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# The Spiritual Rostrum. MENTAL HEALING:

### ITS RELATIONS TO SPIRITUALISM; ARE MEN-TAL HEALERS INSTRUMENTS OF THE SPIRITUAL WORLD ?

Synopsis of an Inspirational Address delivered at Cassadaga Camp, N. Y., Aug. 18th, 1890, by

W. J. COLVILLE.

### [Reported for the Banner of Light.

The ever-recurring question of mental or spiritual healing cannot be lightly dismissed from the public mind, nor can it be made to subside by any harsh or unjust criticisms made upon those who style themselves, or who are styled by others, Christian, Mental or Spiritual Scientists or Metaphysical Healers. It is now more than forty-two years since the movement known as Modern Spiritualism was inaugurated by the invisible world, and between 1848 and the present hour there have appeared and disappeared numerous manifestations of spirit-power, differing widely in outward expression, though all alike emanating from one and the same primal source.

The needs of humanity are so varied that no one phase of ministration can possibly supply

the sad, this movement has won to itself numberless converts, who have found in its teachings a veritable balm of Gilead in the midst of their afflictions. Such books as "The Right | spiritual consciousness of humanity. Inordi-Knock," by Nellie Anderson, and others conveying similar ideas, are intensely helpful to many persons who have been educated in Christian orthodoxy and are now feeling their way into broader pastures than those in which they have hitherto wandered. To such minds, the arguments deduced from Scripture are very telling; and while Spiritualism may in its broadest aspects and doubtless does include all the truth advocated in such publications, still in the literature of Spiritualism proper there are few if any books so exactly adapted to reach the special classes of minds to which the avowed Christian Scientists appeal.

Now we are not by any means endorsing all the opinions set forth in any book, least of all do we desire to be held responsible for opinions expressed by other people, whether over their own signatures or anonymously; we are but striving to state the case fairly, and steer as clear of prejudice on one hand as on another. Quite recently a striking book, inspired by Dr. Benjamin Rush, has seen the light through the agency of Mrs. Cora L. V. Richmond, through whose instrumentality a series of advanced teachings in "Psychopathy" were given as far back as fifteen or twenty years ago; recently repeated and finally gathered into a volume bearing that title. The plates and diagrams illustrating the facts revealed are decidedly noteworthy, and deserve the most careful study of all interested in spiritual healing. The light thrown on the subject from this source is not in some respects identical with that presented under the name of Christian Science; it is in many respects more readily comprehensible by the average reader than any purely abstract statement can be. It is not in opposition to any truly spiritual position taken by any teacher; it is, however, more easily explained and free from bewildering subtleties, or rather subtleties which bewilder the occi-

dental intellect while they are a delight to

the Oriental. If it be true, as stated by some authors, that every man is born with either a Platonic or Aristotlian bent of mind, then the two distinctive schools of thought now prominent in the world, one tracing everything from cause to effect, the other from effect to cause, must have their distinctive missions to fulfill in the education of humanity. The appearance of an archaic system of theosophy in the midst of the busiall the demands; to some the gifts of the spirit ness world of modern Europe and America, come as direct interventions of Providence may be safely regarded as a counterfoil to seemingly; to others, the agency at work western devotion to externals; and though in no way ostensibly friendly to each other, the measurably comprehended law; but whether Eddy and Blavatsky schools of thought are equally Oriental and equally transcendental. The singular opposition between the two occurs where the one insists rigidly on physical healing as a result of the mental acceptance of an abstract spiritual idea, while the other, chiefly through its intense devotion to the inexorable law of Karma, is sometimes disposed to speak harshly against metaphysical healing as generally understood and practiced. Whatever may be the precise view of the subject taken by any special advocates of a particular system of healing, we may rest assured that the potency does not reside in prescribed formulas, any more than it rests in minerals or drugs. Magnetic manipulations, whenever successful in reaching the seat of a malady, are not in and of themselves the remedy, but simply outward proofs and indications of a spirit ual force working behind and through the mor tal veil. Magnetized water, flannel, paper or any other substance or fluid, is not itself the direct agent of spiritual power: it simply accompanies the action of a power which is per se independent of all externals. Very few healers belonging to any school are equally and invariably successful, and these differing measures of success clearly prove that all attempts to limit healing to certain methods must be erroneous and practically impossible. Formulas may be learned by any one, and even taught to parrots, and in some cases the mere pronunciation of the formula will bring relief; in other cases, however, it fails to accomplish Because mental conditions are subtle and not fully understood, is no reason why they should be ignored; and it certainly can add wish to attribute all the good done in the nothing to the world's knowledge to condemn as useless that which tens of thousands of persons are ready to declare has been to them a means of release from mental distress and outward bondage. Clairvoyants have frequently declared that they have seen invisible helpers coöperating with mental healers; if this is the case, are not Spiritualism and mental healing inseparable? We would inquire of those who avow themselves earnest Spiritualists, and yet berate mental healers, by what processes of mental tyranny they would undertake to proscribe all spiritual action which does not meet with their personal approval? Are benevolent intelligences, bent on the elevation of humanity, obliged to confine their operations to only one method? or are they not rather free to be at least as celectic as the regular doctors, who declare they are not pathists, but pledged by the rules of their order to employ all measures which will help the patient? Already a reaction has set in strongly against the extreme views of bigoted Christian Scientists; and must not bigotry in Spiritualism produce a reaction likewise? If those who indulge in tirades of abuse levelled at those who differ from them would but consider that the tion put upon the New Testament by popular | spiritual movement is vastly larger than their theologians, have welcomed Christian Science | perception of it, acrimony would soon cease,

with a special message to the suffering and | lead those outside the camp to desire to enter so harmonious a fold. Our own statement of spiritual healing is that it is brought about by any and every means that can awaken the nate self-consciousness, as well as heartless selfishness, is the cause of unspeakable suffering to multitudes. The gross materiality of this age is responsible for innumerable disorders in the body as well as for feeble-mindedness and absence of moral purpose in the life of the world.

If, as yet, spiritual currents are flowing in seemingly divergent channels, all are flowing from one source and toward one goal; we venture to hazard the prediction that within ten years the streams now seemingly so divergent will unite to form one blessed river of life, flowing in the midst of humanity, and in that broad crystal stream there will be full scope and opportunity for all conscientious workers of every name. When we realize that the quality of our affections determines the bent of our wills, and that as we love so are we, we shall all perceive that technical differences are no hindrance to unity in wirit. Harmony is health, discord is disease; whoever promotes harmony is a healer. Aspire toward supreme goodness, and let the spirit of Truth use you as it will.

### REV. ADIN BALLOU-A SPIRITUALIST. BY J. M. PEEBLES, M. D.

To the Editor of the Banner of Light:

When that royal-souled specimen of manhood, Oliver Johnson, the anti-slavery agitator, editor, lecturer and life-long reformer, passed up one step higher into spirit-life, the Rev. Mr. Chadwick with commendable manliness at his funeral, in referring to his many noble qualities of heart and mind, to his moral independence and brave utterances, said in substance that though Mr. Johnson was a regular attendant at his church he was an avowed and outspoken Spiritualist ! It was an honorable mention, reflecting great credit upon Mr. Chadwick as a liberal, broad-minded pastor. Oliver Johnson and Adia Ballou were cordial friends, sympathizing with and laboring in the same great common reforms of their day. The Unitarian Christian Register of Aug. 21st, in a very excellent article upon the goodness, the philanthropy, the anti-slavery and the social-reform work accomplished by the late Rev. Adin Ballou of Hopedale, Mass., thoughtlessly or purposely failed to make the slightest reference to the fact of Mr. Ballou's being a sincere and devoted Spiritualist, and one of the early veterans in the Cause of Spiritualism. When the Rev. Mr. Ballou courageously investigated the spir-itual manfestations, becoming convinced of itual mantestations, becoming convinced of their reality, and defending both the mediums and the manifestations as he did privately and publicly, it cost something to be a Spiritualist. Before me lies a volume of two hundred and fifty six pages, by Adin Ballou, published in Boston in 1852, entitled "An Exposition of Views Respecting Spirit Manifestations." Some very interesting spirit Computed to a very some Views Respecting Spirit Manifestations." Some very interesting spirit communications were also published about this time or later in his Practical Christian, purporting to come from the spirit of Adin Augustus Ballou. Per-mit me to make the following quotations from his volume, commencing on page twenty-nine. After describing a remarkable and positively convincing spirit manifestation, Mr. Ballou 8485 says: "What is to be done with such a case as this? Here is a succession of well-connected particulars respect-ing persons, places, transactions, predictions, and ver-likeations, presented in a plain, honest, straightfor-ward statement. bearing prima facic evidence of the highest credibility. It is casy enough for the sensual, superficial and self-conceited to swagger, pronounce everything of the kind 'humbug,' and declare they 'won't believe a word of tt.' But this will not satisfy conscientions and reasonable belows. says won't believe a word of it.' But this will not satisfy conscientious and reasonable beings. It may be easy for others to presume that Mesmerism and Clairvoy-ance will account for it all. But can they give us any tolerable explanation how? If they can, are they not bound in candor to do it? Let them try. Before they get half through they will have tripled the difficul-iles and incredibilities of which they complain! Oth-ers may say that they are neither bound to believe de-parted spirits manifest themselves in such cases, nor to account for the phenomena in any way. Perhaps they are not. But if not, I suggest that they are altogether doubtful and uncertain as to what is, they certainly ought to be cautious about asserting what is not. certainly ought to be cautious about asserting what is not.... I have demonstrated, at least to my own satisfac-tion, that in the *first* class of cases the manifestations were made by *reliable departed spirits*: that in the second class they were partly made or greatly modi-fied by *undeparted spirits*; and that in the third class, all which is *derogatory* was caused partly by *unde-parted spirits*, *i.e.*, the partial Media and their psy-chologizers, and partly by *low* departed spirits conso-clated with kindred spirits in the field. I have given a statement of the essential doctrines affirmed by *reli-able spirits*, and I have testified against rejecting the *amply corroborated ones*, merely because there are others unworthy of our confidence. I have contended that the pure Christianity of the New Testament is confirmed, not invalidated nor superseded, by these spirit manifestations. And I have insisted, concur-rently with all the *reliable spirits*, that every one should examine, consider, reason, and judge for him or herself, on this and all other themes, making a faithful use of the highest light possessed." Personally, I have many pleasant memories of Bro. Adin Ballou. Something like about seventeen years ago, while I was lecturing the Sundays of a month in Charlestow., Mass., to the Spiritualists, Mr. Ballou, through correthe Spiritualists, Mr. Ballou, through corre-spondence, proposed an exchange of Sunday services. It was agreed upon. I addressed his congregation in the Hopedale church, and he mine in Charlestown. The people were de-lighted with his discourses. They were liberal, oultured and spiritual, even to the relating of some of the spiritual manifestations that he had witnessed, demonstrating a future exist-ence. ence. After his return to Hopedale, I remained with him a couple of days, richly enjoying his society. He was exceedingly companionable, social, progressive, spiritual, and all athrill with every reform topic of the times. He seemed to have a fatherly interest in the whole village, which widened to the adjoining will seemed to have a fatherly interest in the whole village, which widened to the adjoining vil-lages, and still outward to the whole country. He was a man of positive convictions; and yet, he expressed them so genially, and his great, warm heart was so full of charity, that not only his presence but his very voice made one feel better and nobler from having heard it. With him, true Christianity and true Spirit-ualism were practically one—and all was summed up in *love—*"love ye one another." *Hammonton, N. J.* 

# The Syiritualist Alliance.

SEP 14 1890

### SPIRITUALISM.

To the Editor of the Banner of Light: By this term is understood, not only the existence of life after death, but communication between the living and the dead.

The one question which interests those who have no positive opinion on the subject is this: Are the claims of Spiritualism true, or are they of the same nature as those made by many other systems of belief in the unseen world, largely delusional and mistaken? All truth is self-evident. Truth is its own witness. Nevertheless, it needs confirmation to completely establish it. Nothing merely self-evident to the intuition is fully proven until it is confirmed, either by experience or by a reliable witness; and neither the experience nor intuitional perception is alone sufficient to prove to another a fact which does not appeal to the one addressed on any other ground. Truth is the semblance of reality, the cognition of what exists. Intuition, impressions from without, or communications from a reliable individual, are the sources of all knowledge. All truth must, before it is received as such, he sustained by at least two of these authorities. Does Spiritualism comply with these fundamental requirements? According to the answer to this question must it stand or fall.

However prejudiced men may be against a truth, however painful the new idea in disturbing loved delusions, creating havoc generally with old impressions, it is soon established in spite of opposition and ignorance.

Such has been the case with scientific truth as shown in the acceptance of the theory of Newton, in the establishment of the theory of evolution, and many other great ideas that could be named. Has Spiritualism been thus accepted, or is there evidence that it is likely to be? For every scientist like Crookes or Wallace who has accepted as true what Spiritualism teaches, a far greater number of men, equally gifted, can be named who deny the truth of such assumptions.

Huxley, Hammond, Carpenter and others who have investigated the phenomena of what is called spirit manifestation, have not only not been convinced of its truth, but have been forced to the conclusion that it is without foundation. Is there any other instance in which men have investigated a great truth and been led to even doubt its conformity to fact?

The one characteristic of truth is that it is free to all. Like sunlight it can be seen of any who will look, and is as distinct from falsehood as light is from darkness. Does this hold good of Spiritualism? Even its votaries will, I think, admit that it does not, and that something more is requisite than independent inves igation.

The answers it gives to plain questions are either general or oracular, such as could be given without special knowledge, or else they deal with facts, or rather statements of facts, that transcend all experience and investigation. If we ask where spirits go, we are told that they seek their level. It may be remarked that Bill Jones and Tom Wilson do this when they go to New York City; nevertheless one could not be blamed for wanting more definite information of their whereabouts, even though there could be no doubt that the individuals had really found their level. a mind so clear in its perceptions, so well-bal-Again, when we ask what is the exact composition of anced, and so free from preconception, as to be the" astral body," we hear of matter of a finer and subtler kind than any known. Spiritualism is as ual faculties, to distinguish truth from falseelusive to all mental grasp as is a phantom to the clutch of the hand. If it speaks of electricity, the electricity is so different from what we usually understand by the word that it is evidently not electricity, supposing it to be anything at all. So is it in all its aspects: courting investigation, it meets inquiry by bringing forward nothing to look into. Its matter has neither weight nor chemical nature nor any other attribute of matter, and therefore is not matter, and is nothing else that can give proof of its nature or even of existence. The same may be said of other things it describes: they are not within the reach of investigation. It may be claimed that the human intellect is unable to comprehend the truths of Spiritualism. I deny this. All belief implies comprehension. Without it there is no belief in the reality, but only in the phenomena that pass for reality. It is possible to have a general idea of all knowledge, and a special and complete grasp of any one of its departments, or at least of any particular subject. Those who claim to believe in the existence of a world of spirits and of communication with them can explain fully all they believe, otherwise they only believe in certain strange phenomena that may be spiritual or something entirely different. The fact that some who hold to these ideas have been proven to be worthless morally has little bearing on the case. Doubtless rascals have believed in evolution, but that does not disprove the theory, and in reality Spiritualists, as a class, will compare favorably with any sector society, and I have never been personally acquainted with any who were not worthy of confidence and respect. What I have said does not prove that the claims of Spiritualism are devoid of truth, but simply that they are without probability. A closer or nore comprehensive view of the subject might lead to a different conclusion. F. R. HAYS, M. D.

and testimony? I lay aside intuition, because the intuitions of one mind are not necessarily received by others as affording any proof. All intelligent Spiritualists are prepared to show that Spiritualism does comply with these requirements.

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Dr. H. makes a strange assertion, namely: However prejudiced men may be against a truth, however painful the new idea in disturbing loved delusions, creating havoc generally with old impressions, it is soon established in spite of opposition and ignorance.'

The history of science proves most clearly the contrary. The plainest discoveries of scientific truth have been contested and resisted for years, sometimes for centuries, after they were fully demonstrated. Of this many familiar instances might be cited. The phenomenal facts of Modern Spiritualism have been proved and confirmed by repeated scientific investigations, but prejudiced men still resist the truth with unreasoning pertinacity. The fact that there are many who deny these facts, has no weight against the scientific der onstrations which have never been disproved.

It may be truthfully claimed that no dispassionate mind, however cultured or acute, has ever investigated Spiritualism with any degree of thoroughness without becoming convinced of its truth.

It is extremely absurd to assert that Huxley, Hammond or Carpenter, with others of their class, has ever investigated the subject at all. They have reasoned à priori from their own preconceived ideas, not from established facts. There are no spirits, they say; hence none can communicate; just as Lavoisier said in regard to meteorites: "There are no stones in the sky; hence none can fall from it." If Dr. II. can show that any scientist, such as those he mentions with Tyndall, Spencer, Brewster, Agassiz, etc., etc., ever truly investigated the claims of Spiritualism in an unprejudiced manner and with the thoroughness shown by Hare, Wallace, Crookes, Zoellner, and many others of similar reputation, without accepting the validity of those claims, he will accomplish what has never been done before.

Dr. Hays remarks that "the one characterstic of truth is, that, like sunlight, it can be seen of any who will look, and is as distinct from falsehood as light is from darkness"; and he asserts that the votaries of Spiritualism admit that this does not hold good with spiritualistic truth--that "something more is requisite than independent investigation.'

The assertion is not true in either respect. Truth is not characterized as he says it is. Thousands look at it with prejudiced blindness

manifests itself palpably through fixed and one or another method be employed by the unseen intelligence seeking to manifest its power and presence to the earth, the source of the ministration is in all cases identical; i. e., spiritual. Now, when claims are made in one quarter that there is no good in Spiritualism, and in another that mental healing taking place under another name is nearly all imposture and delusion. any candid and unpreiudiced mind must be made painfully aware that so much prejudice is uppermost in the minds of those who indulge in such assertions that their opinions are far too one-sided to be of any practical value.

Did people think for themselves instead of employing others to think for them, effusions such as those just mentioned would be utterly harmless; but as things are to-day, such false and prejudiced assertions are calculated to shamefully mislead many a seeker after truth, who depends, to some extent, upon the press and platform for information regarding current topics. Spiritualism, in the widest interpretation that can be given to the word, means the antithesis of Materialism, and therefore includes every phase of thought which bases existence on a spiritual instead of on a material foundation; and no one reading the biography of the famous healer Newton, and keeping abreast of the information constantly being supplied from various sources concerning healing through healing media, can be unaware that under the distinctive name of Spiritualism a great deal of healing has been and anything. is being accomplished. To those zealous and ardent Spiritualists who are jealous of the honor of Spiritualism as a movement, and who world to its direct agency, we have only to say, beware of zeal without discretion. Still. we do not consider them far astray in their conclusions when they affirm that all successful mental healers are mediums; our only controversy is with those who arrogantly deny facts because they do not square with their narrow theories, and who vilify individuals because they hold and express views of their own.

Spiritualism can never be dwarfed within the limits of an ecclesiasticism; it cannot be confined to any special issue, seeing that spiritual truth is apprehensible by all who diligently seek it, irrespective of their special belief, nationality or training. , Outside the ranks of Spiritualists, so-called, are to be found numerous persons who are instruments for bringing spiritual truth to the earth through such channels as are specially open to them, and through such avenues as are particularly near their own doors. Now, while Theosophy has appealed especially to lovers of the Oriental and the mystical, Christian Science has laid hold of members of Christian fellowships who, dissatisfied with the limited interpretaas a door of deliverance and hope. Coming and good feeling among united workers soon

### REPLY TO DR. HAYS'S STRICTURES ON SPIRITUALISM.

### BY PROF. HENRY KIDDLE.

It is true that Modern Spiritualism implies, as Dr. Hays says, both "existence after death and communication between the living and the [so-called] dead "; and it is also true that the great question beyond all other questions is: Are the claims of Spiritualism in these two respects true? This is not accepted as a selfevident truth, but has been demonstrated by evidence on the sensuous plane. It, may, indeed, be clear to many minds through intuition; but it is the claim of Modern Spiritualism that it has been demonstrated by phenomenal facts and rational deductions therefrom. Dr. Hays's definition of truth is of very questionable accuracy; but it is not necessary to discuss it in connection with this matter, except to answer the inquiry set forth: Does Spiritualism comply with the requirements which limit, as Dr. H. asserts, the reception of all truth, namely, "Impressions from without, and communications from a reliable individ-

f\*It may be well to explain in this connection that on reeipt of Dr. Hays's article we decided to place it before Prof. Kiddle, with the request that in his capacity as President of the American Spiritualist Alliance he would furhis his views in the premises, so that we might give the two-as we do now-simultaneously to our readers.- ED.]

or stupid ignorance; and it is very rare to find able, by the exercise of the ordinary intellecthood, even under their simplest aspects. I scarcely know what Dr. H. means by the statement that there is something more required than "independent investigation" to show the truth of Spiritualism, since its claims have been fully established, or made clear to some of the best minds of the age, by just such investigation.

The objections which Dr. H. makes to Spiritualism based upon an alleged deficiency in the communications or on imperfections in the knowledge imparted by communicating spirits are as futile as they are illogical. They are all derived from his own preconceptions as to what a disembodied spirit ought to know, and how much he should be able to communicate by the various methods employed, so different from those used in the earthly life, through the direct activities of the physical brain. These communications, both as to matter and style, do sometimes, though rarely, afford proofs of the identity of spirits. But the fact of the existence of spirits, and their identification, either as spirits or as particular personalities, depends upon other and different evidence. Does Dr. H. claim to know enough of disembodied spirits and the degree of their intelligence, as well as their capabilities, to impart knowledge through every form of mediumship, to be able to say dogmatically, or oracularly, what they should or what they should not be able to impart to the denizens of a world so different from their own? His whole argument in this regard is both fallacious and irrational. It is a misrepresentation to assert, as Dr. H. does, that, generally, the answers given to plain questions are either "general or oracular," or that they indicate no special knowledge of the subjects referred to. Nor do they always transcend all human experience and investigation. It is not hard to believe that the Bill Joneses and Tom Wilsons find their level in the spirit-world as they do in this world, and this very oredible fact is not invalidated by the want of information as to their subsequent career. Nor are the spirits to be condemned if they fail to explain to us the exact composition of the "astral body" in terms intelligible to our minds, inexperienced in such matters; and it is both unjust and illogical to assert that on that account "Spiritualism is as elusive to all mental grasp as is a phantom to the clutch of the hand." And, again, if the spirits give a description or a definition of electricity differing from that given in the theories of physical scientists, Dr. H. cannot oracularly assert that such definition or description is untrue until he has discovered what electricity essentially is, and this no earthly scientist as yet has done. The same is true in regard to the essential nature of matter. Earthly, as well as spiritual scientists, talk of material agents without weight or known chemical properties, such as the impon-

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derables; and this is just as much beyond the reach of investigation as anything referred to in any spiritual communication of a scientific character.

Dr. Hays asserts that "all bellef implies comprehension," and that "without such comprehension there is no belief in the reality, but only in the phenomena that pass for reality."

The fact is, as Dr. H. doubtless very well knows, all human knowledge of the external world is merely that of phenomena, the senses • taking cognizance of only external properties, while the essential nature of the things observed remains an impenetrable mystery.

Such objections as these put forward by Dr. Hays are manifestly irrelevant and of no logical value. "Those who claim to believe in the existence of a world of spirits and of communication with them," can explain fully what they believe-or rather what they know-the sources of that knowledge and its evidential support. Any assertion to the contrary implies a want of information on the part of him who makes it. A careful perusal of the literature of Spiritualism will show this most conclusively.

What our good friend, the Doctor, has said in regard to the general character of Spiritualists shows that he does not participate in that absurd, unjust and vulgar prejudice which ignorantly alleges the contrary. I hope he will as thoroughly divest his mind from all other prejudices, so that, by impartial investigation, he may arrive at the grandest of all truthsthe continuity of man's life, and to some extent, at least, his destiny in the great hereafter.

# Camp Notes.

### Temple Heights Camp-Meeting, Northport, Me. To the Editor of the Banner of Light :

The Eighth Annual, Camp-Meeting was opened on these grounds, Sunday, Aug. 10th. Owing to the threatening weather no services were held at the stand until 2 P. M. After opening remarks by the President, Mr. H. C. Berry, Dr. H. B. Storer of Boston was introduced. The subject of his lecture was: "The Fundamental Principles of Spiritualism." In his opening remarks he feelingly referred to Bros. Herrick and Rhodes, and Sisters Fuller and Pease, who have passed to spirit-life since our last meeting. Considering the bad weather, we had a good-sized audience at our opening meeting.

our last meeting. Considering the bad weather, we had a good-sized audience at our opening meeting. Monday, Aug. 11th.—Social meeting opened at 10:30 A. M. by Dr. A. H. Richardson of Boston, followed by Mrs. Abbie Morse, Dr. Storer, Dr. Benj. Colson, Mrs. Clark and Mrs. Durham. At 2 P. M. lecture by Mrs. Abbie Morse of Searsmont, Me. Subject: "We All Have Our Work to Do." Tuesday, Aug. 12th.—At 10 A. M. social meeting, opened by Mrs. Morse, followed by Dr. Richardson, Dr. Bigelow, and Dr. Mathews. At 2 P. M. Dr. H. B. Storer delivered an eloquent discourse upon "The Power of Ideas." It was replete with sound, practical teachings, and listened to with close attention and profit.
Wednesday, Aug. 13th.—9 A. M., social meeting, opened by Mrs. Morse, Dr. Bigelow, Dr. Storer, Mrs. Hanson, Mr. Titus and Dr. Mathews. At 2 P. M. Dr. H. B. Storer delivered an eloquent discourse upon "The Power of Ideas." It was replete with sound, practical teachings, and listened to with close attention and profit.
Wednesday, Aug. 13th.—9 A. M., social meeting, opened by A. D. Yeaw of Leominster, Mass., followed by Mrs. Morse, Dr. Bigelow, Dr. Storer, Mrs. Hanson, Mr. Titus and Dr. Richardson. At 10:30 Mrs. Juliette Yeaw of Leominster, Mass., gave an interesting lecture on "The Power of the Human Soul." At 2 P. M. Mr. J. Frank Baxter of Chelsea, Mass., gave a general talk on "The Standing and Progress of Spiritualism," and at the close of his lecture one of his characteristic séances. Many names and descriptions were given, all his lecture one of his characteristic séances Many names and descriptions were given, all of which were recognized. This was Mr. Bax-

of which were recognized. This was Mr. Bax-ter's first lecture at Temple Heights, and he gave the best of satisfaction. *Thursday, Aug.* 14th, 9 A. M. – A social meet-ing in "Union Cottage" was opened by Dr. Storer. Mrs. Durham, Messrs. Griffin and Morse, Mesdames Luce, Clough, Yeaw and Miss Hicks, and Dr. Mathews, followed with inter-seting remerks. At 10:30 lecture by Mrs Hicks, and Dr. Mathews, followed with inter-esting remarks. At 10:30 lecture by Mrs. Abbie Morse. Subject: "The Law that Con-trols Mind." At 2 P. M. Mrs. Juliette Yeaw lectured upon "Some of the Apparent Truths of Spiritualism." Mr. A. E. Tisdale prefaced the lecture by singing Prof. Longley's beauti-ful song, "Only a Thin Veil Between Us," which was much appreciated. At 7 P. M. there was an entertainment at the sneakers' stand which was much appreciated. At 7 p. M. there was an entertainment at the speakers' stand under the management of Mr. J. Frank Bax-ter, assisted by Dr. H. B. Storer, Mr. A. E. Tisdale, Mrs. Yeaw, and the choir. The read-ings by Mr. Baxter, Mr. Tisdale, Dr. Storer and Mrs. Yeaw, and the songs of Mr. Baxter and Mr. Tisdale, were greatly enjoyed by the large audience present and Mr. Tisdale, were greatly enjoyed by the large audience present. *Friday, Aug. 15th.*—Social meeting at 9 A. M. opened with a song by Mr. Baxter, after which he related interesting experiences in his early mediumship. At 10.30 Mr. A. E. Tisdale, the blind medium of Merrick, Mass., gave a grand lecture, his subject being, "The Human Fam-ily Know no Greater Evil than War." This was Mr. Tisdale's first visit to Temple Heights. His lecture was highly appreciated. At 2 r. M. Mr. J. Frank Baxter lectured, taking as his His lecture was highly appreciated. At 2 P. M. Mr. J. Frank Baxter lectured, taking as his subject a quotation from Dr. Talmage, "Spir-itualism is Dead." He gave a scathing review of the objections taken by this and other gen-tlemen to Spiritualism. He was frequently applauded. A test scance followed, many spir-its giving their names and descriptions, all be-ing recornized its giving their names and descriptions, all be-ing recognized. Saturday, Aug. 16th.—Social meeting opened by Oscar A. Edgerly of Newburyport, Mass., followed with remarks by Mrs. Clark, Mrs. Yeaw, Mr. Baxter, Dr. Bigelow and Dr. Col-son. At 10:30 A. M. lecture by Dr. H. B. Storer. Subject: "The Naturalness of Spiritualism." At 2 P. M. lecture by Mr. Tisdale. Subject: "The Religion-Builders." Sunday, Aug. 17th.—Social meeting opened by Dr. Ira Nevins of Lewiston, followed by Dr. Colson, Mr. Yeaw, Dr. Storer, Mrs. Yeaw, Mrs. Metcalf and others. At 10:30 A. M. Mr. A. E. Tisdale lectured on "The Coming Strug-gle," and held his hearers spellbound to the close; a very large audience was present. The close; a very large audience was present. The seats in the auditorium were all closely filled and many standing. At 2 p. M. the auditorium was more closely seated than in the morning, the standing-room being filled to overflowing with people, anxious to hear the well-known speaker and medium, Mr. J. Frank Baxter. His lecture was upon "The Church and the Book, in their Relation to Spiritualism," and was one of the best lectures we have ever heard Mr. Baxter deliver. The scance that followed was a remarkable one, over thirty descriptions and names being given, and all recognized. and many standing. At 2 P. M. the auditorium descriptions and names being given, and all recognized. Monday, Aug. 18th.—Morning meeting at 9 A. M., held in "Union Cottage." Mr. A. E. Tisdale related a brief sketch of his life and mediumship. Remarks by Drs. Storer, Rich-ardson and Mathews, Mr. Edgerly, Mr. Yeaw, Mr. Berry, Mrs. Plummer and Mrs. Yeaw. At 2 P. M. Mrs. Yeaw lectured, taking as her sub-ject a remark of Mr. Tisdale's: "What is the Need of Jealousy among Mediums?" It was an eloquent appeal to mediums to lay aside all personal feelings and work in union for the good of humanity. Monday, Aug. 18th.—Morning meeting at 9
A. M., held in "Union Cottage." Mr. A. E.
Tisdale related a brief sketch of his life and mediumship. Remarks by Drs. Storer, Richardson and Mathews, Mr. Edgerly, Mr. Yeaw, Mr. Berry, Mrs. Plummer and Mrs. Yeaw. At 2 P. M. Mirs. Yeaw lectured, taking as her subject a remark of Mr. Tisdale's: "What is the Need of Jealousy among Mediums?" It was an eloquent appeal to mediums to lay aside all personal feelings and work in union for the good of humanity.
Tuesday, Aug. 19th.—Social meeting at 9
A. M., Mir. Ford, Mrs. Miller, Mrs. Clark, Mrs.
Ford, Mr. Arno and Dr. Nevins taking part, closing with a song by Mr. and Mrs. Morse.
At 10:30 A. M. Mr. A. E. Tisdale delivered an eloquent lecture upon "The Philosophy of Modern Spiritualism." At 2 P. M. Dr. H. B.
Storer lectured upon "Conscience and the Future Judgment."
Wednesday, Aug. 20th.—Social meeting at "Union cottage" opened by Dr. Riohardson.
Mr et alecture upon "The Philosophy of Mrs. Yeaw, Dr. Storer and C. M. Davis of Denison, Tex., participated in the exercises. At 2 P. M., lecture by Mrs. Abbie Morse, "an interesting and instructive address. n "

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3.1 B.A.

Thursday, Aug. 21st.-At2 r. M. a conference meeting was held at the stand, opened by Dr. Storer, who related some of his experiences in the early days of Spiritualism: they were very interesting; remarks by Mr. Yeaw, Dr. Rich-ardson and Mrs. Daniel Plummer. At 7:30 P. M., an entertainment at the auditorium under the management of Mrs. Yeaw, assisted by Dr. Storer, Mrs. Sally Durham and others. The readings of Mr. L. A. Turley of Boston were warmly applauded, and he was obliged to respond to several encores. Hriday, Aug. 22d.-At 10:30, social meeting; remarks by Mrs. Morse, Mrs. Simonton, Mrs. Durham, Dr. Bigelow, Mr. Morse and Mr. Shorey. At 2 r. M., lecture by Mrs. Juliette Yeaw, subject, "The Place of Children in the Religion of Spiritualism." Saturday, Aug. 23d.-Social meeting at 10:30 A. M. in "Union cottage." Remarks by Dr. Richardson, Mr. Clark, Dr. Storer, Mr. May-nard, Mrs. Abbie A. Tower, Mr. Marsh, Dr. Bigelow and Mrs. Carleton. At 2 r. M., Dr. H. Storer lectured upon "Mental Influences;" this was a fine address and highly appreciated. Sunday, Aug. 24t.-Closing day. At 10:30 Mrs. Abbie Morse delivered a fine lecture on "What Good Has Spiritualism Done?" At 2 r. M. the closing exercises were held, Dr. Storer delivering a lecture upon "Mental Influences," this was a fine address and highly appreciated. Storer lectured upon "Mental Influences," this was a fine address and highly appreciated. Storer delivering a lecture upon "Mental Influences," this weas a fine address were held, Dr. Storer delivering a lecture upon "Mental Influences," this was a fine address were held, Dr. Storer delivering a lecture upon "Mental Influences," this was a fine address and highly appreciated. Storer delivering a lecture upon "Mental Influences," the closing exercises were held, Dr. Storer delivering a lecture upon "Mental Influences," the closing exercises were held, Dr. Storer delivering a lecture upon "Mental Influences," at the closing exercises were held, Dr. the closing exercises were held, Dr. Storer delivering a very fitting lecture to close our meetings with; it was delivered in Mrs. Yeaw's usual pleasing manner. NOTES.

The annual business meeting occurred Aug. 21st, at which the following officers were elected :

Secretary-F. O. Gould, Upper Stillwater

Secretary-F. O. Gould, Upper Stillwater; Treasurer-J. P. Stearns, South Lagrange; Directors-Dr. Benjamin Colson and Horatio Mears, Belfast; R. W. Woodman, Saccarappa; F. A. Dickey, Northport; H. B. Maynard, Ban-gor; Charles S. Marsh, Newport; Malbory Kingman, Mariaville. At the Directors' meeting, Mr. H. C. Berry of Portland was unanimously elected presi-dent of the corporation; F. A. Dickey, over-seer of the grounds; H. C. Berry, committee on speakers, railroad and steamboat fares, printing, etc.; Horatio Mears, committee on music, and H. B. Maynard was appointed a committee on extension of wharf.

music, and H. B. Maynard was appointed a committee on extension of wharf. The directors voted to have the wharf ex-tended and the location changed before anoth-er season, so that the Boston steamers can land at our grounds. A pavilion is to be built on the grounds this fall, or early in the spring, and other improve-ments are to be made. The singing of Mr. J. Frank Baxter and Mr. A. E. Tisdale added greatly to the interest of the meetings, and was thoroughly enjoyed by the audiences. We hope to have both of these gentlemen with us next season.

the meetings, and was thoroughly enjoyed by the audiences. We hope to have both of these gentlemen with us next season. A fine cottage has been built this season by Mrs. F. II. Durham and Mrs. Horatio Mears of Belfast. Saturday afternoon, Aug. 16th, it was dedicated, and named "Union Cot-tage." The President called the friends to-gether, and, after appropriate remarks, an-nounced the name by which the cottage was to be known, and related the circumstances that led to its inception and completion, which originated with Mrs. Durham's Indian control. He then called upon Mrs. Morse, Dr. Storer, Mrs. Yeaw, Oscar Edgerly, Dr. Rich-ardson and Mrs. Plummer, each of whom re sponded in a pleasing manner, testifying their

ardson and Mrs. Plummer, each of whom re sponded in a pleasing manner, testifying their appreciation of Mrs. Durham and Mr. and Mrs. Mears as workers for the Cause. Responses by Mrs. Durham and Mr. Mears and a benedic-tion by Mrs. Morse closed the services. A fair and sale of fancy articles was held in "Union Cottage," which netted a handsome sum for the benefit of the Society. In connec-tion with the fair was an exhibition of bead pictures, nine in number. The pictures were made entirely of beads—a wonderful piece of work by Mrs. French of Belfast. Mr. and Mrs. L. N. Chamberlain of Massa-chusetts, and Dr. E. II. Mathews of Boston, visited the meetings, and remained several days.

days. Mr. Geo. Beal of Portland visited the grounds

Mr. tree, bear of a second structure Friday, Aug. 15th. The Sea Breeze, issued at Belfast, published a report of the meetings, and a complete roster

a report of the meetings, and a complete roster of the grounds. A Ladies' Aid Society was organized for the purpose of aiding the society financially. The following officers were elected: President, Mrs. A. E. Clark, Belfast; Vice Presidents, Mrs. S. E. Durham, Mrs. G. W. Burkett, Bel-fast, and Mrs. Daniel Plummer, Dexter; Secre-tary, Mrs. M. F. Mears, Belfast; Treasurer, Miss Etta Colson, Belfast. The park and auditorium have been enclosed with a wire fence, and an admission fee of ten

an opportunity for investigators to note the tests given, and perhaps got some for them-solves. Mrs. Lillle gave her last lecture here in the evening, and left us on the following morning for Cassadaga. She has the good-will of every one in camp. A large number came Saturday, filling the camp to its utmost capacity. The mediums are well patronized, and give good satisfac-tion. A. B. S.

tion. A. B. S.

### Sunapee Lake, N. H.

To the Editor of the Banner of Light : Monday, Aug. 18th.-Excursion on the Lake per steamer Edmund Burke in the afternoon Conference in the evening. Mrs. Ferry and

Conference in the evening. Mrs. Ferry and Miss Johnson sang a beautiful song; Mr. Cobb, Mrs. Addie M. Stevens, Mrs. Abbie W. Crossett and Simon Keyser took part in making the ex-ercises very interesting. Conference closed by singing "Nearer, my God, to Thee." *Tuesday, Aug.* 19th.—At 2 r. M.—Eben Cobb presiding—after vocal music, Mrs. Crossett gave an invocation; after another song she delivered a fine address, closing with a poem. Service ended with song and benediction. *Evening*, 7:30.—Conference opened by Eben Cobb, followed (after a song) by Mrs. Crossett, Mrs. Addie M. Stevens and Prof. J. W. Cadwell. *Wednesday, Aug.* 20th.—At 2 p. M., after a song, Eben Cobb introduced Prof. J. W. Cad-well, who gave the lecture of the afternoon, closing with a song and an invocation present-ed by a "subject" under control of his mes-meric power.

Thursday, Aug. 21st.—At 2 P. м., after an open-ing song, Eben Cobb pronounced an invocation, and gave a splendid lecture on the subject of "Praver." Prayer.

"Prayer." *Brening.*—The weekly dance was well patron-ized, although the weather was rainy. *Friday, Aug.* 22d.—After an invocation by Mrs. Goodrich, Prof. Cadwell gave the after-moon lecture. Conference in the evening at the usual hour, participated in, after congrega-tional singing, by Mr. and Mrs. Eben Cobb, Thomas Burpee and Mrs. Addie M. Stevens. *Saturday, Aug.* 23d.—At 2 P. M.—President Ferrin presiding—after a song, Mrs. Craddock gave the lecture of the afternoon. In the even-ing occurred the last entertainment of the sea-son.

son. Sunday, Aug. 24th.—At 10:30 opened with a song, followed by the reading of a poem written by Augusta Cooper Bristol, entitled "The Web of Life," by Mrs. Addie M. Stevens, who, after another song, gave an excellent lecture, taking for her subject: "The Possibilities of Life." Song and benediction closed the service. son

Afternoon, 2 o'clock.—Opened with a song; avocation by Mr. Eben Cobb, who gave one of is best lectures, his subject being: "Wherein

invocation by Mr. Eben Cobb, who gave one of his best lectures, his subject being: "Wherein does Spiritualism differ from Christianity?" After another song, Mrs. E. R. Morgan came forward and presented the names of fifteen dwellers of the spirit-world; these were recog-nized by parties present. Thus closes the present meeting. The thanks of the Association are due the singers, the speakers, and all who have assisted in making the sessions interesting and successful: Espe-cially are they due to Charles H. Carter for his efforts in decorating the platform and pavilion. Aug. 24th, 1880. N. A. LULL, Sec'y.

## Wentworth Grove Meeting.

Fo the Editor of the Banner of Light: The annual meeting of the Spiritualists of Paulding and Defiance Counties, O., occurred in Wentworth's Grove, near Hicksville, Aug. 23d and 24th. Lyman C. Howe and G. W. Kates and wife were the speakers and mediums. The weather was clear and pleasant. A very

large assemblage congregated, especially on Sunday, when at least two thousand persons heard the lectures. The forty-acres-grove was filed with vehicles and people. It was an ani-mated sight. Everything passed off pleasantly,

and the meetings were of great interest. The lectures by each speaker were full of logic and eloquence that furnished mental con-viction. The spirit-tests and psychometric readings by Mrs. Kates were all correct and

Clear, exciting much comment. We feel proud of the work done this year, and for the beautiful sunshine which the heavenly bodies permitted, notwithstanding orthodox prayers had asked for rain-storms orthodox prayers had asked for rain-storms to prevent such a blasphemy upon their relig-ion. The weather-God is apt to do as he pleases—and occasionally is just to his best chil-dren. When will humanity look at nature through natural eyes, and not with ones clouded by ignorance and prejudice? FIELD. FIELD.

### September Magazines.

### Written for the Banner of Light. ANGEL TRUMPETS. BY G. W. RATES.

Angels the trumpet blow; Hark to the gladsome sound! Oh! may it onward flow, The spacious world around! The night is past, the day has come, And angels shout the harvest home.

Hark to the trumpet blast That breaks through death's dread gloom! The dreary night is past, That long feigned o'er the tomb:

The night is past, the day has come, And angels shout the harvest home.

Hark to the trumpet voice Of those we lost below!

Rejoice, oht earth, rejoice, For they no death can know! The night is past, the day has come.

And angels shout the harvest-home. Hark to the trumpet call!

Its voice the world shall shake; Its summons is to all:

'Awake, oh! earth, awake! "

The night is past, the day has come, And angels shout the harvest home.

Hark to the trumpet song That bursts from angel spheres! Let earth its strains prolong Through all the coming years! The night is past, the day has come,

And angels shout the harvest home. Hark to the trumpet notes! Oh! hear the glad refrain

That henceforth onward floats O'er all the world's domain: The night is past, the day has come, And angels shout the harvest-home!

# Tide-Ripples.

### How He Would Have Made the World.

Col. Robert G. Ingersoll, at the Lotus Club Anniversary in New York City, thus condensed what may be regarded as his position [materialistic(?)] on the question of a "tomorrow" for the human race:

"Sometimes I think, and especially when I am at a meeting where they have what they call reminiscences, that a world with death in it is a mistake. What would you think of a man who built a railroad knowing that every passenger was to be killed—knowing that there was no es-cape? What would you think of the cheerful-ness of the passengers if every on knew that at ness of the passengers if every one knew that at some station, the name of which had not been called out, there was a hearse waiting for him ; backed up there, horses fighting flies, driver whistling, waiting for you? Is it not wonderful that the passengers on that train really enjoy themselves? Is it not magnificent that every themselves? Is it not magnificent that every one of these under perpetual sentence of death after all can dimple their cheeks with laughter; that we, every one doomed to become dust, can yet meet around this table as full of joy as spring is full of life, as full of hope as the heavens are full of stars? I tell you we have got a good deal of pluck. And yet, after all, what would this world be without death? It may be from the fact that we are all victims, from the fact that we are all bound by common fate: it may be that

we are all victims, from the fact that we are all bound by common fate: it may be that friendship and love are born of this fact; but whatever the fact is, I am perfectly satisfied that the highest possible philosophy is to enjoy to-day, not regretting yesterday, nor fcaring to-morrow. [Applause.] But there is one splendid thing about the play called life. Suppose that when you die that is the end. The last thing you know you are alive, and the last thing that will happen to you is the curtain, not falling, but the cur-tain rising on another thought, so that, as far as your consciousness is concerned, you will as your consciousness is concerned, you will and must live forever. No man can remember when he commenced, and no man can rememwhen he connected, and have a remember when he connected as a swe are concerned we live both eternities, the one past and the one to come; and it is delightful to me to feel satisfied, and to feel in my own heart that I can never be certain that I have seen the faces

U love for the last time. When I am at such a gathering as this, I al-most wish I had had the making of the world. What a world I would have made! In that world unhappings would have been the only

In the north of Africa, and the mixture of the

in the north of Africa, and the mixture of the two races gave rise to the negroid populations. In the center and south of Africa the blacks continued in their ethnic purity until the infl-tration of other races from Europe and the north of Africa in modern times. These which re-mained in their original home became blended with the whites and yellows, giving rise to the dravidian populations which pass by shades into the three fundamental types. As for the Allophyles, represented by the race of Gro-Magnon, they occupied parts of Europe and north Africa, from which they extended to the Canaries. The three fundamental types also found themselves in Oceania; the Allophy-lian whites occupying Polynesia, the blacks Melanesia, the yellows Malasia. The latter were, according to M. de Quatrefages, the last to come into the maritime world. The peopling of America dates from the quaternary period, and is due to migrations of different types—Allophylic white and yellow blending with the local quaternary races, which also belonged to the yellow type. Eu-rope, since the tertiary ages, has received only Allophylian whites, Finns and Aryans. The number of races now existing in a pure state is exceedingly restricted, if, indeed, there is a single one which can be accepted as such.— London Times. London Times.

### The March of Reform.

Conservatives need not take alarm, as improved conditions go on bringing broader unfoldments in the theologic and governmental affairs of the world. There need be no alarm about the abrasion of an old shore by a new wave, for we know that what the waters are stealing from some old bank where men have ceased to live, they are depositing elsewhere and making new homes for a better race, new streets for greater cities. The wave that carries something away always gives something back elsewhere to mankind. The coast changes, not the sea. And furthermore, the abrasions upon the old shore are limited, for the encroaching sea deals only with alluvium or drift, and, having swept this clean by a hundred years' toil, it finds at last an adamantine rock—an iron-bound coast where the waters cease their destruction, and their work is done. Conservatives need not take alarm, as im--Ex.

### **TO INVESTIGATORS.**

Works of Spiritualistic Reference and Study for Investigators and Students.

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

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

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

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

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

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

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

Discussion between Mr. E. V. Wilson, Spiritualist, and Eld. T. M. Harris, Christian. Paper, 10 cents, postage 2 cents Is Spiritualism True? Lecture by William Den-

ton. 10 cents. Gist of Spiritualism. Being a course of five lec-

half of the meeting. We were favored with fine weather dur-

ing most of the time, the grounds were never in better condition, and the best of harmony prevailed in the meetings, and to those coming from the close atmosphere of the cities it seemed like a new lease of life to sit on the verandas of the cottages, enjoy the sea breezes and watch the ever-changing scene of the passing steamers and sailing vessels, doz-ens of which were in view at all times. Next season the meetings will commence Aug. 9th and close Aug. 23d. H. C. BERRY.

Aug. 9th and close Aug. 23d. I Portland, Me., Aug. 27th, 1890.

### Mt. Pleasant Park, Clinton, Ia.

Monday Morning, Aug. 18th, was very quiet, but in the afternoon we had a conference that was spirited and interesting. Prof. Severance opened the exercises with remarks on Social Culture, in which he claimed we should in all social gatherings and meetings respect the rights of others. The subject was fully discussed in all its bearings, and I think will have a good effect upon camp-grounds, as well as elsewhere.

Tuesday, 19th.-A fact meeting. Mr. E. W. Emerson in the afternoon addressed a large audience, and greatly interested all. He has wonderful success here as a platform test me-

dium, and is well liked as a gentleman. Wednesday, 20th.—An adjourned meeting of the Association was held in the forenoon. Mrs. Lillie having arrived the night before, gave a lecture in the afternoon that was highly appreciated.

The long-expected ladies' dance came off in the evening, and, though it rained, was largely attended. The ladies took their gentlemen, paid the bill, and their committee managed it with entire success. Even their prompter was a lady, Miss Stillman, and she filled her

was a lady, miss Schlman, and she inted her place par excellence. Next week the gentlemen are to try and ex-cel in getting up a better dance. Mr. Emerson gave his farewell tests to a large audience Thursday morning. All were sorry to see him depart for the East, as he had to, to fill engagements. It is not any wonder that this grand medium should be wanted at every componenting.

levery camp-meeting. In the afternoon memorial services were held

The park and auditorium have been enclosed with a wire fence, and an admission fee of ten cents per day, or fifty cents for the meetings, charged. This plan proved much more satisfac-tory than the old custom of collections. Miss Lillian B. Foss of Providence, R. I., officiated at the ticket office during the first bedf of the meeting. off the table of contents the present month with a tive"; Olive Thorne Miller contributes " A Chronicle are entertainingly continued; J. P. Quincy descants on "Cranks as Social Motors": J. F. Jameson treats 1780"; Oliver Wendell Holmes gives our countrymen, in "Over the Teacups," a well-merited castigation because of their frequent crazes after titles and the titled; other articles, poems, etc., are joined harmoniously with the regular departments in making up a fine number. Houghton, Mifflin & Co., publishers, Boston, Mass.

ST. NICHOLAS .- Oliver Wendell Holmes is the subject of an appreciative sketch at the opening of this number, by Annie Isabel Willis. W. J. Henderson contributes an interesting paper on "Great Ocean Waves," in which he says that tidal waves are misnamed, and that they are earthquake waves produced by subterranean convulsions; one of these waves at St. Thomas is shown in an engraving, and another shows the appearance of an enormous head wave as seen from the deck of an ocean steamer. Wooden Shoes and the making of them in Holland is the subject of an article by Anna Page Scott, and E. E. Thompson tells "The True Story of a Little Gray Rabbit." Kate Hamilton has a story of an Alaskean child of seven years charged with being a witch and sentenced therefor to torture and death, and her rescue. "Chopping Him Down" is an incident of a lumber camp, and in "Two Surprise Parties," John Clover relates an adventure with hornets. Beside all this are serial stories, poems and sketches, a profusion of pictures. "Jack-in-the-Pulpit," etc. New York: The Century Co. Boston: For sale by Damrell & Upham.

THE QUIVER for this month contains four complete stories entitled, "Another Mary," "Stephen Flem-ing's Picture," "What David Lockett Dared" and Coming Home to Roost." The two serial stories are continued, and the frontispiece, a fine picture of "A Happy Memory," is an artistic gem. New York: Cas sell & Co.

OUR LITTLE ONES .- "The Queen of Dreams" is the subject of the opening poem, of which the frontis-piece is an illustration. Of the contents are "The Watermelon Fairles," "Butterfly Wisdom," "Crick. et, the Little Black Fiddler," and "That Fly Paper." Boston: 36 Bromfield street.

CURRENT COMMENT AND LEGAL MISCELLANY. [August.] The number at hand, the eighth of Vol. II., contains a portrait of the late Chief Justice Roger Brooke Taney, some account of whose career as a lawyer and in official positions follows. Articles on subsequent pages treat of "Labor Laws of Europe," "Influence of Christianity on Common Law," " Inter-State Commerce and Original Packages," " Unanimity of the Jury," etc. Philadelphia: The D. B. Canfield Co.

The youngsters of journalism who write and talk of hypnolism as a recent discovery and science, need to be told that volumes. exist upon the subject, written before the present generation was born. Thirty years ago I heard a disciple of Mesmer assert that Christ did not turn water into wine at the wedding supper, but hypnotized (he said "mesmerized") the wedding guests into conviction that the water they were drink-ing was wine. Mesmeric stories were marvelous forty years or so ago. They have been scoffed at all the years since. But not one was so staggering as those Professor James relates and Dr. Charcot proves. —Cor. Cambridge (Mass.) Tribune.

BEECHAM'S PILLS cure billous and nervous ills.

world unhappiness would have been the only sin; melancholy the only crime; joy the only virtue. And whether there is another world, nobody knows. Nobody can affirm it; nobody can deny. Nobody can collect tolls from me, claiming that he owns a turnpike [applause]; and nobody can certainly say that the crooked path that I follow, beside which many roses are grown, does not lead to that place. He does n't know. But if there is such a place, I hope that all good fellows will be welcome."

### **How Dictionaries Have Been Made!**

How Dictionaries Have Been Made I An amusing illustration of the mechanical way in which dictionaries have been made is furnished-says the "Picked Up" column of The Christian Union, (N. Y.)-by the word phantomnation, which appears in Webster, Worcester, the Imperial, and Cassell's Ency-clopedic Dictionary. Webster solemmly de-fines it thus: "Phantomnation, n.-Appear-ance as of a phantom; illusion. [Obs. and rare.]-Pope." Worcester says simply: "Illu-sion."-Pope. The Imperial and Cassell's re-peat this bit of lexicographic wisdom, but the latter omits the reference to Pope, apparently suspecting that something is the matter some-where. Now, the source of this word is a book entitled, "Philology of the English Language," published in 1820, by Richard Paul Jodrell, as a sort of supplement to Johnson's Dictionary. Jodrell had a curious way of writing phrases as single words, without even a hyphen to in-dicate their composite character. Thus city solicitor became citysolicitor; home acquaint-ance, homeacquaintance. He remarks in his preface that it "was necessary to enact laws for myself," and he appears to have done so with great vigor. Of course he followed his "law" when he transcribed the following pas-sage from Pope: "These solemn vows and holy offerings paid sage from Pope:

These solemn vows and holy offerings paid To all the phantom nations of the dead."

-Odyssey x., 627.

### The Races of Mankind.

M. de Quatrefages, the leading French eth-nologist, in presenting the second part of his "Introduction to the Study of the Human Races" to the Academy of Sciences, has given an interesting summary of his general conclu-sions with regard to the origin and distribu-

an interesting summary of his general conclu-sions with regard to the origin and distribu-tion of makind. Neglecting the minor differences, he esti-mates that there are no fewer than seventy-two distinct races in the human species. All these descend or branch off from three funda-mental types—the black, the yellow and the white—which had their origin at the great central mass of northern Asia, which is thus the cradle of mankind. Representatives of these different types, and the races which sprang from them, are still to be found there. The whites, according to M. de Quatrefages, appear to have orignated on the west of the blacks on the south. The whites extended westward and northward, giving birth to three secondary types, the Finnish, the Semitic and the Aryan, if we except the Allophyles, which form a separate group. Their area of distribu-tion is continuous, as is that of the yellows, because of the extensive land surface of the Eurasian continent. The yellows spread cast-ward and crossed into America. The whites and yellows checked or blended with ench other, producing many varieties of man. The blacks, or nerro type, which originated on the and yellows checked or blended with each other, producing many varieties of man. The blacks, or negro type, which originated on the south of the central mass, were forced by the nature of the continent, and probably by the into Africa and east into the Indian archipel-ago or Melanesia. The proto-Somites arrested their distribution

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

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

Spiritualism Defined and Defended. By J. M. Peebles. 15 cents. Eight Liberal Lectures. By A. B. French. This

work contains one hundred and forty pages, with portrait of the author. 50 cents.

Is Materialization True? and Eleven Other Lectures. By Mrs. Cora L. V. Richmond. 50 cents. Life and Labor in the Spirit-World: Being a Description of Localities, Employments, Surroundings and Conditions in the Spheres. By members of the Spirit Band of Mrs. M. T. Shelhamer-Longley, medium of the Banner of Light Public Free Circle. Cloth \$1.00, postage 10 cents.

Light on the Hidden Way, with an Introduction by Rev. James Freeman Clarke. Cloth, \$1.00.

Mediumship ; Its Laws and Conditions. Powell. 25 cents.

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

Mediumistic Experiences of John Brown.

Mind-Reading and Beyond. By Win. A. Hovey, 1.25.

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

or a Spiritual Philosophy and Natural Religion. By Giles B. Stebbins. Cloth, 75 cents; paper, 50 cents.

Studies of the Outlying Basis of Psychio Science. The author sets out to put on a more scientific and rational basis the proofs of the doctrine of Immortality. \$1.25.

Rays of Light: Two Chapters from the Book of My Life. With Poems. By Mrs. R. Shepard Lillie. 81.25.

Scientific Basis of Spiritualism. By Epes Sargent, author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," etc. \$1.50.

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Use of Spiritualism. By S. C. Hall, F. S. A. Being a letter addressed to Clergymen, and others, containing a reply to the otherspeated question, "What is the Use of Spiritualism?" From England. Cloth, 75 cents.

### SEPTEMBER 6, 1890.

### O'REILLY'S LAST POEM. (From the floston Pilot, Feb. 1, 1890.)

Poets should not reason; Let them singi Argument is treason— Bells should ring.

Statements none, nor questions Gnomic words, Spirit cries, suggestions, Like the birds.

He may use deduction Who must preach ; He may praise instruction Who must teach.

But the poet duly Fills his part When the song bursts truly From his heart.

For no purpose springing, For no pelf; He must do the singing For itself.

Not in lines austerely Let him build ; Not the surface merely Let him gild.

Fearless, uninvited, Like a spring. Opal-words, inlighted, Let him sing. As the leaf grows sunward Song must grow; As the stream flows onward Song must flow.

Useless? Ay1—for measure; Roses die. But their breath gives pleasure—

God knows why!

# Banner Correspondence.

### New York.

SARATOGA SPRINGS. -- A. S. Hayward writes: "I am at present at this beautiful and popular resort. Since my arrival 1 have had popular resort. Since my arrival 1 have had the pleasure of meeting and conversing with some of the prominent Spiritualists of this vicinity-among them Mr. E. J. Huling and family (Mr. H. has been a leading newspaper man in Saratoga in the past, though now some-what retired), Mr. John Johnson (who is anoth-er talented light in the newspaporial world), Dr. Mills (a magnetic physician of much expe-rience), Dr. Goetchings, and Dr. King who has accomplished much with his pen in the way of teaching and defending a natural mode of eradi-cating disease : he has corresponded with most of the local papers, demanding equality be-

cating disease : he has corresponded with most of the local papers, demanding equality be-fore the law for all modes of medical practice. I have also met Dr. Rich (a prominent den-tist), Judge Bullard and Attorney Price (of the legal profession), Mr. Horn and wife, Mr. Noble and family, and others. Shelden S. Baker, who resides in the suburbs of the village—and with whom I have met— brought out a book of poems in 1885 for which his friends claim great merit. Mr. Baker was seventy-four years of age at the time of its pub-lication; he says he never had a common school education, but that the contents came from his education, but that the contents came from his inspirers, he being simply an humble instru-ment. The book contains two hundred and thirty-four pages, and expresses some noble sentiments.

There are quite a number of Spiritualists temporarily here from all portions of the world. Since my arrival L have attended an interesting scance at Dr. Goetchings's residence; the Doctor and his two daughters are mediumistic,

Doctor and his two daughters are mediumistic, and often give fine tests, unique in their form of presentation. Last year I met in a private family a promi-nent and highly educated man, who has held an important official position in this country for more than thirty years. I was invited to attend a spiritual scance with him; there were but three or four persons present: I attended but three or four persons present; I attended four such séances, at which this man was moved four such scances, at which this man was moved upon in a most remarkable manner by spirit-power and intelligence, and much was promised him in the way of unfoldment in the future, being told that these scances would be contin-ued in 1800. On my afrival in the place I found that there had been some eight conferences —as they were termed—held, and they had then been adjourned to another State. I was invited -as they were termed—held, and they had then been adjourned to another State. I was invited to be present on Sunday, the 24th. There were four persons, including myself, at the séance; it lasted two hours or more; and such a change as had been consummated since we met in 1889 could hardly be realized. The distinguished as had been consummer. The distinguished could hardly be realized. The distinguished man had so harmoniously unfolded in his spirit-ual gifts that highly intellectual spirits expressed themselves as readily (seemingly) as they could have done had they been present in the material form, and utilizing their own or material form. And utilizing their own or consists.

A topresent the extreme delicacy of conditions demanded in his case to obtain the inspirations above spoken of, prevents any public appearance of the gentleman as a speaker; but when it be-comes known who he is, and his high standing in position and society is understood, the minis-ters and State officials will not be ashamed to investigate the Spiritualistic Philosophy, or to allow the higher intelligences to assist them in solving the great problems of life. I asked one of his controls if he would define the difference between 'Occultism' and 'The-osophy,' and their relations to Spiritualism. The spirit took the same line of argument as did the guides of the Hon. Sidney Dean recent-ly, i.e., that Spiritualism is the higher and more line the fulles of the full with both the provide the fulles of the full state of th of natural evolution has come the improved Spiritualistic Philosophy of this modern age. Mr. Burrows, hotel proprietor, has returned to Saratoga, and taken the Circular House again

### BANNER LIGHT. OF

same manner about three minutes; each of us then held it at our foreheads a few minutes. I then took held of two corners of the envelope and she of the other two. Soon I became aware of a motion as of the pencil moving within the envelope. During the sitting the medium talked incessantly upon all this topics of the day. After we had held the envelope two to three minutes she let go her end and said they were done writing. I then tore open the envo-lope, and, to my surprise, found seven commu-nications in answer to my questions, and on the same sheet, and two pencil sketches—one of our daughter and one of myself. One, a mes-sage from my father, was as follows: *Question*.—Rev. Amos Ball: Will you give a mes-sage such as will give me actual knowledge of your presence?

presence?

presence? Answer.- Spirifualism has proven more to a preju-diced world in its brief existence than has Orthodoxy in its mad career for centuries. Truth must and will prevail, and that truth is Spiritualism. AMOS. I next went to No.44 North street, to a Miss Moss, who is a materializing medium. The first evening many spirits appeared, all fully recog-nized, none by me except B. B. Ogden, M. D., of East Liverpool, O., who talked to me, and gave me conclusive evidence of his identity. The second evening my wife and myself sat

gave me conclusive evidence of his identity. The second evening my wife and myself sat twelve or fourteen feet from the cabiret. We were expecting some of our adult friends, but to our surprise and gratification our little daughter, only four years old when she passed over, materialized, ran across the room, and with hands lifted to me said: 'Papa, mamma, your Eva.' I at once went forward to the child, and she patted me on my face, and made the same demonstrations of affection she was ac-customed to make in earth-life. She said she materialized the same size as she was when she passed out, so we would know it was her. My materialized the same size as she was when she passed out, so we would know it was her. My wife and myself were then and there converted to not simply a faith in but to a knowledge of spirit return and also of materialization. The third night was the crowning glory of all: Our little daughter came as a child, and after greeting me as she always had done and talking loving to me, asked me to give her

after greeting me as she always had done and talking lovingly to me, asked me to give her my hands and she would show me how she had grown in spirit-life. I took the little hands in mine and she began to grow, and continued doing so until she was adult size. In half a minute her face doubled in size, and the little child-hands grew to those of a young lady within mine. I could feel them grow and ex-pand within my grape. She them stood se high pand within my grasp. She then stood as high as her mother, and told her that her grandma said she looked much like her ma, and she wanted her ma to turn her face to the light so she could put her face close to hers, and for me to see if she really looked like her ma. I told her she closely resembled her mother, and this made her very happy. She took us by the arms (one on each side) and marched across

arms (one on each side) and marched across the room with us. Glory be to God for his goodness in thus showing us beyond doubt that spiritual return is true! Oh, if the poor benighted church-members could only have such proof as we had, how soon there would be such manifesta-tions as would illuminate the hearts of all with the light of heaven."

### Massachusetts.

ONSET.-A correspondent writes: "I came to Onset from Columbus, O., to witness the

materialization of spirit-forms, and also to see Mrs. Webb, the renowned astrologist, and can now say that all doubts concerning materiali-zation and astrology have been dispelled by what I have experienced. I attended the séances of Mrs. Bliss and Mrs. Roberts. Many forms appeared at that of Mrs. Roberts. Many forms appeared at that of Mrs. Roberts on the evening of Aug. 13th. Materializations and dematerializations took place from the ceiling as well as from the floor. When the room was darkened, spirits—two or three at a time—ap-peared in brichtly illuminated clothing. Dur-ing one of these displays one of the spirits materialized from the ceiling and dematerial-ized overhead. Mrs. Roberts was brought out of the cabinet through its wire door, which was afterward examined and found intact— neither door nor lock having been disturbed. A gentleman present, who was very skeptical. Mrs. Webb, the renowned astrologist, and can A gentleman present, who was very skeptical, assisted in fastening the door. He examined it after Mrs. Roberts came through it, and left the house convinced that materialization is a fact.

An Italian spirit appeared with a mantle thrown over his shoulders, and approached a lady in the audience, speaking to her in Italian. The lady was instantly controlled by another Italian, and the two conversed in that lan-

The correctness of the above account is vouched for by Messrs. Arthur Kellogg and John F. Whitney, both of whom were present at the séance referred to. HAVERHILL. - W. W. Sprague writes: "The terrible visitations of cyclones, earthquakes and floods within the last year and a half -due, beyond question, to planetary conjunc-tion acting upon our world-recall vividly the predictions of the same made publicly by many of our mediums. Through this evidence of such a practical character people begin to realize the possibility of the extension of spiritual perception beyond what we have ever known. Won Won derful possibilities are around about us, in this age, flooding us spiritually as never before."

Donnell, gave very impressive lectures, which, added to that of test mediums, made the meet-ing a success. Other meetings have since been held at this place under the same anapless. The Lisbon [Falls] Observer of Aug. 13th, prints the following from a writer, "K.," located in Webster:

Webster: "At the spiritualistic meeting held at the Webster Corner Church, Aug. 3d, it was autounced that a circle would be held at A. J. Jarrabeo's in the evening, and the rooms were filed at an early hour. At the circle was a lady (Mrs. Prescott Robinson, of Pownal, Me.), who had lost her voice and had not spoken above a whisper for eleven months. During the evening a very strong influence, began to manipulate the throat of the patient, and took on a severe hoarseness, which eased the lungs of Mrs. Robinson. Very soon she exclaimed in a loud voice: 'Not dead, but sleep-ing' (meaning her voice), and soon after spoke loudly: 'Praise God, I can speak,' and she continued to talk during the evening. All of the assembled people re-garded this cure as 'miraculous,' and it no doubt will give the Cause in this locality a new hold on the pub-lic mind."

### Connecticut.

NIANTIC.-James M. Rogers writes: "I have for some time been acquainted with two brothers, the elder of whom has become quite dissipated. At certain periods he squanders dissipated. At certain periods he squanders entire nights in doing a thousand nothings without apparent purpose. At such times occur the phenomena. The younger brother, during these seasons, is sometimes suddenly awakened by hearing his name imperatively called. At other times he hears the summons during his waking hours, fitfully but decided-ly, the sound of his own name clearly pro-nounced. Again he passes whole nights in sleeplessness, with no organic cause for insom-nia. These phenomena follow each other in a regular cycle of alternate days: always when the other brother is doing something out of harmony with his natural self. At such seasons, too, the older demands the presence of the younger brother. Distance proves no impediment to the object of his desires; miles intervene, yet these subtle workings of em-bodied soul go on. Now the question naturally arises, Does he do this personally? In other words, does the abnormal condition into which he is thrown give him the occult power possessed by disem-bodied spirits? Or does he do this through the medium of some spirit friend of both? The younger brother believes it to be their mother, many years since passed to spirit life. But the older, when remonstrated with for these disentire nights in doing a thousand nothings

many years since passed to spirit life. But the older, when remonstrated with for these disolder, when remonstrated with for these dis-turbances, after a few moments of silence, said 'he would not send him any more.' As he is very mediumistic, he doubtless meant his guide. But is it not far more probable that their mother in her extended sphere of spiritual guardianship to both would bring her young-est son to plead with his brother to cease the ruin of his body and the desceration of his soul? Either opinion opens a wide field of spiritual speculation. It touches deeply the material present, and reaches out with unscen material presention. It touches deeply the material present, and reaches out with unseen hands to grasp the limitless future. Who can tell, when the mighty ocean of eternity rolls upon the mortal shore, which wave beats the strongest on the strand of conscious human-ity?"

### Tests at Eagle Hall Meetings. To the Editor of the Banner of Light :

A letter was received by the conductor of the Eagle Hall meetings in Boston from Mr. and Mrs. A. H. Witham, South Paris, Me., requesting that it be published in your paper. The following is a copy. F. W. M.

F. W. M. "We wish to thank you, and also the mediums who were at Eagle Hall on Wednesday, Ang. 13th, for the tests and psychometric readings we re-ceived, which were as follows: A spirit came and said he was the father of the lady here, and is glad of the chance to come to his dear child and to bring her greetings of immortality from his home in spirit life, and to give her courage and cheer. 'I must put my arms around her', he said, 'and give her a father's blessing once more. I bring with me your sister Han-nah and nicce, May; they send greetings to the dear ones they have left. Win, Brooks.' "Tramp, tramp, tramp, here comes a soldier to the old brave and says, 'Brother, I have been tramping with yon all day, and there is a larger army of spirit soldiers here than you have seen to day. God bless you, my brother.'





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BY A. B. RICHMOND, Esq.,

A Member of the Pennsylvania Bar; Author of "Leaves from the blary of an Old Lawyer," "Court and Prison," Dr. Grosby'st'ahn View from a Law-yer's Standpoht," "A Hawk in an Eagle's Nest," Etc.

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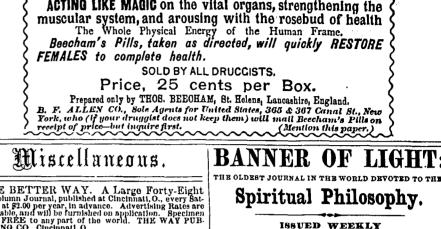
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Dr. Mills and Mr. Huling declare that their spiritual meetings are fairly attended, and the prospect for the future looks encouraging."

### Ohio.

NORTH JACKSON. - W. F. Ball, M. D. writes: "'Seek, and ye shall find.' In obedi writes: "Seek, and ye shall hnd.' In obedi ence to this command, I wish to relate some of my experiences. I have read and conversed on the subject of Spiritualism for the past fifteen years, but the experiences of others did not suffice, hence I went, in 1889, to Lily Dale, N. Y., where I heard many lectures, the best I have ever listened to upon any platform. My first experience was with P. L. O. A. Keeler at Cassadaga, where I received four communi-cations and a picture in less time than it takes to write a few words. Two of the slates were tied with my handkerchief and placed on a ohair, four feet from the medium, and two held by the corners. In no case were the slates out of my possession. I purchased them at a store and washed them clean. I know whereof I speak, and will at any time make oath to what I say: no living mortal wrote what appeared on those slates. I concluded it must be done by electricity, but a diligent study of that forced me to abandon this theory. I worried over independent slate-writing a whole year. August 9th, 1890, I again found myself and wife at Cassadaga, where were many thousands of wealthy, well-educated people, willing to assist any one needing help. In forty years of life in public, I have never seen such harmony and brotherly feeling as prevailed there. In asking Bro. Dennis and Hon. A. B. Rich-mond, I learned of envelope-writing, which I will explain. ence to this command, I wish to relate some of

mond, I learned of envelope-writing, which I

In asking Brö. Dennis and Hon. A. B. Rich-mond, I learned of envelope-writing, which I will explain. Mrs. Keeler is the medium. Having ar-ranged for an hour's sitting with her, I ob-tained a heavy express envelope, and a dozen sheets of paper torn from a common block tab-let about four by six in size, the envelope be-ing sufficiently large to contain the paper with-out folding. These I took to my cottage, where I addressed to my many departed friends short questions upon one half of the sheets, and envelope a private mark. On meeting the medium, she took a piece of common penoil (broken from a large one) about one eighth of an inch long, held it a minute in her hand, then handed it to me and requested me to hold it a minute; she theu desired me to put it into my envelope and esal tightly, which I did. I then put the envelope on my knee, and my hand on it. She placed her hand on mine; we held them thus almost three minutes, then turned the envelope, placed our hands in the

### Colorado.

DENVER.-A correspondent writes: "There is great interest at present in this vicinity concerning Spiritualism-its phenomena and philosophy. The local press recognizes this fact. and is more hospitable than is usually the case to 'mentions' of the New Dispensation. The following extract from the columns of *The Den-*ver Republican, for Aug. 17th, may be taken as an instance:

an instance: "The lecture of Mrs. Ada Foye, the celebrated medium, at Odd Fellows Hall, last Sunday evening, was one of remarkable ability and effect. The large audience appreciated it, for its impress was noticeable in the faces of many whose tears could not be re-pressed as the glifted woman plead the cause of hu-manity in stirring and eloquent words. The spirit-manitestations were magnificent in character, clear-ness and power. There were messages that brought cheer to hearts and bore the unmistakable evidence of genuineness. All in all, Mrs. Foye eclipsed herself on this occasion, and proved that she suffers no dimi-nution of her wonderful power. Mrs. Foye will re-main here a year, and at the instance of the society, which is to be congratulated on the wisdom it has shown in securing the services of one who adds grace and dignity to the profession she adorns.'"

### California.

SAN FRANCISCO .- Mrs. Dr. S. C. Smith writes from 100 Leavenworth street: "Angels of power guide and protect the grand BANNER of LIGHT. It has been years and years since I first saw it, all aplow with everlasting truth, and the good which it since has done I cannot

and the good which it since has done I cannot adequately measure. I have just received \$4.90 from a dear sister Spiritualist in Hamburgh, Ia.; she signs 'Mrs. L.,' that is all. Will you help me by printing this to thank her and the brother who sent us one dollar from Baltimore? This pecuniary aid came in time to meet some of our most pressing necessities. Iowa is my own native State. I left the town of Farmington, Ia., in the spring of 1859; my name was Sarah C. Meek. I write this hoping it may be read by some of my relatives whom I have lost all trace of. My mother was one of a large family of Dickeys. We were all Methodists then; now I hope we are all Spirit-ualists and Nationalists."

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### BY MRS. R. S. LILLIE.

BY MRS. R. S. LILLLE. In her preface, Mrs. Lillie says: "After due deilboration I have concluded to send this forth; notwithstanding the threat in a letter to me, saying, 'If you prefer the Damas-cus blade, then drive to the hilf, and again shail Rome shed blood from stones,' which sounds, I admit, oratorical and eloquent, but hardly in the line of the practical. Instead of a Damascus blade, 'I have only a point of principle. We are not in Rome. Boston stones and Boston eins have wit-nessed unmoved the hanging of witches and the massacre of innocents, and I am not centrul that they will bleed now. Changes are taking place, and many are looking hopefully forward to the future. There are societies aircady organ-ized, and more will be, that will not permit such practices by those occupying their platforms; and this points to the fact that all speakcors must decide whether they will 'serve God or mammon.' And whoever fails to read these signs, and govern themselves accordingly, will hear the vortict as given by our 'Elder Brother' conturies ago: 'Oh i ye hypo-crites, ye can discorn the face of the sky; but can ye not discern the signs of the times?' Matt. 16: 3." This pumphlet also contains a short address delivored at Berkeley Hall, Boston, March 9th, 1890. Pamphlet, pp. 16. Price 5 cents. For sale by COLBY & RICH.

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yer's Standpolut, "A Hawk in an Earle's Nest," A Hawk in an Earle's Nest," Etc.
 Mr. R., although not at the time a believer in the Spiritual Philosophy, has here mude a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received from the hands of a friend just returned from Casadaga Lake a communication addressed to him from one dearto him in spirit life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the went with a firm belief that he should be able to solve the mystery and explose the fraud. Ill's experiment the take, but went with a firm belief that he should be able to solve the mystery and explose the fraud. Ill's experime there convinced him of the genulneness of at least a portion of the phononeal part of Spiritualism, and he accordingly wrote his Open Lefter to the Seybert Commission, a document while a nonsed the interest and admiration of the best final sources where fraud is used of the interest.
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future address. Notices of Spiritualist Meetings, to insure prompt inser-tion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.



Light have decided to reduce its price of subscription from \$3.00 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 considerhas 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 Spirit-

LONGLEY; also a poem by MRS. ELIZA L. MAUTIN.

The regular installment of the Answers to Questions, and the individual spirit messages which have for so many years given value to THE BANNER and comfort to the bereaved, as evidenced by hundreds of letters from correspondents since this department was established.

Other matter of interest in the way of correspondence from various portions of the continent, etc., etc., will also enter into the composition of No. 1, Vol. 68.

With No. 2 of this new volume we shall commence printing "CRIME AND RETRIBUTION: A Story of Both Hemispheres," written for THE BANNER by CORA WILBURN.

### Theory and Demonstration.

Among the speakers at the recent national convention of Universalists at The Weirs. N. H., was Mrs. Mary A. Livermore, who, on the last day of the session, practically admitted the revelations of Modern Spiritualism to be real, although she wholly failed to refer to any phenomenal basis on which to rest her declarations. She remarked that there is every variety of opinion concerning human life, and stories of tears and sorrows, of sin and shame, will continue to come to us until Christianity becomes a practical instead of a theoretical influence. If life, she said, was only from the cradle to the grave, it would not be worth the living.

Does life end at the grave? she asked. From every voiceless heart comes the answer -No. We admit that it is difficult to prove the immortality of the soul; we believe, she said, and then try to prove it. If that is the case, our sufficient reply to her is that we do not see where revelation comes in. She calls those people natural freaks who do not believe in immortal life. Every truth must be proven in its one department. For herself, she believed that death is but an accident in a life that is immortal, and that the soul will pass through it unharmed. Birth is an accident that lifts us into a higher life, even as death takes the soul into a higher sphere.

We believe, continued the speaker, that Jesus Christ rose from the dead, that since then men have risen from the dead, and that hereafter resurrections will come more frequently; that the time will come when it will be a common thing for a person to say that he has seen such a one who has been dead perhaps fifty years. In that time, said she, the earth will see visions not now dreamed of, when the veil that separates us from the spiritual world will be from time to time removed and allow us glimpses of spiritual things. Nature gives us no function without an opportunity to use it. We have the strong inspiration after another life, that function which refuses to believe that death is the end. There must meet this craving inspiration of the soul. The prophecy which God has placed in our souls will by-and-bye be met with complete fulfill-

ment.

Why not now, Mrs. Livermore? Why has not this fulfillment been going forward for the past forty years? We believe, and then try to prove it, she says! Why not accept the proofs that are at hand? If the instinct of immortality is too strong to be silenced, then why not gratify it with every means and method of ation of the good work the BANNER OF LIGHT demonstration? If the proof is certainly coming sometime, why not now just as well as some other? Here is a woman telling her hearers that belief in immortality is something we cannot eradicate from our natures, and that the proof of it is surely coming when we are quite ready for it, yet blindly ignoring that proof when it is so plain as to be ble, and waiting for something to offer that is different, that is not so simple, that contains the mystery of some superstition. What is there now, in the spiritual phenomena, that fails to be convincing, satisfying, inspiring and comforting? Nothing goes to show the necessity of the phenomenal proofs of life beyond the grave more impressively than just such utterances as these of Mrs. Livermore. Belief is waiting true spiritual progress who have the good of | for proof. The undying instinct of the soul craves a substantial basis on which to rest itself. The time will come, is surely coming, say these still unsatisfied speakers one after another; but, why has it not come already? If nature gives us no function without an opportunity to use it, what shall hinder that use now, when the craving is so strong and the desire so deep? Is the world to wait until some ecclesiastical authority, self-constituted and assuming, shall give it permission to move? No; the necessity for the phenomena, which are the palpable proofs of immortality, was never so great as to-day. The world is weary of theory and belief; it wants actual knowledge ---- and Spiritualism offers it with a boun-

### Cured Outside of Law!

The Golden Gate of San Francisco publishes the following story of cure where the regular physicians failed-a cure wrought in the face of their prophecies-which ought to convince all readers that the doctors not only do not 'know it all," but oftentimes know nothing

whatever about it. A few months ago, says the Golden Gate, Col. S., a man of fine presence, vigorous health, and abundant means, who resides with his wife at one of our leading hotels, was stricken down with what seemed to be a complication of diseases. He rapidly failed, until his physician gave him no hope of recovery. He became reduced to a skeleton, and reached that point where his demise was hourly expected. One of the physicians, who pronounced his case absolutely hopeless, bears the reputation of being one of the leading 'regular" physicians of San Francisco.

At this stage, Col. S., who is a Spiritualist, thinking he had no further use for doctors, concluded to send for a well-known slate-writing medium of that city, a young man whose powers he had thoroughly tested, with a view of holding communion with his spirit-friends and ascertaining if there was any possible help for him. The medium said to him that his case resembled one that his guides prescribed for in Australia, and that man regained his health in a very short time. He promised to consult his guides, and perhaps he (Col. S.) could yet be saved. The medium went home, and returned shortly with a prescription which was faithfully prepared and taken. From that instant the patient began to recover, and now, at the expiration of a month, is about as well as he ever was

The medium in this case does not pretend to practice healing, and if it were known to the regular doctors that he had given a prescription in this case, they would probably have him arrested and fined for practicing without a license. The average physician becomes very much incensed when he finds that one whom he has given up to die has got well by "irregular" means! He seems to think the doomed patient ought to behave himself and die after he has exhausted all the skill of the diploma-bearer, and not seek to be cured by some one who has no legal right to save his life. Now this very thing is occurring all the time and in all parts of the country. It is almost too common to make it worth while to single out a case here and another there for the sake of accumulating testimony in favor of healers by divine right, who happen for the time to be outlawed by a body of medical experimenters who are entrenched as a monopoly behind the breastwork of legislation.

The "regular" doctors would protect their monopoly in society by calling on society itself to join with them, or else confront all the perils. Why, we ask, is not a man as much a healer if he actually heals as he can be if he only professes to be able to heal and then utterly fails or gives over? What is the reason that actual success, whether after one method or another, or after no particular method at all, is not the true test of gift and skill, and therefore the only one? The "regular" doctors oftentimes differ antipodally over the treatment of a case among themselves. Which is right and which is wrong? Why, in the event of the decease of a patient suffering from such a divided treatment, does not one doctor prosecute the other one, alleging the same irregularity in practice that is sought to be alleged against clairvoyants and magnetic healers, and others of the new and true school? But the doctors need not think that people

at large are to be legislated into or out of their growing belief on the subject of cure. The world moves on past all this petty interference with its natural rights and interests, and is not to be overawed by the pretensions of any learning in medicine which cannot stand alone without the props and stays of legislation.

### Special Notice-A New Volume.

THE BANNER begins Volume ON 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.

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### Summerland Camp-Meeting.

We learn from Mr. H. L. Williams of Summerland, Cal., that there will be a spiritualistic camp-meeting held there under his supervision, commencing the first week in October next. He says that first-class speakers have been engaged, as well as some of the best plat-form test mediums. He is anxious that East-orn peak and the sector and which them in ern people make up a party and visit them in a body; that if two hundred will come the A. T. & S. F. Railroad Co. will run a special train from as far east as Boston for the sole accommodation of Spiritualists to Summerland. A novel train, and yet a notice to the world that there are many Spiritualists in it, and that they are making an effort to estab-lish a colony to aid in the uplifting of human-ity, and make themselves felt in the manageity, and make themselves felt in the manage-ment of its affairs, and to receive recognition as a society of liberal minded, progressive thinkers. "It will be a good as well as the right thing to get up this train. Visitors can return after the meeting at will, or in the spring, at the same rate of price paid to come here." Tick-ets and all information can be obtained of the agents of the A. T. & S. F. Railroad: Chas. D. Simonson, General Eastern Agent, New York City; S. W. Manning, New England Agent, 332 Washington street, Boston; and all agents along the line of the road. It is not necessary that there be two hundred from Boston, but there must be that many tickets sold for the train in order to secure a special one. train in order to secure a special one.

### Spirits Among the Church People.

A series of so called revival meetings in St. Louis are, we are informed, attracting much attention by their phenomenal features. They are held in what is termed "the Woodward Gospel Tent on Jefferson Avenue." A Mrs. Woodward is the leading spirit of these meetings, and what occurs results, evidently, from her strong magnetic influence. A correspondent of the New York Sun, of recent date, says:

ent of the New York Sun, of recent date, says: "Mrs. Woodward excites her hearers to such a de-gree that at yesterday's meeting, at one time, there were as many as forty people lying in an unconscious condition on the platform and benches. They lay on their backs, some with their arms stretched out as though in entreaty. Others were lying peacefully, while some had their hands clasped, and their lips moved occasionally as though in prayer. Several ilt tle girls lay as though they were peacefully seeping. One little boy, who was lying on a bench, seemed to be sleeping as quietly as though he were in his own bed at home. The reporter touched his wrist to find out how his pulse was, and found it beating very rap-idly. Those who become unconscious testify to vis-tons and manifestations, and claim to see angels."

Several clergymen of St. Louis, who have attended these meetings, are completely nonplussed by what they behold. Rev. Mr. Botterill, State evangelist of the Y. M. C. A., long familiar with revival meetings, said: "I will admit that I never saw anything like what I there have witnessed; it is beyond my comprehension." He makes an attempt to explain the manifestations by attributing them to imagination, but plainly has no faith himself in such a theory. Mr. G. F. Lewis of Lily Dale, N. Y., who sends us

items in reference to these meetings, writes, ascribing the phenomena witnessed to the action of spiritpower on the sensitive mortals there gathered:

### NEWSY NOTES AND PITHY POINTS.

SEPTEMBER.

A change creeps over nature. A deep flish Mounts to the maple leaf; the air is clear; The grapes are purpling, and a crimson blush Spreads o'er such flowers as deck the waning year; hipe apples bend the trees, while golden rod By roadside, iane and meadow gayly nod.

Now whistlings of the quait are often heard From buckwheat fields, while on the caim air floats The drumming of the partridge. Not a bird Builds now a nest; but night is thrilied by notes From crickets near, and locusts' drows hum That seems to say: "Soptember time has comet" —Sophie L. Schenck, in Ladice' Home Journal.

We are in receipt of a printed copy of the speech of Hon. Joseph H. O'Neil, of Massachusetts, on the Tariff, delivered in the U.S. House of Representatives May 20th.

The coal kings have declared their annual fall ad-vance in price, and stated the number of thousands of tons they will allow people to consume this year. There is no other industry in which overproduction is so effectually guarded against, or in which under-production means so much misery to the poor, and consequent profit to the rich.—*Boston Heratd*.

The wire to be used for the telephone between Paris and London is made of bronze. It is estimated that the French share of the expense of establishing the telephone will be about \$150,000. Enthusiasts believe that all the telegraphic communication will be superseded.

Judge McSherry, of Frederick, Md., has filed an opinion declaring that "base ball playing on Sunday by men who are under contract for the season at stated salaries, no one being admitted to witness the games except those who pay, can be construed as nothing else than work, and therefore comes within the pur-vlew of the prohibitory statute." Preaching is done on Sunday "by men who are under contract for the season at stated salaries, no one being admitted to witness the games oxcept those who pay." Will Judge McSherry now kindly construe this as "noth-ing else than work," and decide that it "therefore comes within the purview of the prohibitory statute"? *—Truth Seeker, New York.* 

The longest word in Eliot's Indian Bible is "Nutapeppesittukaussunnookmehtunkauoh." which is from Mark 1: 40, meaning: "Kneeling down to him."

A retired English army officer of means is on a tour through the Western States of America. When he sat down to dinner a day or two ago he met with quite a surprise. The waiter who took his order was his son, who had run away from home to scalp Indians some seven years ago.

The old war-horse Comanche, the only survivor of the famous Custer massacre, is still handsomely cared for at the government expense. By special order of the military authorities Comanche is provided with a comfortable stall, fitted up especially for him out in Dakota. No one is permitted to ride him, and he is not allowed to do any work whatever. Riddled with bullets and scarred by sabre wounds, his body speaks eloquently of the perilous duty he has performed in his twenty-two years of service under the government.

It is said that the human tongue performs three distinct offices, namely: The tip is concerned mainly with pungent and acid tastes; the middle portion is sensitive chiefly to sweets or bitters; while the back or lower portion confines itself entirely to the flavors of rich, fatty substances. Curious, is n't it?

The spiritualistic camp meetings this season were more prosperous and more fully attended than ever, going to show that the people at large are taking a deeper interest in the Spiritual Philosophy than ever before. The truth is mighty and will prevail.

The Kranky Kusses who have so long been kicking up musses are on the road to salt river.

Russia is merely repeating the blunders of bigoted monarchs of past ages. For example: Ferdinand of Spain and Louis XIV. of France inflicted incalculable injury on their respective countries by banishing many thousands of their most industrious subjects. thus giving England a supremacy in manufactures which she has never lost. Why do n't some enlight-ened Russian Spiritualist—and there are many in St. Petersburg-post up the Czar from a spiritual standpoint?

VIENNA, Sept. 1st, 1890 .- An explosion occurred today in a mine at Boryslav, in Galicia. Eighty miners were suffocated.

"Labor Day" was well remembered in Boston on the 1st inst. There was an imposing parade of the wage-earners, about seventeen thousand men being in line; crowds thronged the streets, and the procession was reviewed by Gov. Brackett and Mayor Hart.

ualists more fully realized the importance o the grand service it is accomplishing.

This change of price is to take effect with No. 1 of our new volume, bearing date of September 13th. In view of the reduced figure at which we shall now furnish THE BANNER to subscribers, all previous offers of premiums are hereby withdrawn.

Now, then, SPIRITUALISTS, and all friends 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 Sub scription List.

### No. 1 of Our New Volume!

With its issue for September 13th, the BAN-NER OF LIGHT will open its new volume-68-as elsewhere announced. Desirous of properly signalizing this new epoch in its history we shall present to our readers, next week, the following, among other special attractions:

"A GLANCE INTO THE FUTURE": An address delivered in the BANNER OF LIGHT Free Circle-Room, by Spirit HENRY CLAY, through the trance mediumship of MRS. M. T. LONG-LEY, on the occasion of our yearly meeting, June 10th, 1890.

"SAGOYEWATHA"-an interesting description of the proposed monument to the memory of this distinguished Indian chieftain, and that of the "Six Nations"; to which narration is added biographic references to "Red Jacket" as a man among men. This sketch will be illustrated with a fine engraving of the monument as it will appear when completed. Both sketch and picture originally appeared in the pages of The Magazine of American History, from which enterprising periodical we transfer them to our columns by special permission of its publishers. We propose to add, also, on , our own account, some pertinent references regarding Sagoyewatha from the biography of the late Mrs. J. H. Conant and THE BANNER'S files.

Information treating of phenomenal occurrences, etc., furnished by F. P. AINSWORTH, J. M. ORDWAY and others.

"Spirit Outings," by Mrs. Susan G. Horn, author of "Strange Visitors," etc.

"ECHOES FROM ENGLAND," No. 44, by J. J. MORSE.

"THE COMING DAY," an original poem, written specially for this number by Spirit JOHN PIERPONT, through the mediumship of MRS. | department, on third page.

### **Two Ways of Judging Spirit** Phenomena.

teous hand to all who will receive.

Remarking upon exceptions taken by one correspondent to statements made by another in a recent number of London Light, the editor says:

"There are always more ways than one of looking at a question, especially when it is a novel one. The Society for Psychical Research has elected to approach all evidence from the attitude of the scorneror, if that word be too strong, from an anti-Spiritualist point of view. We are aware that they would deny this attitude, but they occupy it none the less. It is not important to argue what the world gains or loses thereby. But it is important that these methods should not be imported into our treatment of evidence We approach it from a quite different point of view, and we deal with it accordingly. To the Society for Psychical Research it is antecedently improbable; every new case is dealt with as if it stood alone. To us the evidence is cumulative and-probable."

FT The prompt and generous response made by the friends at the announcement of the volumes, "THE RELIGION OF MAN AND ETHICS or Science," by Hudson Tuttle; and "FROM SOUL TO SOUL," by Emma Rood Tuttle, enabled their publication to be at once undertaken, and they will be ready for delivery, it is stated, Oct. 1st. Those who have not yet subscribed, and desire to do so, are informed that they may obtain the books at the price of \$1.00 each, post-paid, until that date, after which the works will be sold only at the publisher's price of \$1.50. Address Hudson Tuttle, Berlin Heights, O.

Bo sure and read the interesting and valuable contents of our "Correspondence"

Happily for us all, no privileged class v exists in any department of life that can claim to possess all the knowledge and skill any more than it can to possess all the virtues and wisdom. Gifts are and always have been distributed, and pretty evenly at that. No one class

of men possesses them all, any more than one individual. The assumption in this age of diffused intelligence that all there is to be done in order to substantiate the claims of superiority in medicine, religion, or anything else, is to procure legislative coöperation and favor, so as to establish as law what public opinion refuses to accept, is altogether too unjust to be endurable, and is therefore to be met by the combined resistance of an insulted people.

More even than this, the question of healing is one that primarily and finally concerns the one desirous of being healed above all others. No law that can be framed and passed can undertake to say of a diseased and suffering patient that he is any more ignorant, and therefore ought to be protected against himself, because he deliberately chooses to employ a magnetic healer than if he were to employ a licensed doctor. What, pray, is the reason he may not be guilty of even greater ignorance

in employing the latter than the former? Does the law seriously presume to decide a case of this character in favor of one healer and against the other, basing its decision on so trivial a distinction as a license from a selfconstituted society?, To ask the question is itself to end the argument.

First Spiritual Temple (corner Newbury and Exeter Streets). Opening services of the season, Sept. 7th. Children's School at 11 A. M. Lecture at 2:45 P. M., by the speaker, Mrs. H. S. Lake. Subject: "Is not the life more than meat, and the body than raiment?" Industrial Union meeting Tuesday evening, Sept. 9th. Social, Wednesday evening, Sept. 10th. A cordial invitation is extended to all.

DR. F. L. H. WILLIS called at this office Sept. 2d, en route for his home in Glenora, N.Y. The doctor delivered his first addresses at Lake Pleasant Camp Aug. 30th and 31st, and it is evident gained at once a high place—as he deserved to do-in the estimation of the people there. He will speak the last three Sundays of November next in Norwich, Ct., and will be in Cincinnati, O., in February. He is open to engagements, for which he can be addressed at Glenora, Yates County, N. Y.

107 Thomas E. Simmons, Esq., of Savannah, Ga., called on us Aug. 27th. He reports that considerable private local interest in the Cause exists in that city, but no public meetings are held there as yet.

EF A box of flowers inscribed "To Lotela and Rosebud, from L. M. Wilcox," is received, for our Circle-Room. The donor will please accept our thanks therefor.

power on the sensitive mortais there gathered: "Before the churches became commercial (says Mr. Lewis) these manifestations of spirits were common, especially among the Methodists. The life of Bishop McKendrec, the first American Methodist bishop, is full of accounts of this class of spirit manifestations. It was usually called the Power. The last words of the good bishop were in recognition of the presence of spirits, who came to welcome and accompany him to the world beyond."

### Spirits at a Bedside.

The Brockton (Mass.) Enterprise of August 26th reports that a few nights previous two women watching by the side of a sick child at a late hour were suddenly startled by a perceptible change in the illumination of the room. A mist, or delicate cloud, arose above and encompassed about the crib wherein lay the child, and in its midst appeared two human forms. Both sat speechless as they saw the two forms, the one an aged man, and the other a no less aged woman, hover for a moment above the little patient, and the next moment, cloud and all, vanish.

It was some time after the disappearance of the 'strange visitors" when the two ladies represent conversation, and then their minds, it seems, were directed in the same channel. They were clear in their convictions that the apparitions that had appeared to them were the spirits of the sick child's great-grandparents.

They not only traced a family resemblance between them and one of the parents of the child, but identified the former by other marks of a personal nature. Following this spiritual visit came the rapid convalescence of the child.

THE THEOSOPHIST for August, received from its publishers in India, and for sale by Colby & Rich, is opened by Mr. Olcott with an article upon the Oriental phase of Palmistry, including a description of the lines and marks in the palm of the human hand, and their various interpretations. The full text is given of a scholarly lecture delivered by Mr. E. D. Fawcett, in Adyar, last July, upon " The Foundations of Knowledge," the first of a metaphysical course on "The Power Behind the Universe." Under the caption, "Missionary Illusions," a correspondent quotes from and comments upon a sermon of Rev. S. M. Johnson, delivered in Denver, Col., upon "Heathendom," sharply criticising his statements, remarking that " our Denver cleric is more right than he might seem at first sight to be, when he uses the somewhat mixed metaphor that 'Christianity is making itself felt as a hammer, and the old institutions are going up in the fire"; but he forgets that Christianity itself is also being pretty badly hammered all the time, and that it too is in considerable danger of 'going up in the fire of free criticism."" Of the remaining contents are "Symbolism in the 'Chin-Mudra,'" and "Notes on Amitábhá."

CF A. S. Hayward, magnetic physician, has returned to Boston from his visit to the various Camp-Meetings, and will attend to his profession as per advertisement on our seventh page.

Readers of the famous "Kreutzer, Sonata" are informed by a Boston daily that the author, Count Leon Tolstor, has another work almost ready for the press. Like the former it deals with moral questions, and is likely to cause a great sensation. Pending its appearance quite a number of bustling street venders are making the Boston thoroughfares melodious (?) with shouts of "Ere's the Krt'zr S'nata, great ' suppressed ' edition!"

The new yacht for His Imperial Majesty, the Czar of Russia, which is now in course of construction at the Schieklin dock-yard, will be made of German steel. Her length will be sixty metres, her draught of water nine metres, and it is expected that she will attain a speed of twenty-two knots an hour, while she will carry an armament of quick-firing guns.

Stanley's health is improving.

Yielding to the inevitable the Second Adventists have given up naming days for the end of the world to occur. Such prophesying was certainly discouraging and now they only say in general terms that the great day is very near. On the closing day of the campmeeting of this sect at Alton Bay, N. H., there were about eight thousand present.

Smokeless powder is bringing out a counter-invenion-a smoke rocket to shield exposed troops

At the Universal Peace Congress, which lately met in London, G. B., Sir H. de Burgh Lawson, who occupled the chair, said: "I am opposed to opening our sessions with prayer, because the clergy do not attempt to rebuke the national war spirit among our people, and consequently our cause is not, as a rule, alded by them."

Not one island has risen or sunk in the Pacific Ocean for thirty-four years, and geologists declare that the earth is resting for some mighty effort in the future.

Kentaro Kaneko, secretary of the Japanese privy ouncil, told a Unitarian Association last year that, to his thinking, "Unitarianism is the form best adapted to the Japanese mind." "Buddhism in its highest state and Unitarianism," according to Mr. Kaneko, "are just the same," and hence the change would be in name only.

The combined army, navy and pension expenses among the nations of the world are as follows: Great Britain, \$160,000,000; France, \$183,000,000; Germany, \$114,000,000; Russia, \$123,000,000; the United States, \$210,000,000.

CREMATION .- Nearly two thousand bodies have been cremated in Milan during the last thirteen years. To members of the Cremation Society the cost is only £1. In the case of strangers it is just double that sum. Relatives who oppose the expressed wishes of the deceased to be cremated have been compelled by the Italian tribunals to carry them into effect.

The emancipation of women is making rapid prog-ress in Russia. Following the example of one of the Western cities in the United States, the inhabitants of the little town of Kniazeff have elected a woman, Alezandra lyne, by name, to the post of Starosta, or mayor, on the ground that she was the most fitted to be entrusted with the interests of the community.— N = V Televies N. Y. Tribune.

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Dr. Oliver Wendell Holines attained, Aug. 29th, his eighty first birthday, on which occasion many friends and visitors paid their respects to the genial "Auto-

The Seventh Hussars, stationed at Canterbury, on being ordered to foreign service, indicated their objections, Aug. 29th, to leaving "H'old H'england," by smashing windows, refusing stable duty, and indulging, according to the dispatches, "in loud and blasphemous language"! Score one for Rudyard Kipling's ideal sketches of the modern British army,

How THEY WALK .- Careless people are forever stubbing their toes. Unstable persons walk fast and slow by turns. Fun-loving persons have a kind of "jig" movement. One-idea persons, and always very selfish ones, "toe in.". Cross persons are very apt to hit their knees together.

London Mght, in alluding recently to a paper in Modern Thoughts on "Incarnation and Reincarnation," by Dr. Buck, says he makes in the course of his article some very much needed definitions; The abiding and permanent entity in man he calls the Ego. That, plus the body which correlates the Ego with its material surroundings, he calls the personality. The

Roo independently existing, apart from the body, he calls the individuality. There is the man, individual in his selfhood, personal as he appears in the world In which he temporarily lives.

As a general rule, it is safe to say that the best prophecies are those which the sages romember after the avent prophesicd of has come to pass, and remind us that they have made long ago.-O. W. Holmes.

It is estimated that seventeen derelict (abandoned) vessels are now crewlessly wandering about the At-lantic, a constant menace to ocean travel. "Uncle Samuel" should turn his new navy loose upon them, or some of the swift-running, crowd-laden steamer plying between Europe and America will collide with these ship-corpses and come to grief.

A TANGLE.—A sleeper is one who sleeps. A sleeper is that in which the sleeper sleeps. A sleeper is that on which the sleeper which carries the sleeper while he sleeps runs. Therefore, while the sleeper sleeps in the sleeper the sleeper carries the sleeper which car-ries the sleeper jumps off the sleeper and wakes the sleeper in the sleeper by striking the sleeper under the sleeper and there is no longer any sleeper sleep-ing in the sleeper on the sleeper.—Unton.

The old Spanish archives on file at Austin, settle the fact that Texas owes its name to the Tejas Indians once inhabiting that region. The word Texas or Tejas is the root of the names of all the Indian tribes in Texas and Mexico. The prefix indicated the locality of the tribe. The As Tejas, or Aztecs, dwelt on high lands of Anahuac. The Tol Tejas, or Toltecs, lived as far south as Yucatan. The Huas-Tejas lived on the Gulf coast, between Matamoras and Vera Cruz, and the Tol Tejas were located in the State of Coahuela.

[FACT] The path that leads to a Loaf of Bread Winds through the Swamps of Toil; And the path that leads to a Suit of Clothes Goes through a dowerless soil. And the paths that lead to the Loaf of Bread And the Suit of Clothes are hard to tread. — Yankee Blade.

The Chicago Herald is moved to express its utter disgust at the way certain educational reports of that city are issued:

"The report of the public schools of the city of Chi-cago [it says] is at length out. It is of less value than a last year's almanac or bird's nest. It contains the address of a president who has been out of office fifteen months to the members of a board most of whom are dend are alticoment above board most of whom are dead, are citizens of other places, or are relegated to private life.

Boston is rapidly increasing in population. According to the last census we are rated at 446,507, an increase of 83,668 over 1880.

You may imprison a man, but you cannot handcuff a thought that has once got loose in the world; and the thought is abroad that man should not be master and woman slave.-H. O. Pentecost.

An automatic parson of the old Calvinistic stamp may be seen exhorting precisely as he did one hundred years ago. It is a wonderfully graphic delineation of "ye olden tyme" clergy, when bigotry was rampant. See it in a shop window on Court street, op posite the Court-house.

Muggins-"Funniest thing happened the other day; Jones was trying to make his mule drink out of a bucket, when the animal kicked him." Cobb-"Ah! then did Jones kick the mule?" Muggins-"No, he kicked the bucket."-Life.

The United States House of Representatives has passed an eight-hour labor bill.

Mr. Youngblood—"And which kind of people do you have down here at Canarise in the season?" Old *Pisherman*—"Well, sir, all kinds. Some on 'en very common, some real ladies and gentlemen, and some like yourself, sir, kind o' haif and half."—Chatter.

Anent the present excitement concerning " electrocution " and kindred horrors, an exchange brings out the subjoined information:

"The [electrical] volt gives one blow of a specified force. As volts are added together the force of the blow is increased until the endurance limit is reached. It takes about twenty-five volts to make a perceptible tingling sensation. When fifty volts pass through the body the tingling sensation becomes unmistakable but not strong, while one hundred volts feel lively, two hundred volts strong, three hundred volts power ful, four hundred volts Titanic, and five hundred volts will knock a man down."

Prof. H. H. Kenyon, author of "Beyond," has passed to the beyond. He was an untiring worker in the spiritualistic cause, and has been for forty years.— Retter Way.

### Gloomy reports continue to arrive from Ireland.

### Meetings in Boston.

Wirst Spiritual Temple, corner Newhury and Externational Temple, corner Newhury and Externational Praternity Bolly Hunday, "Temple Fraternity School for Children "at 11 A. M. 1 Lon-ture at 3% P. M., by Mrs. 11, S. Lake, Tuesday, Industrial Union at 7% P. M. by Mrs. 11, S. Lake, Tuesday, Industrial Union at 7% P. M. by Mrs. 11, S. Lake, Tuesday, M. E. A. C. Baiger, Becretary. Herkeley Hail, 4 Berkeley Street.-W. J. Colvilio lectures over Hunday at 10% A. M. and 7% P. M. Instruction in Spiritual Science in Vestry Mondays, Wednesdays and Syldy, Tuesdays, Thursdays and Saturdays at 2% P. M., during September.

**Cheisen, Mr. a.** The Spiritual Ladies' Ald Society holds mootings in Pilgrim Hall, Hawthorn street, afternoon and ovening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

Berkeley Hall .- On Sunday last, Aug. 31st, W. J. Colville opened a brief season of work in this city by lecturing three times in Berkeley Hall to large and deeply interested audiences. The morning discourse dealt with the Sermon on the Mount in its practical application to every-day life. In the afternoon a plain talk on Spiritual Healing, supplemented by answers to questions, called forth much instructive thought. In the evening the lecture was a decidedly remarka-ble one, and garge evidence of much inspiration as well as erudition. The BANNER or LIGHT has al-ready referred to Dr. Buchanan's somewhat terrific predictions for the next twenty years, as published in the August issue of the Arena, and also to communi-cations received from Spirit Henry Clay bearing on the same subject. It was with a good deal of auticipation that many readers both of THE BANNER and the Are-na went to Berkeley Hall hast Sunday evening, and they were not disappointed, if a vital interest in the subject took them there, as Mr. Colville's inspirers gave an extremely lucid theory of prophecy and the law of periodicity, then finally addressed themselves with vigor to the present and impending struggles both in external nature and in the human mind. It would be a misrepresentation to affirm that Dr. Bu-chanan was in any sense contradicted; at the same time great stress was laid on the potoncy of spiritual forces now at work tending to soften the severity of the blow. The earthquakes and cyclones and floods may be anticipated as the invariable accompaniments of great upheavals in the mental realm, but the spirit and power of cooperation is far stronger in the world than is usually imagined. It rests with us to decide whether we will permit the struggle which is already upon us to be paelfle or violent. Very pleasing poems ended the services. In the gmaller Berkeley Hall, Mr. Colville's classes Colville opened a brief season of work in this city by lecturing three times in Berkeley Hall to large and

whether we will permit the struggie which is already upon us to be pacific or violent. Very pleasing poems ended the services. In the smaller Berkeley Hall, Mr. Colville's classes opened Monday, Sept. ist, at 7:30 r. M., and Tuesday, Sept. 2d. They will continue on Mondays. Wednes-days and Fridays at 7:30 r. M., and on Tuesdays, Thursdays and Saturdays at 2:30 r. M., during the present month. A private class for advanced stu-dents is held on Monday, Wednesday and Friday, at 2:30 r. M., at Hotel Copley. 18 Huntington Avenue. Mr. Colville's birthday occurring Friday, Sept. 5th, his friends intend to remain after the lesson on that evening and partake of refreshments, and present their offerings and congratulations. Subjects of discourse at Berkeley Hall Sunday next. Sept. 7th: 10:30 A. M., "Blessed are the Pure in Heart, for they shall see God"; 7:30 r. M., "Theosophical and Spiritualistic Views of the Future Life Compared and Contrasted." All seats free. Collections. W. J. Colville's services can be secured near Boston for Tuesday and Thursday evenings. Address care BANNER OF LIGHT.

Engle Hall, 616 Washington Street. -Sunday Morning, Aug. 31st.-Services opened with music by Mme. Bayard. Remarks and tests were made by Mrs. King, Dr. Coombs, Mr. Riddell, Dr. Eames, Dr. Haynes, Mr. Kurtz and the chairman, Mr. Mathews.

Eames, Dr. Haynes, Mr. Kurtz and the chairman, bir. Mathews. Afternoon.—Address was delivered by J. F. Geddes, B. A., from England. Psychometric readings and tests by Mrs. Dr. Steers, Mrs. A. Wilkins, Mrs. J. E. Davis, Mrs. Chandler-Balley, Dr. Toothaker and Mr. Mathews. Evening.—Vocal music by Mme. Bayard and Miss Tilghman of the "Jubilee Singers." Address by Mr. E. A. Blackden. Remarks and tests by Dr. Coombs and Mrs. M. W. Leslie. Psychometric readings by Mrs. Chandler Balley, Mrs. J. E. Davis, Mrs. Dr. Bell. Mrs. Dr. Steers. Interspersed were songs by the "Jubilee Singers." Closing address by Mr. Mathews. Meetings will be held in this hall every Wednesday at 3 P. M., Sunday at 10:30 A. M. 2:30 and 7:30-P. M. F. W. MATHEWS, Conductor.

First Spiritual Temple Educational School. -The services of this school will be resumed next

Sunday, Sept. 7th, at 11 A. M. It is hoped that the Sunday, Sept. 7th, at 11 A. M. It is hoped that the large attendance we had previous to the summer vaca-tion we shall see again. It should be one of the chief duties of the Spiritualists of the present day to supply spiritual and mental training to the young mind by means of lessons that will give their children an idea of physical and spiritual life As has frequently been said. Spiritualists owe it to their children that they are supplied with oppor-tunities to become informed of the truths and phe-nomena of Modern Spiritualism, and this school ena-bles them to do so. ALONZO DANFORTH. <u>I Fountain Square, Roston Highlands</u>.

HORSFORD'S ACID PHOSPHATE FOR THE TIRED BRAIN from over-exertion. Try it. Springfield, Mass.- M. W. Lyman writes Sept.

### Meetings in Philadelphia.

BANNER

The First Association holds mootings every funday at 10% A. M. and 7% P. M. in the hall 810 Spring Garden street. Ohidren's Lyceum at P. M. Joseph Wood, Presi-dent; II, P. Bonner, Vice President, 407 North Ninth street; Harry Huber, Jr., Socratay.

OF LIGHT.

The Mecond Association moets every Sunday after-nooi at 24 in the Unreh, Thompson street, below Front, T. J. Ambrosia, President, 1223 North Third street. Reystone Spiritunt Conference every Sunday at 2% P.M., southeast corner loth and Spring Garden streets. Wil-liam Rowbottom, Chairman.

### Meetings in Brooklyn.

The Frogressive Spiritualists hold their weekly Conference at Evereti Hall, corner Bridge and Willoughby streets, Brooklyn, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Beats free. All cordially invited. Samuel Bogart, President. Spiritual Union, Fraterity Rooms, corner Bedford Avenue and Bouth Second street, meets Sunday evening at Y6 o'clock. Good speakers and mediums always present. Porter E. Field (39 Powers street), Secretary.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.-Sundays 10% A.M. and 7% P.M. Season opens Sept. 7th, Mrs. Isa Wilson-Porter occupying the ros-trum. W. J. Rand, Secretary.

### Meetings in New York.

The People's Spiritual Meeting every Sunday even-ing at 80 'clock at Mrs. Morrell's parlors, 310 West (8th atreet, just west of 8th Avenue. Mary O. Morrell, Conductor.— An Experience and Mediums' Moeting is held every Tues-day ovening at parlors 310 West (8th street, conducted by Mrs. Morrell.

### For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 conts. HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy. Ib conts.

copy, 10 conts. THE CARRIER DOVE. Hinstrated. Published monthly in San Francisco, Cal. Single copy, 10 cents. THE BIZARRE. NOTES AND OUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 control partments of Literature.

all Departments of Literature. Montany. Single Copy, accents. RELIGIO-PHILOBOPHICAL JOURNAL. Published weekly in Chicago, Ill. Single copy, 5 cents. THE WATCHMAN. Published monthly in Fort Wayne, Ind. Single copies, 10 cents. THE THERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents. THE THERALD OF LIFE. A MONTHIY Magazine devoted to Spiritual Science and Philosophy, as related to Universal Human Progress. Edited by W. J. Colville. Single copy, 10 cents. THE THEOSOPHIST. Monthly. Published in India. Sin gle Copy, 50 cents.

THE THEOSOFFIST. MORENT, A UNITED TO A STREET AND A STREE

and Findsophy of Spiritanshi. Single copy, 5 THE PATH. A Monthly Magazine, devoted to Universal Brotherbood, Theosophy in America, and Aryan Philosophy Single copy, 20 cents. THE PROMESSIVE THINKER. Published weekly at Chi-cago, III. Single copy, 3 cents.

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LF 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 honesity 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 notly 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 tf July 5.

Dr. F. L. H. Willis may be addressed at

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

Some idea of the scope and value of the volume may be busined by a perusal of its table of contents, as follows:



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Writing about the Cassadaga Lake Spiritual Picnic in the *Progressive Thinker*, Lyman C. Howe says: "P. L. O. A. Keeler is also on the grounds, and ex-pects to remain until camp opens. This will give an opportunity for skeptics and seekers in Western New York to test his powers before the rush of August comes." It seems to us that Mr. Howe should have left out the invitation to skeptics. It sounds very bold and fair, but Mr. Keeler will not back up his backer's words. He is the medium who refused to give any séance at all to Mr. McArthur and the edi tor of The Truth Seeker when they were in search of a spirit.—The N. Y. Truth Seeker.

The Universal Peace Union ended a meeting of three days at Mystic, Conn., Aug. 29th. Resolutions de nouncing the Chinese Expulsion Act, the expulsion of the Jews from Russia, and against capital punishment, were all adopted after discussion by various speakers. President Love, Secretary Whipple, the Rev. Amanda Deyo, Belva Lockwood, Mary Frost Ormsby, Levi Joslyn and John J. Kapp were among the speakers.

The managers of the new play, "Christopher Columbus," are a little anxious over the fallure to find a stage for it in Chicago. A few lines of burlesque on the windy and bluffy city would save Christopher and lend an enjoyable spice to the play.

Guest (who has tried then)—"Why on earth don't you cut down that old apple tree? It's so near the road the boys steal most of 'em, and they 're hard, sour things, anyway." Dr. Popular (with a quiet smile)— "They pay for them at \$2 a visit."—Judge.

### Movements of Platform Lecturers.

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

Mrs. Ada Foye has located in Denver, as she is en-gaged by "The College of Spiritual Philosophy" for one year longer. Her address is 1519 Curtis street, Room 7, Denver, Col.

W. R. Colby leaves Onset Bay Sept. 8th, when he will locate in Boston for awhile.

Dr. F. H. Roscoe and wile were in Boston for a few days recently. Aug. 20th they left for New York City. They will return to their home in Providence, R. I., Sept. 1st.

Sept. 1st. Mrs. H. S. Lake concluded a very successful en-gagement of a month at the Parkland (Pa.) Camp-Meeting on Sunday P. M., Aug. 31st. She resumes work at the First Spiritual Temple, Boston. Sunday P. M., Sept. 7th. All her Sunday dates are engaged up to July 1st, 1801, except a few Sunday evenings, which may be secured by societies near Boston. Ar-rangements may also be made for week-evening lec-tures at towns not far distant from this city. She will speak, specially, upon Nationalism., Vegetarianism., and Marriage, from a spiritual outlook. Address 6 Worcester Square, Boston, Mass. Mr. J. W. Fletcher lectures in Albany, N. Y., dur-

Mr. J. W. Fletcher lectures in Albany, N. Y., dur-ing September. Address for the present, Saratoga Springs, N. Y.

Spirings, N. Y. Henry H. Warner, inspirational trance lecturer, speaks as follows: Plymouth, Oct. 5th; Cambridge, Oct. 12th and 19th; Brockton, Oct. 26th; Providence, Nov. 2d.; Fitchburg, Nov. 9th and 30th; West Dux-bury, Nov. 16th; Brockton, Dec. 14th; Lowell, Dec. 28th. The dates of Nov. 23d, Dec. 7th and 21st, are open. Address for engagements for above dates and season of 1801, at Onset, Mass.

Bishop A. Beals speaks at Toledo, O., the month of September. Can be addressed at 2018 Locust street, that city.

G. W. Kates and wife may be addressed until fur-ther notice at 2234 Frankford Avenue, Philadelphia,

Ta. Dr. W. A. Hale of Charlestown is enjoying a rest at the White Mountains. From there he goes to Queen City Park Camp Meeting, Vt. Sept. 21st helectures and gives tests in Plymouth, Mass., and reöpens the Echo Spiritualitats' Meetings, of which he is president, on Sunday, Oct. 5th, 1890, in America Hall, 724 Washing-ton street, Boston.

Ň

Edgar W. Emerson will be at North Collins, N. Y., Bept. 6th and 7th; in Buffalo the 14th and 21st; in Lowell, Mass., the 28th.

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

meetings are to be commenced in October, and continmeetings are to be commenced in October, and contin-ued until summer, as usual. Hon, Sidney Dean of Warren, R. L. is engaged for December; the names of others engaged are not known to your correspondent. The Cause is progressing here with a good healthy growth

growth. I desire to state that Prof. C. P. Longley has left with me a complete supply of his beautiful music, which can be obtained at our home, 153 Union street, at any time. The Springfield Republican, which is ever bitterly opposed to anything savoring of Spirit-ualism, recently paid, in its literary department, a glowing tribute to Prof. Longley's music."

Saratoga, N. Y .- Mr. J. W. Fletcher closed his nonth's engagement on Sunday evening, 31st ult., before a crowded house. He was assisted by Mrs. Isabella Beecher Hooker. Mrs. Clara Field-Conant folows as speaker for next two Suudavs.

See This When You Go.

See This When You Go. Those who, in the language of a noted wag, "are not boarding but living," will be interested in the display of sideboards now on exhibition at Paine's Furniture Warerooms, opposite the Boston and Maine Dépôt. There are more different styles and patterns than can be seen and studied in one visit, even though it be pro-longed to half a day. Qualit, old Flemish patterns, antique Dutch and English dressers, French buffets in all their many charming shapes, and every conceivable design of the modern American sideboard, are repre-sented in the wonderful collection which every visitor to these warerooms should not fail to see. It sounds oddly to assume that a visitor would not see this collection; but the Paine establishment is now the largest furniture establishment in the worid, and it is easily possible for a visitor to think he has seen all there is to see, when in reality he has not visited more than a dozen departments.

To Correspondents.

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

J. S. S., LONG BEACH, OAL .- Our present idea in regard to the matter suggested in your private note is, that it is not feasible at the present time, as there is not unity enough among the Spiritualists to successfully inaugurate such a scheme as you allude to. Similar coöperative enterprises have been mooted many times, but have always met with failure. The time will come, undoubtedly, when such or-ganizations will be in order, but that time is not yet, in our opinion.

Spiritualist Oamp-Meetings for 1890. ONSET BAY, MARS.—Trains leave Boston for Onset at 8:15 A.M., 9:00 A.M., 1:00 P. M., 3:30 P. M., 4:05 P. M. Sundays only at 7:30 and 8:15 A. M. Provincetown for Onset Bay at 5:45 A. M., aud 2:10 P. M. Leave Middleboro for Onset at 8:10 A. M. QUEEN OITY PARK, VT.-Meeting will continue to Sept. 14th.

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

PARTAND, TA.-Alcoling continue to top. This NIANTIO, CT.-Meeting close Sept. 10th. ETNA, ME.-The Camp-Meeting will commence the last Friday in August, and continue ten days. HAYDEN LAKE, ME.-The Somerset Spiritualist Camp-Meeting will be held at Mayden Lake, Mudison, Me., from Sept. 10th to Sopt. 14th.

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WHAT IS SPIRITUALISM? An Address Medivered by THOMAS GALES FORSTER, in Music Hall, Boston, Mass., Sunday afternoon, October 77th, 1897. This address possesses great merit. It is teres and to the point. Societies should circulate this pamphlet in their re-spective localities with a lavish hand. Paper, 10 cents. For sale by OOLBY & RICH.

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### LIGHT. BANNER OF

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# Message Department.

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The should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly itree whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, event ually progress to a higher state of distence. We nak 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 desire that those who recognize the messages of their spirit friends will vorify them by inform-ing us of the fact for publication. Express of their spirit friends will vorify them by inform-ing us of the fact for publication. Express of their spirit friends will vorify them by inform-ing us of the fact for publication.

The Free-Circle Meetings

Held at this office will be resumed on Tuesday, Sept. 9th.

### QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF

### Mrs. M. T. Shelhamer-Longley.

### Report of Public Séance held June 3d, 1890. Spirit Invocation.

Oh! thou Supreme Spirit of Eternal Love, thou In-finite Presence, whose power and grandeur permeate the universe and fill every atom with life and with might; thou who art the parent of all existence, the Father and Mother in one, dispensing thy wisdom and the handfacent affection upon every hand, we the chill. Father and Mother in one, dispensing thy wisdom and thy beneficent affection upon every hand; we, thy chil-dren, recognize the majesty of thy law at this time; we come before thee with adoration and praise, be-cause our souls are uplifted to a conscionsness of thy divine power. Oh our dear Parent, we bless thee for the privileges that are ours; we thank thee for this beautiful day, with its sunshine and bloom, so typical of the peace and harmony and gladness that may un-fold in human lives, and of our concord with thee and with thy most beneficent laws. We praise thee for the promise of springtime, and for the grandeur and glory of this summer day. We thank thee for the flowers the gracious hands of friends have placed before us, for the perfume, the sweetness which these blossoms send forth upon the air tell us of the sympathy and affection of human hearts, that so kindly remember thy little ones, who from angel heights return to earth to bless and to instruct mankind. Only our Father, we rejoke with unspeakable glad-peas the these rease of autory are forward with the sume

angel heights return to earth to bless and to instruct mankind. Ohi our Father, we rejoice with unspeakable glad-ness that the gates of eternal day are forever wide open, and that thy beloved children who have passed through the adversities and experiences of mortal life, and have taken upon themselves the robes of immor-tality, may return with consolation and peace, and abiding affection in their hearts, for earth's weary pligrins, and bestow upon those who still travel the ways of time such benlsons of good cheer and bene-dictions of peace as they alone can bring. We praise thee that along with thine angels who now waik the heights of eternal life, these thine earthly chil-dren may go hand in hand, gabing instruction for the mind, unfoldment for the spirit, and purity of thought that we are indeed thy children, brothers and sisters, who may send out to the a thought of love, and to thine angel hosts a desire for helpfulness, an invitation for their presence to come and inspire our lives. We ask for thy blessing, and the benediction of all good and pure souls, to abide with us forevermore. Amen.

### **Controlling Spirit.**

Before we proceed with the questions and answers, Mr. Chairman, we desire to mention spirits whom we see present, and who come into our atmosphere with such force that we fool it host to come of these to the second seco feel it best to speak of them.

### Lizzie.

One, a beautiful lady, whose features seem to be shining with radiance, so pure is her spiritual magnetism, steps forward with outspiritual magnetism, steps forward with out-stretched hands, as in greeting, to one in the audience, and we catch these words: "Dear Carrie, I am so delighted to be here to-day, in the glorious sunshine, because it seems to fill me with new power. I am attracted to you day by day, as you travel along the way of life now, in loneliness of spirit, because of the light that has gone out from the earthly condition. But do not feel desolate; you are surrounded by friends who love you; all those dear ones who have been knit to your heart, in the years gone by, by ties of affection, are with you still, although unseen by mortal sight. Oh! my dear sister, through the years that have passed since I left your home I have only been drawn more closely toward you, as I have

been drawn more closely toward you, as I have come nearer and nearer to your spiritual at-mosphere, until at times it seems as if I min-gle so closely with it that you and I are one. I have never forgotten, and never shall forget, I have never forgotten, and never shall forget, how you ministered unto me; the self-sacrifice you made; the ministrations that you gave me in my suffering. All these memories are cherished like jewels of light, and they flash over my spirithome and give it radiance. When we meet on the other side, I trust to be able to show something of my gratitude, and to be tow woon you such ministration as

ments belonging to the planet being vitalized by intelligent ille which gave to these elements and atoms the power of maintaining existence and taking their place here in the planetary life, and under the action of natural law, which is also another name for divine law, formed witalized more strongly by this intelligent ami-mation, began to display certain signs of life and consciousness, and then these shapes, becoming vitalized more strongly by this intelligent ami-mation, began to display certain signs of life and consciousness, and through the process of development came forth upon the carth as cumbersome forms of animal life. Now we are told that these crude forms of animal life, which are to be found in many de-partments, ranging from the reptile up to the ponderous, giganito beast of the forest, were placed here or came naturally on the planet for absorb special poisonous elements belonging to the planet, and which, if not thus absorbed, would indeed create a most pestilenia the planet, and which, the other forms of animal life, and even the crudest manifestation of human existence, could not possibly inhale without injury. Then, as the purpose and the soft are taken up by the atmosphere and the soft and re-converted into new forms, into finer modes of expression, for more advanced condi-tions of animal life. The intelligence which are taken up by the atmosphere and the soft and re-converted into new forms, into finer modes of expression, for more advanced condi-tions of animal life. The intelligence which are taken up by the atmosphere and the soft and re-converted into new forms, into finer modes of expression, for more advanced condi-tions of animal life. The intelligence which are taken up by the atmosphere and the soft and re-converted into new forms, into finer modes of expression, for more advanced condi-tions of animal life. The intelligence which are taken up by the atmosphere and the soft and re-converted into new forms, into finer modes of expression, for more advanced condi-tions of a and re-converted into new forms, into finer modes of expression, for more advanced condi-tions of animal life. The intelligence which acted upon and moved these forms of animal life, which have become extinct in every sense of the word, has been taken up by finer forms which have come after them for grander pur-poses of unfoldment and of growth. And so we find that the process of evolution and of development is constantly going forward, the finer becoming outwrought from the more crude and coarse, the complex becoming the outgrowth of the simple. Thus we go on and enter the department of spirit, and you find it stated by intelligent minds in human guise, who return to you from the other life, that they do find forms of animal existence there; that there is life and con-sciousness and intelligence for the animal here-

sciousness and intelligence for the animal here-after as well as here upon this planet. And you are told that the liner forms of that animal exist-The master who comes back assures you he has The master who comes back assures you he has found his dog whom he loved so well, and whose loss he mourned. Another comes and distinct-ly states, and he is not romancing, that his fa-vorite horse is company for him in the spirit-world. Another returns and tells you that the little bird she loved, that sang so beautifully at morning time, is with her now in the spiritual kingdom, where all is light and beauty and peace; and these are all assured facts to the intelligent spirit.

intelligent spirit. Now, then, the question comes: Will this in-telligence that animates those more refined forms of animal life in the spirit-world ever de-velop to such a degree as to assume the human shape, and to manifest itself expressing intel-locitud the web is manafest.

Let us not forget that the law of development determines that the finer is to be the outgrowth of that which is more crude, that the finer form of animal life on earth is the outgrowth of coarser conditions of that existence, that the intelligent principle which animated the beasts Interligent principle which animated the beaks of the forest and the reptiles of the jungles in times past does not animate like forms of exist-ence in the spirit-world, but that it now ani-mates higher forms of such existence on earth; and still is the process of evolution going on, until at the so-called death of some intelligent, beautiful animal on earth, we find that intelli-cent principle which animated that form is in gent principle which animated that form is in existence, and has projective power sufficient to bear it to the spiritual world, where it attracts to itself those elements and atomic con-ditions which surround it with a new body.

ditions which surround it with a new body. This body is still of the animal shape, but more refined, more beautiful than any which has been known to the planet earth. We are told, then, that such animal forms may exist in the spirit-world to which they are attracted, and in connection with those human spirits toward whom they are drawn, for an indefinite term of years-perhaps for centuries-but the time comes when that active principle and intelligent germ of existence which animates such a form will have out-grown its present appearance and covering. which animates such a form will have out-grown its present appearance and covering, and therefore there will be what you call death. The spiritual body of the animal will not be able to longer contain the intelligent principle, which separates itself from it and ascends beyond it, while the body becomes resolved into the atmosphere, and is taken up,

resolved into the atmosphere, and is taken up, to be converted into new forms. The intelligent principle passes on to another world in the spiritual universe, that is a sort of preparatory school, (if we may term it so, for we cannot find language here to express our meaning plainly,) where this vital princi-ple of intelligence enters a condition similar to the compared state of a human height on

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

### Report of Public Séance held June 6th, 1890. John Glidden.

I should say, as near as I can reckon your time, it was somewhere about seven or eight years since I laid off the mantle of clay, but I may not be quite correct. Some good friends in this city will remember me, also some in the northern part of New Hampshire, and in Waltham, where my place of business was. I was engaged in the grocery business, which brought me into connection with many people, and I learned something of human nature;

and I learned something of human nature; for, friends, if you want to find out the dispo-sition of a person, just go into trade, and you will soon do so. I do not mean to be personal; I have no fault to find with any one. I made an attempt to speak here before, a few months after being called to part with the old body; and I did say a few words, although not as much as I would have liked to, not feel-ing strong enough. To-day strength has been imparted to me-not wholly from the magnet-ism of mortals present. but from the red men. imparted to me-not wholly from the magnet-ism of mortals present, but from the red men. God bless them. Always speak a kind word for them, mortals. You little understand how much assistance they are, not only to us but to you. You may not realize it while dwelling in the form, but after being called to pass on to the higher life, you will appreciate what they have done for you. I do not intend to speak long to day, for there are scores upon scores here who would like to say a few words. John Glidden.

### Katie E. Floyd.

Some friends far away in Springfield, Ill. will listen to the words that Katie gives to day I well remember hearing these words spoken after my spirit had left the form: "Poor, poor Katie! she is at rest."

We find that rest. We find that rest in the spirit-world means activity. We are more active, if possible, than when dwelling in the form. I would say to my loving friends: I did not realize any suffering to the beam the terms the mean terms. in the change that came to me. I was award of all that was done, and I was thankful to those who were so attentive to me, and who spoke kind words over the inanimate form. They little thought or knew I listened to them. I say again I do appreciate all their kindness and every loving thought that was bestowed

I am happy in my spirit home. I found it very different from what I expected. No one can realize what our homes are until they make the change. It is has been said that we build our homes, and it is true. Katie E. Floyd.

### Jane Jackson Buck.

Jane Jackson Buck. I think I shall be remembered by some good people in this city. I did not pass away from here, but in New York. I was connected somewhat with your good paper, and I feel that some will remember me through what they have read in it. I felt it was right. I felt a strong desire to send out thought by means of the pen while dwelling in the form. I am very glad that I realize everything now more fully than I could while dwelling in the mortal form. How true it is that we realize all that is done for us, and have reason to be thankful for and to appreciate the kindness of

thankful for and to appreciate the kindness of loving friends as the poor forms are laid away.

In Stowe, Vt., I am not forgotten. Aunt Polly is here, and touches me pently, asking me to speak of her. Edwin is here, too. Jo-seph Churchill.

### Timothy Jackson.

Timothy Jackson. The few words I leave to day are particular-ly for my daughter. Not that I would leave out any of the others, but I can reach her much easier than the rest. I have friends in New York, but they have closed their doors very closely; not so fast that we cannot come, but we cannot manifest to them, and they will not heed one word that I say here to day. Annie, I know full well that you will make this assertion to Benjamin: "I know that was father that was speaking." You are blessed, dear child, to have some knowledge of spirit communion, and it would be a great pleasure to me to converse with you privately, if that privilege could be granted me. I do not ask it. I know of the state of your health, and how it has been for months in the past. I was here in the last meeting hoping some one of the has been for months in the past. I was here in the last meeting hoping some one of the family would speak to you, Annie, but they re-frained from it. Your Aunt Jane is here, and asks me to say sometime in the near future she will send you a message. ... As for those in New York I have no fault to find with them; my pity goes out to them, for if they think they will gain much by groping in darkness they will find their mistake when it is too late. We know this is a truth; we do not say to you we think it; no, no.

We know this is a truth; we do not say to you we think it; no, no. I well remember, when you sent a few lines to the brother in New York, how he turned his head aside, and scoffed at the idea that spirits could come to earth and speak for themselves. Through ignorance, again: I re-peat it. I say it would be well if they would listen to a word that might come from the other shore, for they might be benefited, not only in spiritual knowledge, but it might be of some assistance to them in material affairs. Annie, you know, without my speaking of it, that Mabel has much of the medial power; so do you and Benjamin; then sit around the ta-ble and see if we cannot commune with you

ble and see if we cannot commune with you privately in your own home. These are the words that father would leave with you to-day. Mother would send loving words, and there are many that would speak, but not to

day. In St. Louis, where I passed away, I shall not be forgotten. My dear child receives your paper, Mr. Chairman, so I am assured that she will know that father has been here with a loving message for her. Timothy Jackson.

### John Fowler.

I am glad to speak to you to day, Mr. Chairman. I have been anxious that my friends should know that I am alive, and that I have the same attachment for the Lodge that I did when in the form. I am very grateful that we do not lose the interest that we felt while we do not lose the interest that we felt while here. A little while since I came here, and there was no opportunity for me to speak; but your Spirit President assured me if I'd be easy and quiet, in time I should be granted the privilege, that they might know in Liverpool, Eng., I was not dead. I have traveled quite a way, have n't 1? They tell me this is Boston; but I do n't see as it looks any better here than it does in Live

way, have n't 1? They tell me this is Boston; but I do n't see as it looks any better here than it does in Liv-erpool. I have no fault to find with either place. I belong to an association—a Lodge, as we call it in Liverpool—and I want them to know that John has been here. I think they will understand for what purpose. I was with them—it do n't seem as if it were more than perhaps two or three months since. They were having a bit of controversy over a little matter in regard to some one who had joined the association. I stood there listening. You must know it's pretty hard to listen and not have the power to utter a word. I feel an in-terest with them just the same as ever, and I want to say right here they'd all better go by impression; it will lead them to correct conclusions, and dispense with so much will-power. I guess they'll know; that's plain enough. I shall be with them, the same as I used to be when I dwelt in the form; and it's a grand privilege. A pleasant feeling comes over one to know that you are yourself, and can go wherever you like. I want them to know I am interested in aid-ing spirits, as well as in aiding mortals. John Frowler.

ing spirits, as well as in aiding mortals. John Fowler.

### Amy Bela.

Amy Beta. Just as quick as that gentleman got out of this chair I hopped in. [To the reporter:] Are you going to write down what I say? [Yes.] Oh! I want to tell you we've got a lovely birdie where we live. It sits upon the window-sill and sings so sweetly! and when you come there, lady, you can come right to my grandma's house and hear it. It is a canary bird; that's yellow, you know

that. It matters not now what I have passed

that. It matters not now what I have passed through, for I have put on that bright and beautiful garment that needs no repair. I was firm in this faith before passing on to the higher life. In my carlier days I was what is termed a Quaker, but after investigating Spiritualism I found it a grand and noble reve-lation, therefore I had to change my views somewhat; and my children and the companion who preceded me to the better land were in sympathy with me in this one glorious truth. That was a help to me. The dear BANNERI I loved its coming; I welcomed it; and first would I turn to the "Message Department," to see who had re-turned from the bright and beautiful world beyond. It was a desire of my spirit, while dwelling here, that I might hear comforting words from some that had preceded me, yet I was always glad to read the messages uttered by strangers; and I formed a strong resolution that after I had laid aside the material body I would come and speak from this platform. In New York they will not forget me, for often have I conversed with skeptics, and have felt it was a right I held and did assert. Now, friends, whenever you feel to drop a word in regard to spiritual truth, I say to you, do it. Plant your seed by the wayside, and in time it will spring forth and bear fruit. You may not be conscious of it here, but when you enter the spirit-world it will be made plain to

may not be conscious of it here, but when you enter the spirit-world it will be made plain to you. Quimby Kipp.

### Ruth Shaw.

**Ruth Shaw.** How eagerly I waited and watched for the Angel of Life to come and relieve me of the suffering which I endured, or tried to, patient-ly, and when the summons came I was glad. There were loved ones who grieved at my go-ing, for the parting was hard. The separation from friends, we all know, brings sadness and sorrow to those yet dwelling on earth; but the ascending spirit finds happy release. Then mourn not for your friends when you know the change must come to them. Try to be calm. You know not how much you may aid the spirit in taking its flight. You make it hard for us when you stand by the bedside and mourn so much. When you well understand that we can return and commune with you how much happier you will be, and how much easier you will make it for us. When I was called to pass on, dear mother, as she stood be-side me, said in her soul, "I cannot be recon-ciled to having her taken away from me." If she had understood much of spirit-return, she would not have held me so closely as she did at that moment. I ask you, mother, to day to learn of these things for you will be nuch at that moment. I ask you, mother, to day to learn of these things, for you will be much happier. Martha stands beside me at this mo-ment. Thomas is with me in spirit-life, but is

ment. Thomas is with me in spirit-life, but is not present. Alice, I would speak to you separately, and say, do right; the better life you live here, the happier you will be in the spirit-life. Mother, will you try in some way to come into communication with me? I did not know much concerning spirit-return when in the form although I thought on the form although the

know much concerning spirit-return when in the form, although I thought a great deal about these things before being called to pass on. Hannah, why will you not converse about the spirits? Do you say to me: "Ruth, it makes me nervous"? Oh! do not say that. I wish you would talk a little with those who will converse with you, and learn that it is not all of life to live on earth. Mark is here also, and sends love to mother. I feel that in time we shall be privileged to speak to each one of you, but I cannot tell when. I was glad when Martha came; then, as the dear little bud was given to her, it was better, mother, for you and for the child. I am quite happy in my spirit-home. When I enter the earthly atmos-phere, I feel a drawing toward you, and a dephere, I feel a drawing toward you, and a de-sire that you may know your children are not sire that you may know your children are not dead, but can come into communication with you if you will only permit us to. You may say: "Ruth, you were not educated in that way." I know that; but when we find a truth all we can do is to acknowledge it. I send lov-ing greeting to each one in the family. All that stand by me wish to be remembered, and father in time will send a message also. Ruth Shaw of Lowell Mass Shaw of Lowell, Mass.

### James Eugene Thompson.

There is one I should like very much to reach, Mr. Chairman, with whom I think my coming here to-day will have some weight. I know they will say, in their own thoughts: "I should not have expected he would speak of thet in pub-lic." I have not spoken of it, and I am not go-ing to. They will understand my drift when

they read these words. I am anxious, as all spirits are, to reach my friends, and also to reach some outside of the family. Law york glad the privilege is or family. I an very glad the privilege is ex-tended to spirits to come here and listen to

and to bestow upon you such ministrations as you gave to me; but I am trying, year by year, to brighten your way, and to give you somealone can bestow. Charlie is here, and sends his love. He is

constantly growing more bright and happy in the spiritual life, but often feels himself perthe spiritual life, but often feels himself per-plexed in connection with the mortal condi-tion, because he feels so hampered—so unable to do that for you which he would like so much to accomplish; still, he feels that he will be given power; and by-and bye you will see how you have been led, and how you have been protected by the influence of your dear friends from the other side. Lizzie."

Fannie and Charlie H.

And, Mr. Chairman, we must speak of anoth-er beautiful young lady who stands before us. She also seems attracted to some one in the She also seems attracted to some one in the audience, and now we see that she calls for mother, and says: "Oh! I do wish so much to bring my love to dear mother, and tell her that never for a moment have I forgotten her. Although my home in the spirit-world is one of peace and beauty, yet it is not one whit dearer to me than my home on earth, for there I find love and contentment, and it is indeed a home to me

home to me. I wish father to know that I can come and bring remembrances, and I hope he will feel satisfied and of good cheer. Some day I hope to speak for myself, and to give the messages with which my soul is filled, for they not only concern the life which I left on earth, but the beautiful spheres of the spirit-world where I find so much of joy and peace

We get the name in connection with this, Mr. Chairman, of Fannie. Then there comes a young gentleman a little

in the rear, who seems to be connected in some way with the young lady who has spoken, not a brother, but one of the same family, we should judge, but we cannot get it clearly. He also seems eager to send some influence of cheer to his friends, and to tell them it is well with him, and we get the name of Charlie H.

### **Questions and Answers.**

CONTROLLING SPIRIT.-We will now attend to your questions, Mr. Chairman.

QUES.-[By W. C. S., Newhead Cemetery, London, S. E., Eng.] Does decarnated animal intelligence associate with humanity for the pur-pose of becoming organized human beings?

A.-Decarnated animal intelligence is that A.-Decarnated animal intelligence is that animate life which exists in the spirit-world proper, and which has once manifested itself through bodies of animal flesh on earth. These are distinct from those intelligences of the other world that once inhabited bodies on earth in human guise. Let us for a moment consider something of the intelligence of ani-mal life, as it manifests itself on earth. You have various grades and diverse forms of ex-pression in that kingdom of creation called the animal. Some of these are very crude in apother world that once inhabited bodies on earth in human guise. Let us for a moment consider something of the intelligence of ani-mal life, as it manifests itself on earth. You have various grades and diverse forms of ex-pression in that kingdom of creation called the animal. Some of these are very crude in ap-pearance and very gross in their habits and in their expression. Now, the question might in the spirit-world we have does the limitation begin? We decidedly an-swer that every form of animal life, is every form preserved in any spirit-world where we find an abiding place, j. for in any spirit-world where we find an abiding place, j. for in any spirit-world where we find an abiding place, i. We are taught this. that the earlier, the ruder and more gross; forms of earling life is discreated any ere gross if orms of animal life spirit world where we find an abiding place, i. We are taught this. that the earlier, the ruder and more gross; forms of earling life spirit world where we find an abiding place, i. We are taught this. that the earlier, the ruder and more gross; forms of earling life spirit world where we find an abiding place, i. there were taught this. that the earlier, the ruder and more gross; forms of earling life discreated physical form became the spirit was l some of the spirit, whether in the direct parentage of the spirit world where we find an abiding place, i. that warlows gross in animal life very the spirit was l some that we are cognizant is discreated physical form became the erm in the direct parentage of the spirit world where we find an abiding place, i. We are taught this. that the earlier, the ruder and more gross forms of animal life very the spirit was l some of the spirit, which came into posses-sion of it, and only an incumbrance has it proved

to the comatose state of a human being on earth; and while in that magnetic condition it becomes acted upon by wise, intellectual intel-

it is vitalized with new power. And then, we are told, this can be drawn into certain lines of attraction, following certain laws of the universe, until it is brought into contact with the atmosphere of human life, from which, after a time, it may come into a condition to enter human existence and gain its experience. It may be hundreds or thousands of years be-fore this development is accomplished, but we have been told by wise spirits, who are making a study of these laws and conditions, that such

is a positive fact, in the universe of mind and mat ter.

We do not often enter into a discussion of these subjects as related to animal and human life, because, as we have said, it is impossible for us to find words in your language to express fully our meaning; and without a clear interpretation, to your minds, of these laws and their processes, you may only become con-fused in trying to understand that which we might desire to give, under other circumstances.

Q.-[By H. G. T. Aldrich.] A boy of two years, who was very precocious, was attacked with fits, and continued to have them for years, until his senses were gone, and it finally became necessary to build a cage in the room in which to confine him. His mother has taken care of him, and her him. His mother has taken care of him, and her hands and arms are badly scarred where he has bitten her while so doing. He has been in this condition thirty years. Would it not have been better for him to have yone to the spirit-world thirty years ayo? Has he been benefited by his carth life? earth-life?

A .- No doubt it would have been well for A.—No doubt it would have been well for the child to have passed from its physical form thirty years ago, for the spirit itself might and doubtless would have gained advancement in experience and knowledge, in spiritual and mental unfoldment. As it is, the spirit has been kept in subjection to the physical form, and undoubtedly now appears as does the spirit of a little child—inexperienced, almost unformed, and ignorant of the ways of life. When that spirit parts from its mortal form, it will assume the character of a little child, even though the physical form which it lays aside has grown to years of physical maturity. aside has grown to years of physical maturity. This will be because the spiritual part of its nature has had no opportunity for expression or for proper unfoldment, and it will have to take up its line of advancement, either upon

the spiritual side, under the direction of wise tutors and guardians, or it will come back into contact with physical life, and gain its experi-

I would raise my voice in behalf of the good BANNER, for through its columns many have learned that their loved ones still exist and are active, and it has helped to lift them above the clouds of error, and to step onward. I have felt for a long time very anxious to speak a word here. I would send out greetings to the whole world, not alone to my kindred. There are many that need encouragement when they feel weak and tried because of afflic-

lions that come to them through mortals, and I say: Learn what you can from the spirit-I say: Learn what you can from the spirit-world, for the gates are open to-day, and we feel we can almost clasp hands with you. The time is soon to come when you will realize more fully that your loving friends are around you. Our prayer goes forth—for a prayer is the sincere desire of the spirit—to the dear Father for that this time more to heaten the sincere desire of the spirit-to the dear Father God that this time may be hastened, that doubts may be removed, that knowledge may be established, that spirit communion may be known as a reality far more than it may be known as a reality far more than it has been in days past. I am very thankful that so many are feeling more interested in regard to the spirit-world. We are so near to you, we walk beside you, daily and hourly, and still how little do some realize it, while others frequently sense the presence of their loved ones. Friends in New York will be glad to hear from Jane Jackson Buck.

### Joseph Churchill.

Bless God that you people here, not exactly in this place, but in this little world of yours, are learning more of the friends on the other side of life. I won't speak of them as dead people; I think it is time to do away with that. We are more alive than you are to-day. I do not mean to be personal, but I do want to be a little positive, for that was rather my nature. This has been told mortals hundreds and thou-This has been told mortals hundreds and thou-sands of times, and you certainly cannot think we are all liars, or deceiving people. What kind of a world do you think we have, if we are coming back here to tell you falsehoods? Then I say, judge for yourselves; see whether it looks reasonable to you. Many will say: "Oh! yes, I believe they live somewhere." Where is that somewhere? Nearer to you than you dream. I was a little rough-spoken in mortal life, and I am the same to-day. You cannot change your nature; if you are positive cannot change your nature; if you are positive while in the flesh, you will be the same when you return and speak for yourself. I don't believe in hiding or covering up. I believe in speaking to the point what you have to say. Now, if we live somewhere, we certainly must have the freedom of going wherever we please, and it is a fact. You cannot change that fact I tell you truth will triumph, and no mortal

you know.

Don't forget to tell grandpa—he's on the earth-side—that grandma is with me, and we're only just across the mystic river. That's what grandma says. I want to tell you of the lovely flowers they

I want to tell you of the lovely flowers they brought for me when I was called to the Sum-mer-Land. I heard a lady say: "Poor little Amy!" I was n't poor. What made her say that? I suppose she was sorry because I went away. Then she put a white rose in my hand. Grandma said it was the self-same little Amy, only I was n't in that body. I looked down, and I thought it was another girl. They put a little lace in the neck and on the sleeves, and then Aunt Mary said: "Nothing too good for little Amy." I heard her say that, but she did n't know it. She said: "Too bad-too bad she went away and left us." I had n't gone; I was right there. Grandma laughed when Aunt Mary said that. I lived in Chicago. My name is Amy Bela. I'm coming again sometime.

### Susan Giddings.

Susan Giddings. Children must be themselves. They almost forget that they are here as they begin to speak to you. The little one who has just been talking could not have been more than five or six years of age; but a very active spirit. How strange it seems for one who has round-ed out ninety years of earth-life to follow a child of five. But I do not feel the weight of years to-day. I am glad to be with you, dear friends. I have felt in my soul a desire that my friends might know I was present, but thought perhaps oth-ers could speak better than I. I know some dear to me have eagerly sent out thoughts toward us who have entered the spirit-realms; they have wondered if we were not strong enough, or had no desire to come and speak toward us who have entered the spirit-realms; they have wondered if we were not strong enough, or had no desire to come and speak from this platform. I was interested in this grand philosophy of Spiritualism before pass-ing on. One dear sister in Acton, where I have been many times, I feel had some interest also. My dear child who lives here in Charlestown will not forget mother. We have spoken of passing over many times, and of what the change should be. Through all my sufferings it was a great help to me to feel that I could commune with those who had pre-ceded me to the better land. Oh! how strange it is that we cannot realize how it is in the spirit-world! Although many may try to tell you and to explain about it, they all fail. It is not for us to do. The time will come when you shall all test it for yourselves. Yet remember, dear friends, you will never find a spirit, not even a little child, that will say to you they wish to return to stay in mortal life. We love to come in contact with you; we love to feel we are not forgotten, and we love to tell you of our spirit-homes, all we can, but we can't tell you each one to-day, and say to

tell you of our spirit-homes, all we can, but we can't tell you near all. I send love to each one to-day, and say to them, not only my kindred but friends, Susan does not forget those who spoke so kindly to me before passing away, and also did all they could to relieve my suffering. On entering the spirit-world that was all laid aside, and there was no suffering in passing over. It seemed to me as if it was but a ripple, and all was well. I would love to talk with some of them if I could, but I must be patient, and if not on this side I shall in the bright and beautiful beyond. Susan Giddings. Susan Giddings.

### Quimby Kipp,

It gives me pleasure to return after what is called death." I would change that word, for I feel more alive and active to day than I pos-sibly could in the flesh. I suffered before passing out, but I am not here to tell you of

tended to spirits to come here and listen to what may be given forth; and also to mortals to learn something of the world beyond. Well, it seems to me it is all one world. I can't see why it isn't. I have often listened here, as I have been an inhabitant of the spirit-world for many years. I well remember when I heard them say: "James is gone." I have felt anxious that they who spoke those words should know more than they did at that time. They have mourned me as dead, but they have learned a little differently now, yet not so have learned a little differently now, yet not so much as it is their privilege to learn. I wish them to understand when they hear those sounds that they come from the invisible world, and I desire them to learn how to come more in contact with us, for then they will be much happier and better satisfied. In Springfield, Mo., I passed away. James Eugeno Thompson.

### Mary Snook.

I desire to say a few words, Mr. Chairman, to one who has mourned me so much since I was called on to the higher life. As I have been beside him in the home how eager I have felt beside him in the home how eager I have felt to have him know I was there. Oh! often do I say: "I am not dead. Isaac, I am close beside you. Mary is here;" and often do I make some sound, but the mourning still goes on for Mary. I feel grateful that after what is termed death we are all privileged to come here and speak for ourselves, and also to visit the meet-ings and the Lyceums. To each one I love to go in Cleveland, where they will remember me. I am happy to be one of their number in their meetings.

I have thought, as I have visited the halls here in your good city, how strange it was to see so many spirits crowding close to the me-dium, or mediums, that they might just give a name, for with us-in the spirit-world—a name is nothing, of not aven a straw's weight J is nothing: of not even a straw's weight. I know you all demand proof here in this life; and that is right; but do not be over-anxious and repel your friends. You make it hard for them. Try and make it easy for them as well as for yourselves. If not, it shows to us that a mortal is still selfish. I ask you, in all kind-ness, to bear with me for speaking upon that

ness, to bear with me for speaking upon this one point. I would send these loving words especially to the dear one who has mourned me so much. I feel there are others who would like to hear

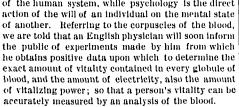
I feel there are others who would like to near from me also. Now, as you gather in your camps, remember there will be more invisibles present than those who can be seen by mortal eyes. We love to meet with you; we love to gather in the open forest, where we may have plenty of the society of the red men, for we do take pleasure in coming in contact with them. We endow their company: they give out strength

enjoy their company; they give out strength to us as well as to you. Dear friends, I say again, listen for the tiny rap, for every sound we put forth means some-thing. Mary Snock of Cleveland, O.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK. June 13.—Ebenezer Pierce; James Noian; Mamie Kelly; Mrs. Belle Johnson; Carrie Pike; Rev. Spencer H. Cono; Horace Poland; Mary Chapman; Hannah White; Zoliman Blood; Eunice Snyder; Minule Dawson.

By the side of the main road about four miles from Canterbury the following curious notice may be read: "Traction engines and other persons taking water from this pond will be prosecuted."—Notes and Que-





raiment and surrounding atmospheres upon the hu man system. In the fifth, "Social Life; including Marriage and Parentage"; in the sixth, "Actual Magnetic and Electric Poles and Their Corresponding Nerve Centers, together with their relations to Psy-chopathic Treatment," are dealt with very instructively; while in the seventh Volition is considered as utilized in Psychopathy, and the closing lesson gives a résumé of all the previous ones, and more special reference made to the several colored plates that with a number of scales and diagrams bring clearly within the comprehension of the reader the vast amount of valuable information it is the purpose of the book to impart.

Slocum, who writes the book, his wife and sons, one of whom was but six or seven years of age, and the crew, small in number, were not disheartened, but determined upon reaching their home on this conti-nent, by building a boat in which they could trust themselves in any storm that might arise. All the tools they had to do this with were what they saved from the wreek: an axe, an adze, two saws, one auger, two augerbits, two sail needles and one file. With these, and "stock" gleaned from the wreck and felled in the forest, they constructed a craft thirty-five feet in length, seven and one-half feet breadth of beam, with a hold three feet in depth, and in it Capt. Slocum, his wife, sons and crew set sail on the 24th of June, 1888, on a voyage of seven thousand miles! this book, and all our readers who admire Yankee insurmountable obstacles, should purchase a copy It may be mentioned in this connection that the Liberdade is at present writing a source of wonder to to be docked in the Smithsonian Institute, Washing ton, a haven of honor that all will admit it has fairly

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### LIGHT. ÔF BANNER

# Camp and Grobe-Meetings.

### Cassadaga Lake Camp, N. Y.

Sunday, Aug. 24th .- This great spiritual arena was thronged to-day beyond any provious day of the season. The amphitheatre was not only crowded to its

Studdy, Aug. 240. — This great splittuin article was throught to day beyond any previous day of the senset. The amphitheatre was not only crowded to its utmost capacity, but a perfect sea of heads stretched out beyond, almost as far as the eye could reach. The exercises were opened by a thrilling selection by the orchestra. Mrs. Juvin C, Huil, Director of the Meadville Conservatory of Music, assisted by the orchestra, kang "The Lost Chord." Mrs. Hull has a voice of wondrous sweetness—has a plensing face and attractive manner; a noticeable feature of her musical performance is her perfectly distinct articulation. Her rendition was as a baptism of sweet melody. Mrs. Cora L. V. Richmond, the speaker of the Monagement of this Association, she would take for her subject "The Evolution of Religious Thought in the Light of Spiritualism." The gist of the discourse was a representation of the more conservative side of the question discussed so abiy by Mr. W. C. Warner on Saturday, and, in comparison to that, like unto the white hand of an angel stretched over the secthing, troubled waters of life, saying, "Peace, be still"! We were told that all the religions of the molecular to the greent at the there exists of the assisted that all the religions of the past, from that of Egypt, in the world's earliest history, down to the present, had in them a kernel of truth; and that theight of Spiritualism. The eligion of Spiritualism is not to be built upon the ashes of past churches or npon anything that by the nature of things can destroy the hege of the world. The world does not suddenly leaght from than ereligion of the race attained. The resent hour is the glorous epitome of all that have preceded it. The world does not suddenly leaght from infance to manhood; all growth must be in accordance with have and power ments of the world have been expressed in the form that was needed at the hour. When men have grown to fight they will rise. Mr. Lillie sang, with plano accompaniment, "The Song for Me." No matter who else we have

own Mr. Lillie. After the song Mrs. Richmond gave a poem in her own ininitable imagery upon "The Spirit of Truth," "Mother's Love" and "Home, Sweet Home." In the afternoon, after the opening rendition by the orchestra, Mrs. Juvia C. Hull again favored us with her gift of sweet melody in a piece of sacred music, entitled "Calvary." Mrs. Cora L. Y. Richmond offered an invocation which was in partice the approximation song

orchestra, Mrs. Juvia C. Hull 'again' favored us with her gift of sweet melody in a piece of sacred music, entitled "Calvary." Mrs. Cora L. V. Richmond offered an invocation which was in perfect keeping with the preceding song. Hon. A. B. Richmond, who is at once the able law-yer, the philosopher, the scientist and philanthropist, named his subject for the afternoon discourse, "The Dual Nature of Man," prefacing his remarks with an anecdote of John Quincy Adams, who, when the weight of years and their attendant physical disabil-lities were resting upon him, was once accosted by a triend who said "How do you do, Mr. Adams?" The good old gentleman answered very emphatically, "John Quincy Adams is *erg* well, 1 thank you, sir, but the house he lives in has become quite dilapidated and worn out. The landlord does not think enough of it to repair it, and consequently 1 think that Mr. Adams will soon be obliged to move out." The lecture was profoundly scientific, and showed that the speaker was no novice in scriptural and his-torical literature, nor of the mechanism and chemis-try of the human body and the laws which govern it, and the mental and spiritual as well. Many quota-tions were made from the Bible, showing that the writers thereof were cognizant of the dual nature of man, and that the spiritual manifestations of the present correspond with those recorded in the so-called sacred scriptures. There are but few as able exponents of the spiritual phenomena and philosophy as Mr. Richmond. Edgar W. Emerson has been with us since Friday, and is one of the most highly appreciated accuistions of this camp, always genial and kind, and hearing in his face and manner unquestionable evidence of his honest and sincere devotion as an instrument in the hands of the spirit. world. His scances, given at the close of each lecture, are satisfactory to all, and a great attraction. Monday, 25th.—The usual conference was held in the suditorium this afternoon. The subject of fraudu-lent practices perpetrated by materializing

ensued. Several able speeches were made upon other topics. Our venerable and honored botcher, William Henry, made some telling remarks upon the use of liquor and tobacco. Judge McCornick, W. C. War-ner, Mrs. Richmond, Mr. Dennis, Walter Howell and others did themselves great credit. *Tuesday, Aug. 26th.*—The most stirring and vitaliz-ing conference of the season took place in our amphi-theatre this forenoon. The subject under discussion was "The Scope of Freedom of the Cassadage Plat-form." Mr. W. C. Warner opened the session. He is one of the most fearless and earnest champions of freedom in the lecture-field. His whole being is alive with sympathy for the oppressed and wronged, and he wields the mental scalpel with unerring precision, probing to the very core of the political and religious corruptions of the times. He believes in the absolute and unqualified freedom of this and every other spir-itualistic platform, claiming it to be open for the dis-cussion of every topic pertaining to the interests and uppubling of humanity. The discussion naturally ran into the channel of

itualistic platform, claiming it to be open for the dis-cussion of every topic pertaining to the interests and upbuilding of humanity. The discussion naturally ran into the channel of "Labor and Capital," as a kindred subject with the one named. Hon. A. B. Richmond, with the charac-teristic logic of "Bench and Bar," spoke in favor of American institutions, and the "Majesty of the Law." He believes that this is the most prosperous and fa-vored land beneath the sun, and that the laboring classes have the broadest and highest opportunities to become anything and everything they desire to be if they will but apply themselves industriously and per-severingly to the attainment of the same. He did not believe that the success of the honest, the frugal and industrious clitzen, and that of the one of opposite character, could or should be on a level, and he evi-dently discountenanced the entire theory of Nation-alism and Socialism, though he believed in woman suffrage, and that when women are admitted to the polls intemperance and many other evils now extant will be wiped out to appear no more forever. Mr. Dennis made a brief but carnest speech. He heartily endorsed every word Mr. Richmond had said, and thought he had made the most common-sense, reasonable speech ever made on the Cassadaga plat-form, with not a bit of "taffy" in it. Mr. William Henry made an earnest plea for freedom, justice and fraternal love. When he condemned the use of to-bacco or of whiskey he did not condemn the *man* who used it, but the evil results of the habit. Judge Mo-Cormick, in his benign and pacific manner, struck the mean between the two extremes of ultra socialism and conservatism. He did not believe in the theory that "might makes right." He pictured many wrongs and robberies that are not only made possible, but are condoned by existing laws, and urged the neces-sity of a radical reform, but thought it could not be had except through a growth of the liverior percep-tion. He had been a laborer and had been an employer, and co

an effective manner. Mrs. Cahal of Tennessee made a couching appeal to the maternal sympathics. Mrs. Hough also gave a few toiling words. By vote of the audience, the two ladies were delegated to take up a collection for the adileted mother, and the sum of \$21.00 was soon contributed. Mr. Henry made remarks, and Mr. Jiond brought forward the wonderful picture which was painted be-tween the slates, through the mediumship of Mr. W. A. Mansfield, as before described, and made further explanations, which proved it to be a still more con-vincing fest. Mrs. R. S. Lillio related experiences of her own which were additional testimonials of the scientific spiritual wonder which is manifested in the phe-momenon of slate writing, and other phenomena ex-hibiting the use of color by our friends and practi-tioners.

Infitting the use of color by our friends and practi-tioners. Mrs. Richmond is to leave us to-morrow. "Oulna," one of her controlling spirits, gave a very touching valedictory improvisation. Mrs. Richmond's birthplace was among the hills of an adjacent County. Many of us have known her since she was a little girl, and have followed her with feelings of affection akin to that feit by a mother for a favorite child all along the various life-lines of her mediumship and other experiences, pleasant and otherwise, and feel that we have a right to be proud and fond of her as a child of our own hearts. That angel ministrations and care may be ever around and over her and her good husband unto the end of life's journey, is the wish of all our hearts as she takes leave of us for other fields of usefulness and loving in-struction.

Iffe's journey, is the wish of all our nearts as she cance-leave of us for other fields of usefulness and loving in-struction. Hon. A. B. Richmond spoke to us this afternoon upon "The Possibilities and Probabilities of the Future Man." It was a very profound discourse. *Thursday, Aug. 28th.* – At the conference this morn-ing Mr. Breed, General Ticket Agent of Buffalo, took the stand for the purpose of giving information in re-lation to the excursion to Summerland, Cal., to take place Sept. 25th. [A report of further proceedings on the 28th and subsequent days is received, but unavoidably de-ferred insertion until next week. Mrs. Tousey writes Aug. 31st: "To day closes our Camp. Meeting for this season. Mrs. Lillie occupied the rostrum this morn-ing, and Mrs. Elizabeth L. Watson this afternoon. We have had a glorious meeting."—ED.]

### Lake Pleasant, Mass.

### [From our Regular Correspondent.]

The closing week has been one of interest, and the session will compare well with former years. The exercises have been the following:

Tuesday, Aug. 26th.—Address at the auditorium by . E. Tisdale.

. E. Tisdale. Wednesday, Aug. 27th.—Morning, conference at the all. Speaking and tests by Mr. F. A. Wiggin of hall. Salen

hall. Speaking and tests by Mr. F. A. Wiggin of Salem. Afternoon.-J. Frank Baxter conducted the ser-vices, giving first a poem, entitled "My Godly Man": then an address upon "Humanity vs. Christianity," and an exercise in mediumship. Thursday morning, Aug. 28th.-Conference. Speak-ing by Mr. Burnham, Mr. Dickson, Mr. Williams, Mr. Locke, and Mrs. Renouf. Afternoon.-Address by Mr. Locke. Subject: "Remi-niscences of the War of the Rebellion." Friday, Aug. 29th.-Morning, conference, with speaking by Mrs. Clara Banks, Mrs. Byrnes, Mrs. Lov-ering, Mrs. Renouf and Mr. Burnham. Afternoon.-Service opened with singing by J. Ho-mer Alternos. Address given by J. Frank Baxter; subject, "Have Spirits anything to do with the Affairs of Nations ?" At the close Mr. Baxter gave an exer-cise in mediumship. Saturday.-Morning, conference at the hall. After-noon, opened with singing. Invocation and address by Dr. Fried L. H. Willis. A very able effort. Sunday.-The session of 1890 closed to-day, with a good attendance. The day was perfect, and the meet-ing one of interest. The band gave ther closing con-certs, morning, noon and evening. The morning service opened with singing by Mr. and

The morning service opened with singing by Mr. and Miss Smith of Greenwich. Dr. Fred L. H. Willis was then introduced, and gave

Dr. Fred L. H. Willis was then introduced, and gave an invocation and poem, also an address, upon "The Movement of Spiritualism." It was one of Dr. Willis's best efforts, and one of the best ever given at this camp-ground. *Afternoon.*—Opened with singing an original ode, to the tune of "Bethany," written by Mrs. Bacon. Ad-dress by J. Frank Baxter; subject, "True Heroism, or An Object in Life." An exercise in mediumship closed the session.

NOTE8.

NOTES. Among the many mediums here Mrs. Carrie E. S. Twing has been first and foremost in every good work. In the exercise of her glit as a writing medi-um, this lady has been very busy. She has the happy faculty of making every one feel at home in her pres-ence, and has hosts of triends. The secular attractions have been quite interest-ing, and have drawn big crowds. A colony from this place is to winter at Summer-land, Cal. It will start Oct. 1st. The Worcester Cadet Band has given universal sat-isfaction.

The Worcester Cadet Band has given universal sat-isfaction. A new feature this year has been the Indian Coun-cil Fires, under the supervision of Miss Jennie Rhind. These meetings have been held at the Highlands, and

Mise been largely attended. Mrs. McKay of Boston has sung to good acceptance. The session of 1891 will open July 28th, and continue

The session of 1891 will open July 2800, and continue five weeks. The gospel of music, as discoursed by the Worces-ter Cadet Band, has been very acceptable to all. Mr. Harvey Lyman, one of the pioneers of this camp, came Aug. 28th. Several parties have engaged cottages for next year. There have been a large number of excursion par-ties here this season. All were pleased with the errounds

he did not establish any creed; did not preach any dogma. He simply lived Christianity in its essence and purity. There is mathing in his teachings that can logically suitain Christianity. Rearch observantly into the life of every prominent teacher that has ever come to the world to culighten it - Hitss. Knox, further, Caivin, the French Huguenots, George Fox, Murray, Channing, Parker, etc.-and you will find that each was, as best he could be and the sur-roundings of his time, but a herald of Spiritualism-which has proved a pathway of light from mortal to immortal life. Emanuel Swedenborg and Mesmer were among the grandest heralds of spiritual pro-gress. Thus the steps resulting in the necessary condition rendered it comparatively easy for angelic and mortal spirits to open the door of personal com-munion between this and the higher life. At the close of the lecture one of the poetic controls of Dr. Willis after an interesting statement of a per-sonal character, delivered a most pertunent message in verse. It was by one who called himself a Rough-Shod Rhymer-and proved to be a recapitulation of the various points elaborated in the lecture as well as an epitome of the events and their corollaries fur-nished by the life of "The Carpentor's Son." A son well sum by Mr. Nuch and Miss Smith, and a few remarks by Dr. Heals, and the forenoon exer-cless were over. Bunday atternoon J. Frank Baxter delivered the

cises were over. Sunday afternoon J. Frank Baxter delivered the

closing discourse of the regular season to a fair-sized audience. Without hearing the lecturer's specific text announced, it proved to be "Thoughts Relative to Spiritualism," It was listened to attentively through-out. It was followed by a song "Just Beyond," and a series of graphic and spiendid tests.

### Queen City Park, Vt.

Aug. 26th .- The day has been unusually fine, and many seized it as a favorable time to visit Ausable

many seized it as a favorable time to visit Ausable Chasm. The lake has looked like a sheet of glass, and to ride upon its waters and to take in the beautiful scenery which is presented to the eye in every direc-tion, is the delight of those who visit the Park. At 10:30 A. M. a conference meeting was held in the hall. At 2:30 P. M. Mrs. Emma Paul gave the regular address in place of Mrs. Ida P. A. Whitlock of Boston, who was unable to fill her engagement because of sickness. Mrs Paul was attentively listened to. Her fine diction and inclusive thought make her an attrac-tive speaker. She said at the opening that "what-ever things be sweet and fair, love makes them so." The gate to heaven is love, there is none other. As a man believes so will he live. The best thing in man is self-respect. So long as he eats the bread of de-pendence, he feels degraded. She related some toughts.

is self-respect. So long as he eats the bread of de-pendence, he feels degraded. She related some touching incidents in keeping with the tenor of her thoughts. In the evening an enjoyable entertainment was given in the Pavilion, under the direction of Chas. W. Sullivan, consisting of vocal and instrumental music, recitations, character songs, etc. It was exceptionally good, and was generously patronized. *Wednesday*, 27th.-A goodly audience assembled in the afternoon in the Pavilion. The services were opened, as usual, with a fine selection by the choir. Mrs. A. W. Crossett pronounced a tender invocation, and gave a fine address, which was closely listened to to the end. She spoke touchingly of the labors of Jesus-which entered so lovingly and helpfully into the human side of life-and urgently incultated the necessity of the highest and best efforts toward de-veloping the finer qualities of one's nature. At the close of her address Miss S. L. Ewer of Portsmouth, N. H., presented some tests which were recognized-giving, during the hour, some pleasant personal and general talk. *Thursday*, 28th.-A conference meeting was held at the usual hour in the forenoon. At these meetings all are invited to speak the best thought that is in them, no attempt being made to confine it to certain channels. A respectful consideration of the rights and feelings of others, and the proprieties of the occa-sion, is all that is required. The afternoon's address was given by A. E. Tis-dale, the eloquent blind medium, who spoke to the evident satisfaction of a large audience. His dis-curse was largely historical, and showed that the star of empire moves westward. America is a new Europe, as Europe is a new Asia. He spoke of the natural love of war which has existed, but the brute dies out in all mortal struggles: the average tendency is toward the good. Motion is health; whatever stops dies.

dies. Friday, 29th.-Conference in the forenoon. Mrs.

maintai boy of war which has existed, but the bring the out of the most function of the section of

the camp. We regret to say that Miss (loodrich and Miss Burrows of our choir are, of necessity, going to leave us. They are sweet singlers and most estimable young ladles, and have endeared themselves to all. They carry with them the thanks and best wishes of the management. Mr. Join Withell of Montreal, with his interesting family, is still with us, and will remain through the meeting. Mrs. Fannie D. Smith, we regret to write, is still confined to her bed. Hopes of her recovery are strongly entertained. We feel that her work is not yet finished, and that she will be raised to minister, as few can, to the spiritual wants of the people. A. E. S., See'y.

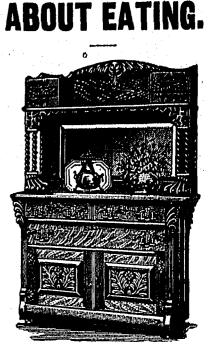
### علقم Verona Park. Me.

To the Editor of the Banner of Light: The meetings during the past week have been of unusual interest, and appreciative, enthusiastic audiences have been ministered unto.

The meetings during the plast week nave been of unusual interest, and appreciative, enthusiastic audi-ences have been ministered unto. Friday evening J. Frank Baxter gave one of his in-imitable entertainments. The selections varying from pathethic to humorous, were responded to with most hearty applause by his hearers. Saturday Mr. Baxter gave, at the Pavilion, a very graphic description of his experiences in mediumship, beginning with his seventh year. Sunday morning we had the pleasure of listening again to Mrs. Kate R. Stiles. This lady, by her im-pressive, magnetic discourses, closely holds the sym-pathetic attention of her hearers. She has been re-markably successful here both as a lecturer and a test medium. The purity and truthiuness of her own character are so clearly manifested that communica-tions received through her are rendered doubly valua-ble, and bring comfort and conviction to all who are fortunate enough to receive them. Sunday afternoon Mr. Baxter addressed us in his usual vigorous, scholarly style. He began by saying, "Spiritualism is dead is os ald Talmage, and preached its funeral sermon. The trouble is, it don't stay killed; it insists on living." He traced the progress of Modern Spiritualism throughout the civilized world, and showed its influence in music, oratory, lit-erature, art and religion. "Take Spiritualism out of the *vorid* and what have we left?" In answer to the question "What has Spiritualism done for the world?" he said: "It has led thousands from materialism to a belief in immortality; it has substituted knowledge for faith in the minds of mil-lions; it has not only bridged the river of death but lighted the way ill no gloom is there; it has slan superstition and dogma; it has explained historical mysteries and revealed biblical secrets; it has en-couraged humanity to action and aspiration, instead of discouraging it with theories of inability, depravity and endless punishment; it has given a new impetus to free thought; it has given and still secks to emanci-pa

healed the slck when human agency has *failed*; and it has entered, if not led, every reformatory move-ment." Dr. H. B. Storer and Dr. Richardson of Boston ar-rived Monday, and were welcomed enthusiastically by those who had the pleasure of meeting them here last season. We listened to the "sliver-tongued ora-tor of Spiritualism," and the sound of his voice fell on our ears like a benediction. With his own soul full of poetry, he has brough to our mental vision images of beauty, grandeur and truth. While we have drawn inspiration, strength and sunshine from his strong, magnetic, genial nature, we feel that his store has not diminished, but that more has been given unto him than he has so freely bestowed upon us. Wednes-day Dr. Storer opened the meeting, speaking on the subject of carrying our individual peculiarities into the Summer Land. They are, he said, a part of our-selves, and belong to the spiritual as well as the physical being. Dr. Richardson's remarks on the same subject were strong and impressive. A question from a lady in the audience brought our President, Dr. C. F. Ware of Bucksport, to his feet, and he gave us some grand thoughts on "Character Building." Men do not change from sinners to saints to a moment; it is a matter of growth. "Ye are the temple of the living God." We are building day by day; as we build it will remain, be it fair and sym-metrical or ugly and warped. We may cover up the unsightly parts with deeds of love and charity, but we cannot efface them. Thursday afternoon Hon, Sidney Dean carried us back through the past fifteen centuries, showing us

SEPTEMBER 0, 1890.



In olden days gournet meant a judge of wine. and gourmand of eating; now the former is an epicure in both and delicate in taste; the latter is a glutton in both and vulgar in taste.

Perhaps at no single time do we expose our taste so pitilessly as in the social meal. Custom is rapidly establishing her decrees and forms, and more attention is being paid each year to the furniture of the Dining Room.

The Sideboard here shown represents the new Fall style for 1890. It stands 7 feet in height, and the massive carving and metal plates are effective adornments. The panels have a rough tool-finish. The pattern is 18th century.

There is a deep compartment silver drawer and a full width linen drawer; two plate closets and two locked chests. The shelf and board are both of extra depth.



never seems to weary in her desire to make the hours speed merrily. A firm Spiritualist, "Grandma," as we call her, cannot be outdone by any of the younger ones. Those of us who have carefully considered the mat-ter, feel greatly encouraged in regard to the spiritual outlook here. Another year will usher in many changes of an important character. General regret has been expressed that Mr. George P. Colby found it impossible to fill his engagement here. Business matters detamed him at the last mo-ment when he confidently expected to start for Look-out Mountain. Dr. McCook of Brunswick, Ga., a Methodist clergy-man of high standing, has been a guest at Natural Bridge Hotel for several weeks. He has carefully investigated the phenomena, and has admitted the tests and communications given him by mediums to

investigated the phenomena, and has admitted the tests and communications given him by mediums to be correct and valuable. He has spoken on our plat-form several times, and taken part at all times in the interests of the day here. We have learned to regard him as "one of us," and shall sincerely lament his departure. He acknowledges the great good he has derived from his sojourn among the Spiritualists on Lookout Mountain. Dr. McCook and Dr. Fuller were each presented with a slik umbrella recently, the mediums on these grounds being the donors.

The Cincinnati trio have given most excellent satis-faction this season. Mr. Cook, Mrs. Ross and Miss Bertrand are great favorites. Mr. A. C. Ladd has been working hard for the Camp. GEORGIA DAVENPORT FULLER.

Aug. 28th, 1890.

### Sunapee Lake, N. H.

The official report of the closing sessions at this lace will be found by reference to our second

road had opened up vast territories and industries which had furnished homes and employment for the laboring classes, and after all they had a side of utility and good. Rev. Henry Frank, who was outside the Pavilion, being discovered by our chairman, was conducted to the rostrum, and warmly greeted by the audience. Mr. Frank's experience has been of the right char-acter to strengthen his arm and burnish his sword for the battle against every foe to human rights and free-dom. His fearless and eloquent attacks on the creeds and inconsistent practices of so called Christians led to his excommunication from the Congregational Church at Jamestown. He was condemned and sen-tenced in advance, and then by a mock trial, in which he was not permitted to utter a word in self-defense, was branded as an excommunicated heretic, and treated so unjustly that many of the churchmen blushed for shame, rose up in his defense, and became his warmest friends and adherents, and, as he says, "heretic" is a name he has just cause to be proud of. His magnetic oratory and fearless earnestness as a champion of truth and liberty have captivated the world, and in every speech he makes is scored one more tray the power and eloquence of his specenes would be futile. One needs to feel the thriling, energizing magnetism of the soul that is behind the words in or-der to comprehend their effecty for good. Waiter Howell closed the session with a brief but eloquent speech for freedom, and the broadest gauge for Cassedaga. In the atternoon Mrs. Cora L. V. Richmond occupied the rostrum. Mrs. Richmond offered an invocation. Several ques-tions were propounded and answered to the satisfac-tion of the questioners. The discourse was a weav-ing in of several subjects given by the audience, and a fine and creditable production. Mrs. Leslie of Boston, of whom we have previously endered. the blogt of a source to the sublence, and a fine and creditable production.

Mrs. Leslie of Boston, of whom we have previously spoken, is holding a series of meetings at the "Wig-wam," (the circle-room in the woods,) which are largely attended; the tests given at the close of her lectures are pronounced to be among the best on the cround. ground

ground. Wednesday, Aug. 21th.—The conference this morn-ing was, as usual, quite up to the high water mark in inferest and activity of thought. Mr. Miller, Mr. Rice and Mr. Montague made excellent remarks. Mr. Barrett again presented the case of the woman who has a son imprisoned at Auburn, sentenced for life. Mr. Warner presented the matter before he left, and it has reached the benevolent heart of Cassadaga in

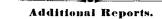
ttes here this season. All were pleased with the grounds. The mediums have been well patronized. Madam Bennett of New York, who came here this year for the first time, has made many friends in the exercise of her talents as a medium and an astrologist. Mrs. James Priest of Derry Dépôt, N. H., came on Thursday, Aug. 28th. This lady has been an attend-ant here for many years. The publications of Coiby & Rich have had a good sale in Camp. Prof. A. B. Bartman and wife of New York are musical people, who have made many friends while here.

Prof. A. B. Bartman and wife of New York are musical people, who have made many friends while here. The two associations, the N. E. S. C. M. Associa-tion and the Lake Pleasant Association, have consoli-dated, for the purpose of more effective work in the management, and to simplify the work of running the place and arranging for future meetings. An entertalament complimentary to Mrs. Tillie Reynolds of Troy, N. Y., was held at her tent on Fri-day evening. Mrs. Carrie E. S. Twing was the prin-cipal speaker. A reception complimentary to Mr. and Mrs. Har-vey Lyman of Saratoga was held at Mr. Fales's cot-tage on Friday evening. The exercises consisted of speaking and music. Mr. Lyman was one of the early workers here. A grand display of fireworks was given on Satur-day evening. A large audience was gathered. Late to arrive—Mr. George A. Bacon of Washing-ton, D. C. Mr. Bacon was well received. Pertinent to the occasion—the lecture of Dr. Willis. Come again next year. Lake Pleasand, Mass., Aug. 31st, 1890.

### BY A SPECIAL CORRESPONDENT.

BY A SPECIAL CORRESPONDENT. Sunday Forenoon, Aug. 31st.—The weather was very inviting, with just a bit of autumn tinge in it to make it acceptable. After the choice musical prelude of the Worcester Band, the customary songs by those on the stand, etc., the chairman introduced Dr. Fred. L. H. Willis, who delivered a very thoughtful and logi-cal address, which had reference to the genus and scope of Modern Spiritualism. Its character, concep-tion, comprehensiveness and culmination presented a picture at once consistent and compilete. Fragment thoughts can give but little idea of it. Apposite illus-trations and historical references were thickly scat-tered throughout its entire body. Among other things he noted that Jesus did not found—as the world has so long supposed—any church;

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On our second page the reader will find accounts of the proceedings at WENTWORTH GROVE, O., TEMPLE HEIGHTS, ME., and MT. PLEASANT PARK, IA.



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> > "HENRY A. MOTT, PH. D." Late United States Government Chemist.