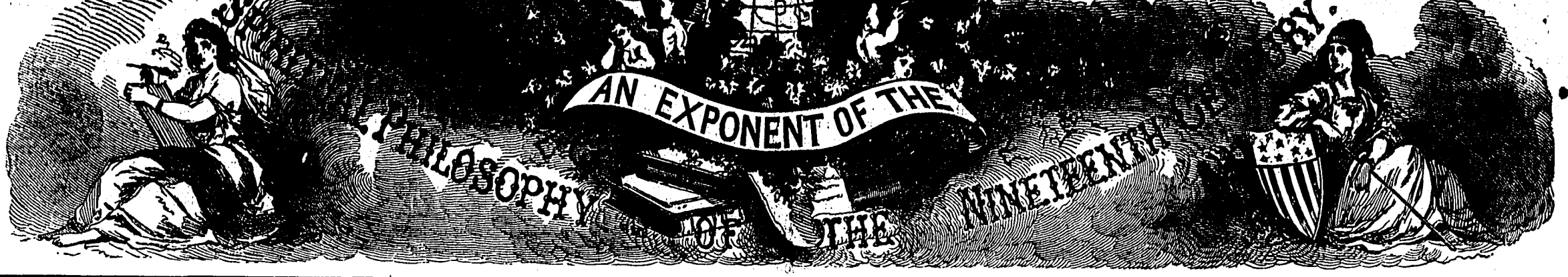


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The Spiritual Rostrum.

MENTAL HEALING:

ITS RELATIONS TO SPIRITUALISM: ARE MENTAL 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 ministrations can possibly supply all the demands; to some the gifts of the spirit come as direct interventions of Providence seemingly; to others, the agency at work manifests itself palpably through fixed and measurably comprehended law; but whether one or another method be employed by the unseen intelligence seeking to manifest its power and presence to the earth, the source of the ministrations is in all cases identical; i. e., spiritual. Now, when claims are made in one quarter that there is no god in Spiritualism, and in another that mental healing taking place under another name is nearly all imposture and delusion, any candid and unprejudiced 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 is being accomplished. To those zealous and ardent Spiritualists who are jealous of the honor of Spiritualism as a movement, and who wish to attribute all the good done in the 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 apologeticism; it cannot be confined to an ecclesiastical 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 interpretation put upon the New Testament by popular theologians, have welcomed Christian Science as a door of deliverance and hope. Coming

with a special message to the suffering and 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 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 occidental 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 Aristotelian 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 business world of modern Europe and America, may be safely regarded as a counterfoil to western devotion to externals; and though in no way ostensibly friendly to each other, the 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 spiritual force working behind and through the mortal 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 anything.

Because mental conditions are subtle and not fully understood, is no reason why they should be ignored; and it certainly can add 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 cooperating 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 proscrib 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 eclectic 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 spiritual movement is vastly larger than their perception of it, acrimony would soon cease, and good feeling among united workers soon

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 spiritual consciousness of humanity. Inordinate 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 spirit. 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 Adin 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 spiritual manifestations, 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 1862, entitled "An Exposition of 'Living Respected 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. Permit 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 says:

"What is to be done with such a case as this? Here is a succession of places, transactions, predictions, and verifications, presented in a plain, honest, straightforward statement, bearing *prima facie* evidence of the highest credibility. It is easy enough for the sensual, partial spirits, and for the partial mediums, to pronounce everything of the kind 'humbug,' and declare they '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 Clairvoyance will account for once, upon the ground that they are altogether doubtful and uncertain as to what is, they certainly ought to be cautious about asserting what is not."

I have demonstrated, at least to my own satisfaction, 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 modified by undeparted spirits; and that in the third class, all which is derogatory was caused partly by undeparted spirits, and partly by the partial mediums and psychologists, and partly by the departed spirits associated with kindred spirits in the flesh. I have given a statement of the essential doctrines affirmed by reliable spirits, and I have testified against rejecting the same with all the relative spirits, that every one is 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, concurrently with all the relative spirits, that every one should examine, consider, reason, and judge for himself, 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 Charlestown, Mass., to the Spiritualists, Mr. Ballou, through correspondence, proposed an exchange of Sunday services. It was agreed upon, and I addressed his congregation in the Hopedale church, and he mine in Charlestown. The people were delighted with his discourses. They were liberal, cultured and spiritual, even to the relating of some of the spiritual manifestations that he had witnessed, demonstrating a future existence.

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 athril with every reform topic of the time. He seemed to have a fatherly interest in the whole village, which widened to the adjoining villages, and still outward to the whole country. He was a man of positive convictions; and yet, he expressed them so gently, 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 Spiritualism were practically one—and all was summed up in love—"love ye one another."

Hammond, N. J.

The Spiritualist Alliance.

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 intuition 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, be 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 investigation.

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. Again, when we ask what is the exact composition of the "astral body," we hear of matter of a finer and subtler kind than any known. Spiritualism is as elusive 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: courtly 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 set or 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 more comprehensive view of the subject might lead to a different conclusion.

F. R. HAYS, M. D.

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 self-evident 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 individual."

It may be well to explain in this connection that on receipt 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 furnish his views in the premises, so that we might give the two—as we do now—simultaneously to our readers.—Ed.]

ual"—that is, I suppose, sensuous perception 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.

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 demonstrations 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 *a 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. H. 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 characteristic 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 or stupid ignorance; and it is very rare to find a mind so clear in its perceptions, so well-balanced, and so free from preconception, as to be able, by the exercise of the ordinary intellectual faculties, to distinguish truth from falsehood, 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 credible 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 im-

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 belief 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 truths—the 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 Pense, who have passed to spirit-life since 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 Searsport, 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. Storer, Mrs. Clough, Mrs. Ford, Mrs. Clark, Mrs. Carleton, Dr. Rigelow 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.—At 9 a.m., social meeting, opened by A. Yeaw of Leominster, Mass., followed by Mrs. Morse, Dr. Rigelow, 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 scenes. Many names and descriptions were given, all of which were recognized. This was Mr. Baxter's first lecture at Temple Heights, and he gave the best of satisfaction.

Thursday, Aug. 14th, 9 a.m.—A social meeting in "Union Cottage" was opened by Dr. Storer, Mrs. Durham, Messrs. Griffin and Morse, Messdames Luce, Clough, Yeaw and Miss Hicks, and Dr. Mathews, followed with interesting remarks. At 10:30 lecture by Mrs. Abbie Morse. Subject: "The Law that Controls Mind." At 2 p.m. Mrs. Juliette Yeaw lectured upon "The Power of the Human Soul," charged. The plan proved much more satisfactory than the old custom of collections.

Miss Lillian B. Foss of Providence, R. I., officiated at the ticket office during the first half of the meeting. We were favored with fine weather during 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 most distant places 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, dozens of which were in view at all times.

Next season the meetings will commence Aug. 9th and close Aug. 23d. H. C. BERRY. Portland, Me., Aug. 27th, 1890.

Thursday, Aug. 21st.—At 2 p.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. Among the speakers were Dr. Richardson 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.

Friday, Aug. 22nd.—At 10:30, social meeting; remarks by Mrs. Morse, Mrs. Simonton, Mrs. Durham, Dr. Bigelow, Dr. Morse and Mrs. Shurey. At 2 p.m., lecture by Mrs. Juliette Yeaw, subject, "The Place of Children in the Religion of Spiritualism."

Saturday, Aug. 23rd.—Social meeting at 10:30 a.m. in "Union cottage." Remarks by Dr. Richardson, Mr. Clark, Dr. Storer, Mr. Maynard, Mrs. Abbie A. Tower, Mr. Marsh, Dr. Bigelow and Mrs. Carleton. At 2 p.m., Dr. H. B. Storer lectured upon "Mental Influences." This was a fine address and highly appreciated. Sunday, Aug. 24th.—Closing day. At 10:30 Mrs. Abbie Morse delivered a fine lecture on "What Good Has Spiritualism Done?" At 2 p.m. the closing exercises were held, Dr. Storer delivering a lecture upon "Methods of Spiritual Education," followed by Mrs. Yeaw, whose subject was "Calling the Angels In," 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, South 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, Bangor; Charles S. Marsh, Newport; Malbury Kingman, Mariaville.

At the Directors' meeting, Mr. H. C. Berry of Portland was unanimously elected president of the corporation. Dr. A. Dickey, overseer 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.

The directors voted to have the wharf extended and the location changed before another 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 improvements 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.

A fine cottage has been built this season by Mrs. F. H. Durham and Mrs. Horatio Mears of Belfast. Saturday afternoon, Aug. 16th, it was dedicated, and named "Union Cottage." The President called the friends together, and, after appropriate remarks, announced 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. Richardson and Mrs. Plummer, each of whom responded in a pleasing manner, testifying their appreciation of Mrs. Durham and Mr. Mears as workers for the cause. Responses by Mrs. Durham and Mr. Mears and a benediction 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 connection 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 Chelsea, Mass. Mr. and Mrs. J. N. Chamberlain of Massachusetts, and Dr. E. H. Mathews of Boston, visited the meetings, and remained several days.

Mr. Geo. Beal of Portland visited the grounds Friday, Aug. 15th.

The Sea Breeze, issued at Belfast, published a report of the meetings, and a complete roster of the grounds.

The 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. Burket, Belfast, and Mrs. Daniel Plummer, Dexter; Secretary, 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 cents per day, on the days of the meetings, charged. The plan proved much more satisfactory than the old custom of collections.

Miss Lillian B. Foss of Providence, R. I., officiated at the ticket office during the first half of the meeting.

We were favored with fine weather during 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 most distant places 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, dozens of which were in view at all times.

Next season the meetings will commence Aug. 9th and close Aug. 23d. H. C. BERRY. Portland, Me., Aug. 27th, 1890.

St. 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-grounders, 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 medium, 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 premier was a lady, Miss Stillman, and she filled her place perfectly.

Next week the gentlemen are to try and excel 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 camp-meeting.

In the afternoon memorial services were held in the grove, and the memorial address was given by Mrs. Lillie. Mrs. Luther and Mrs. Warner Bishop spoke at some length very acceptably. Mrs. Bishop came on the grounds the day before, and was cordially received by the people, all recognizing the good work she has done and is still doing.

Entertainment in the evening to a large congregation. It was well gotten up, and all their part in an acceptable manner. Stillman, off the pains, as of course was expected, being professionals.

Friday.—After the class in Physical Culture a fact meeting. In the afternoon Mrs. Lillie delivered a lecture on subjects from the Association, and gave universal satisfaction. In the evening a public dance, the largest we ever had, there being over a hundred couple.

Sunday was a little cool. The exercises opened with the Lyceum, which was interesting as usual. Mrs. Lillie gave one of her grand lectures at half-past ten to a large audience.

In the afternoon Jennie B. Hagan gave her first lecture here this season. She is always a favorite, and many come expressly to hear her. A mediums' meeting at four o'clock furnished

an opportunity for investigators to note the tests given, and perhaps get some for themselves. Mrs. Lillie gave her last lecture here in the evening, and left us the following morning for Casanoga. 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 satisfaction. 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 Miss Johnson sang a beautiful song. Mr. Cobb, Mrs. Addie M. Stevens, Mrs. Abbie W. Crossett, and Simon Keyser took part in making the exercises very interesting. Conference closed by singing "Nearer, my God, to Thee."

Tuesday, Aug. 19th.—At 2 p.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.

Wednesday, Aug. 20th.—At 2 p.m., after a song, Eben Cobb pronounced an invocation, and gave a splendid lecture on the subject of "Prayer."

Thursday, Aug. 21st.—At 2 p.m., after an opening song, Eben Cobb pronounced an invocation, and gave a splendid lecture on the subject of "Prayer."

Friday, Aug. 22nd.—After an invocation by Mrs. Goodrich, Prof. Cadwell gave the afternoon lecture. Conference in the evening at the usual hour, participated in, after congregational singing, by Mr. and Mrs. Eben Cobb, Thomas Burpee and Mrs. Addie M. Stevens.

Saturday, Aug. 23rd.—At 2 p.m.—President Perrin presiding—after a song, Mrs. Craddock gave the lecture of the afternoon. In the evening occurred the last entertainment of the season.

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 Possibility of Life." Song and benediction closed the service.

Afternoon, 2 o'clock.—Opened with a song; 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 recognized by parties present.

This closes the present meeting. The thanks of the subject, "The Possibility of Life," the speakers, and all who have assisted in making the sessions interesting and successful. Especially are they due to Charles H. Carter for his efforts in decorating the platform and pavilion.

Aug. 24th, 1890. N. A. LULL, Sec'y.

Wentworth Grove Meeting.

To 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. 23rd and 24th. The speakers were: W. C. Kates and wife, and 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-acre-grove was filled with vehicles and people. It was an animated 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 comfort. The spirit-lectures 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 to prevent such a blasphemy upon their religion. The weather-God is apt to do as he pleases, and occasionally is just to his best children. When will humanity look at nature through natural eyes, and not with ones clouded by ignorance and prejudice?

FILED. THE ATLANTIC MONTHLY.—Justin Winsor leads off the table of contents the present month with a thoughtful article on "The Perils of Historical Narrative"; Olive Thorne Miller contributes "A Chronicle of Three Little Kings"; "Pelicia" and "Sidney" are entertainingly continued; J. P. Quincy descends on "Cranks as Social Motors"; J. F. Jameson treats of "The Development of Modern European History"; Prof. John Fiske furnishes one of his always admirable papers on America's national experiences—this time treating of "The Disasters of 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 Alaskan 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 Glover 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 Darnell & Upham.

THE QUIVER for this month contains four complete stories entitled, "Another Mary," "Stephen Fleming'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: Cassell & Co.

OUR LITTLE ONES.—"The Queen of Dreams" is the subject of the opening poem, of which the frontispiece is an illustration. Of the contents are "The Watermelon Fairies," "Butterfly Wisdom," "Cricket, 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 hypnosis as a recent discovery and action, 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 the said "mesmerized" the wedding guests into conviction that the water they were drinking was wine. Mesmeric stories were marvelous forty years or so ago. They have been scoffed at all these years, but not one so sagacious as these Professors James Ropes and Dr. Charcot proves.

—Cor. Cambridge (Mass.) Tribune.

Written for the Banner of Light. ANGEL TRUMPETS.

BY G. W. KATZ.

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-forgotten 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, oh! 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 that every passenger was to be killed? I know that there was no escape? What would you think of the cheerfulness 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 one of these under perpetual sentence of death after all conditions of life are secured, you will find that, 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 luck."

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 friendship and love are based on 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 fearing 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 curtain rising on another thought, so that, as far as your consciousness is concerned, you will and must live forever. No man can remember when he commenced, and no man can remember when he ends. As far as we 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 I love for the last time.

When I am at such a gathering as this, I almost wish I could make the making of the world. What a world I would have made! In that 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 growing, does not lead to that place. He doesn't know. But if there is such a place, I hope that all good fellows will be welcome."

How Dictionaries Have Been Made!

An amusing illustration of the mechanical way in which dictionaries have been made is furnished by the "Picked Up" column of *The Christian Union*, (N. Y.)—by the word "phantomation," which appears in Webster's Worcester, the Imperial, and Cassell's Encyclopedic Dictionary. Webster solemnly defines it thus: "Phantomation, n.—Appearance as of a phantom; illusion. [Obs. and rare.]—Pope." Worcester says simply: "Illusion."—Pope. The Imperial and Cassell's repeat this bit of lexicographic wisdom, but the latter omits the reference to Pope, apparently suspecting that something is the matter somewhere. Now, the source of this word is a book, entitled, "Phillyology 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 indicate their composite character. Thus city solicitor became citysolicitor; home acquaintance, 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 passage 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 ethnologist, 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 conclusions with regard to the origin and distribution of mankind.

Neglecting the minor differences, he estimates that there are no fewer than seventy-two distinct races in the human species. All these descend or branch off from three fundamental 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 originated on the west of the central mass, the yellows on the north and 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 Allopheles, which form a separate group. Their area of distribution is continuous, as is that of the yellows, because of the extensive land surface of the Eurasian continent. The yellows spread eastward and crossed into America. The whites and yellows checked or blended with others, 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 attacks of the whites and yellows, to go south into Africa and east into the Indian archipelago or Melanesia.

The proto-Semites arrested their distribution

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 infiltration of other races from Europe and the north of Africa in modern times. Those who abnourished in their original home became blonded with the whites and yellows, giving rise to the dravidian populations which pass by shades into the three fundamental types.

As for the Allopheles, represented by the race of Cro-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 Allopheles 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—Allophylite white and yellow blending with the local quaternary races, which also belonged to the yellow type. Europe, since the tertiary ages, has received only Allophylite 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*.

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 adamant rock—an iron-bound coast where the waters cease their destruction, and their work is done.—*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 Spiritualistic Intercourse. By A. J. Davis. Concerning Spirit Circles, Guardianship of Spirits, etc., etc. \$1.25, postage 10 cents.

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

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

Astonishing 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 Spiritualism. 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 1885. 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 Denton. 10 cents.

Gist of Spiritualism. Being a course of five lectures 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. Shellhamer-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. \$1.00.

Mind-Reading and Beyond. By Wm. A. Hovey. \$1.25.

Materialized Apparitions: If Not Belongs from Another Life, What Are They? By E. A. Brackett. \$1.00.

Immortality Demonstrated Through the Mediumship of Mrs. J. H. Conant. \$1.25, postage 12 cents.

Lifting the Veil; or, Interior Experiences and Manifestations. By Susan J. and Andrew A. Finck. \$2.00, postage 12 cents.

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

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

After Dogmatic Theology, What? Materialism, or a Spiritual Philosophy and Natural Religion. By Giles B. Stebbins. Cloth, 75 cents; paper, 50 cents.

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

Rays of Light: Two Chapters from the Book of My Life. With Poems. By Mrs. R. Shepard Lillie. \$1.25.

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

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

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

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

Notices of Spiritualist Meetings, to insure prompt insertion, must reach this office on Monday of each week, as the **BANNER** goes to press every Tuesday.

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Business Letters must be addressed to Isaac B. Rich. All other letters and communications must be forwarded to the Editor.

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

REDUCTION IN PRICE.

After fully considering the subject, the Proprietors of the **Banner of 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 consideration of the good work the **BANNER OF LIGHT** has done in years past, and is still competent to do, and of the spiritual knowledge and instruction that it weekly brings to the people, its Subscription List should contain one hundred thousand names, and would, if the Spiritualists more fully realized the importance of 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 true spiritual progress who have the good of our common humanity at heart, are you ready to aid us in accomplishing the purpose THE **BANNER** has in view? We ask you to use your individual efforts everywhere to extend its circulation, thus effectually increasing our Subscription List.

No. 1 of Our New Volume!

With its issue for September 13th, the **BANNER OF LIGHT** will open its new volume—68—as elsewhere announced. Desirous of properly signaling 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. LONGLEY, on the occasion of our yearly meeting, June 10th, 1890.

"SAGUYEWATHA"—an interesting description of the proposed monument to the memory of this distinguished Indian chieftain, and that of the "Six Nations"; to which narrative 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 Saguyewatha 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.

LONGLEY; also a poem by Mrs. ELIZA L. MARTIN.

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., 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 own 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 be logically something behind the grave to meet this craving inspiration of the soul. The prophecy which God has placed in our souls will by-and-by be met with complete fulfillment.

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 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 irresistible, 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 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 bounteous hand to all who will receive.

Two Ways of Judging Spirit Phenomena.

Remark 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 seer—or, 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—probably is."

The prompt and generous response made by the friends at the announcement of the volumes, "THE RELIGION OF MAN AND ETHICS OF SCIENCE," by Hudson Tuttle; and "FROM SOUL TO SOUL," by Emma Rod 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.

Be sure and read the interesting and valuable contents of our "Correspondence" department, on third page.

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 outlived 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 overruled by the pretensions of any learning in medicine which cannot stand alone without the props and stays of legislation. Happily for us all, no privileged class now exists in any department of life that can claim to possess all the knowledge and skill any more than it can 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 cooperation and favor, so as to establish as law what public opinion refuses to accept, is altogether too unjust to be endured, 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 self-constituted 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.

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.

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

Special Notice—A New Volume.

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

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

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

COLBY & RICH, Publishers.

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 platform test mediums. He is anxious that Eastern 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 establish a colony to aid in the uplifting of humanity, and make themselves felt in the management 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." Tickets 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, 322 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 many tickets sold for the 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:

"Mrs. Woodward excites her hearers to such a degree 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 though in prayer. Several little girls lay as though they were peacefully sleeping. One little boy, who was lying on a bench, seemed to be sleeping as quietly as though he were in his bed at home. The reporter touched his wrist to find out how his pulse was beating, and found very rapidly. Those who become unconscious testify to visions 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 spirit-power on the sensitive mortals there gathered: "Before the churches became commercial [says Mr. Lewis] these manifestations of spirits were common, especially among the Methodists. The life of Bishop McKim, these were abundant in his time. Several full accounts of this class of spirit manifestations were 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 *Brooklyn (Mass.) Enterprise* of August 28th 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 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 reopened 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, "Mystical Illusions," a correspondent quotes from and comments upon a sermon of Rev. S. M. Johnson, delivered in Denver, Col., upon "Heathendom," sharply criticizing 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 Amitabha."

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 Tolstoy, 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 vendors are making the Boston thoroughfares melodious (?) with shouts of "Ero's the Kre'tzer's Sonata, great 'suppressed' edition!"

The new yacht for His Imperial Majesty, the Czar of Russia, which is now in course of construction at the Schlicklin 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.

NEWSY NOTES AND PITHY POINTS.

SEPTEMBER.

A change creeps over nature. A deep flush mounts to the purple leaf; the air is clear. The grapes are rippling, and a crimson blush shows o'er such flowers as dock the waving year; ripe apples bend the trees, while golden ruddies roundle, lane and meadow gayly nod.

New whistlings of the quail are often heard from buckwheat fields, while on the calm air floats the drumming of the partridge. Not a bird builds now a nest; but night is thrilled by notes from crickets near, and locusts' drowsy hum. That seems to say: "September time has come!"

—Sophie L. Schenck, in *Ladies' Home Journal*.

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

The coal kings have declared their annual fall advance 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 underproduction means so much misery to the poor, and consequent profit to the rich.—*Boston Herald.*

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 the games except those who play, can be construed as nothing else than work, and therefore comes within the purview 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 except those who play." Will Judge McSherry now kindly construe this as "nothing 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 "Nuta-peppetitukqusummookmehtunquoh," 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 it not?

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 don't some enlightened Russian Spiritualist—and there are many in St. Petersburg—post up the Czar from a spiritual standpoint?

VIENNA, Sept. 1st, 1890.—An explosion occurred to-day 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.

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 camp-meeting of this sect at Alton Bay, N. H., there were about eight thousand present.

Smokeless powder is bringing out a counter-invention—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 occupied 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, aided 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 council, 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 progress in Russia. Following the example of one of the Western cities in the United States, the inhabitants of the little town of Klnazet have elected a woman, Alexandra Lynne, 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. Y. Tribune.*

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

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-liner persons, and always very selfish ones, "too in." Cross persons are very apt to hit their knees together.

London Light, 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

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

The Reviewer.

PSYCHOPATHY; OR, SPIRIT-HEALING. A Series of Lessons on the Relations of the Spirit to its Own Organism, and the Inter-Relation of Human Beings with Reference to Health, Disease and Healing. By Spirit Dr. Benjamin Rush. Through the mediumship of Mrs. Cora L. V. Richmond. 8vo, cloth, pp. 100. Rogers Park, Ill.: William Richmond.

The basic principles stated in this work, together with the figures, diagrams, terms, etc., were given by its spirit-author more than twenty years ago, through the medium agency of Mrs. Richmond, since which time some of these have appeared in print credited to other sources. This is mentioned in the preface, not from any personal pride of authorship, but that the book may not be charged with plagiarism. It is held by Dr. Rush, as well as by all intelligent spirits in or out of earthly embodiment, that several human minds may receive similar ideas, and express them in almost the same words and manner without borrowing from each other. We are told that a spirit-author or teacher may use many media for conveying the same ideas to the world almost simultaneously. Outside of and wholly independent of the doctrines of Modern Spiritualism, the truth of this is confirmed by the history of new inventions and discoveries all along the line of the world's history; and the phenomenon, if such it may be termed, has been frequently noted and discussed, various theories being advanced to account for it.

The name of the book, "Psychopathy," is a term applied to that branch of therapeutics heretofore unrecognized in medical practice, which considers the influence of the spirit upon the body, and the treatment of the human body by the influence of spiritual forces embodied in the human organism. It is for the purpose of making known the system this term signifies, and instructing all who desire to learn the correct method of its practice, that the volume is placed before the public; and those who peruse its pages will readily perceive that, as Dr. Rush states, more than one-half of the real realm of human existence has been denied or neglected by science, and that the portion thus ignored does in reality exercise a much greater influence upon the health and happiness of the human family than any other; that it is governed by laws as capable of being understood by man as are the laws that govern anatomy, physiology, or any branch of medical science, by experiment and observation.

The work consists of a series of eight lessons, the first of which is a consideration of "The Physical and Spiritual Basis of Life," entering upon which the author remarks that recent investigations have not only discovered many of the subtle laws underlying the physiological structure, but also the influence upon the nervous system of subtle forces and influences that a century ago were unrecognized—in fact, wholly unknown. "Behind the anatomical and physiological structure, which is said to be man—behind the globules which form the vitalizing current, called the blood; behind the nervous forces that are almost impalpable; behind the action of the muscular system and that of sensation, moved by separate sets of nerves; behind all that constitutes the physiology of man, is still the potent something that in one instant makes the human being alive, active, in full possession of power, thought and vitality, and the next instant, by its withdrawal, leaves the body merely a mass of chemical compounds, to be disposed of by decay. To discover what that subtle 'something' is that disease and death can seemingly overcome or compel to withdraw, and yet without which there is nothing in man that can be called life, is the object of psychological investigations," and one of the purposes of this book; and the author in this lesson expresses the hope that before the whole series is completed he will show the exact manner in which the spirit acts upon every portion of the human system by a subtle primal connection between the body and the spirit, through the nerves and vitalizing forces.

At the opening of the second lesson a brief outline is given of the previous one, followed by a dissertation upon the point of contact of man's spiritual nature with the body, and the influence of the spirit over its inorganic functions, a subject of a strictly occult nature, and one the treatment of which from the inner temple of life as here given, cannot fail to attract the attention and deeply interest thousands, not only of Spiritualists but those who are not, who are disposed to consider all theories regarding it.

The third lesson treats of Psychology (Mesmerism), Magnetism and Electricity as healing agencies. Electricity, it is stated, is next in order to the vital corpuscles found in the blood; vital magnetism is even more subtle than this, and mesmerism a combination of the psychic force with the physical magnetism of the human system, while psychology is the direct action of the will of an individual on the mental state of another. Referring to the corpuscles of the blood, we are told that an English physician will soon inform the public of experiments made by him from which he obtains positive data upon which to determine the exact amount of vitality contained in every globule of blood, and the amount of electricity, also the amount of vitalizing power; so that a person's vitality can be accurately measured by an analysis of the blood.

Lesson four has for its subject the influence of food, raiment and surrounding atmospheres upon the human 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 Psychopathic 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.

VOYAGE OF THE LIBERTADE. By Captain Joshua Slocum. Description of a Voyage "Down to the Sea" 171. Boston: Press of Robinson & Stephenson.

The story of Robinson Crusoe was a fiction, and known to be such, yet it has fascinated thousands by its strange details. In the voyage of the *Libertade* we have one that exceeds that in some particulars, the more so because it is known to be a truthful narration of what actually occurred.

Wrecked thousands of miles from home, Captain 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 continent, 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 wreck: an axe, an adze, two saws, one auger, two auger bits, 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 they successfully accomplished. What befell them before the wreck and after, how they lived while building the boat, and the thrilling experiences of their homeward voyage, are graphically set forth in this book, and all our readers who admire Yankee pluck and manly courage, thrilling adventures and noble triumphs over adverse conditions and seemingly insurmountable obstacles, should purchase a copy. It may be mentioned in this connection that the author, Capt. Joshua Slocum, is a Spiritualist. The *Libertade* is at present writing a source of wonder to Spiritualists camping at Niantic, Ct., and is eventually to be docked in the Smithsonian Institute, Washington, a haven of honor that all will admit it has fairly won.

As a general rule, that society where flattery is acted as a means more agreeable than that where it is spoken. Attention and deference do not require you to make any speeches expressing your sense of worthlessness (lies) and returning all the compliments paid you.—O. W. Holmes.

Our national game without Johnson's Ande-Liniment, to rub the heroes? Impossible!

Advertisements.

Nothing On Earth Will

MAKE HENS LIKE

Sheridan's Condition Powder!

It is absolutely pure. Highly concentrated. In quantity it costs less than a tenth of a cent a day. It cures a medicine. It prevents disease. Good for young chicks. Worth more than gold when hens moult. "One large can saved me \$10, and six for \$5 to prevent roup," says a farmer. If you can't get it send us 50 cents for two packages; five \$1. A \$1.40 pound can \$1.50 post-paid; 5 cans \$5, express paid. "THE BEST CONDITION POWDER," sample copy free. Poultry Raising Guide free with \$1 orders or more. I. S. JOHNSON & Co., Boston, Mass.

Van Houten's Cocoa

"BEST AND GOES FARTHEST."

The purest, most soluble—the original cocoa. Invented, patented and made in Holland. Delicate, stimulating, nutritious, much better for the nerves than tea and coffee. Ask for VAN HOUTEN'S, take no other.

MANY REMARKABLE CURES

Have Been and Are Being Wrought by a Circle of Eminent Healing Spirits, through

DR. G. A. PEIRCE,

Spirits' Magnetic Healing Medium, Trance, Clairvoyant, and Infused with people of chronic and other disorders by Letter Correspondence. DR. PEIRCE will answer orders for treatment, from any distance, by diagnosis the person's diseases, Urinary, &c. Prescriptions of simple remedies, with needed advice, and one or more packages of spirits' prepared magnetized, medicated, powerful Healing Paper, letter or other article, upon receipt of a lock the patient's hair or recent writing, statement of age, sex, full name, residence, description of illness, and \$1.00 (for a trial); or for one Full Treatment, which may be all that will be needed, \$2.00; or for a Month Course, \$5.00. Diagnosis Separate, Only Ten Cents. 25 years' successful and extensive practice. Permanent Letter Address, P. O. Box 1195, Lewiston, Maine.

DR. F. L. H. WILLIS

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

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosis of diseases psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate psychic knowledge with keen and sensible psychometric power. Dr. Willis claims special skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Eruptions, Paralysis, and all the most delicate and complicated diseases of both sexes. Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice, when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms.

SOUL READING,

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their photograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full Delineation, \$1.00; and four 2-cent stamps. Brief Delineation, \$1.00, and four 2-cent stamps.

Address, Mrs. A. B. SEVERANCE, Centre street, between Church and Frazier streets, Walworth Co., Wis.

RIDGE'S FOOD FOR INFANTS AND INVALIDS

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

I received a sample of Ridge's Food from you last fall and have given it a fair and complete trial, and have derived it extensively and with great benefit to adults suffering from indigestion, diarrhoea, cholera infantum, infantile dyspepsia, acute indigestion attending and following the use of other food, and in general, I feel prepared to recommend it for its palatability, purity, and bone and flesh-forming properties, and I am highly pleased with it.

B. F. SCULL, M. D.

RIDGE'S FOOD FOR INFANTS AND INVALIDS

Aug. 23. 8w

A MOST IMPORTANT INVENTION.

Cures Without Medicine!

Asthma, Anemia, Bronchitis, Chlorosis, Chronic Heart Disease, Gout, Rheumatism, Consumption, Diseases of the Respiratory Organs, Indigestion, Blood Poison, Infection, Sleeplessness, &c.

Patent rights and apparatus for sale in States, Cities, or Counties. Agents wanted. Apply, OZONE APPARATUS & SUPPLY CO. 128 Boylston St., Boston.

Mar. 8. 1y

For Sale.

Maud E. Lord's Cottage,

AT LAKE PLEASANT, MASS.

FIVE Rooms, elegant carpets, fine black walnut furniture, facing Spunkers Island. Possession given immediately. J. Milton Young or C. E. Jackson on the grounds will show property, or address.

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

Aug. 16. 4w

For Sale or To Let,

AT LAKE PLEASANT, A furnished Cottage, located facing Spunkers Island. Apply to DR. W. A. FOWNE, 63 Berkeley street, Boston.

June 14.

DEAFNESS & HEAD NOISES CURED BY

COOK'S INVISIBLE TUBULAR EAR CATHETERS. Wholesale Agents, COMPTON, 215 Broadway, New York. Write for book of PROVED RESULTS.

Mar. 1. 1y

CANCER

and Tumors CURED; no knife; no blood; no pain. J. H. BROWN, 151 Elm St., Cincinnati, O.

Feb. 8. 1y

DIAGNOSIS FREE.

SEND two 2-cent stamps, lock of hair, name in full, age and sex, and I will give you a CLAIRVOYANT DIAGNOSIS OF ALL AILMENTS. Address, C. E. BARTON, M. D., 171 Broadway, New York. Write for book of PROVED RESULTS.

Magnolet Institute, Grand Rapids, Mich. 1st Sept. 6.

Mediums in Boston.

JAMES R. COCKE,

Developing and Business Medium,

ALSO Clairvoyant Physician,

No. 1681 Washington Street,

(Third door north of Rutland street.)

Sittings daily from 9 A. M. till 6 P. M. Price \$1.00.

Development of Mediumship a Specialty.

SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE.

CIRCLES.

Sunday, at 11 A. M., for Development and Tests. At 6 P. M., for Psychometry. Test Mediums.

Special terms for magnetic treatment by the month.

Aug. 30. 4w

55 RUTLAND ST.

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

GEORGE T. ALBRO, MANAGER.

July 5.

MASSAGEUR.

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

Swedish Movement Treatments, with or without Electricity, given at home if desired. 1y Mar. 29.

W. R. Colby,

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

10w* Aug. 23.

Mrs. A. Forrester

WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. No. 181 Shawmut Avenue, one night, Boston. Do not ring.

Aug. 30. 4w

A. S. HAYWARD, Magnetic Physician.

A. Letter address during summer, 9 Bosworth St., Boston. Will visit the sick by letter appointment, also transmit his powerful healing force by mail through the vehicle of paper on receipt of \$1. Remarkable cures made where medicine fails.

July 5. 13w*

MRS. C. H. LOOMIS-HALL, Business Psychometrist and Test Medium;

magnetic baths; magnetic healing force by mail through the vehicle of paper on receipt of \$1.00. 28 West Brookline street, Suite 25. Circles Sunday evenings.

Sept. 6. 1w*

Mrs. Alden,

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

Aug. 16. 5w*

Miss J. M. Grant,

TEST and Business Medium. Office Banner of Light Building, 83 Bosworth street, Room 7. Hours 9 to 6.

Sept. 6. 5w*

Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN and Test Medium. No. 23 Tremont street, corner of Eliot street, Boston.

Sept. 6. 1w*

J. P. CHAMBERLIN, F. B. A. S.

ELECTRIC PHYSICIAN, 443 Shawmut Avenue, Boston. Mass. DR. CHAMBERLIN'S method embraces the magnetic, clairvoyant, and psychometric. He has been successful in curing many cases of chronic diseases. Reference: Prof. J. S. Rodes Buchanan, M. D. 4w* Aug. 30.

MRS. CLAUDIA BAILEY, 150A Tremont

street, Room 7, Boston, Medical and Business Medium. Sittings daily. Circles Monday and Saturday evenings, Friday 3 P. M. to 5 P. M. 2-cent stamps.

Sept. 6. 1w*

MRS. M. J. BUTLER will receive her patients

on Tuesdays and Thursdays, from 9 to 12 A. M., at 375 Columbus Avenue. No arrangement for interviews at the store of W. S. Butler & Co. can be made for patients.

May 3. 1w*

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremont street, Boston.

Sept. 6. 1w*

SIX QUESTIONS answered or reading given

by spirit power for 50 cents and two 2-cent stamps. MARK UPRIGHT BURTON, 1472 Washington street, Boston.

Aug. 30. 2w

MISS KNOX, Test, Business and Medical Me-

dium. Sittings daily. 228 Tremont street, Boston.

Sept. 6. 1w*

THE Wilson Cancer Hospital,

OAKLAND, CAL.

Established in 1886.

Drs. G. H. and M. D. STOCKHAM, PROPRIETORS.

THE ONLY INSTITUTION for the special treatment of Cancer and the Precancerous Condition. Address as above to No. 783 Thirteenth street, Oakland, Cal. A pamphlet on "The Causes and Treatment of Cancer," containing an epitome of treatment, will be sent on receipt of a two-cent postage stamp.

Aug. 16. 4w*

MRS. WEBB,

Astrological Medium FROM NEW YORK.

ONSET, MASS., until Sept. 15th, Sept. 15th until Oct. 21st at 132 CHANDLER STREET, BOSTON.

Readings, \$2.00. 1y Aug. 30.

Mrs. Stoddard-Gray and DeWitt

C. Hough

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

Aug. 16. 2w

SAN FRANCISCO.

MRS. ALBERT MORTON, Spirit Medium, has removed to Rooms 35 and 36 of the Hotel building, 606 Market street, where PSYCHIC STUDIES can be bought, or ordered, postpaid, for \$1.25.

Aug. 30. 4w

Karl Anderson, Astrologer,

ROOM 6, 83 Bosworth street, Boston, Mass. Office hours 1:30 P. M. to 6:30 P. M. Evenings by appointment.

Feb. 1. 2w*

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and two 2-cent stamps. Whole lot, Magnetic Reading, and other services prepared by spirit-direction. Address 83 Tremont street, Lynn, Mass. 2w*

Aug. 30.

\$75.00 to \$250.00 MONTH can be made working for me. Persons prepared to work for me and give their whole time to the business, spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & Co., 29 Main St., Richmond, Va. 2w*

Feb. 8.

THE Writing Planchette.

SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at the accuracy of the results that have been obtained through its use, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends. The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it. PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box and sent by mail, postage free. ADDRESS: NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only at the purchaser's expense. For sale by COLBY & RICH.

1y

STELLAR SCIENCE.

I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, money or stamps. I will write Biographical and Predictive Letters (from the above data) and also advise upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at office, 206 Tremont street, Boston. 1y

Mar. 29.

MARRIAGE AND DIVORCE, or THE DIS-SONANT HARMONY. Should Legislation be enacted to dissolve Marriage or Divorce? Which Shall Control the Married Partners, or Statesmanship, or Church-Regulation? BY ALFRED E. GILES, author of "The Social Question Considered," "The Glitter and the Lead," "The Social Question in the Healing Art." A Letter to Massachusetts Members of Congress on Plural Marriage and the Mormon Problem, &c. For sale by COLBY & RICH.

1y

Miscellaneous.

SUMMERLAND,

The New Spiritualist Colony

OF THE PACIFIC COAST.

Building Progressing Rapidly.

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

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

H. L. WILLIAMS, Proprietor, Summerland, Santa Barbara Co., Cal.

Aug. 16.

This Magnetic Belt is the Most Powerful Curative Agent ever made for Lame Back, Weakness of Spine, and Kidneys, and pains arising from derangements of the abdominal organs. It is Nature's Substance concentrated, and it gives immediate comfort and relief by restoring Natural Action to every organ in the body.

IT IS NATURE'S BOON TO WOMANKIND! Language but faintly describes the health-giving power of this Natural Support.

The Belt is made of one piece of magnetic material, and the usefulness of man has not produced its equal since the days of Paracelsus, the world-renowned physician, who cured all diseases with magnetism. Every lady, young or old, should wear this vitalizing health-giving Belt and Abdominal Support. Our Book "Plain Road to Health" from MAGNETIC SHIELD CO., No. 6 Central Mass Hall, Chicago, Ill.

July 5.

PROVIDENCE LINE

FOR NEW YORK.

EXPRESS Train leaves Park Square Station, Boston, at 6:10 P. M., (with Parlor Cars) direct to wharf at Providence, for connection with steamer Massachusetts and Connecticut. Tickets and State Cars secured at Park Square Station, and at 207 Washington street, Telephone 2588.

J. W. MILLER, President. O. H. BRIGGS, Gen. Pass. Agt.

May 24. 1y

A LIBERAL OFFER,

BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER. SEND four 2-cent stamps, lock of hair, name, age and sex, and three questions free of charge. Send for Circulars. Address DR. J. S. LUTKES, Worcester, Mass.

Aug. 30. 13w*

PSYCHOMETRY.

CONSULT with PROF. A. B. SEVERANCE in all matters pertaining to practical life, and your spirit-friends. Send lock of hair, or handwriting, and one dollar. Will answer three questions free of charge. Send for Circulars. Address 195 4th street, Milwaukee, Wis.

Camp and Grove-Meetings.

Cassadaga Lake Camp, N. Y.

Sunday, Aug. 24th.—This great spiritual arena was thronged to-day beyond any previous day of the season. 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. Julia C. Hull, Director of the Cassadaga Lake Camp, N. Y., presided over the exercises, and the exercises were opened by a thrilling selection by the orchestra. Mrs. Julia C. Hull, Director of the Cassadaga Lake Camp, N. Y., presided over the exercises, and the exercises were opened by a thrilling selection by the orchestra.

The present hour is the glorious epitome of all that has preceded it. The world does not suddenly descend from infancy to manhood; all growth must be in accordance with law, and it is only by the cultivation of the good and the true that wrong will be displaced and a higher and better condition of the world have been expressed in the form that was needed at the hour. When men have grown to freedom they will have it; when they have grown to flight they will rise.

Mrs. Cora L. V. Richmond gave a poem in her own inimitable imagery upon "The Spirit of Truth," "Mother's Love" and "Home, Sweet Home."

In the afternoon, after the opening rendition by the orchestra, Mrs. Julia C. Hull again favored us with her gift of words, 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 the author of the last year, 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 disabilities were resting upon him, was once accosted by a friend who said "How do you do, Mr. Adams?"

The good old gentleman answered very emphatically, "John Quincy Adams is very well, I thank you, sir, but the house becomes quite dimly lighted and worn out. The landlord does not think enough of it to repair it, and consequently I think that Mr. Adams will soon be obliged to move out."

The lecture was profoundly so, and showed that the speaker was in scriptural and historical literature, not of the mechanism and chemistry of the human body and the laws which govern it, and the mental and spiritual as well. Many quotations 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 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 acquisitions of this camp, always kind and kind, and in his face and manner, an unimpaired evidence of his honest and sincere devotion as an instrument in the hands of the spirit-world. His sances given at the close of each lecture, are satisfactory to all, and a great attraction.

Monday, Aug. 25th.—The usual conference was held in the auditorium this afternoon. The subject of fraudulent practices perpetrated by materializing mediums was brought to the platform, and a heated discussion ensued. Several able speakers took part in the topics. Our venerable and honored brother, William Henry, made some telling remarks upon the use of liquor and tobacco. Judge McCormick, W. C. Warner, Mrs. Richmond, Mr. Dennis, Walter Howell and others did their best to enlighten the audience.

Tuesday, Aug. 26th.—The most stirring and vitalizing conference of the season took place in our amphitheatre this forenoon. The subject under discussion was "The Development of the Human Mind." 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 weapons of truth and logic with a power and force that are not only convincing, but inspiring.

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 characteristic logic and force of his mind, gave a most able and convincing discourse upon the subject. He believes that this is the most prosperous and favored land beneath the sun, and that the laboring classes have the most just and equitable claims upon the wealth of the nation. He urged the necessity of a radical reform, but thought it could not be had except through the agency of a new party, one of right and justice. Mr. Bond of Willoughby, O., thought we should look at both sides of the question. He had been a laborer and had been an employer, and could sympathize with both. He cited some of the advantages that had accrued from the railroad and oil monopolies. Much cheaper, and the railroad 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 platform, and by the aid of a brief but eloquent speech for freedom, and the broadest grasp for Cassadaga. In the afternoon Mrs. Cora L. V. Richmond occupied the rostrum.

Mrs. Julia C. Hull, that excellent composer, rendered that exquisite composition, "The Serenade," Mrs. Richmond offered an invocation. Several questions were propounded and answered to the satisfaction of the questioners. The discourse was a weaving of the most beautiful and poetic language, and a fine and creditable production.

Mr. Emerson's tests at the close of the lecture were strikingly correct. Mrs. Leslie of Boston, of whom we have previously spoken, in the series of meetings at the "Wigwam," (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 ground.

Wednesday, Aug. 27th.—The conference this morning was, as usual, quite up to the high-water mark in interest and activity of thought. Mr. Miller, Mr. Rice and Mr. Montague made excellent remarks. Mr. Barrett again presented the matter before us, and Mr. Warner presented the matter before us, and it has reached the benevolent heart of Cassadaga in an effective manner.

Mrs. Cahal of Tennessee made a touching appeal to the maternal sympathies. Mrs. Hough also gave a few telling words. By vote of the audience, the two ladies were delegated to take up a collection for the mother, and the sum of \$21.00 was soon contributed.

Mr. Henry made remarks, and Mr. Bond brought forward the wonderful picture which was painted between 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 convincing test.

Mrs. H. B. Little related experiences of her own which were additional testimonials of the scientific spiritual wonder which is manifested in the phenomenon of slate writing, and other phenomena exhibiting the use of color by our friends and practitioners.

Mrs. Richmond is to leave us to-morrow. "Oulu," one of her entrancing 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 felt 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 instruction.

Thursday, Aug. 28th.—At the conference this morning Mr. Reed, General Ticket Agent of Buffalo, took the stand for the purpose of giving information in relation to the excursion to Summerland, Cal., to take place Sept. 25th.

A report of further proceedings on the 28th and subsequent days is needed, but undoubtedly a deferred insertion until next week. Mrs. Tousey writes Aug. 31st: "To-day closes our Camp-Meeting for this season. Mrs. Little occupied the rostrum this morning, and Mrs. Elizabeth L. Watson this afternoon. We have had a glorious meeting."—E.P.

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he did not establish any creed, did not preach any dogma. He simply lived Christianity in its essence and purity. There is nothing in his teachings that can logically sustain Christianity. Search obviously into the life of every prominent teacher that has ever come to the world to enlighten it.—Huss, Knox, Luther, Calvin, the French Huguenots, George Fox, Murray, Channing, Parker, etc.—and you will find that each one, as best he could, has been the surroundings 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 special exponents of the advancing light—were among the grandest heralds of spiritual progress. Thus the steps resulting in the necessary condition rendered it comparatively easy for angelic and mortal spirits to open the door of personal communion 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 personal character, delivered a most pertinent message in verse. It was by one who called himself a Rough-Shod Thymy—and proved to be a recognized poet in the various points elaborated in the lecture as well as an epitome of the events and their corollaries furnished by the life of "The Carpenter's Son."

A song well sung by Mr. Smith and Miss Smith, and a poem by Dr. Beals, and the forenoon exercises 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 remarks, we can only say that they were of a surprising nature. It was listened to attentively throughout. It was followed by a song "Just Beyond," and a series of graphic and splendid tests.

Queen City Park, Vt.

Aug. 28th.—The day has been unusually fine, and 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 direction, is the delight of those who visit the Park.

At 10:30 A. M. a conference was held in the hall of the Queen City Hotel. 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 incisive thought made her an attractive 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 a man is self-respect. So long as he cuts the bread of dependence, 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.

A question from a lady in the 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.

At the close of the address Mrs. L. Ewer of Portsmouth, N. H., presented some tests which were recognized—giving, during the hour, some pleasant personal and general talk.

The evening conference meeting was held at the auditorium 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 of every one is maintained, and the proprieties of the occasion, is all that is required.

The afternoon's address was given by A. E. Tisdale, the eloquent blind medium, who spoke to the evident satisfaction of a large audience. His discourse was a masterpiece of eloquence, and gave a most convincing picture of the future of the world. He spoke of the new Empire, as Europe is a new Asia. He spoke of the natural law of war which has existed, but the brute dies out in all moral struggles; the average tendency is self-respect. The motion is health; whatever stops dies.

Friday, 29th.—Conference in the forenoon. Mrs. Emma Paul was to have spoken in the afternoon, but she kindly allowed Mr. Tisdale to occupy the hour. His discourse was a masterpiece of eloquence, and gave a most convincing picture of the future of the world. He spoke of the new Empire, as Europe is a new Asia. He spoke of the natural law of war which has existed, but the brute dies out in all moral struggles; the average tendency is self-respect. The motion is health; whatever stops dies.

Saturday, 30th.—A conference meeting was held in the forenoon. It was opened by A. E. Tisdale, followed by Mrs. A. W. Crossett, Mrs. Emma Paul, Mr. Munson, Dr. G. W. Fryer, Dr. E. A. Smith, C. O. Sullivan, and others. The discourse was a masterpiece of eloquence, and gave a most convincing picture of the future of the world. He spoke of the new Empire, as Europe is a new Asia. He spoke of the natural law of war which has existed, but the brute dies out in all moral struggles; the average tendency is self-respect. The motion is health; whatever stops dies.

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Mr. John Withell of