a Name?"

To the Editor of the Banner of Light :

Recently a prominent man, residing in the State of Maine, visited Boston, and put up at one of the well-known hotels, coming-after he had exhausted the skill of the regular M. D.s in his city—some two hundred miles to see a "quack" doctor. His affliction was sciatic rheumatism, which had severely troubled him several months. In conversing with the writer on the subject of Spiritualism, he said there

replied, "You must understand that I am no Spiritualist. I am a Unitarian, and I do not want my name to appear in print, as I would be questioned, and I have no time to enter into be questioned, and I have no time to enter into correspondence or controversy on the matter." He said that he had not been to a séance since; he gave me liberty to state the facts, but requested me not to make use of his name in the narration, which I promised not to do, in print. The man made no secret of the fact, but in his business did not want to meet the issue publicly; he preferred to be known as a Unitarian.

Unitarian.
Doubtless there are thousands in precisely the same predicament. They know the fact, but dare not allow it to reach the public that they favor Spiritualism in any manner. A. S. HAYWARD.

Verifications of Spirit Messages.

ELMER AUSTIN. In the BANNER OF LIGHT of Aug 9th is a communication from Elmer Austin. He was my little boy; the message is correct as to name and age, and I fully recognize and understand it all.

May the good angels bloss and care for the instrument through which they can manifest to mertals.

Mrs. A. E. Austin.

Providence, R. I., Aug. 21st, 1890. SAMUEL HORTON.

The communication published in the Banner of Light for April 26th, 1890, from Samuel Horton, through the mediumship of Mrs. B. F. Smith, is a message from my father, which we were most happy to read, and now testify to its truth.

Thanks to the dear ones for such loving messages from the beyond to cheer us on our way; and many thanks to dear Mrs. B. F. Smith and guides for the joy they bring to mortals. Hannah I. Ligler.

Fowler, Trumbull Co., O., Aug. 5th, 1890.

Louisiana.

ST. MARTINVILLE. — A correspondent Johnson's Anodyne Liniment in sweetened

September Magazines.

THE MAGAZINE OF ART .- An attractive feature of this month's issue is the débat of ties, du Maurier as an author, in an article on "The Hustrating of Books; From the Serious Artist's Point of View," illustrated by himself. In it he notes what he con siders the merits and defects of the illustrations of a large number of works, those of Dickens, Tennyson Thackeray and others. Mr. Claude Phillips contributes the first of a series of articles on "The Mod orn Schools of Painting and Sculpture as Illustrated by the Grands Prix at the Paris Exhibition." The College of Stonyhurst is described and illustrated. Mabel Robinson writes of "Francis I. as an Art Patron." A humorous poem, "At the Academy," by Mr. Monkhouse, is finely illustrated by Harry Furniss. Mr. Williamson continues his interesting papers on "The Development of Hustrated Journalism in England." The frontispiece of this number is a highly finished etching after Munkacsy's picture of "Milton Dictating 'Paradise Lost' to His Daughters." New York: Cassell Publishing House.

WIDE AWAKE .- "The Last Base ball of the Season," is the title of the opening story, by C. E. Garland. This is followed by "Helen's Tower," a sketch descriptive of Lord Dufferin's devotion to his mother. The portion of Mr. Ward's serial story, "The New Senior at Andover," contains several interesting points. "Rijane" is a story of Southern life, and 'My Friend, Ah Ging," one of San Francisco that every boy-reader will delight in. In "An Obscure Hero," Edith M. Degen gives an account of Mr. Hadley's labors among the Indians, he, a Massachusetts man, having received from them the name "In-gonom på-shi" (Not Afraid of Lightning). The article is illustrated with a portrait and tables of Indian sign language. Helen North gives directions for a number of "Summer Evening Diversions." "Men and Things" of this number are many, and of great interest. Boston: D. Lothrop Co.

CASSELL'S FAMILY MAGAZINE contains the first chapters of a new serial story, "The Wooing of Christabel," by the author of "Witness My Hand," illustrated by Alice Haven. New chapters are given of two serials, and a complete story, "My Strange Gift," is contributed by Mr. Ford, illustrated by Lucien Davies. An illustrated paper on "Life in a New Zealand Homestead," will command special interest. Students of music will be attracted to a paper "Concerning Canons and Canon Singing." Ladies are given hints on "What to Wear," and the Doctor gives advice on the treatment of "A Crooked Spine." "The Gatherer" collects all the latest novelties, scientifiemechanical and literary. New York: Cassell & Co.

Passed to Spirit-Life,

From her home, Portland Cottage, Garfield Avenue, Revere, Mass., Aug. 7th, 1890, Mrs. Sarah J. Keep, at the age of 64 years and 6 days.

64 years and 6 days.

Mrs. Keep suffered with cancer. Her life has been one of good deeds. Although twice married, she had no children, but adopted a daughter, and was a mother to several others, who deeply mourn their loss. She was a firm Spiritualist in her convictions. She was born in Portland, Me., but lived most of her life in Massachusetts.

Her two sisters were with her, but her only brother was mable to reach her from his Southern home. She had many friends, who, with her relatives, filled her cottage on the 9th inst., some of them coming from Washington, D. C., and other States, to give testimony of their love. The funeral services were of a highly spiritual nature, and were conducted by Dr. Lucy Barnicoat. Words of tenderness and truth, concluding with an inspirational norm, gave strength to the disteners, and hore testimony of the higher life to which has arisen the emancipated spirit. Excellent singing completed the services. The interment was at Woodlawn.

From Kappa, Woodford Co., III., Aug. 3d, 1890, Mrs. Louisa J. Stone, wife of Tra C. Stone, at the age of 78 years. J. Stone, wife of Ira C. Stone, at the age of 78 years.

In the first decade of Modern Spiritualism the family were residents of Buffalo, N.Y.—She will be remembered by the few who remain in the earthly sphere, of the older Spiritualists, mediums and lecturers, for she many times and off entertained travelling and local mediums among them being Frances co. Hyzer, Mrs. Hazon, Sarah Brooks, Mrs. Richmond (then known as Cora Scott), Thomas Gales Forster, William Denton and many others.

Mr. Stone, now eighty years old, and sen Eugene, are all who survive, in the mortal, of the family of eight.

I. C. S.

(Obituary Notices not exceeding twenty lines published gro tuitously. When they exceed that number, trenty cents for each additional line will be charged. Ten words on an average mak a line. No poetry admitted under this heading.;

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he may be placed and by whatever environments surrounded.

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You notice is taken of anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We canot undertake to return or preserve manuscripts not used. When newspapers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article.

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

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Banner of Pight.

BOSTON, SATURDAY, AUGUST 30, 1890.

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REDUCTION IN PRICE.

After fully considering the subject, the Proprietors of the Banner of Light have decided to reduce its price of subscription from 83.00 to \$2.50 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 response 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 importance of 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.

Read the Questions and Answers.

We again invite the attention of all readers of THE BANNER, and of such as are not readers of it habitually, to the answers given to questions in our Message Department, because we feel confident that there are pearls of wisdom, and stores of illuminated thought, and deep wells of consolation, to be found on that page which are nowhere else to be encountered in our current religious literature.

Take, for example, the question recently put in reference to the poet Cowper's well-known lines on the death of his mother. It was asked if all spirits are capable of coming into so close sympathy with their sorrowing friends. Yes, was the ready answer of the Controlling Spirit. The spirit-world is all alive to the needs and necessities of the times, and is constantly sending down influences, inspirations, and magnetic forces and other helpful assistance to the sad and sorrowing, 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 that 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, consoling influence is brought; while it does its work it proves itself to be of heaven, and worthy of attention.

To another question as to what is the true basis of the Spiritual Philosophy the reply was given—a well-regulated life. Such a life tends to harmonize the individuality with the external surroundings, and to draw human nature into sympathy with its kind. It constantly seeks to reconcile itself with the grand scheme of universal existence. Spiritualism is not only a revelation of immortal life, but an instructor to humanity on earth, calling to higher endeavors and loftier aspirations; telling us that man is more than a mere machine, or an animal existence; that he is a glorious unfoldment, and in his spiritual nature crowns

all other existences in the universe.

pathy, of fraternal love, of hely compassion, of divine desire to bless others, independent of personal exaltation, is always the spirit of ministration and of revelation which springs from higher worlds, and which bears its own magnetic strength and helpfulness along its way. This is the true Christ-spirit manifesting itself to the world.

We refrain from extending quotations from the mass of replies to the questions submitted to the Controlling Spirit, but would emphasize their practical interest and importance to all who will choose to pay proper heed to them. They come from advanced spirits who are still in sympathy with mortals and mortal affairs, consequently they may be taken to signify far more and to reach further than if they were delivered by those who had not yet passed through the veil and were not the possessors of a wider and deeper experience. The medium through whom these instructions and illuminations come - Mrs. M. T. Longley-is singularly fitted to receive and transmit messages of such scope and character, and has already gained a high place in the esteem and affection of those who have been benefited thereby.

A Roland for an Oliver.

Mrs. Phelps-Ward's article in the August Forum on "The Décolleté in Modern Life," is making its intended sensation, and at the same time catching its share of criticism in turn The Cambridge (Mass.) Tribune thinks it presents a strange problem in human nature, and would like to understand how it is that one with so high a moral ideal as hers should entertain so false and mistaken an opinion of other women. While admitting that society is far from what it should be, it characterizes Mrs. Ward's treatment of its condition as if it were in a decadence, which no reader of seventeenth and eighteenth century diaries, memoirs and letters will for a moment admit. It declares her stricture untrue, and protests against the assumption that our women are immodest in dress, loose in conversation and lax in morals

Mrs. Ward is assured that she far overshoots the mark; that her paper is wildly extravagant; that her own case is strong evidence, if not positive proof, that ignorance of life and the world is a fatal defect in whoever would treat upon moral questions. She says herself, 'better a simple, serious, unworldly ignorance," which her critic pronounces absurd in relation to the expressive word they describe. He asks, of what help in either choosing or mending ways is ignorance, however "serious, however "simple," however "unworldly. Dignified as that ignorance may assume to be when clothed with these solemn adjectives, he pronounces it fit for nothing but to ruminate with owl and cow, both of which creatures can beat it in the way of seriousness simplicity and unworldliness.

On another page of the same issue of The Tribune we encounter a surprising statement. which shows that while Mrs. Ward is engaged in The Forum in criticising American ladies, modern writers, and the public literary taste, one of her own latest volumes is coming in for criticism directly in the line of objection which she suggests with such a free hand regarding the books of others. Some one, says this passage in The Tribune, has been reviewing her "Master of the Magicians," and is quoted as saying thus of it: "But the outspoken revelations of the condition of morals at the Babylonian court, and the suggestions when here and there a fact is not put in words, entitle the story rather to a place upon shelves to be visited by the student of ancient manners and customs than to the hand-to-hand currency naturally expected for the works of the better broad land."

Mrs. Ward has not been slow in the past to shoot Parthian arrows at Spiritualism, into whose proper domains her pen inevitably takes her when in her higher moods, and from whence she as rapidly retreats at times; but we submit -if her Forum article is to be held as a statement of what she considers is taking place in manners, book-writing and reading within the preserves of modern society which claims to be under the sway of the fashionable theologyshe has made, this time, a fiercer attack on the claimed influence of the popular churches

"I Am Holier," etc.

It is much more than amusing to contrast the precepts and the practice of professing church-members with one another, and to note the width of the gulf that separates the two. They are so very fond of inculcating upon others, especially those whom they esteem the "unrepentant" and the "world's people," the doctrine of humility as the one above all others to be followed; while for themselves they feel perfectly free to indulge in the display of selfrighteousness, pride, arrogance and vain conceit, to the extreme limit of their capacity.

The average church-member sets out socially with manifesting a spirit of individual superiority over those who are not church-members, as if he really possessed a far higher degree of personal merit by reason merely of his ostensible profession. That this is one of the commonest facts encountered scarcely needs to be verified by any additional observation. There are indeed few things more offensive to be encountered in our social life.

Now it does not fail to strike any one who is fairly endowed with common sense that if another person presumes to preach equality and humility to him, that person ought first of all to exemplify and illustrate those qualities or traits in his own conduct and character. Otherwise he is but a wind instrument; a mere guideboard, pointing out the way he does not take a step in himself; a chattering proselyter, drumming up recruits for the party to which he belongs and of which he aspires to be an unremovable official. The hostility and disgust such a person invariably excites in those to whom he so supercilously addresses himself, do not in any true sense attach to the religious principle he affects to patronize; they are rather the honest and wholly just refusal of people of ordinary intelligence and self-respecting habits of mind to be influenced in any way by one who assumes to be virtuous above others by reason of a piety that is stuffed with egotism and self-sufficiency, and a profession that is as hollow as sounding brass and tinkling cymbals.

It is time to burst this bubble of empty conceit, blown in the name of religion, by refusing to pay it either respect or consideration. It is is at present in Boston, on a brief summer We are bidden by Spiritualism to make it the nothing more than the relic of a superstition

law and order of our daily lives to give out that exists chiefly in what still remains of from our own natures that encouragement | ecclesiastical authority. A man may practice and good cheer which we desire that our neigh- humility to his heart's content without being bors should give out to us. In reference to the | thought any the less of in consequence: but Christ-spirit, we are told that the spirit of sym- the instant he begins to plume himself on it as a superior attainment, and then to preach it down to others without paying any special attention to it himself, let him be encountered with the honest spirit of scorn which he invites, and made to understand that in this age and time nobody is any longer to be allowed to indulge in this offensive practice. Church-members do not happen just now to outcount outsiders. The latter are in the overwhelming majority. And they do not propose to submit to further patronage, criticism, backbiting and abuse from a self-righteous minority, who nevertheless do not hegitate to go around among them begging for money to build churches that are tax-dodgers above all others known.

We seriously advise these self-appointed regulators of society, who presume to announce that this man shall be accounted respectable and that one shall not, to haul in their horns of pretension and let the ordained law of life and progress work unopposed. For who are they, who in heaven's name can they possibly be, that think to organize what is recognized as human society on the basis of their petty creeds, and to run it according to the narrow and narrowing conceptions of their little minds? Society does not advance according to any such insignificant methods. People will not submit to be ruled and regulated by an autocracy or an aristocracy thus derived. They will not consent for themselves and their affairs to revolve around a minister in this locality and a church in that one, or to admit that they cannot get on socially without both church and minister to

Labor the Life of Civilization.

The human race was formed for effort, and t is useless to expect to go through life without making it. Labor is the decree written across the front of all human aspirations. We can none of us hope to reach the goal by any other way. No object has a property value until labor has been applied to it. The statue lies hidden in the heart of the block of stone until it comes forth to a life resurrection at the hands of labor. The nomadic life was a laborious one; though the labor was undisciplined, and apparent freedom, yet it was obedient to laws of its own, which those who followed that life were not long in finding out.

Toil is the price we are called on to pay for whatever we have. It is always "cash down." and "no trust." If we want bread, or meat, or raiment, or fuel, we must work for them. They are to be had on no other terms. The natural order is, first, intelligence, and next effort intelligently applied. Ignorance achieves nothing whatever. Hence there is no civilization where there is little or no intelligence; it is blank barbarism. Providence is ever beneficent, yet it never gives us something for nothing. If we want, we can satisfy our want only by paying down. And labor is the universal coin in which payment is made. Can any of us conceive of value that has anywhere been attained without work? We think not. Land yet uncultivated possesses value by reason of other land that is cultivated. Withdraw industrious and intelligent labor from a country, and it is as if that country were blotted from the face of the earth. It is well to take a large and comprehensive view of this subject, as well as to study it with thoroughness. It will be found at the last that labor alone is the magic wand that converts everything that is desirable into the forms which satisfy human wants and wishes.

Then what? What but that labor ranks, or should rank, high above all things whatsoever? It is the life of civilization. It holds up the social state. It is the one sure pledge of progress and advancement!

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H. Newton Stansbury, a native of New York City, but late a resident of San Francisco, Cal., has invented the machine we allude to. On paper it looks startling, but we have not said all. This combination typesetter, stereotyper, printer and distributor occupies a space of only eighteen inches high by eight inches wide and seventeen inches deep, and will set any width of column or page! It will do the work of five fast compositors in setting, besides saving the time of distribution, and saving many other things, such as wear and tear of material, now so great. And all this is done by the working of keys, a la Kodak camera—"you press the button, we do the rest."—Artist Printer.

This statement appears very nice in print:

This statement appears very nice in print; but will it practically do the work alleged? We fear not. It may put in type plain matter expeditiously; but what is to be done when an author sees fit to amend his original manuscript, as an editor is often obliged to do? How can such a machine set up displayed advertisements? Besides, there would have to be in a printing-office cases of type and compositors, in the old way, in addition to the machines in question. Then the cost would be too large, and many other objections might be named.

The Kansas missionaries, so young and zealous, who went to Africa not long since, were not destined to perish in the bush, for disease laid them on beds of suffering before they got away from the civilization of Sierra Leone. A recent copy of the Sierra Leone Weekly received in New York, contained this

most melancholy news: most melancholy news:

"Out of a party of nine white American missionaries, including two ladies, all from Kansas [and Minnesota], here in the interest of the unevangelized of the interior of Africa and the Soudan, who have been staying at the house of Mr. J. Augustus Beekley, three died during the week of fever, including one lady, Mrs. E. Kingman, wife of the superintendent of the party, who is himself dangerously ill. This party have insisted upon doing for themselves while trying to adopt the customs of the country, and have refused all medical aid, as they are believers in faith-healing principles."

The Faith Cure cannot cope with the African fever; and if any of these zealots survive, it

fever; and if any of these zealots survive, it will have to be ascribed to their powers of

dogged endurance physically. It is dangerous for an unacclimatized person going into a tropical country to disregard the usual customs of Europeans concerning medical aids to the system, which necessarily feels the depletion of life-forces very keenly at such times. If we are not much mistaken, a correspondent of the Harbinger of Light ascribed the decease of the late Prof. Denton in the faroff antipodes to his persistent refusal, when prostrated by disease, to partake of any medical stimulant-he having the fullest faith in the power of his will, and that Nature would restore him if she were left alone.

Augustus Day, Esq., of Detroit, Mich., "outing."

Special Notice-A New Volume.

THE BANNER begins Volume 68 with its Issue for Sept. 13th, and we trust that those of our patrons whose term of subscription expires with the present volume will do us the favor of a renewal.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription.

It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it. and therefore they look with confidence to the friends of the paper throughout the world to assist them in their important work.

Colby & Rich, Publishers.

Special Notice to Patrons.

September 1st being a legal holiday, the BAN-NER OF LIGHT establishment will remain closed on that date.

ANNIE THAYER, wife of Charles H. Thayer, and eldest daughter of Mrs. W. S. Butler of Boston, passed quietly and painlessly to spiritlife, after a lingering illness, on Saturday, Aug. The funeral exercises occurred at her late home, No. 4 Marcella street, this city, on Tuesday, Aug. 26th. The deceased leaves within the broken home-circle a babe of some seventeen months and a devoted husband. She had but recently returned from Opset Bay camp, where she had been a resident for some camp, where she had been a resident for some six weeks previous, with the hope of regaining her health. Our sincere condolences are ex tended to her soul-stricken mother and the relatives and friends, in this hour of bereavement.

RA According to papers lately received from the Pacific Coast, the "Summerland" enterprise appears to be in an unexpectedly boomng condition, as a well was sunk there some ittle time ago to the depth of thirty-three feet. when a supply of natural gas was encountered in sufficient force to preclude any further drilling except with heavier machinery. The well was capped, and at eight feet from the ground the gas showed a pressure of twenty pounds per square inch.

HON. EDWIN C. BAILEY, formerly proprietor of the Boston Herald, was so severely injured by the accident on the O. C. R. R., near Quincy, on the 19th inst., that he expired at midnight of the 20th — making the twenty-second death the 20th — making the twenty-second death among the victims to the disaster. He had attained to the age of 74 years 3 months. Mr. Bailey was, in his latter years, a confirmed Spiritualist in belief, and while editor of the Boston Daily Star published many articles in favor of the New Dispensation.

RTOC. E. Mack and wife of Grand Junction, Col., were in Boston last week. Mr. M. has been a pronounced Spiritualist for twenty-five years, and is a subscriber for THE BANNER; (his father, A. H. Mack, took this paper from the time of its first issue.) Mr. Mack states that he has a little daughter, now ten years old, who has spiritual gifts, and has seen and talked with excarnated spirits to a surprising degree since she was three years of age.

JAMES H. WHITE, Port Huron, Mich., writes: I have to announce the departure to higher life of the spirit of Mr. Henry H. Brown of this place, Aug. 18th, 1800; he was 64 years of age, and was a Spiritualist for thirty five years. He feared not the separation, but was anxious to go. Hon. L. V. Moulton of Grand Rapids conducted the funeral ceremonies, his able address receiving the commendation of all listeners."

RA Articles by PROF. HENRY KIDDLE, DR. mental excellence to the next number of Tur | maining contents all that need to be said to BANNER.

The steamer Stamford will make an excursion to Plymouth, Mass., on Thursday, Aug. 28th. Boston readers please see daily papers for details.

THE VACCINATION INQUIRER for August is virually a commission number, as it contains contous extracts from the second report of the Royal Commission, lately issued in a bulky volume of nearly three nundred pages. "There can be no doubt," it says, 'that the contents of this report will come as a surorise to many who have been indulging in what Kant called 'a dogmatic slumber' with respect to the subect of which it treats. For to any one who looks at t with any semblance of care, it appears as a lengthy history of the breakdown of one official witness after another under the most gently-applied stress of crossexamination. Witness after witness comes up with a brave tale; with witness after witness the story melts ike snow in the sunshine."

Mr. William Tebb closed his testimony July 2d, and it is remarked that the thanks of every anti-vaccinator are due him for the quantity and quality of the work he has done in the evidence he has laid before the Commissioners. Only the intense enthusiasm born of a passion for righteousness could have triumphed over physical weakness, as Mr. Tebb has triumphed, in and by the coordination of the mass of information which he had brought together for the evidence he was to give-facts of unassailable stability and of an importance which cannot be exaggerated. Says The Inquirer: "We are of those who know at what a cost this splendid work has been done; and in the name of the helpless children of the poor, we dare to thank him for an effort which has in it the pathos of a genuine heroism"

Hypercritical individuals in every community are continually attacking mediumship on the ground of alleged frailties of certain claimed instruments for the demonstration of excarnated intelligence; further, they do not scruple to criticise the spiritual press because it, in the main, demands that the first principle of common law, i. e., that a person accused is to be deemed innocent till proven guilty, shall be applied to mediums in all cases when attacked by skeptics and the secular press. The busy-bodies above named need to remember two things in this connection: 1st, That mediumship is a matter of orgaule fitness rather than of personal attributes; and 2d. That it is not a part of the business of an editor of a Spiritualist paper to erect a standard of moral excellence or social standing or position to which all mediums must conform in order that the manifestations given through them may be regarded as having

TT A correspondent writes: "In THE BANNER'S notice of the decease of Mrs. Fannie B. Hayes of Boston, the speakers announced as participating in the funeral exercises should have been Mrs. Carrie E. S. Twing and Mr. Frank T. Ripley-not Mr. Charles E. Watkins." THE BANNER printed the names as given it by the parties who furnished the material for the

R. H. Lucke, Baltimore, Md., writes: "The Planchette you sent me some time ago has done more to prove the truths of Spiritualism to my mind than any-

Miss Knox has returned from the camp-meetings, and has opened her parlors, 208 Tremont street.

New and Important Edition.

If a man die, shall be live again? is a question of importance, excelled only by such other questions as: If he live, where does he live? How does he live? What are his surroundings? What are his opportunities? What of his home, his clothing, his pursuits? etc., etc. These questions, and others bearing upon our future homes and employments, were exhaustively answered in a volume of three hundred pages, by Dr. Peebles, cutitled: "Immortality; or Our Future Homes

and Dwelling Places." The book contained communications from the controlling spirits of Mrs. Cora L. V. Richmond, Mrs. Milton Rathbun, Mrs. Nettle Maynard, Mrs. A. J. King, Mr. J. J. Morse, Mr. W. H. Fletcher, Dr. E. C. Dunn, W. J. Colville, and many other prominent mediums in this country, Australia, South Africa and England. It was a consensus of testimony about the spirit world from spirits themselves. The book had an unusually large sale.

We are about to publish a new edition, revised and enlarged by two new chapters, one embodying an account of Dr. Peebles's seance in Jerusalem, and the other an account of his several scances in Scotland with that distinguished medium, David Duguid, who, holding weekly seauces quite regularly for nearly a quarter of a century, under the control of spirit artists and the ancient Persian Prince, Hafed, has imparted much knowledge and some wonderful disclosures concerning what transpired nineteen hundred years ago, and what has since transpired in many portions of

The book will be elegantly bound, and though containing the addition of two long and very important chapters, the price will be the same-\$1.50. Send in

Will Spiritualist papers please announce this forthcoming new and enlarged edition of "Immortality and Our Future Homes"?

Volapuk.

The first convention held in the interests of this system in this country took place in Boston, Aug. 22d. It is reported that the exhibition of the new language was a success, and the cultured men and women present were enthusiastic in its favor. It was shown that Schleyer's remarkable invention, instead of being merely a system of written signs, useful only in correspondence, is a means of oral intercommunication, and may be employed, after adequate practice, not only in conversation but in the delivery of addresses and in the transaction of the business of public meetings, conventions and the like.

The intention of its advocates is, if possible, to induce all nations to adopt it, thus simplifying and diminishing the friction as well as the cost of intercourse between countries at present separated. They state Volapuk has some 5,000,000 students; that of this number at least 1,000,000 are quite competent to use it: and that the language is taught in grammar schools, especially in France; while pupils in Volapuk have graduated from the evening schools in Boston. Dr. J. E. Danlelson of Buffalo advocated the use of the new language as one of the means of supplying the need for a universal telegraph code, and of facilitating the business of the postal union. He also held that Volapuk, by providing a common speech, would make advanced knowledge in science, art and literature at once the property of the whole world. Dr. Danielson looked hopefully forward to the time when the nations of the earth would be again, as they were in the days gone by, one mighty family, speaking one universal language.

THE ARENA for September has for its frontispiece a finely-executed portrait of William E. Gladstone, of whom, under the title, "The Greatest Living Englishman," James Realf, Jr., gives an interesting running biography, quite full in detail, occupying twenty-four pages. The opening paper of this number is a consideration of "The Race Question in the United States," by Senator John T. Morgan, whose conclusions will find no endorsement among those who believe in the unification rather than the divisibility of mankind. Rev. S. W. Dike, LL. D., contributes his views respecting "Uniform Marriage and Divorce Laws." Richard Hodgson gives his second paper on "Psychical Research," treating mainly of apparitions and haunted houses. Charles Creighton, A. M., M. D., whose recently-published book on the same subject has attracted much attention in England, supplies a paper entitled: "Vaccination: A Scientific Inquiry," which will be likely to arouse intelligent Americans to a realization of the vast amount of injury done the health of the people by forcibly impregnating their blood with germs of disease. "Robert Owen at New Lanark," by Walter Lewin, will attract and interest many readers, dealing as it does with a J. M. PEEBLES and others, will join in giving subject now prominently before the public. Of the refully sustain the excellent reputation this periodical acquired at the first, and has since maintained. Boston: Arena Pub. Co., Copley Square.

Mrs. Cora L. Bliss writes us that "Dr. James A. Bliss will, as soon as he is able to travel, visit the New England States, remaining during the greater part of the fall and winter. He would like to give treatments, lectures, sittings for development and hold circles anywhere en route between Detroit and Boston. Write to him at once at 2321/2 Fifth street, Detroit.

Movements of Platform Lecturers.

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

Mrs. H. S. Lake, whose Sunday dates are filled up to July 1st, 1891, is speaking at the Parkland (Pa.) Camp the Sundays of August. She will begin the season's work in the First Spiritual Temple, Boston, Sundays of August.

Mrs. C. Fannie Allyn has the following engagements: Saturday evening, Aug. 30th, at 7 o'clock, she speaks in Oakland Hail, South Hanover: Sunday, Aug. 31st, at one o'clock P. M., at Park IIII Grove, West Norwell; Sunday evening, Aug. 31st, at Library Hall, West Hanover. Mrs. Ada Foye has located in Denver, as she is engaged by "The College of Spiritual Philosophy" for one year longer. Her address is 1519 Curtis street, Room 7, Denver, Col.

Mrs. Clara Field-Conant lectured at Sunapee Lake Camp Meeting (N. H.) Aug. 3d and 5th; at Queen City Park (Vt.) Aug. 12th and 14th. She will speak in Saratoga Springs, N. Y., the first Sunday in September. Societies wishing her services should address her at her home, 210 4½ street, N. W., Washington, D. C. Oscar A. Edgerly of Newburyport, Mass., is engaged at Etna Camp for the next ten days, after which he expects to fill appointments in Brooklyn, N. Y.

Dr. Lucy Barnicoat will answer calls to lecture at any distances from Boston. She has spoken in Suton, N. H., and other places recently. Address her or engagements at 175 Tremont street.

Societies wishing the services of A. E. Tisdale for the season of 1891 can address him at Merrick, Mass. The whereabouts, engagements and address for some months to come of Miss Jennie B. Hagan will be found by reference to Cassadaga Camp-Meeting notes, on our eighth page.

on our eighth page.

Dr. Stansbury will be at his Boston office, 443 Shawmut Avenue, during the first week in September. The Doctor and Mrs. Stansbury will spend the winter in California, leaving for San Francisco on Sept. 6th. They will return to Boston in the spring. He reports having had a very pleasant and successful season at Onset this summer. Dr. W. E. Wheelock will remain in charge of his Boston office.

Mrs. Webb of New York will be at Onset until Sept. 15th; will then devote some time to Boston.

Special Notice to Boston Readers.

W. J. Colville will lecture in Berkeley Hall Sunday, Aug. 31st. Subjects of discourse: 10:30 A. M., "Is the Sermou on the Mount Practical?" 3 P. M., "A Plain Talk About Spiritual Healing." 7:30 P. M., "Will Dr. Buchanan's Prophecies Be Fuifilled? If Not, What May Be Expected?" All seats free. Voluntary collections.

May Be Expected?" All seats froe. Voluntary con-lections.

Mr. Colville will open a class for practical instruc-tion in Spiritual Science and Psychopathy in the small-er Berkeley Hall, Monday, Sept. 1st, at 7:30 P. M.

His Sunday loctures in this city will be continued through September.

Address all letters for him in care Banner of

Modern science has now arrived at the rational conclusion that to take blood from a sick man gives him but temporary relief, while it renders him less able to battle with disease. It is now admitted that venesection (as it is called) is a remedy often worse than the disease.

NEWSY NOTES AND PITHY POINTS.

In an article on "Contemporary Canadian Writers," in the forthcoming Soptember number of the New England Magazine, W. Biackburn Harte says: "The loyalty of the Canadian people to the hereditary system is only an abstract sentiment; at heart they are republican. It is an indisputable fact that we are on ie eve of a great national crisis in Canada, and an intellectual revolution, which will mark an epoch in our literary history, is already at hand." He gives bright, comprehensive sketches of more than a score of the leading men of letters, each sketch being accompanled by a fine portrait engraving.

Whenever a hawk and an eagle have a fight, the feathers are sure to fly.

[A CRANKY PATIENT.]—Doctor (to patient)—"I do not wish to frighten you, but it you have no objection I'd like to call in a couple of my brother physicians." I rascible patient—"All right. If you need any assistance in murdering me, call in your accomplices."—Terms Sittings. ance in murder Texas Siftings.

If the Chicago people do not cease their quarreling they will never have the World's Fair there, and then HUDSON TUTTLE will not have the honor of representing the Spiritual Cause on the contemplated occasion—which we should very much regret, when so many representative people in all parts of the world are so anxious for a knowledge of the demonstrated facts of the Spiritual Phenomena.

Professor—"To prove that the ears of grasshoppers are in their legs, a very simple experiment will suffice: Place one on the table and knock on the table. He will jump off. Now cut off his legs and repeat the experiment, and you will find that he will not jump." Q. E. D.—Filegende Blätter.

Detroit, Mich., will welcome the G. A. R. Veterans

California will celebrate the fortieth anniversary of her admission into the Union September 9th.

The Parsons Sun says a backbiter will do a vast amount of injury to any community. Somehow there is a pecullar degree of holled down wickedness about this class of people. They love to fabricate. They this class of people. They love to fabricate. They are usually great cowards, and always untruthful. One such mischievous busybody will do more harm in one day than ten good people can undo in a month.—The Sedgwick (Kan.) Pantagraph.

Confused Stranger in Boston-" What is the name of this street?" Citizen-"Well, on this side it is called Tremont Row, on the other side it is Court street, and in the middle of the street it is Scollay Square. You can take your choice."

No strike yet.

Chicago, Aug. 26th.-Fire was discovered in McVick er's Theatre on Madison street at 3:30 A. M. In thirty minutes the conflagration extended from basement to roof. The total loss to the theatre building and its occupants is estimated at over \$200,000.

"It may be," soliloquized an afflicted old lady "that my troubles are blessings in disguise, as my friends are all the time telling me, but I do wish they'd throw off the disguise once in a while."

The bicycle rider is said to be like a South American State, because he is always on the brink of a

Messrs. Lee & Shepard, Boston, announce the publication of a library to be called "Good Company Scries," to be issued in monthly parts (each complete in

itself), and consist of choice works by some of the best American and foreign authors, upon various subjects. The first number is now ready.

The Kaiser's visit to Russia is pronounced a failure The Saratoga (N. Y.) Union of Aug. 22d records that "A. S. Hayward, magnetic physician of Boston,

is now stopping at the Elmwood Hall.' After you have, says an exchange, weighed your neighbor in the balance, drop a nickel of fairness in the slot of self-examination and ascertain your own

moral avoirdupols. During a storm at Crefeldt, Germany, a house con

taining fifty persons fell. Twenty-six were killed and nearly all the rest injured. America does not seem to have achieved a "corner" in "toy" tenements yet.

THE ORIGINAL FLAG.—The first United States flag that ever floated, which was presented to Paul Jones. in 1789, was worn across the shoulders of Quartermaster Robert B. Lincoln of Dahlgren Post 2, during the Aug. 12th Parade of the G. A. R., as it was not in fit condition to be borne aloft. It has stars. The flag is owned by Mrs. Stafford of Cottage City, who kindly loaned it to the Massachusetts department for the parade.

JOHN BOYLE O'REILY.

Who asks for the trend of a poet's creed In the gloom of our common sorrow? But had he a heart for the people's need, And could the march of a nation lead The brighter and fairer morrow.

Ay, he was the world's, and to her belongs All the strength that his heart did lend her, The silvery challenge of human wrongs, The clarlon words and the martial songs, From the lips of her brave defender.

Tobin wins the sword.

Miss Hauteur (exhibiting a diminutive spaniel)-"This is one of the smallest dogs living. See, I can hold him in the palm of my hand." Bigsby—"That is nothing." Miss Hauteur—"Have you ever seen a smaller one?" Bigsby—"Yes, indeed. I have seen many a dog that could be put on a scent.'

Dr. T. A. Bland, editor of the *True Commonwealth*, returned to this city on the 19th from a six weeks' sojourn at Onset Bay, Mass. The Doctor says that Onset is a beautiful place, and the air cool and full of the elements of life. Mrs. Bland and her niece, Miss Maggle Davis, will remain there for several weeks yet.—*The Republic, Washington, D. C., Aug.* 24th.

The special newspaper and periodical postage stamps are the most numerous and run the highest in denomination of any species issued by the Government. The lowest denomination is one cent and the highest \$60. The full list is as follows: 1, 2, 4, 6, 8, 10, 12, 24, 36, 48, 60, 72, 84 and 96 in cents; in dollars, \$1.92, \$3, \$6, \$9, \$12, \$24, \$36, \$48 and \$60. Of this class of stamps there was used at the Boston post-office for the last fiscal year \$101,401.73, representing 10,140,173 pounds of second-class matter mailed.

Banner of Light.—Attention is directed to an advertisement in another column of this pioneer paper in the spiritualistic world.—Indiana (Indianapolis) Journal of Commerce.

The New York criminal lawyers have taken a stand against the electrocution law. Lawyer J. R. Heinselmann, who defended three murderers, who are now awaiting execution, says that he, like many others of his profession, believes the killing of murderers by electricity to be inhuman and horrible, and that he will take immediate steps to have Governor Hill respite all murderers condemned to die by electricity until the legislature meets.

There are some spirits nobly just, unwarp'd by pelf or pride, Great in the calm, but greater still when dashed by adverse tide— They hold the rank no king can give, no station can disgrace;
Nature puts forth her gentlemen, and monarchs must
—Eliza Cook.
give place.

Doctor Diploma -" I would advise you to eat plenty

Patient -" Oh, doctor! I can hardly afford that." 'Well, then," said the M. D., "take a trip to Eu-

"Why did you cuff that poor dog?" "Because he'd lost his collar."—Harper's Bazar.

Nature always rewards those who are not prodigate of her gifts in youth by being generous to them in old

Jinks—"Finemind doesn't seem to get along at all. What is the matter? Is he behind the times?"

Blinks—"Worse. A thousand times worse. He's ahead of them."—Good News.

provided for seven nundred persons, and are often all occupied.

Father Locke is a sojourner at the camp, and is enjoying every moment.

Elderess Louisa, of the Harvard, Mass., Community of Shakers, is a guest at Miss Olive Reynolds's. She

Camp und Grobe-Micetings.

Lake Pleasant. Mass.

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

This is the great week of the session. The crowds come and go, but the attendance has steadily been on the increase. The average audience at the auditorlum has been larger than for many years. The transient attendance has also been much larger than ever before. Excursion parties of one thousand or more have been of frequent occurrence. This is due largely to the efforts of the management in placing additional attractions of a secular nature upon the card. Another week will close the session. The following has been the programme at the speakers' stand:

Tuesday morning.—Conference, with speaking by several mediums and othors. Singling by the choir.

Afternoon.—Address by W. C. Bowen of Brooklyn. Subject: "Evolution of the Religious Idea." Platform tests by Mrs. E. O. Kimball of Lawrence.

Wednesday afternoon.—Conference, with speaking by Mr. Warner, Mrs. Lynnan, Mr. R. D. Jones of Rochester, N. Y., and Mrs. Carrie E. S. Twing, Mr. Jones's address consisted of his experience in the study and investigation of Spiritualism, and was of much interest. Mrs. Twing also spoke well, and several times elicited the applianse of her auditors.

Thursday morning.—Conference, with speaking by Mr. Dunton, Mr. Warner, Dr. Dutton and Mr. Dickson. Tests were given by Mrs. Carrie F. Loring.

Afternoon.—Address by A. E. Tisdale, subject, "Evolution of Modern Thought." The lecture was of a scientific and philosophical nature. Tests were given by Mrs. Kimball to the number of some forty, every one of which was vouched for as correct.

Friday morning.—A conference in Association Hall, with speaking by several persons.

Afternoon.—Conference at the auditorium. Speaking by Mr. Warner, Mrs. Twing. Mr. Wiggin gave several platform tests.

Saturday morning.—Conference at Association Hall, with speaking by several persons.

Afternoon.—Conference at the auditorium. Speaking by Mr. Warner, Mrs. Twing. Mr. Wiggin gave several platform tests.

Saturday morning.—Conference at Association Hall, with speaking by the choir, after which Mr. A. E. Tisdale spoke eloquently for an hour upon the topic: "What is My Destiny?"

Afternoon.—The address was given by Mrs. Sarah A. Brynes of Boston. The speake rlum has been larger than for many years. The transient attendance has also been much larger than ever

NOTES.

Among the late comers to camp are Mrs. Mary F. Lovering of East Boston, and Mrs. S. S. Brown of Athol.

The Pawling Avenue M. E. Society of Troy, N. Y., held their annual plenic here on the 19th. There were about one thousand in the party.

W. C. Bowen of Brooklyn will answer calls to lecture anywhere in the New England States the coming winter.

Mrs. Sophia Hicks of Rochester, N. Y., is visiting Mrs. Sophia Hiers of Rochester, N. 1., is the friends in Camp.
Mr. Merritt Mowrey, of Greenwich, N. Y., who has managed the ice cream business here for several years past, was in town on Tuesday.

There will be a display of fireworks on the evening of the 3ath

There will be a display of fireworks on the evening of the 30th.

The annual business meeting of the Association was held on Monday at Association Hall. The following official board was elected for 1891: President: Dr. Joseph Beals, Greenfield; Vice Presidents: Newman Weeks, Rutland, Vt., W. R. Tice, Brooklyn, N. Y., D. P. Barber, Nashua, N. H.; Clerk: J. Milton Young, Haverhill, Mass.; Treasurer, Lewis Bartholomew, Elmira, N. Y.; Directors: Joseph Beals, Greenfield, A. T. Pierce, Barrowsville, James Wilson, Bridgeport, Conn., Lewis Bartholomew, Elmira, N. Y., A. H. Dailey, Brooklyn, N. Y., W. R. Tice, Brooklyn, N. Y., John W. Wheeler, Orange, John White, Buffalo, N. Y.

W. Russell and wife of Goffstown, N. H., have arrived. Mr. Russell is a fine musician.

A covered auditorium is to be built in the near fu-

ure. Mrs. Carrle E. S. Twing is one of our ablest speakers, and as a writing medium has but few equals.

The Wildwood Messenger has been a success in its

The haddecool messenger has been a success in its sales.

Mrs. Webb of New York gave the best of satisfaction in her life-readings and advice on business. This was Mrs. Webb's first visit here, and she left with the best wishes of many friends.

Madam Floyd of Boston is on Eighth Avenue.

Among the late arrivals is Mrs. W. S. Barlow of New Jersey.

There has been a large sale of excursion tickets from Boston. New Jersey.

There has been a large sale of excusion.

J. D. Chism and wife, Mrs. M. Carl and Judge McKown, all of Albany, N. Y., are in Camp for a few

days.

The voting craze has "struck" us. A case of glasswork is to be voted to the most popular medium.

Mrs. Barnes and family of Boston have returned to

Lake Pleasant.

It is proposed to issue a souvenir number of The Wildwood Messenger at Christmas time. J. M. Y. Lake Pleasant, Mass., Aug. 24th, 1890.

The speakers for the next or closing Sunday of the session will be Dr. Fred. L. H. Willis and J. Frank

laxter.

"A. S. H." writes: Mrs. J. E. Allen of Elmira, N. Y., has a marked phase of spirit manifestation which has not thus far been much talked or written upon, i. c., facial transformation. During the severe gale at Lake Pleasant on a recent Tuesday evening, I was invited to have a seance with herself and Mrs. Knapp, for the purpose of having an opportunity before I left of witnessing this peculiar exhibition of spirit-power.

It is an entirely different phase from that of personating or transfiguration, as her face seems entirely changed in form and expression, and no one could detect the medium's countenance at all in the various expressions shown. Several spirits came with faces entirely different from that of the medium. While this phase was going on not a movement of the face is shown on the external; the countenance appears more like putty in various shades of color than human flesh; while the wind was blowing out side almost a cyclone, and the influence said that tents would be demolished (which proved true in the morning when I looked the grounds over), the medium herself did not move a muscle, thus going to show that she was not conscious of the severe storm then in progress.

Since witnessing this phase of spirit power through Mrs. Allen, I had heard of several persons not before the public as mediums, who possess the same gift of transformation with or in their own faces. They are often made to represent ancient spirits, and look thirty or forty years older or younger than the medium does when not under the effects of this process or power.

Mrs. Eben Cobb of Boston, I learn, has considerable

power.
Mrs. Eben Cobb of Boston, I learn, has considerable

does when not under the effects of this process or power.

Mrs. Eben Cobb of Boston, I learn, has considerable experience in this regard.

Mrs. Allen has also reliable mediumship for private communication, and while at the Lake gave some remarkable tests.

Hon. R. D. Jones of Rochester, N. Y., was at the conference on Wednesday, Aug. 20th. This gentleman was editor of the Rochester (N. Y.) Democrat and Chronicle for forty-one years; was for twenty years superintendent of the public schools, also attorney and clerk of the courts for sixteen years. He is at the present time public librarian of court records, etc., a responsible position. Being invited by the chairman of the conference to speak, he briefly related his experience dating back to his being convinced of the truth of spirit return by investigations with the Fox sisters. He described a phenomenon which occurred at that early day in the following manner:

We sat about a table and the question was, "Will you describe the wrecking of a vessel?" A response came, "Yes;" then commenced in the distance a sound like the blowing of wind, and nearer and hearer it approached until it seemed like a fearful gale, with a vessel breaking to pieces. This was as realistic to all present as though it actually occurred. Mr. Jones has a happy manner in relating his experience; in his material form he has a commanding appearance, and a clear voice; all those traits combined carry conviction to his hearers at any time that what he states can be rolled upon as truth. He is an honor to the Cause of Spiritualism. This was his first visit to Lake Pleasant, and he seemed to be delighted with the outlook. He stated that he had been a visitor to Cassadaga Camp-Meeting in the years previous, and while there had written a series of letters for The Democrat on the spiritualistic movement at that place.

Mrs. H. A. Ealer, Mrs. J. D. Houston (also Masters Don and John Houston), Miss L. A. Green of New Orleans, La., and Mrs. Annie Gardner of Washington, D. C., came from Saratoga Springs

ADDITIONAL NOTES.

Mrs. Olive Reynolds recently entertained a select company of her Sisters and Brothers in the Order of Pocahontas. Among those present were: Mr. and Mrs. Rynes, Mr. and Mrs. Blekford, Jennie Rhind, Mrs. Willard and daughter, Mrs. Woodbury, Mrs. Clark, Miss Ball. Jennie Rhind expressed some truths appropriate to the occasion. Mrs. Blekford's guides gave many good tests. A substantial collation was served, and at a late hour the company dispersed, well pleased with the efforts of their hostess to entertain them.

The Indian Council, which convenes every afternoon at the Highlands, is well attended. Seats have been provided for seven hundred persons, and are often all occupied.

tornoon. Dr. Mansfield, Mrs. Emma Miner, Mrs. Sue B. Pales

the dedication services at the Highlands on Thursday afternoon.

Dr. Mansfield, Mrs. Emma Miner, Mrs. Sue B. Fales and other writing mediums, have ind good patronage. The summer home of Mr. and Mrs. F. B. Woodbury, to Massasolt street, Highlands, was dedicated Thursday afternoon, Aug. 21st. The exterior and interior of the cottage were tastefully decorated with "Old Glory," Chinese Lanterns and Golden Rod. Mrs. Alice Waferhouse, ex-President of the Boston Laddes' Aid Society, presided, and opened the exercises with an eloquent speech. Mrs. Dillingham-Storrs, Mrs. Sarah A. Byrnes, Mrs. Hattie O. Mason, Mrs. Carrie Loring, Mrs. Clara Field-Conant, Mrs. B. Logan, Mrs. Jackson, Mrs. Clara Field-Conant, Mrs. B. Logan, Mrs. Jackson, Mrs. Olark-Kimball, Mrs. Cushman, Jennie Rhind and Dr. Dutton, participated in the exercises.

Mrs. Julia Clark, (mether of Mrs. Woodbury,) a life-long friend of the mediums, into whose home in Boston in years past many of them have come to receive spiritual as well as material aid, was greeted with almost an ovation at the dedication—every speaker in a most kindly way offering to her a tribute of love. Mrs. Jackson presented Mr. and Mrs. Woodbury with a choice floral tribute typical of the children of the Lyceum, in which organization herself and the host and hostess had been co-workers.

Mr. and Mrs. Chapman, Mr. and Mrs. Watson, rendered valuable service in assisting in the entertainment and seating of the company.

Mrs. B. Logan's new cottage, Turner street, Highlands, will soon be dedicated.

Miss Stella Cooley has returned to Boston; she is very feeble in health.

Mr. and Mrs. Loring of Braintree have many friends at this Camp who gave them a warm welcome.

Mrs. Burney and Mrs. Young have thoroughly enjoyed their visit to the Lake.

Chinnewanna's "Wigwam has been enlarged, and is well patronized.

Occasional Reporter.

Dr. W. L. Jack writes, Aug. 23d, that he was thrown from a carriage last week, and injured internally." He reports that he is now improving in health, and wishes to return many thanks to the kind friends at the Lake for their expressions of sympathy and their practical demonstrations of good-will toward him after the accident.

Onset Bay, Mass.

Oscar A. Edgerly of Newburyport, Mass.-a trance speaker of marked power and promise-addressed the people on Saturday afternoon, Aug. 23d, on "The Mission of Spiritualism."

Sunday morning, Aug. 24th, Mr. Edgerly again occu pied the rostrum, dealing succinctly and appreci

pied the rostrum, dealing succinctly and appreciatively with the proposition: "Spiritualism the Dominating Genius of the Nineteenth Century."
His addresses were listened to on both occasions with great satisfaction by good audiences.
Hon. Sidney Dean's remarks were also highly appreciated.
This was the last Sunday of the meetings, as tabulated. President Crockett announces that there will be the usual dance next Saturday evening, and also speaking next Sunday, with music by the Middleboro band.

band.
Preparations are already being made for the Harvest-Moon Festival at Onset, which will take place on Sept. 27th and 28th. Fruit, vegetables 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 1890 one memorable in the annuals of the bay.

E. S. Loring writes from Bay View Cottage: "Aug. 20th, 'No. 1 Industry, Hook and Ladder,' with a regularly-organized fire company, (Wm. H. Whitwell, Foreman, First Asst., F. R. Nye, Second Asst., Lot E. Hawes, Secretary and Treasurer, A. B. Hammond, with a corps of able workers,) appeared upon our streets in new uniforms, escorted by the Lucien Band and the Hennessy Minstrels. The cottagers made a fine display of flags and streamers along the line of parade, and were enthusiastic in demonstrations of pleasure. Azel Washburn of the Washburn House called the column to a halt, and treated its members to be cream.

pleasure. Azel Washburn of the Washburn House called the column to a halt, and treated its members to ice cream.

The Truck with equipments presented a very novel sight; the ladies had woven garlands of flowers which were festooned along the sides, and beautiful bouquets surmounted the four corners; while in the centre front was borne an ancient fire-bucket, which had inscribed upon its side, 'Moses Gibbs, 1832,' and was presented to this Company by Benj, F. Gibbs for its property as long as it exists as a Company—then to be returned to himself or his heirs.

The Lucien Band and Hennessy Minstrels gave a fine entertainment the same evening, and donated a part of the proceeds, and the O. B. G. Association gave the use of its Temple for the same purpose. The Fire Company realized \$75 clear. Cottagers are responding liberally in funds to assist in paying the expenses of a building in which to store the Truck, the house to have a hall over it for lectures, dances and other purposes. Such a building has long been needed by the winter residents of Onset.

Mr. Wm. H. Whitwell and a few others have been the prime movers in this work, and through many difficulties have at last accomplished it.

The Ladies' Industrial Union at Onset has presented from its funds \$175.00 to the Company, and seven men have each donated in labor \$15.00, one \$10.00, and several \$5.00; cottagers all the way from \$1.00 and upwards. This is but the first step, we trust, to an engine in the near future."

Cassadaga Lake Camp, N. Y. Wednesday, Aug. 20th.—The conference this morn-

ing, intensely interesting as usual, was devoted mostv to the education and interests of children. Mrs. E W. Tillinghast, Lyceum Conductor, made the opening | Rapids. Mich. speech. Miss Jennie B. Hagan, having been persuaded to remain another day, on being called to the rostrum

to remain another day, on being called to the rostrum said she felt like a postscript, but felt encouraged by the fact that the postscript is often the most interesting part of the letter, and a woman's letter is said not to be complete without it. She expected to have been far away from here ere this, but was glad she had remained. She said a great many things in behalf of the children and of good works.

Mr. Warner of Yorkshire, N.Y., uttered some forcible words in behalf of the children of the poor found in the streets of our cities, clothed in rags, many of them not having one decent meal a day. He felt that one human soul is just as valuable as another, and until more of the homeless are cared for his voice and means, so far as in him lies the ability, must be used in their behalf.

their behalf. Mr. Gould, Mrs. Paine, Judge McCormick, Mr. Arthur Gaston and others, made remarks applicable to the

c. C. Stowell, business manager of *The Better Way*,

Mr. Gould, Mrs. Palne, Judge McCormick, Mr. Arthur Gaston and others, made remarks applicable to the subject.

C. C. Stowell, business manager of The Better Way, made remarks compilmentary to our camp. Young Gould gave us his last greeting for this year, tendered his heartfelt thanks for the many kindnesses that had been shown him, especially during his week of illness, and a "God bless you!" and a "God speed!" Mr. Gould's intelligence, uprightness of character, earnestness and energy bespeak a wonderfully useful and successful future in the reforms he has espoused.

The exercises of the afternoon were such as touched and thritled every soul as with a live coal from the alter of truth and inspiration. They opened with instrumental music by Miss McCluskey, soloist at the Independent Church at Jamestown, of which the speaker of the afternoon is pastor. The rendition was enthusiastically encored, in response to which she sang "Coming Thro' the Rye," the singing of which was generously applauded. Rev. Henry Frank of Jamestown, N. Y., was introduced as the speaker of the afternoon, and his warm personal friend as well. Mr. Frank was greeted with well-merited applause. He has a history in connection with Orthodox theology, whose advocates have wasted a good deal of annuntition in trying to frighten him tuto submission; but the more they tried to squelch him, the stronger, broader, brighter and larger he grew, and though not known as a Spiritualist, is one of the ablest and best exponents of our philosophy. The subject of his discourse was, "The Church of the Future," which was held to be not a church of creeds, of dogmas, or of restrictions upon the reason, but a church whose religion is as high, as broad and as deep as the universe of God; one that speaks to the inmost soul, inviting the unfolding of all its better and higher possibilities—a church where unbounded and unlimited freedom of thought is accorded to all of God's children; a church of equality, of brotherly love, and of high and holy endeavor.

The addito

[Continued on eighth page.]

expressed herself spiritually blessed at the close of J. II. Wade's Bequeest to Spiritualism. the dedication services at the Highlands on Thursday To the Editor of the Hanner of Light. To the Editor of the Banner of Light:

Since sending the oblinary notice of Mr. Jeptha H. Wade, the millionaire philanthropist and Spiritualist

Wade, the millionaire philanthropist and Spiritualist of this city, his will has been probated, and I haston to sond you a copy of the clause referring to his liequest to Spiritualism, or liberal religion:

"My said trustees shall also pay from said income each and every year during the continuance of this trust the sum of \$500 for the promotion of liberal religion, or spiritual philosophy, or both, or in the parchase and distribution of books or publications, in the furtherance of liberal religion or spiritual philosophy, or both, as they shall deem lest, and they shall not be responsible to any one for the manner in which they shall exercise this discretion, so that all such trustees shall concur in the payment or distribution so made, and provided also that no part of said funds shall be given, used or appropriated for the benefit, promotion or support of what is known or understood as orthodox religion, nor shall any of said funds be used for the benefit or support of any clurch or religion in which the blasphemous and detestable doctrine of eternal punishment or encless misery is encouraged, taught or promulgated."

This settles the disputed point conclusively, I think,

This settles the disputed point conclusively, I think, as to whether Mr. Wade was a Spiritualist or not.

Many are the culogies that have been pronounced on him from all sides through the daily press the past week, and it is a satisfaction to know that his great ability and many virtues, so eloquently alluded to, were spiritualistic, and not Christian graces, as the very strong language of his last will and testament indicates.

Mankind will learn sooner or later that goodness is not synonymous with churchanity, nor badness with Spiritualism. I regard the severe strictures on church creeds and dogmas by Mr. Wade as of more real value to Modern Spiritualism than the \$500 per year bequest.

uest. Fraternally yours,
Cleveland, O., Aug. 21st, 1890. Thos. Lees.

At the Greek Kalends.

It was a favorite saying with the Emperor Augustus that he would pay his creditors at the Greek Kalends. As the Greeks had no Kalends, the phrase really meant that he would pay them the "next day after wayar".

meant that he would pay them the "next day after never."

That is just the day when it will be profitable for you to purchase a cheap bookcase. If books are worth having at all, they are worth proper care. The best bookcase costs only a trifle more than the cheapest, if you know where to purchase. Our advice to the reader is that wherever he may afterward purchase, he should visit, first of all, Paine's furniture warerooms on Canal street, as all styles can there be seen, and he can purchase intelligently after seeing their large assortment.

Philadelphia, Pa.-W. J. Colville's lectures at Corinthian Hall, 1524 Arch street, were very largely attended Sunday, Aug. 24th. The afternoon topic was "Bread," the evening, "Butter." The subjects were treated in an original and practical manner. The necessaries of life, spiritual as well as physical, were included under "bread," and all the adornments and additional joys of existence under "butter." The two, said the speaker, will assuredly go perfectly together in the coming era.

WHEN THE ENERGIES FLAGUSE HORSFORD'S ACID PHOSPHATE. Dr. T. C. SMITH, Charlotte, N. C., says: "It is an invaluable nerve tonic, a delightful beverage, and one of the best restorers when the energies flag and the spirits droop."

Spiritualist Camp-Meetings for 1890. ONSET BAY, MASS.—Trains leave Boston for Onset at 845 A. M., 9:00 A. M., 1:00 P. M., 3:30 P. M., 4:05 P. M. Sundays only at 7:30 and 8:15 A. M. Provincetown for Onset Bay at 5:45 A. M., and 2:10 P. M. Leave Middleboro for Onset at 8:10 A. M.

8:10 A. M.

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

LOOKOUT MOUNTAIN, TENN.—The Seventh Annual Meeting at this place (near Chattanooga) will close Aug. 31st.

QUEEN CITY PARK, VT .- Meeting will continue to Sept. 4th. VERONA PARK, ME .-- Meeting opened August 17th.

VERONA PARK, ME.—Meeting opened August 17th.
CASSADAGA LÄKE, N. Y.—The Eleventh Annual Meeting
closes August 31st.
MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION.—
The Eighth Annual Camp. Meeting at Mount Pleasant Park,
Clinton, Ia., will close August 31st.
PARKLAND, PA.—Meetings continue to Sept. 12th.

HASILETT 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. HAYDEN LAKE, ME. The Somerset Spiritualist Camp-Meeting will be held at Hayden Lake, Madison, Me., from Sept. 10th to Sept. 14th.

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

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

To Correspondents.

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

M. L. J., WASHINGTON, D. C. The ten dollars forwarded to this office by yourself as contributed by Mr. T. J. Meyer in aid of Walter E. Reid, have been received, and forwarded

Subscribers' Notice.

The date of the expiration of every subscription to the Banner of Light is plainly marked on each address. Subscribers who wish their paper continued will avoid inconvenience by remitting before the expiration of their subscription, as we stop every paper after that date. It is the carnest desire of the publishers to give the Banner of Light the exception to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work.

Colby & Rich, Publishers.

Meetings in New York.

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

ADVERTISING RATES.

25 cents per Agate Line. DISCOUNTS.

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

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

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

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 honesty of its many advertisers. Advertisements which ap-pear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they dis-cover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

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

July 5.

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

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

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Prepared under Control of an Ancient Band.

Prepared under Control of an Ancient Band.

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Purifier, Restorer and Conservator of the Blood, Brain and
Nerve Forces. The first dose will convince you of its value
in Premature Decay of Body or Mind, or General Debility
in either sex. Highest Testimonials. Try it. \$1.00 per bottie; six bottles for \$5.00 restimonials. Try it. \$1.00 per bottie; six bottles for \$5.00 restimonials. Try it. \$1.00 per bottie; six bottles for \$5.00 restimonials. The HELIMATIO

REMEIDY.—A powerful vegetable specific for the cure
of Rhoumatism, Neuralgia, Scrofula, Heart Disease, Kidney
and Urinary Complaints, Blood Disorders, and all Malarial,
Morourial, Syphilitic, Neuralgic and Rheumatic Pains in the
Nerves, Hones and Muscles. The greatest Blood Purifier
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Palpitation, Norvous Headache, Nervous Dysmenorrhea, Sleeplessness, Despondency, and all Nervous Conditions. A
very pleasant, harmiess and wonderfully efficacious remedy.
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OLIMAX CATARRIH CURE.—Anti-Microbe In-

Yery pressant, narmiess and wondertuny one declarate selection.

OLIMAX CATARRI OURE.—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 mail, 50 cents.

THROAT AND LUNG HEALPH will cure any Cough, if taken in time. Greatest value in La Grippe. \$1.00 page hottle.

per bottle.

DYSPEPSIA TABLETS.—50 cents per box.

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

SEA-MOSS HAIR TONIO.—\$1.00 per bottle.

SEA-MOSS HAIR TONIO.—\$1.00 per bottle.

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

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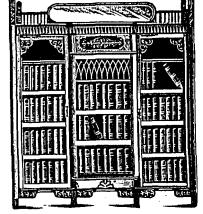
DIAGNOSIS FREE. If in doubt which remedy to order, send name, ago, sex, and leading symptom, with stamp, for reply. For a clairvoyant diagnosis in full, send lock of hair and fee, \$2.00.

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and fee, F2.00.

The above sent prepaid by mall or express on receipt of price, with full directions, by addressing DRS. STANS-BURY & WHEELOCK, 443 Shawmut Avenue, Boston, Mass. Agents wanted. Clairvoyant Physicians, Magnetic Healers, Mediums and Medicine Dealers supplied on liberal terms. Special inducements; send for circulars and terms. Also COLBY & RICH. If July 5.

Mental Repasts.



It is recorded of Madame de Maintenon that on one occasion at table a servant was overheard to whisper to her, "Please, Madame, one anecdote more, for there is no roast to-day."

Just a century before this Lord Bacon wrote the lines "Reading maketh a 'full man.'" The gift of satisfying physical hunger by intellectual feasts may not be often required, but the well-read man or woman will be always required in larger numbers than he or she can be supplied.

The love of reading or of books is fostered by a good Cabinet. Such a one is here shown. It rests firmly on eight castored feet, and its fourteen wide shelves will store a library of three hundred volumes. There are three separate cabinets, each with locked door and curved glass front. The top shelf is sixty inches wide, and the drawer beneath is fitted with Yale Lock.

The most fascinating feature of this Cabinet is the color of the wood. It is English Oak, richly grained, and with a very beautiful old dark finish.

PAINE'S FURNITURE CO.,

48 CANAL ST., South Side Boston & Maine Denot.

ONSET

Camp-Meeting Association.

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

June 7. Ist

MRS. WEBB,
Astrological Medium

ONSET, MASS., until Sept. 15th; Sept. 16th until Oct. 21st at 132 CHANDLER STREET, BOSTON.
Readings, \$2.00. tf Aug. 30. SAN FRANCISCO.

MRS. ALBERT MORTON, Spirit Medium, has removed to Rooms 36 and 38 Phelan Building, 806 Market street, where PSYCHIC STUDIES can be bought, or ordered, postpaid, for \$1.25. MRS. DR. STEERS,
Medium and Clairvoyant Physician.
CHRONIO and Nervous Diseases successfully treated.
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lw*

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

FURNISHED ROOMS
TO Spiritualists and Liberals; also Parlor Floor. B. HAST-INGS, 126 East 22d street, New York. 4w* Aug. 30. A STROLOGY.—Would You Know the A Future! Accurate descriptions, important changes, horoscope and advice free. Send date and hour of birth, with stamp. No callers.

P. TOMLINSON, 67 Revere street, Boston.

Aug. 30. lw* 67 Revere street, Boston.

PROF. BEARSE, Astrologer. Office 172 Washington street, Rooms 12, 13 and 14, Boston, Mass. Whole
life written; horoscope free. Reliable or Business, Marriage, Disease, Speculation, etc. Sond age, stamp, and hour
of birth if possible. lw* Aug. 30.

ADIES! write for terms. \$3 sample Corset free to agents. Schiele & Co., 287 Broad way, New York. June 21.

Lifree to agente. SOHIELE & Co.. 287 Broad way, New York. June 21.

LUMAN CULTURE AND CURE. By E. D. BABBITT, M. D., D. M. To be sued in Six Parts. The Philosophy of Cure," inch sing Methods and Instruments. CONTENTS: 1. Philosophy of Force; 2. Two Great Divisions of Force; 3. Chemical Affinity; 4. Chemical Repulsion; 5. The Law of Harmony; 6. The Law of Power; 7. Relation of Psychological Forces; 8. Diseases that come from Excess of Electrical Telements; 10. Magnets, Batteries and Electrical Combinations of the Human Body; 11. The Different Temperaments; 12. Cromopathy, or Healing by Light and Color; 18. Medicaling by Light; 14. Healing Instruments; 15. Encouraging Features with Reference to the New Method of Cure; 18. Solar Architecture; 17. Color the Measure of Force; 18. Magnetic Massage; 19. Galvanic and Faradaic Electricity; 20. Mind-Cure and Statuvolism; 21. Homeopathy; 22. Hydropathy; 23. The Old School System; 24. Miscellaneous Items.

Price 50 cents, postage 6 cents.

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ONGS OF LIGHT, LOVE AND TRUTH,
A collection of Poems by MRS. M. S. CARTER. The
Poems are pleasing, containing many fine sentiments, and
are, withal, encouraging, sympathetic, spiritual and pregressive.
Pamphlet, pp. 22. Price 10 cents.
For sale by COLBY & RICH.

Message Department.

It should be distinctly understood that the Messages published in this Department indicate that spirite carry with them to the life beyond the characteristics of their carthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no 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—no more.

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

Letters of inquiry in regard to this Department must be addressed to Ochny & Rich, proprietors of the Hanner of Light, and sol, in any case, to the mediums.

The Free-Circle Meetings

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

QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

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

Oh! ye bright angels, ye ministers of goodness unto humanity, ye evangels of light and peace and tender love, we invoke your presence to day; we desire to gain your influence and to come under your ministration. May we be imbued with the desire to coöperate with you in your blessed work unto others. May we come into harmony, into sweet sympathetic concord with you in your labors and in all the aspirations of your lives, and may we be benefited and uplifted, may we be strengthened in character and purified in spirit by the noble example which you set before the world.

spirit by the noble example which you set before the world.

We rejoice in a knowledge of spiritual communication, and we praise thee, our Father God, and you, ye loving angels, who have brought tidlings of great joy to earth, that we have been given light upon the condition of man here and hereafter; that we have gained a knowledge of the world beyond, and that we know, through the evidence which has been brought by intelligent minds, that there is no death, but that life is one continuous stream springing ever onward and on. We know that the gates of eternal life are wide open, and that our loved ones can return from beyond to watch over and protect those for whom they care on earth. We realize that in the goodness of our Father and Mother God there is no separation for kindred souls, but that only association and harmonious concord may be theirs forevermore.

Oh! ye blessed ones, may you be given strength and opportunity and every facility for wending your way to homes where human hearts mourn and need to be comforted; where human minds are darkened and require the light; where there is affliction to be ministered to; where there is sorrow and pain to be appeased. Oh! may our Father God send each one of you forth on these beautiful missions of beneficence, and may abundant results be reaped by you all. We welcome each one to our circle to day and at all times, and we desire most carnestly to come under the blessing of all good souls. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—We will now consider your questions, Mr. Chairman.

Ques.—[By W. D. W., Danielsonville, Conn.]
Is there a location in the spirit world known as
the "Supernal Heavens," and is it inhabited by
spirits from our planet?

Ans.-There are various locations and con-ANS.—There are various locations and conditions of spiritual life, and these have been designated by certain names or titles, such as may be understood by mortals according to their present vocabulary of speech.

The spiritual world most closely in connection with the planet Earth is known only as "the spiritual world," and they who dwell therein are known to you and to each other as supits.

spiritual world," and they who dwell therein are known to you and to each other as spirits. We have taught many times—from this platform—that a spiritual intelligence is not obligated to dwell within the limitations of one spirit-world only, during the eternity which opens before him. After he has gained all the experience possible in contact with that world which he has entered, all the discipline that can come to him, all the knowledge that he may derive from a study of its laws and the conditions of its inhabitants, then will he be prepared to pass onward to another world.

The next world to that which is called the

The next world to that which is called the The next world to that which is called the spiritual, to which an intelligence is attracted, is known as "the celestial world." Its inhabitants are called by the inhabitants of the spiritual world, "celestial beings." They are more refined and etherealized in appearance than are the spirits who dwell in that spiritual world which is a counterpart of the earth; their minds have advanced, and are more perceptive than are the minds of those below them. Having gained all the experience necessary, all the discipline which they can entertain, all the knowledge that is to be afforded to them, from an inspection and study of the

The world which follows the celestial is known as "the supernal world." Now, there are some spirits who call this "the supernal heavens"; others claim that it is really "the third heaven"—which has been told and sung

of in past days—where God resides.

But God resides everywhere, just as much upon this planet Earth as he does in the celestial or supernal world, and the soul that has reached the supernal world in its march of progress, although its external appearance is remarkably refined and etherealized, and although its intellectual and spiritual natures correspond in advancement to the external form, is not obliged to remain here and not take up any further march over the hills of eternal progression. On the contrary, it reaps its experience, and in time passes onward to gain something more, to unfold something grander in its nature, to become more fully energized by the electrical vitality of the spheres, which it may express in outward works, through its own system or being.

Q.—[By Mrs. E. W. M.] In the second volume of the "Arcana of Nature," the spirit-guide of Hudson Tuttle, in explaining the relations of the spiritual world to light, says: "Light's composed of numberless elements, and while this zone" [in of numberless elements, and while this zone".[in the spirit-world] "intercepts the spiritual portion which lights its surface, it freely transmits that portion which is light to earth." The author of the article "Spectrum" in Chambers's Encyclopædia, informs us that the solar spectrum is not continuous, but is crossed by numberless dark bands which are supposed to be in the place of other rays of light than those that reach the earth, but which have been absorbed by some medium lying between us and the sun. Scientists have concluded that these missing rays of light are held back by substances of similar character in the composition of the sun itself, and also by absorption in the earth's atmosphere. Now, may not this statement of Mr. Tuttle's guide explain, at least in part, the absence of certain rays of light from the sunbeam as analyzed by the solar spectrum? What is Mr. Pierpont's opinion of spectrum? What is Mr. Pierpont's opinion of it?

A.—We agree with your correspondent in her conclusions. So far as we have studied this subject it seems to us that the missing rays of light, so called, are missing only from the spectrum, because they are absorbed by that attended but very potent and palpable element, which we cannot define by any other name than "spiritual magnetism." To our mind the entire upper atmosphere is charged with this magnetic force, and while a portion of it reaches netic force, and while a portion of it reaches the earth, and is absorbed by various forms of objective life, and by various forms of animal and human life, to a degree that enables them to maintain a positive existence here, yet a portion of that magnetic force is retarded in its approach to the earth, and is held throughout space, absorbing by its refined but potent character those rays of light which are of a more spiritual nature than those which reach you

brilliant lines of light, which are too intense in shimmering whiteness for the mortal eye to eatch, unless aided by some such instrument as we mention. Then will science discover that the elements of these truly beautiful rays are composed of aspiritual magnetism more refined and delicate than any known force that belongs to this physical planet.

Q .- [By "Bostonia."] An Infldel writer says: "Matter or force is the same now as ever. It has lost none of its properties, nor deteriorated in quality, as it is indestructible. If soul substance had emanated from it, there would soon be nothing left but an interesting. And then its soul-producing property would cease. Matter or force can therefore not possibly produce immortal souls."

What are the views of spirit intelligences upon this mooted subject?

A.—We quite agree with your correspondent that matter can never produce an immortal soul, the immortal principle not being an outgrowth of the mortal or material state of existence. Matter is ever acted upon by potential force, and to our minds this potential force is really spirit intelligence. Matter is of itself indestructible, although you may resolve its special form back into the primal elements, and these elements may become so refined and attenuated as to leave your grasp, and you cannot follow them, yet they are preserved, and resippear again and again in other forms of objective life.

The atom itself is acted upon by the potential force which you call spiritual intelligence, and this force preserves the atomic form and keeps it true to itself. This force, working through each atom, causes it to enter into A .- We quite agree with your correspond-

through each atom, causes it to enter into correlation with the various atoms, until some sort of objective form is built up. It may be a pebble upon the shore, or a stupendous mountained rock reaching it winds to lead to ward. tain of rock, rearing its mighty head toward the sky. It may be a blossom, replete with beauty and with perfume, or it may be a zone of light above your head, rolling grandly in space. It matters not; this potential force, this special intelligence is exercising its power, and constantly operating through law upon matter, thus producing the various forms of existence in the universe and in human life with which you are familiar. We claim, then, that this potential force is

We claim, then, that this potential force is the creator, which produces a human soul, just as much as it produces a glowing sun or even a grain of sand. It is not the grain of sand, it is not the organic physical body of man, it is not the palpitating brain or heart of humanity that creates the immortal soul, the spiritual intelligence; but it is that primal and potent force, that spiritualizing intelligence itself, which creates all these outward forms of which we speak. speak.

Q.—{By Inquirer.} II. Wettstein. Marengo, Ill., in the New York Truth Seeker, says: "As for the so-called spirit-manifestations, if they cannot be explained in accordance with the teachings of science, or of the psychological laws of mesmerism, we must look for their elucidation in the realm of juyglery or legerdemain." As I am simply an investigator, but quite interested of late in regard to the subject alluded to in this extract, I earnestly desire to learn more clearly concerning the points touched upon. If spirits do really commune with mortals at your office, can I not have them put their views on record, so

A.—We may place our views on record?

A.—We may place our views on record, so far as they can be transmitted through the mortal brain of our instrument, upon this and other subjects, but we are not certain whether they will prove satisfactory to your correspondent or not. He must exercise his own judgment upon these psychological matters which arise for the consideration of thoughtful minds. All that pertains to the realm of resymbol. which arise for the consideration of thoughtful minds. All that pertains to the realm of psychology, we claim, pertains to the realm of spirit. Spirit alone can explain and be responsible for the psychological action of the human mind upon itself, or upon other minds. That which is produced through this realm of psychological action may be witnessed and studied by mostale but upless they recognize convenience. cal action may be witnessed and studied by mortals, but unless they recognize something more than the mere material machinery of life, they cannot interpret or explain for themselves the cause of this truly spiritual operation. Jugglery, sleight-of-hand, or the conjurer's art, will not explain, nor can they possibly determine the why and wherefore of these psychic operations which we behold taking place in human life.

these psychic operations which we behold tak-ing place in human life.

Sensitive minds receive certain impressions that cannot be accounted for upon a material basis, and these impressions very frequently cause the sensitive psychic to commit certain acts, or make certain movements, or prophesy certain events, or in some way demonstrate that a secret cerult force is operating man that a secret, occult force, is operating upon

him or her.
You may study closely the character of these tain, all the knowledge that is to be allored to them, from an inspection and study of the celestial world and its varying conditions, the inhabitants of that world are prepared to be promoted to another life—to pass on to still another world in the great universe of space.

The world which follows the celestial is known as "the supernal world." Now, there is clearly a psychological operation at work. True, mind in the body is powerful, and there is no reason why it should not exercise itself. is clearly a psychological operation at work. True, mind in the body is powerful, and there is no reason why it should not exercise itself powerfully upon other minds, and even upon inanimate objects, so as to make them respond to its will; but in many cases, ay, in thousands of authenticated instances, certain important results have been attained through experimentation with intelligent force and psychical power, which certainly could not have been based upon a material platform alone, and have been received by thinking, skeptical minds.

By the term scientific in this connection we

By the term scientific in this connection we do not mean minds or men engaged only in scientific fields, but we mean minds who have carefully prepared themselves to study the important matter which has come under their observation, namely, this psychical and also physical manifestation of intelligent force in-

physical manifestation of intelligent force independent of incarnated mind.

"So-called spirit manifestations" can be explained apart from the "psychological laws of
mesmerism," and without reference to the
"realm of jugglery or legerdemain." Whether
given in the fields of mental or of physical
phenomena, these manifestations express intelligence and animated consciousness; this
expression is frequently distinct from any
knowledge which mortals who are present
when the manifestations occur possess. They
cannot be explained away with the charge of
human trickery. They are easily interpreted
in the light of Spiritualism, by its claim of
human but invisible, because excarnated, intelligence at work. This can be explained,
however, in accordance with the teachings of
science, when science becomes honest enough
to honestly investigate and proclaim the facts to honestly investigate and proclaim the facts

Q.—[By O. F. Smith, Rehoboth, Mass.] A number of years ago I heard a lecture, and the control at that time dwelt at some length on our social system, and said there must be a reformation or a destruction. He said there was a truth underlying the Bible throry of the fall of man; that the human race was not started right, and never had been right from the cause of that mishap; and that people of this planet were far behind other planets of the solar system. Can the Controlling Spirit tell us what that mishap was, and if there is any truth in the statement? vas, and if there is any truth in the statement?

A.—We can hardly claim that there has been any "mislap" in the great scheme of planetary and human unfoldment in connection with this earth. We cannot declare that there has been a failure on the part of the Supreme Spirit, the Divine Intelligence, to work out its own plans in connection with this planet. If we were to do that, we should certainly be arginging Infinite Intelligence, agestioning its raigning Infinite Intelligence, questioning its power and its wisdom. A finite mind has no business to do anything of that sort. In one sense it may be claimed by students and thinkers that the human race has not been started. space, austroling by its renned out potent enaracter those rays of light which are of a more spiritual nature than those which reach you from your solar system.

We believe that Mr. Tuttle's work upon this subject is a highly inspired one, and would recommend it to the consideration of thoughtful minds.

The time is coming when an instrument will be invented by human ingenuity which will enable scientists to study and analyze this magnetic force to which we allude—an instrument even more delicate than any telescopic apparatus which you have to day—and by the aid of this science may learn the condition and composition of planets, and also find the missing rays, which will not then appear upon the spectrum as dark bands, but will be seen as

ties and powers. We claim that he started from a remote ancestry, and has been obliged to make his way through all sorts of trials and perplexities and struggies, until he has arrived at his present height of attainment and unfoldment. But was it not in strict accordance with the line of law and of design that man should start, as he has done, in ignorance, and that he should work slowly upward, painfully and toilsemely gaining experience and discipline, which have unfolded his powers, quickened his perceptions, and sharpened his faculties, until he is far along on the road of progressive attainment? We think so.

We believe, certainly, in "the development theory," and in the descent of man from the animal kingdom. We know very well that many of our friends will question this statement, and will not accept our ideas; nor do we ask them to do so. Every man should think for himself, and pass judgment according to the outgrowth of his reasoning faculties. We would very much prefer to believe that man had ascended—from a lower plane of life, than that he had started from a high altitude and had fallen down to a condition of ignorance, discord, turmoil and strife. It seems to us very much better that there should be constant outgrowth, unfoldment, advancement all along the line of spirituality and of mentality, than that there should be continual retrogression from the purest, highest type or specimen of manly life toward that which is lower and still lower.

Claiming, then, that man started in ignorance, and still lower.

Claiming, then, that man started in ignorance, Claiming, then, that man started in ignorance, with inexperience, uncertain of his condition and surroundings, knowing little of his possibilities, understanding only feebly the faculties of his being which demand expression, we can certainly claim that there has been need of growth and development, of study, of learning and of reformation, if you please to call it

so. Why should one be re-formed who has already been formed according to the likeness in the image of the Supreme, of the most glorious intellect that one can imagine? But if one has started limited, cramped and environed by all sorts of adverse conditions, so that he has become misshapen, dwarfed in intellect and in spiritual power, there is need for him to be re-formed and we look for a system of re-formed and system of re-formed re-formed, and we look for a system of re-formation in his case.

But what is the system of reformation which the divine intelligence holds out for man? It is that he shall become purified, made new, so to speak, through the experience, through the discipline which he gains, through the educational instruction which comes to him along tional instruction which comes to him along the line of struggle and effort, as he tries to put forth his powers. Knowing intuitively there is something within which shall make him a higher creature, if it can only express itself, he gains a quickness of perception and of understanding such as he has not known before; he gains an expansion of knowledge that has been foreign to him, and he finds himself broadening in various departments of observation and of intellectual power as the years roll on. Truth reveals itself more clearly through the discoveries, through the experiments, through the efforts of mankind to gain through the discoveries, through the experiments, through the efforts of mankind to gain knowledge, humanity rises higher and still higher, so that it is re-forming itself socially, physically and spiritually in every direction, age by age. The planet itself is unfolding, growing more beautiful, sending off its coarser particles, casting off the effete emanations which have become useless to it, and step by stan the planet and its people rise to higher step the planet and its people rise to higher conditions.

Just why certain intellectual and spiritual intelligences occupy higher planets than this of earth, is because those planets are more advanced; have become more developed; have arisen out of the crude, more unformed conditions—just as this planet is doing, year by year. And just as those planets have attained a degree of development glorious to contemplate, so shall this planet and its people attain a like degree, when the proper time has come, through the processes of unfoldment and of

Q.—[By E. R. P.] A husband and father is a believer in Spiritualism; his wife and children are bitterly opposed to it. Should he pursue the study of the science at the expense of family discord?

A .- We should say, certainly not. It is not incumbent upon any man to pursue a study that is to promote discord and dissension in his surroundings, unless this study is of vital importance to his kind, and he can, through its agency, produce most beneficial results to his fellow-creatures. If there is inharmony, dissension in his family, because he pursues the fellow-creatures. If there is minaring fellow-creatures. If there is minaring fellow-creatures. If there is minaring fellow-creatures in the fellow-creatures in the fellow-creatures in the study of Spiritualism, we should certainly advise the man to do all in his power to lessen that spirit of discord, and to promote harmony. If he pursues his own sweet will according to his own inclinations, irrespective of the desires of his friends or his family, then will he prove an arbitrary being, and not at all show the spirit are but if on the limit of the limit of mortality and love which Spiritualism that if on the limit of the of his friends or his family, then will he prove an arbitrary being, and not at all show the spirit of spirituality and love which Spiritualism comes to inculcate in humanity; but if, on the other hand, that man should try and reason with those who are opposed to him, presenting to them the claims of that philosophy which appeals to his mind in its most spiritualizing sense, showing by his own conduct that it is only one of tender love and harmony, then will he perhaps soften somewhat the adverse spirit of those with whom he associates. But if he of those with whom he associates. But if he does not, we do not think it would be wise for him to press on, unheeding those who are about him, because that would only create more and more discord, which would attract spirits of

more discord, which would attract spirits of like character, undeveloped, crude and weak-minded, who would not embellish his life or benefit that of any with whom he is concerned. It may be a bitter trial for a man of an investigating turn of mind to give up his pursuit in this direction, but perhaps it would be well for him to do so until he could soften the prejudices of those with whom he comes in daily dices of those with whom he comes in daily pure conduct and aspirational nature, that there must be something good in Spiritualism, or one so refined and good as he is would not

Q.—Is the legend of Atlantis a fable? If not, what was the character of its people? and did they colonize America?

A .- The legend, or tradition, concerning Atlantis, the lost continent, is not a fable. Such a continent most certainly existed, over which, in time, the waters swept, and which was submerged, so that to day no vestige of its exist-ence remains. We know that Atlantis was a veritable continent, inhabited by a race of people somewhat refined in character, strong-minded, intellectual, and indeed of a spiritual nature. In appearance these people seemed to be of a slightly copper hue, strong and muscu-lar, and yet not of heroic size; peaceable by nature, and students of the arts and sciences, for they had a knowledge of science in their for they had a knowledge of science in their day. They have passed onward to the spiritworld, and dwell there as peaceable, law-abiding individuals, much interested in the study still of science and the pursuit of the arts. Certain members of the tribes of Atlantis found their way to this continent, and as we are told by historical records in the other life, took up an abiding place here; therefore, we may conclude that some of your own people have descended from those who came to this country from that continent of which you now know so little. now know so little.

SPIRIT MESSAGES; THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Seance held May 23d, 1890.

I have been one of your constant attendants here, Mr. Chairman, and I feel strongly attracted to speak to you to-day, as I have been given permission by your Spirit-President. I feel it is grand to utter these words, in order to give one more proof, if possible, to mortals, that we live beyond the grave, and can come into communication with those we love. I think that mortals, as a general rule, get a wrong idea of what is termed dying-going from the old form into the new. I have never met any spirits who have said to me they found suffering in the change — but It has been more pleasant than mortals can have any idea of.

In Groveland, this State, there are those who will be gratified to hear from Charlotte, knowing others have spoken in the surroundings of the homes that have connected with them, and the question has been asked by many, mentally: "Why do not others of the relatives come and make themselves known?" The reasons are various. Many times the conditions are not right for us, at other times we fall to gain power, or the privilege is not extended to us to speak to the loved ones who are waiting anxiously for the time when they may waiting anxiously for the time when they may join us in that happy home that knows no sep-arations. Charlotte Boyington.

W. S. Williams.

W. S. WIIMams.

It gives me great pleasure to speak here today for one particular reason. I know there are those who were connected with me in my business, while I dwelt in earth-life, who will be anxious to hear how I have found it in the spirit-world. I would not say to you, friends, I understood a great deal of spirit-communion. I will make this statement: I did know something of it, but it would have been much better if I had paid a little more attention to spiritual things and a little less to the material. However, it is my privilege now to learn, after leaving the form, and I feel that the boys in the Patent Office, in Washington, will be glad to hear from me; beside, the kindred are waiting anxiously to know if I found it differently from what I had been educated to believe and to expect in mortal life. As I have been thrown in contact with more advanced spirits, I find they are not called so because they have inhabited the spirit-world so much longer than others, but some progress faster than others. I am very anxious to reach one particular friend (which I feel I shall do in time through some good medium) by the name of Miller. He will understand why I am so desirous of coming into communication with him. I will not state the reason in public. Much rather would I have come privately, if the privilege had been granted me, than to speak from your platform to day. I am very anxious about this. There are some affairs I might touch upon, but I forbear, feeling assured in my own spirit that the time will come when I shall speak with him privately. W. S. Williams.

James Leighton.

I have come a long distance just to leave a few words here, hoping they will reach some friends of mine in New Brunswick. I used to think it was a pretty good stretch from there to Boston, but I find I can come about as quick as thought. I do n't find any fault with the distance. I have heard my name spoken many times as one dead. "Dead people!" They say, "They died such a time," when really we are more alive than we possibly could be ves. I

times as one dead. "Dead people!" They say, "They died such a time," when really we are more alive than we possibly could be-yes, I make that assertion—while dwelling here in the mortal form; and it gives me pleasure to say to them to-day: Try to learn a little something of those that have gone ahead of you, and know whether we are dead or alive. You'll find by coming in contact with us that we are all active people upon what is termed "the other side."

A little affair that came up in the home a few months past has troubled me somewhat, or, Mr. Chairman, I should not have made myself known here to-day. I am anxious they should know that I come into sympathy with them in regard to this little cloud that has overshadowed the homes. They think of me as merely James—dead. Oh! when will they learn to say, "just begun to live," instead of calling us dead people? We are tired, actually, of hearing this term dead, or death. I do feel that not a great way in the future the expression will be changed to life—"they have started out in a new life."

It seemed strange to me to see people walk-

ion will be changed to life—"they have started out in a new life."

It seemed strange to me to see people walking to and fro, and every appearance of an active world, as I entered the spirit-realms. I had been taught so differently. Taught! but I do not say I really believed it. I might say I tried to, but when I come to speak honestly and plainly to you, I did not know what I did believe. There! that tells it all. To day it is not a belief but a knowledge, given us upon the other side, that we can and do come into communication with our friends, though many, many times silently, when a much greater communication with our friends, though many, many times silently, when a much greater gratification and happiness would be bestowed upon us if they would only give us a few minutes' conversation with them. We might give them light, and they would feel as if they had learned something of the beyond, while dwelling here, from those that are termed advanced spirits; for you will assuredly find them when you are called to pass on to the higher life. James Leighton of Tangier, New Brunswick.

Loving friends were so kind to me, but still the Angel of Life called me away. I was glad to hear the welcome sound: "All is ready"; and I left the old form willingly. I did under-stand a great deal of spirit communion, for I

felt them around me many times.

A few years ago I came to this place, and the dear little Indian maiden kindly spoke a few words for me. I was not strong enough to speak for myself, or to take control of the good speak for myself, or to take control of the good lady medium—not this one, but the other. Today I feel I have gained more power, and that I can speak for myself. I have not a great deal to say, only to tell them I have gained strength, and I feel that I have entered upon a life of learning. I have learned much, and I find there is much more for me to learn; also, the guides are so kind to teach us and to aid us, in every possible way, in the spirit-world. I am very grateful that it has been ordered by the Great Father that we should come into communication with our loved ones. We are not so far away as many in the flesh think us, but so near we can put our hands on your

but so near we can put our hands on your shoulders, as we walk beside you. Loving friends in this city will be pleased to know of my progress. Hannah Stearns.

Dr. A. B. Smith.

Kind friends, one and all, I greet you to day.

I bring you the warmest, tenderest feelings that I am able to convey to you as I stand upon this platform and speak to each one within the hearing of my voice.

I was called away from this mortal life rather suddenly, from old Lake Pleasant—a pretty good place from whence to make the change, and a pretty good place to go to whether in the

good place from whence to make the change, and a pretty good place to go to whether in the old body or in the new. I have been attracted there many times as they have met together, and it has been so pleasant for me to hear one and another speak of the spirits present, as their names have been announced from the platform. I did not feel selfish at all because my name was not spoken; I was gratified to hear others mentioned. Then think of the dear spirits that have stood there listening to what was given through the organisms of your

what was given through the organisms of your what was given through the organisms of your good mediums!

A little while since my dear, loving wife, and the comes to the spirit. I stood watching her as she was called to pass on to the higher life, and she saw me. She looked eagerly at me and said, "Why, the Doctor is here." These words I heard as plainly as the mortals that were by the bedside. Now she stands by me asking me to send her love to the sister and the dear friends that so kindly administered to her wants in the last moments. We have asked for the presence of the blessed angels with them often, and to-day would I say to each one: Learn more of the angels, for there are angels everywhere. Learn to come into their surroundings, and as our prayer has gone forth,

or the land of souls, as we have said often. It is true. I express my own feelings and those of my wife as she stands beside me; and now

we start out in a new life. Then, friends, learn all you can of the bright beyond and of the schety of the angels. Dr. A. B. Smith.

Jennie Simonds.

Jennic Simonds.

I have thought many times, as I have listened to others, that it would be very pleasant to speak for myself; some dear friends in this life liave often visited I would speak and tell-them if I found the reality at variance with the old ideas that had been almost forced upon us in mortal life. I have found it very different. Lydia, I know you are right, and I hold no ill feeling toward any mortal.

I come so free to-day, I would bring greetings to the whole world. I have some near kindred that would not listen to a word concerning spirit communion. Old Theology has taken such a fast hold upon them that they feel it would be wrong to come into communication with us. Henry stands beside me, and asks me to speak a few words for him—to you, Lydia, to say he has kept his promise to the lotter, and will do so in the future. We know your trials, we know of all you are called to pass through when we are working, and as often as we visit the homes. As I said, some would not listen, but I can approach you very easily, and as Henry has been with me in that home so many times it has made it very pleasant for me. I spoke to you not a great while ago, and said I felt there were many things in earth-life that I dld not understand or see as clearly as I ought to have done. It is all laid aside, buried with the body in the past. I would come to you with the kindest feelings; I would do all that it is possible to aid you, for you need all the influences, and the best and the highest that we can bring you. We know of your loneliness, of your sadness, and of the clouds that surround you; but as Henry says to-day, they will not always last. You have implicit faith in what we state to you. You have implicit faith in what we state to you. You have implicit faith in what we state to you. You have implicit faith in what we state to you. You have felt very often if it were not for the help of those that come to you, and for the red man whom I find in the home, often standing close beside you, your courage must fail. God

fail. God bless the Indians for the strength and power they bring.

I have felt many times I would much rather listen than to speak; but to-day, through the kindness of the guides, I have been asked to speak, and so I venture to say a few words to kindred and friends. Those who do not care to receive them from Jennie can wait until they join me in the beautiful beyond. As Henry has often said, you all must test it for yourselves.

Many will be glad to hear from me, and some will east the message idly by, as if it did not amount to much. I bring greetings to them all to-day, and say it is a truth we do have power given us from the great Father God to come into communion with the loved ones here.

I have friends in Salem, in Lynn and the surrounding towns, and many in your good city of Boston, where I once dwelt, although my home has brought me into different localities. I send loving words to them. I repeat it again, for my heart goes out to them, and I would do all that is possible for them through the good influences I may be permitted to bring.

Jennie Simonds. My name was Ingalls before marriage.

Martha Martin.

It is very pleasant to return and speak for ourselves after what is called death. We have many times conversed in regard to this term death on the spirit-side, of the sadness it has thrown over mortals when their friends are spoken of as dead. True, the body is dead, but the spirit lives; and there are very few mortals to-day who would make the statement that the spirit dies. It is the body, then; but while they connect the two together, and say the person is dead, I know it is only like passing out of one room into another, and I would try to impress this upon their minds to-day. try to impress this upon their minds to day. But the loving friends at home-for there are many there-do not have the privileges which

many there—do not have the privileges which you have at this hour of listening to those who have passed to the higher life.

Edson is beside me, and says: "Martha, speak of me. Let them know I am not far from you, as you stand here to-day." Our dear friends will realize why I speak of him as being close beside me, for we are not separated in our spirit-home. In Northfield, Vt., where many of the friends yet reside, they will be glad to hear from Martha, and to know we are together. We dwell together much of the time; we are not confined in any one surrounding, but are as free as the birds of the air, and we travel as thought. I have not a very extended message to leave to day. I come merely to gratify a few who are dear to me.

Charlie Elms.

[To the Chairman:] Can I talk? [Yes.] Grandma is with me, and auntie brought me here. I am Charlie. I want to talk to papa. I've got a name just like my papa. I want to tell mamma and papa, and all of 'em at home, I comed into this meeting four times, and kept still, and then Auntie Jennie asked me why I

still, and then Auntie Jennie asked me why I did n't talk, then papa would be more interested—wa'n't that a long word?—to know I did n't die. I only went away with a nice lady, and she brought me right back again.

I lived in South Boston. This is Big Boston; ours is South Boston. My Auntie Jennie lived in East Boston—that is the other way. You know where, do n't you? Grandma Elms is here, and she tells me to tell papa—'cause papa is Charlie, too—she was here, and Uncle George.

George.

[Aside:] You aint going to talk, Uncle George, not to-day. He wants me to say to Aunt Lizzie he was here in the meeting, and Aunt Clara and all of 'em.

I am going to school. I am going to learn pretty verses, and I've got a lovely teacher. We have lovely flowers, and they are all ours; there do n't anybody say we must n't pick 'em. Now, I want to talk to mamma. Mamma, I'm not gone only a little ways, then I come right not gone only a little ways, then I come right back for the night, and if papa will talk to me I will truly come and say: "I am Charlie; I am here." Then he'll feel better, and mamma, too, and all of 'em.

too, and all of 'em.

Auntie Jennie said I must send just a few words to Uncle Willie. [To the reporter:] He lives in this life like you do, lady. Tell him all the birdies sing so sweetly, "as in the breath of spring." Then I want mamma to know I never cried any when this lady said I was to stay with her all the time, only when I come home. come home

come home.

When you come where I live, I'm going to show you grandma, and auntie, and all of 'em.

My name is Charlie Elms. Grandma never talked in meeting, but she's going to sometime when she gets stronger. When you come where I live, I'll show you the pretty flowers.

Martha Ann Morrison.

How grand it is that we are permitted to re-turn and speak to our friends, and through your message department we are able to reach turn and speak to our friends, and through your message department we are able to reach those that are so skeptical, and to whom so many doubts come. Often through just one message they have been brought to know that their friends live and can come into communication with them privately. From many hundreds of miles away do they come here to make themselves known, when it would be much pleasanter for them to come privately to their friends; but this department is a great help to us, who are termed dead people, but are really alive to every intent and purpose. It is many years since I left the tenement of clay, and I was glad to put on the bright garment that was waiting for me. As I have been a listener here, I have gained a great deal of happiness. I have gained strength by coming. It has been told you hundreds of times, and will be again and again, that our life is not one of rest, as you use the term on earth. Our work is as varied as yours can possibly be in this life. It would then be impossible for us to tell you what we are all doing. A part of our work is to aid you mortals, and a part of it to aid other spirits.

Not long ago I saw a new-born spirit entering the spiritual realms, who seemed sort of dazed, looking on first one side and then the other. As we came close by this spirit we asked her if we could aid her. She said: "No; I want to find my mother." We knew, very soon, she did not understand of spirit-return before leaving the earthly, life. Then advanced spirits came near to this one, and tried to aid her in every possible way. It was a grand

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. It is 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 light where one has gained more than another. Martha Ann Morrison. I lived in South Boston.

Emily Balcom.

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 away 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 I should use all the best influences that are brought to me for the benefit of my dear brothers and sisters yet dwelling in the form. Dear brother Samuel, I feel happy to know that you are interested a little in 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 called to 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 from 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

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 for-

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 While walking as a mortal here I realized the weight of years upon me, but after being called to make the change it seemed so 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 re member 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 n't seen any dead people. if a man makes a change he lives. I don't call it death. I have n't 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 of it? 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 mortals term poking your nose into other folks business. Now, when the time comesand 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, as a man can do to look after his own affairs, without trying to run somebody clse's boat; and I think that will be a great deal better. I don't mean to be personal, for it aint right. I 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's 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 adults from their birth.

themselves; children must be children first; one can't make them adults from their birth. If you try to 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.

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 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.

of the 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 Tolodo, O., they have not forgotten Calvin Needham.

Henry Soule.

Mr. Chairman, I am grateful to you for giving me permission to speak. There are loving 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.

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 whath

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 into communication 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 Glidden; Katie E. Floyd; Jane Jackson Buck; Joseph Churchill; Timothy Jackson; John Fowler; Any Bela; Susan Gliddings; Quimby Kipp; Ruth Shaw; James Eugene Thompson; Mary Snook.

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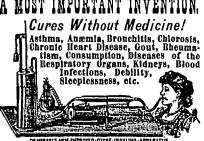
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without distress, but it will furnish a full meal for the healthy, growing child. It produces bone and muscle, not a puffy, liabby skin. For prevention of (and as a dicteric in Choiera Infantum, Diarrhea, etc. it is invaluable. It is neutral in its action on the bowels. Send to WOOLRICH & CO., Palmer, Mass., for Pamphlet free.

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Aug. 30.

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Laug. 2.

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July 19. cow5t*

July 19. eowar

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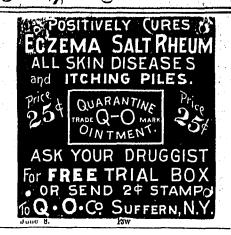
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[Continued from Afth page.]

(Continued from Afth page.)

After answering several questions propounded by the audience, in brief, he launched out into the depths of his subject: "Evolution, Its Beating Upon and Connection With Spiritualism," Spiritualism was shown to be the all and in all, embodying evolution and involution; and the importance of self-culture, self-purity, unity of effort and atoin-orner with the spirit of truth was the key-note of his discourse. At the closing, the subject: "The Lily of the Valley, or Humility," was given for an improvisation, and a beautiful poem was given by Mr. Colville and Mrs. Richmond in alternate stanzas. The effort was praiseworthy and warmly applauded. The good wishes of all Cassadagaeans attend Mr. Colville as he leaves us for other fields of labor in the vineyard of the Great Master.

Richmond in alternatostanzas. The effort was praise-worthy and warmly applauded. Tho good wishes of all Cassadagaeans attend Mr. Colville as he leaves us for other fields of labor in the vineyard of the Great Master.

Tils evening a very creditable entertainment was given in the auditorium by the Lycoum, the programme of which was as follows:

Tableau: Grand March by the children, with band accompaniment; Recitations. Kittle Green, Miss Clara Clark, "Soven Little Buttercups" (encored and repeated); "The Guardian Angel; or John and Bessle's Courtship," Mrs. Erwin; Selection by Orchestra: "Sing a Song o' Sixpence," illustrated with a Blackbird Pic; Song (Topical), Mr. Swan; encored, he sang "Barbara Fritchie," in German dialect; Seene from Hamlet; Selection by the Orchestra; Closet seene between Hamilet and his mother.

The Blackbird Pic in the eighth number was amusing, being so arranged that when the king cut his mammoth pic out flew a dozen or more little girls, who were painted and dressed in black for the occasion. The auditorium echoed and rešehoed with laughter at this display of ingenuity. There was a large attendance; the receipts are to be appropriated to purchasing books for the Children's Library. Saturday, 23d.—In the absence of Miss Jennie Leys, Walter Howell occupied the rostrum this forenoon. His subject was 'Tra Housenbert, Considered in the Light of the Spiritual Philosophy."

After a solo, which was beautifully rendered by Mr. Lillie, and an invocation by the speaker, the subject was first linstrated by a fitting allegory of the seasons. The departure of the church from the teaching and example of Christ was fillustrated through the records of history and the many evidences which are everywhere discernible in the church and its devotees.

The word atonement was shown to mean atonement, and that it is the spirit lacing in the heights of self knowledge, self-purification, charity and brotherly love, is the only atonement that cleanseth from all sin. The discourse was eloquent and replete with gra

mances of the masses. That was a page on the other side of the ledger, which those who boast of our national prosperity and the blessings of a so-called Christian land never present.

The whole law between producer and consumer was shown to be rotten to the core, and that to regulate this and produce abundance for all, every man must produce that which he consumes, or its equivalent. Consequently any man who lives upon the unpaid labor of others, either by speculation or by exacting interest for the use of money, is a moral robber. The wrongs that exist from private ownership of lands were illustrated; and it was shown to be a fact that our present system is built upon the rock of human selfishness, and the means by which it perpetuates itself, and which must be destroyed, is law as it now exists—ecclesiastical and statutory. When man grows to his full stature and to his rightful inheritance, he can recognize and act upon the fact that the only proper guide for man is the law within, and that all merely external law tends to destroy the action of this interior and diving law.

NOTES.

On Monday, Aug. 18th, at 10 A. M., a meeting of the stockholders of Cassadaga Lake Free Association was held in the auditorium, Mr. E. W. Bond of Willoughby, O., being duly elected to the chair.

The pleasantest feature of the meeting was the appearance of Mrs. Marton H. Skidmore, supported by the kindly arm of her husband, Mr. T. J. Skidmore, on one side and Mrs. Kritchfield on the other. Mrs. Skidmore has been dangerously ill, and though her steps are still feeble she is on the road to recovery, and her friends rejoice to see her once more in her accustomed place in the auditorium.

President Gaston read the secretary's report, showing the balance of cash in treasury to day, Aug. 19th, to be \$2,067.54. Last year at the same date it was only \$666.43.

The ground receipts of this year have been from \$4

to \$6 per day in excess of last year, a large number of people having erected cottages of their own and many of them having become permanent residents.

The following is an inventory of property value taken Aug. 18th, 1890:

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cottage.

Mr. Dunnison and wife of Columbus and Mrs. Efner of Chicago are at Palmer cottage.

The guests at the Grand Hotel are from one hundred and fifty to two hundred in number. Among

them are:

A. R. Robinson, Pittsburgh; Thomas Roddy, Attorney,
Meadville; E. W. Emerson, Boston; A. Miller, Bradford;
E. Coleman, Titusville, Penn.; J. N. Parks, Rochester, N.
Y.; Wm. Johnson, Oleveland, O.; H. H. Hunt, Conneaut, O.;
Joseph Benninghoff, Greenvillé, Penn.; M. A. Lyon awife, Harry A. Lyon, Maud E. Lyon, Westfield, N. Y.; Geo.
Donaldson, New York City; J. W. Lyon and wife, Percy
Lyon, Eddle Lyon, Guelph, Canada; C. C. Stowell, wife and
child, Cincinnati, O.

ORPHA E. TOUSEY. [By reference to our second page, the reader will find the report of the proceedings at Cassadaga at dates earlier than the above.-ED.]

Hayden Lake, Me.

The Somerset Spiritual Camp-Meeting will be held at Hayden Lake, Madison, Me., from Sept. 10th to D. F. HOBART, Pres.

Mount Pleasant Park, Ia. We give on our second page the official report of this Camp-Meeting as far as received at time of going to Queen City Park, Vt.

Aug. 12th.—Conference Meeting in the forenoon. The afternoon address was given by Mrs. Clara F. Conant. The reporter being absent from the Park several days, he can only amounce the order of exercises. Wednesday, 13th.—The usual conference was held in the forenoon. At. 2:30 P. M., Rev. E. L. Rexford favored the people with another address. About 5 P. M. Dr. E. A. Smith arrived with his excursion from Lake Pleasant. He came with a couple of ears well filled, though all did not stop at once at the Park. A children's entertainment was given in the ball Tuesday evening, giving general satisfaction. Thursday, 14th.—Conference Meeting at 10:30 A. M. Mrs. Clara Field-Comant was the speaker for the afternoon, her subject being: "The House in which We Live." She plead for the abolishment of intextcating drinks and tobacco, and the keeping of the human body in a pure and healthful condition.

Save a Conference Meeting there were no public exercises on Friday.

human body in a pure and healthful condition.

Save a Conference Meeting there were no public exercises on Friday.

Saturday, 16th.—Rev. Minot J. Savage was booked for an address for to day and to morrow, but being unable to fill the engagement, as expressed in a regretful letter, Rev. E. L. Rexford filled the hour, spenking to a very large audience at the auditorium. The day being fine, and two excursions upon the ground—one by rall, the other by boat from Plattsburgh—the attendance at the meeting was such as to inspire a speaker to a high degree of enthusiasm. Mr. Rexford's address was such, in spirit and matter, as to win the approbation of his audience. He spoke not in the interest of skepticism, but for a broader and a deeper faith. He accepted not the miracles of the Bible in the literal sense in which the Church accepts them. He unlocks the mysteries of that book with a spiritual key, and interprets its truths in a consistent and helpful way.

Sunday, 17th.—Though the day was cloudy and breezy, with a fall of rain in the afternoon, the attendance was quite large during the day, the Reindeer making its usual two trips from Burlington. Owing to the continued sickness of Mrs. Fannie D. Smith, who was to have spoken in the forenoon, the Secretary of the Association, A. E. Stanley, was called upon to speak in her stead. He will be excused from reporting his own lecture beyond its simple announcement.

At 3 P. M. Rev. J. C. Kimball of Hartford, Conn.

upon to speak in her stead. He will be excused from reporting his own lecture beyond its simple announcement.

At 3 r.m. Rev. J. C. Kimball of Hartford, Conn., spoke in place of Mr. Savage, the large audience considering him a very excellent substitute. Mr. Kimball is a cultured speaker, and belongs to the liberal wing of the Unitarian denomination. He at once secured the close attention and sympathy of his hearers. He spoke of the "Kind of Religion that the World needs." He combated the "one world-at-a time-enough idea," and eloquently showed the necessity for the recognition of the "Upper Light." His entire address was in harmony with the teachings of the spiritual philosophy.

Tuesday, Jug 19th.—A conference meeting was held in the pavilion at 10 A. M., participated in by several persons. Rev. Mr. Rice, a colored clergyman, related some interesting experiences which indicated his faith in the cardinal idea for which the association stands—spirit return.

The atternoon's address was given by Mrs. Sarah A. Wiley of Rockingham. A large and attentive audience greeted her. She was there, she said, to speak of things truly sacred, and spoke tenderly of the higher teachings and promises of Spiritualism. She looked not far away for God. She saw Him revealing Himself through the human Soul. Heaven is being built each day. Let us build strong and well. Would you read your title clear, in the spirit-world, earn it. Do God's command as breathed through the lips of Confucius and Jesus.

Mr. F. A. Wiggin, a trance-speaker and test medium, arrived from Lake Pleasant. In the evening he gave a good talk in the Hotel parlor, after which some public tests.

Wednesday, 20th.—Conference meeting in the forence.

public tests.

Wednesday, 20th.—Conference meeting in the formoon. The regular address of the afternoon was by Rev. J. C. Kimball. It was a tender and helpful address, and dwelt largely on the religious value of the domestic affections—the love-element in human nature. Because of their great love for us our spirit-friends come to us, and we feel their uplifting and drawing

power.
All the addresses thus far given by our friends who are known as clergymen, have been strictly in consonance with Spiritualism proper. Setting aside names, no objection can be urged to the character of the

no objection can be urged to the character of the thought or sentiments advanced. It is the breadth, the catholicity of the Spiritualist platform that win to it the advanced thinkers of every denomination. At the close of Mr. Kimball's address Mr. Wiggin gave some satisfactory tests.

In the evening Rev. Mr. Rice lectured in the hall in the interest of his race (colored), his purpose being the raising of funds for educational purposes. He was kindly received and listened to. Mr. Wiggin followed with some just and suggestive remarks.

Thursday, 21st.—At 10:30 an interesting conference meeting was held. The afternoon address was given by Rev. S. A. Parker of Bethel. His subject was "Life in Georgia before the War." It was an interesting recital of his experiences in the South while there as a teacher. Although those days are passed, succeeded by a better order of things, the recital was not without its value.

by a better order of things, the recital was not without its value.

Friday, 22d.—No public exercises to-day. Excursions on the lake and rides into the city and surrounding country have been the order of the day.

Saturday, Aug. 22d.—Rain fell in torrents during the day, in consequence of which no public exercises were held in the hall. In the afternoon a circle was held in the hotel parlor. Miss S. L. Ewer of Portsmouth, N. H., being the medium. She gave some pleasant talk and some convincing tests. Miss Ewer is a modest, intelligent lady, and wins friends wherever she goes. In the evening a conference or social meeting was held in the parlor, a large number being present. Recitations, recitals of personal experience and general remarks were the order of the evening.

Sunday, 24th.—Cloudy and cool, yet a fine audience met at 10:30 A. M. to listen to Mrs. Emma Paul, one of the most gifted and cultured of our speakers. She

Recitations, recitals of personal experience and general remarks were the order of the evenlug.

Similary, 24th.—Cloudy and cool, yet a fine audience met at 10:30 A. M. to listen to Mrs. Emma Paul, one of the most gifted and cultured of our speakers. She read at the opening a most exquisite poem, writen by Mrs. A. E. Porter of Newburyport, Mass., entitled: "Sorrow's Crown of Sorrow." She said a winnowning by Sorrow's Crown of Sorrow." She said a winnowning is an immense unit, and is never divided against itself. It is an immense unit, and is never divided against itself. Sorrow's Crown of Sorrow." She said a winnowning sould of draditions must go down equal to the unannal sould of draditions must go down equal to the concept of the series of the polarity of the series of the speaker's attention. She said it would be a difficult matter to draw the line between the best bad man and the worst good need in the full state of the speaker's attention. She said it would you be a hero, live up to your highest convictions.

At 3 p. M. Rev. Joseph Walte of Troy, N. Y., occupled the platform. Mr. Walte is a polished and cloquent Unitarian clergyman. He spoke on the "Second to Blob." We contain the second of the s

of rest and congonial associations among genuine Spiritualists, expecting to remain only a few days. These investrate lied into weeks, and still I linger, loth to go, for flucen City Park more than fulfills my expectations.

In the first place it is a very beautiful spot. To one who loves natural scenery, or who has a spark of poesy in his bosom, there can be found no more attractive resort. In all accessible places of this continent and in Europe which it has been my fortune to visit—mid circumstances have made me something of a traveler—I know of no place more desirable to settle down for a month or two than this same Burlington. It is yet unsuing and unappreciated, but it will one day be noted the world over. From this Highland Park, with its magnificent views of mountain, lake, islands, cliffs and forests, the cloud-strewn sunsets are indescribably beautiful.

But one cannot live upon views alone. The situation is admirable and healthy, the air perfectly clear and salubrious, the drainage complete. As for the camp management, I am forced to believe that it is harmonious and commendable. The indefatigable labors of the president, Dr. Smith, are well known, and the trustees are stanch, noble men, as upright and stalwart as the rock ribbed hills themselves. As for the secretary and treasurer, Hon. A. E. Stanley, if one can find a more courteous, refined gentleman, one whose integrity of aim and loftiness of character are above all praise, i would go far to see him. Under their management the Queen City Camp will grow steadily and surely in influence and members, as well as in all that is worthy of respect. It has an atmosphere of permanence, of solidity, of purity, of quiet persistence and elevated character which will make itself felt in the years to come.

In regard to the exercises I have been pleasantly disappointed. Accustomed to hear the great orators of our cities, I have no remembrance of hearing nobler discourses delivered in better style than some which have been heard from this platform. It matters

management. Indeed, the kindness and interest man ifested in the comfort of their guests is something

thested in the comfort of their guests is something i have hardly ever seen equalled.

The cottages are noticeable for their substantial character, picturesqueness and neatness; some of them perched like cyries over the lake, others over a romantic ravine, through which babbles a winding break.

romantic ravine, through which babbles a winding brook.

As for the Spiritualists themselves, keen observers agree that they are a superior class in whatever constitutes the elements of true manhood and womanhood. Taking all these things into consideration, I am sure THE BANNER readers will agree that the Queen City Park is an institution built upon a firm foundation, and is certain to command the interest of all lovers of spiritual truth.

Burlington, Vt., Aug. 25th.

Verona Park, Me.

Near the mouth of the Penobscot river, on Verona Island, which is connected by a bridge with the thriving town of Bucksport, is located the beautiful encampment of the "Penobscot Spiritual Temple."

The detachment of the Grand Army of Spiritualists now sofourning here is enjoying a season of spiritualists growth and refreshment. Mother Nature has kindly done all her weeping in the night season, and by day, in the beautiful grove with the sunshine gleaning through the trees, has smiled upon us with loving benediction.

in the beautiful grove with the sunshine gleaning through the trees, has smiled upon us with loving benediction.

The ladies of the Auxiliary Society, under the supervision of Mrs. Ware, wife of our genial President, Dr. C. F. Ware, have distinguished themselves in the decoration of the auditorium. In a conspicuous place above the speaker's stand the society's motto, "Eternal Progress," in evergreen letters, is a perpetual sermon to passers by. The domed archway directly over the speakers bears the inscription in white immortelles, "Temple of Truth," and verily we have received the Truth from within the temple.

Sunday, Aug. 17th, was a red letter day. Dr. Ware, President of the Association, who has from its inception labored with indefatigable zeal to make it a success, welcomed the people with a few happy remarks, and introduced Dr. H. P. Fairfield of Rockland, a pioneer in the Cause, and one of Maine's most popular speakers. A very able and interesting discourse on "Revelation in the Light of the Christian Bible, and its Harmonious Relation to Modern Spiritualism," was given through him by Spirit Sylvester Judd, who traced the evolution of religion from Judalsm through Christianity to Spiritualism, which he claimed was destined to become the religion of the world.

In the afternoon Mrs. Kate R. Stiles of Boston occupied the platform. She recited very effectively a poem: "How to Make Life Worth Living," by Lucy Larcom. In a very impressive, magnetic address, she carried her audience into the higher realms of true spiritual living, and in her sweet, womanly way, pictured the glorious possibility of galning that heavenly kingdom of which, centuries ago, the great Teacher spoke when he said: "The kingdom of heaven is within you."

In the evening Mrs. Mary J. Wentworth of Knox very ably presented the subject of "Individual Pecu

Baking Powder

The United States Official

Investigation

Of Baking Powders, recently made, under authority of

Congress, by the Department of Agriculture, Washing-

ton, D. C., furnishes the highest authoritative information as to which powder is the best. The Official Report

Shows the ROYAL to be a

cream of tartar baking pow-

der, superior to all others in

strength and leavening power.

criticisms that have been hurled at it, and with keenness of argument and logical and unanswerable reasoning demolished them all. In conclusion he said:

"I would be glad to have Spiritualism popular, but when it is popular is the time to stop preaching it. The unpopular if true will stand and exert power though institutions, creeds and theologies fail. At any rate, what is true lives, and what is false nothing can save from destruction. The apparent mission of Spiritualism is to correct materialism and reclaim the materialist; to redeem declining spirituality and so save the church; to rationalize religion by correcting its theology; to fraternize humanity; to naturalize the thoughts and actions of men; and to assure the world eventually that death is but the doorway to life eternal."

Mr. Baxter held a scance at the close of the lecture, very convincing to his audience. One little circumstance, I think, will be interesting to THE BANNER readers. A daughter in spirit life reminded her mother that next week was her fifty seventh birthday. The name and description were recognized. "But," said the mother, "my daughter would be only fifty-six on her next birthday." The spirit insisted on fity-seven. Said the mother: "She died August, 1848, and was then fifteen years of age." A gentleman in the audience said, "Why, that makes her fifty seven." The mother, after a little thought, admitted her mistake. No one, however skeptleal, could call this mind-reading.

The social meetings and circles have been characterized by the sevend circles have been characterized by the sevend circles have been characterized by the sevend circles have been contended to the sevend circles have b

take. No one, however skeptical, could call this mind-reading.

The social meetings and circles have been characterized by the marked spirit of harmony that prevails here. Many questions of intense interest have been ably discussed, and much information gained. The relation of facts in the personal experience of different ones has been specially helpful; facts that have enabled them to know, not alone what before they received by faith and not by sight, but as well new and startling revelations. Thus has the spiritual man been ministered to.

On the margin of the river is the new lodging house and restaurant where Capt. Ryder and his hospitable wife furnish satisfactory entertainment for the physical man. In fact, spirits sojourning with them are very successfully materialized, and the very closest investigation has demonstrated this fact beyond question.

ion.

The meetings will be continued during the coming

week, closhing Sunday, Aug. 31st. Any one will be amply repaid by a visit to this beautiful camp-ground, among the hills of Maine, where is most fully exemplified the "Brotherhood of Man," the "Sisterhood of Woman," and the "Eternal Fatherhood of God."

M. H. C.

Harwich Mass., and Parkland, Pa., Camps.

To the Editor of the Banner of Light: I have not seen as much written of these two spiritualistic resorts as their advantages merit, and am therefore disposed to make a brief report. The first named-and one of the oldest camps in the countryis situated three hours' ride from Boston, on Cape Cod. It is a delightful spot, where lovers of Nature may disport with old ocean, stroll upon the sandy beach, or sit beneath the sighing pines, whose emerald green everywhere greets the eye most restfully.

Away from care, from heat and bustle, this is a most charming retreat, where the tired brain and

body may find repose. The workers at this camp are genial and hospitable,

The workers at this camp are genial and hospitable, and extend so genulnelly a hearty welcome to all that it is a tonic to the tired heart, even as the ocean breeze invigorates the outward body.

The audiences on Sunday are large and intelligent, and the speaker feels that freedom essential to clearest utterance. Those who have not yet visited this camp will find that it will repay them so to do next season. I was gratified to find the genial and elequent Dr. H. B. Storer, chalrman of the meetings, to hear the irrepressible and extraordinary medium, Josoph D. Stiles, and to hold a brief conversation with Mr. Albert E. Tisdale, whose profound lectures—considering the fact that he has been twenty six years blind—are indeed remarkable. There are but few who can command the attention of thinkers better than he.

—considering the fact that he has been twenty six years blind—are indeed remarkable. There are but few who can command the attention of thinkers better than he.

From Harwich to Parkland is not an unpleasant change, for here, also, are wooded groves—oak, maple and elm—a winding river—the Neshaminy—vigorous breezes, pure water to drink and beautiful scenery, which may be viewed from an elevation upon which a young spiritualistic town is growing, destined to overlook the valley. In former years the Neshaminy Camp was much celebrated, but Parkland far surpasses it in natural advantages. Its outlook is extensive, and ere many years, with energetic management, it will be one of the most beautiful of camping grounds.

No one who has come in contact with the First Association of Spiritualists of Philadelphia, whose workers are here, need be told of the earnest and intelligent audiences which assemble at each session. Though the number has not been as large as might have been desired—each speaker being greeted by audiences of equal size—yet the spiritual tone seems to me to surpass that of other seasons, and I predict an added growth in consequence.

Building is going on quite rapidly, and there are many signs of enduring interest. The Chairman of the meetings, Mr. Benj. P. Benner, whose activity and energy and genial presence seem indispensable, is coming forward as a speaker and medium. He is well known in the Quaker City, and will, I trust, soon have a larger field of operation.

He is ably seconded by many excellent and capable men and women, who have the interests of Spiritualism at heart, not the least of these being your poetical contributor and occasional correspondent, Mrs. Lydia R. Chase—whose cottage is upon the ground—and who may be seen each day, with luminous eyes, attending to her household duties, or sitting upon the porch, with pen in hand, catching the rhapsodies of other spheres.

An old and honored member of this household is Annt Edna Andali, who, with her husband, now some

other spheres.

An old and honored member of this household is Aunt Edna Randall, who, with her husband, now some years in spirit-life, has labored for Spiritualism and the BANNER OF LIGHT since the early days of the same. She is nearing the border land amid the green groves of Parkland, and many are the silent messengers who come and go to her, and others, as we camp upon the banks of the winding Neshaminy.

Aug. 22d, 1890.

Mrs. H. S. LAKE.

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

Sunday, Aug. 17th .- A conference meeting was held at 10:30, the speakers and mediums harmoniously uniting to make it one of much interest. Mrs. Stuart Richings was welcomed to the platform in the afternoon by a very appreciative audience. Dr. Geo. A. Fuller was

ing to make it one of much interest. Mrs. Stuart Richings was welcomed to the platform in the afternoon by a very appreciative audience. Dr. Geo. A. Fuller was the speaker of the evening. Mrs. Richings following with psychometric readings.

Monday, 18th. being announced as a day of recreation, people allowed sweet fancy to lead their steps here and there on little excursions. In the evening all assembled in the spacious parlor of the botel and formed a large circle for spirit communion or manifestation. Mrs. Mott-Knight, the slate-writing medium, drew a small table to the corner where your scribe was sitting, and requested her to assist in holding the slates close to the under side of the table top. It was all the parties mentioned could do to keep the slates in position, the power was so strong. No pencil was used, but the sound of writing was distinctly heard, raps being given on the slates at the conclusion to signify that they might be opened. A message came to the writer of this article, containing a test no one in the room but herself could have had any knowledge of. Mrs. Graham of Cincinnati received a few lines from her husband, over his signature. The medium had no opportunity to take a hand in the manifestation for purpose of trickery, as she was surrounded and closely watched. Later on she was entranced by a German control, and gave some wonderful tests. We consider Mrs. Mott Knight one of the most valuable mediums we have ever met. Mrs. Clenney and other mediums gave evidence also that our friends the world call invisible stand close beside us with outstretched hands, and volces tender with messages of hope and consolation.

Tuesday, 19th., was devoted to sittings by those destrous of investigating slate-writing, etc., still further, and our mediums were kept correspondingly busy. The evening was employed to good advantage in a meeting for the general expression of mediumship, experience or ideas. Owing to the non-arrival of certain mediums expected, the burden of speaking is thrown upon Mrs. Richin

morning, and a meeting for general speaking in the evening.

Mrs. Swingly Ryder, a talented elocutionist of San Francisco, is a guest here, and most agreeably entertains us now and then with choice recitations. A convert to Spiritualism this summer through visiting our mediums, she is beginning to realize that she is a medium. It is well known how gladly refined and progressive minds are welcomed to our ranks.

Mrs. Richings has won many friends and admirers during her sojourn with us. She is always ready to "help out" when circumstances upset advertised arrangements. Our Association cordially endorses this lady as a speaker and laborer in the true interests of Spiritualism.

spiritualism.

Mr. A. J. C. Robbins, of Robbins, Tenn., is here with genial Mrs. Robbins for a short stay. Mrs. Richings will return home with them.

People are beginning to talk of home, and that indicates packing of trunks.

Texas has sent us quite a number of guests this season. Pr. Eldridge and wife have treated a large number of patients with marked success.

Dr. Fuller continues to preside in President Albert's

Mountain holds many attractions for him the year

round.

Mr. Jorry Robinson arrived home Aug. 20th, much to our pleasure.

A gentleman just called me from my desk to inspect a slate. The medium was Mrs. Mott Knight. One corner of the slate contains a finely drawn likeness of a gentleman, the remaining surface being covered with writing. "It is an honest manifestation," he said. He is a prominent business man and a stanch Spiritualist.

Georgia Davenpoier Fuller.

Aug. 21st. 1890. Spiritualist.

Aug. 21st, 1890.

Niantie, Conn.

Our camp has been favored by a visit from Cant. Joshua Slocum, who arrived on his wonderful boat. Liberdade, which has been an object of intense interest by every person hero. While I was on board, Capt. Huntley of Niantle came on and said he had come down to see if it was true that the Capt. Slocum's been that the Capt. Slocum he met in Brazil was here. He found it to be a fact that he was, and confirmed all the statements made in Capt. Slocum's book. He is here at Niantle with his marvelously built Liberdade.

Sunday, Aug. 24th.—Cool but pleasant. Wm. C. Bowen has given us a very interesting discourse this morning on the different beliefs of the people as they progressed in thought from the religious point. Mr. and Mrs. Egleston of Philadelphia, Pa., are here today. Deacon Shaw of Hartford ishere for a few days. Mr. and Mrs. Cleveland and daughter of Hartford are at the E. M. Lyman cottage with quite a host of young people, and judging from the sounds of merriment, I conclude they are all quite hearty and happy.

Monday, Aug. 25th.—Many of the campers are looking homeward.

Wm. C. Bowen has made a very favorable impression, and we shall remember him with the others as one we are glad to meet. A large number of strangers came to listen to his reasons for being a Spiritualist.

In the evening Dr. Egleston read a fine essay on "The Rise and Progress of Spiritualism."

The Ladles' Aid Society is to meet to-day and devise plans for future work.

Mrs. N. H. Fodo. Liberdade, which has been an object of intense inter-

Sunapee Lake, N. H.

The Camp-Meeting at Lake Sunapee closed Sunday, Aug. 24th, with lectures by Mrs. Addie M. Stevens and Eben Cobb. Mrs. E. R. Morgan gave platform tests. The Secretary's report reached us too late for use this week, but will appear in our next.

Meetings in Boston.

Twilight Hall, 789 Washington Street.—Sundays, at 10½ A.M., 2½ and 7½ P.M. Eben Cobb, Conductor.

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

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

Engle Hall, 616 Washington Street. -Wednesday, Aug. 20th.— Meeting was opened with music by Miss Bayard. Dr. Coombs made the opening address. Tests and psychometric readings were

music by Miss Bayard. Dr. Coombs made the opening address. Tests and psychometric readings were given by Mrs. Wilson, Mrs. A. Wilkins, Mrs. Chandler-Bailey, Mrs. J. E. Davis, Mrs. Wilkinson, and Mrs. Mason. Mr. Wilson sang "Rocked in the Ceradle of the Deep," which was finely rendered.

Sunday morning, Aug. 24th.—Services opened with an address by Mr. E. A. Blackden. After singing by Miss Bayard, remarks were made by Mr. Dill, Mr. Riddell, Prof. Hudson, Mrs. Dr. Howe, Dr. A. D. Haynes, Mr. Richardson, and Mr. J. G. Crowdes. Tests and readings were given by Mrs. Wilkinson and Mrs. Dr. Steers. Closing remarks by Mr. Mathews. Afternoon.—Services opened with a song by Miss Bayard and friend from Philadelphia. The opening address was by Mr. Riddell. Tests and readings in psychometry were given by Mrs. Dr. Steers, Mrs. Wilkinson, Dr. Coombs, Mrs. Davis, Mrs. Chandler-Bailey, Dr. Toothaker, Mrs. Dr. Robbins, and Mrs. Wilson, interspersed with fine singing by the ladies known as "Jubilee Singers."

Evening.—After singing by the "Jubilee Singers." Mr. J. F. Geddes from England made a very interesting address upon "Spiritual Philosophy." Mrs. J. E. Wilson made remarks and gave tests under control. A duet was sung by the "Jubilee Singers." Tests and psychometric readings were given by Mrs. Dr. Steers, Mrs. Dr. Bell, Mrs. Chandler-Bailey, and Mrs. Smith. Remarks and tests by Mr. Mathews and Dr. Coombs. Meetings are held in this hall every Wednesday at 3 r. M., and Sunday at 10:30 a. M. and 2:30 and 7:30 r. M. F. W. Mathews, Conductor.

[A letter to the Conductor of the Eagle Hall meetings, expressing much satisfaction derived by the writer from the proceedings at the meeting held Aug. 13th, will appear next week.—Ed.)

First Spiritual Temple, Corner Exeter and Newbury Streets.—Meetings will be resumed Sunday, Sept. 7th. Mrs. H. S. Lake, the regular speaker, will deliver an address at 2:45 P. M. The Children's School will convene at 11 A. M. Tuesday evening, Sept. 9th, meeting of the Industrial Union. Wednesday evening the usual Social will be held. All are cordially invited to these services.

Attention, Cleveland Spiritualists!

The Children's Progressive Lyceum of Cleveland will resume its Sunday services in Memorial Hall, 170 Superior street, Sunday, Sept 14th, 11 A. M.

Spiritualists and Liberalists are earnestly requested not only to send their children, but to encourage the work with their presence and purse, as far as they are able to do so.

Many improvements are suggested for this fall and winter session, and a strong effort will be made to extend the usefulness of this branch THOS. LEES, Cor. Sec'y. I. W. POPE, Conductor.



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