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The Spiritual Rostrum. A GLANCE INTO THE FUTURE.

Delivered by SPIRIT HENRY CLAY in the nner of Light Circle-Room, Boston, Mass., June 10th, 1800, through the Trance Mediumship of

MRS. M. T. LONGLEY. EXPLANATORY NOTE.

It has been the custom of the proprietors of the BANNER OF LIGHT, together with our Assistant Editor, the Chairman of our Free Circles, and several of our associates, to hold an annual meeting with our spirit-friends, at which time we are addressed by THE SPIRIT OF HENRY CLAY in words of wisdom, of instruction and of prophecy.

This custom was inaugurated many years ago by the Guides of Mr. Charles H. Crowell, (brother of Mrs. J. H. Conant,) then serving us as business medium, and the 10th of June was chosen as our annual celebration. At the first meeting, Mr Crowell was deeply entranced, and made to stand with his left hand resting upon the back of his chair, while the Controlling Intelligence poured forth an eloquent speech worthy of the name attached to it-that of HENRY CLAY.

On every subsequent 10th of June we have

moment realize what it is to be immortal souls; may we comprehend what it is to be creatures of eternity not dependent upon the changing scenes and conditions of time and material space, but relying upon the eternal truths of supreme and infinite life. We offer up to thee and to thine angel hosts such as we have already gathered from the experiences and

the discipline of life, and we trust that through the year to come we shall unfold greater spirituality, diviner strength of being, so that when we meet again t shall be under still brighter auspices and conditions of spiritual existence. We ask the blessings of all the good souls to rest

upon us all now and forevermore. Amen!

ADDRESS.

When in the course of human events, in the history of mankind and in its interests, it becomes necessary to change existing forms and to overcome established conditions, power is brought from unseen reservoirs of force to awaken new thought in the human mind, and to arouse in the breast of the thinker such agitation of sentiment as will send its influence abroad upon the atmosphere to do a needed work.

During the history of the human family it has been necessary from age to age to re-convert old forms and systems into that which shall prove to be a higher, grander state. During the present age it becomes necessary to look forward to the establishment on earth of new forms and new systems of thought and of progressive culture.

We look back over the century which is rapidly rolling away, and behold a wonderful progress in human life and human thought, and in all departments of existence that pertain to human welfare. We find that here in your own country, not to speak of European nations beyond the seas, there has been a quickening of vital forces, there has been an impetus given to human activity, through the avenues of intellectual power.

We find, as a nation, you are well grounded in the history of the world, and that, faulty as its system of government may be, incorrect in some directions as its line of conduct as a nation may seem, yet the American nation in point of progress, in point of mental unfoldment, in point of a system of freedom for its people and for the world at large, is in advance of all the nations of the globe. Why is this?

Because of many reasons, not of one alone. The atmosphere, the physical conditions of this hemisphere are such as to constantly stimulate the intellect, are such as to constantly bear new force to the heart and brain of its people, are such as to make it possible for those who dwell upon its shores to breathe in with the very elements of physical life the vitality that is of itself personal liberty.

upon its shores, was the dwelling-place of free which the Catholic Church feels to the very

gather to herself each part and portion that may add to her grandeur. And what do we behold behind the scenes? Why! that this spirit of disruption is at work, and that its greatest influence and power will be felt during the coming ten years: before her, as the new century dawns, new conditions will appear-not, perhaps, at once and suddenly, but gradually and slowly, until ere the first twentyfive years of the new century have rolled away, you will find (I predict not only in my own name now, but in the name of the spiritual councils of the celestial world) that a new system of government, a new form of relationship between the officers of state and the people at large, will be instituted in that country known to the world as proud Britain.

We look toward Germany, and we find that the spirit of progress is at work there, manifesting itself in strangely diverse, erratic ways, but nevertheless showing its power, even through the very monarchy which is at present potent; this same spirit of progress is working its way throughout the nation, and before another thirty five years have rolled away, we look for a larger freedom, a broader liberty of expression, of activity and daily conduct, in the nation as a people, and in the lives of its individuals, in that empire known to you as the German.

We gaze toward Russia, and behold the spirit of anarchy creeping abroad, day by day, hiding itself in darkened places, stealthily making its way in by ways and amid high stations, working in the hearts of those connected with the nobility, just as surely as it is working in the lives of the crushed and oppressed. Russia has yet to become a new creature, to send out a new system of government, to make over its laws and institutions; and the work is slowly taking place. By and-bye, after the smoke and din that arise, spiritually and magnetically, from the work and friction of this century, have passed away, we will find, indeed, that a new system of law and order in human government and existence has established itself in that country known to you as Russia.

And in various other departments of national life, even in that stronghold of religious influence and dominant authority, Italy, that same element is making itself felt; in the very Vatican, where the high potentate sits in power, strange mutterings, tremblings and rumblings-not of the physical life but of the mental-are felt by the aged head, that wonders and wonders what is to come next. You will behold an effort made by the autocrat and his minions to establish and reëstablish new power and forms and ceremonies; to exercise influence more widely because of this same This country, long before the white man trod | indication and prophecy of coming change,

[From the Magazine of American History.] RED JACKET, OR SAGOYEWATHA, 1751-1830, CHIEF OF THE SENECAS.

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NO. 1.



THE PROPOSED MONUMENT TO RED JACKET.

held our meeting, and this same grand spirit -at that one day in the year only-has spoken to us. When Mr. Crowell ceased to meet with us. Mr. Clay controlled Mrs. Conant in precisely the same manner he had manifested before, until that lady was called to the higher · life. Our subsequent medium, Mrs. Rudd, knowing nothing of the expected control, or of his practice of standing while speaking with his hand resting upon the chair, was taken into the Circle-Room on the 10th of June and made to express the same characteristics that her predecessors had done while under the good spirit's influence; and, later, when Miss Shelhamer appeared as our medium, our annual meeting went on in a similar manner. For ten successive years Mrs. Shelhamer-Longley has voiced the inspirations of Mr. Clay in our yearly meetings. The spirit always comes in the same marked, earnest and impressive manner. The meeting is opened with prayer by the Controlling Intelligence, after which Mr. Clay proceeds to deliver a forcible discourse of general interest, which he follows by a personal address of retrospection, encouragement, advice and prophecy to each of the individuals present. All these addresses have been reported verbatim and carefully filed.

We give below a portion of the discourse delivered to us by Mr. Clay, through the organism of Mrs. Longley, at our last meeting, June 10th, 1890-feeling that our readers will find much food for thought in its noble lines. We have entitled this abstract: A GLANCE INTO THE FUTURE.

INVOCATION.

Oh! God of the Universe; God of Humanity; Father of all Wisdom; Mother of all Love; thou Supreme Spirit whose name is Light, we draw near unto thee at this hour, bearing our praises, our aspirations, all that we hold and hope for, as offerings unto thee. Our hearts are open to thy inspection, our lives are revealed to thy scrutiny, and thou canst understand the secret working of every soul, for thou art everywhere; thy name is written upon each form of life; thy spirit permeateth every condition of existence.

We praise thee, this morning, for the beautiful day; for these surroundings of spiritual and of physical life. We know that we are thine, and that thou art indeed in every heart that beateth here as elsewhere. Oh. God! accept our praises at this time, not as written in verbal speech or sound, but as they well up from the depths of the soul, and are poured forth involuntarily, as the perfume of the flowers' ascends spontaneously upon the air. We would, at this time, come into close harmony with the high and good of celestial spheres. We would receive inspirations that are brought downward from the worlds beyond that our lives may be imbued with new power, that our souls may be quickened with a higher understanding of truth, that our hearts may beat with warmer sympathy and love for our kind. Uhi may we at this hands across the seas, and in all directions to

men, of minds untutored and uncultivated in intellectual and social lore, but expansive and filled with the spirit of liberty; and the very atmosphere became vitalized with that same spirit, from the lives of those free and independent souls that have been swept away through the march of civilization and of the vears so that now only remnants of their tribes remain, and many of these present to the uncultured eye only specimens of a vagrant and perhaps useless race. But we may not judge of these: we must look back through the years that have gone, and realize what this world was when its shores were trod by those souls who erected their heads high toward the sunlit sky, whose feet bounded over the plains, filled with the spirit of progress and of freedom. This soil, then, has presented a condition to the Anglo-Saxon favorable for his development, and as he takes his place upon it and becomes a part of the country at large, he cannot help but breathe in something of this element, and to feel the spirit of progress and of vitalized strength stirring within his breast. | years.

No wonder, then, with the conditions prepared for the race when it stepped upon this soil, and with the conditions which the forefathers brought, there have been stirred within their descendants by experience, by discipline, by all that influence which is calculated to draw out from the human heart, the very highest and most patriotic and holiest sentiments! No wonder that here upon this soil, and in the American nation, we, in returning from the spirit-world, realize that we find the grandest prospect for human advancement and the highest condition of human development.

We gaze across the deep waters and behold the condition of foreign countries, so to speak, as you understand the term; but we in the higher councils of the spirit-world recognize no foreign bodies, no alien countries-the entire nations of the globe are of one people, of one brotherhood; by-and-bye, through the spirit of affiliation, of peaceful arbitration and fellowship, will they be coalesced in external life, so as to appear as one harmonious brotherhood, of whom God the Father and the Mother of all Life is the parent. We look across the waters at these various nations of the earth, and we behold strange conditions; within some of them the spirit of disruption is already at work, and during the next decade of years this spirit will manifest itself slowly, not through blood and warfare of any external nature, but through the disorganization of elements that have seemed to be well established; in the dawning of the new century, in its early years, you will find an indication of disruption, of change, of disorganization; but not that riot and ruin shall ensue. Oh! no-destruction only that the processes of construction may begin, that a new order of things shall be established in these nations of which we speak. Notably do we look toward England, the country that aspires to rule the world, the nation that has an ambition to spread her

depths of its life.

During these coming ten years you will observe great struggles made by the hierarchy of the Catholic Church, by potentates in power, to hold fast to the authority which they have secured, and to add to their influence efforts will be put forth by the Roman Church to make itself more wide-spread than ever before. These are only the sure indications of the coming revolution that is to establish upon earthwhen the old superstitious forms and ceremonials are cleared away, and the rubbish is swept from the ground-a new system of religious tolerance and liberty which shall be as a star of light in the breast of each life, guiding it onward to a higher state of happiness and prosperity and peace; and as the Romish power shall fail, so will the spirit of liberty gain greater advancement in the life of Italy than it has; although, friends, you would be astonished could you enter into the very citadel of his life. that nation and realize how the spirit of freedom has broadened during the last score of

An so on with the great states, empires and governments of the whole world; we may not mention each separately, but all are working upward through strange experiences and checkered discipline.

France, herself, hardly realizes where she stands to-day-whether as a free republic voicing the will of the people, or as a creature of authority, obliged to express in diverse ways the desire and the demands of the aristocracy; but all the while the work is going on, and in her borders there are minds and hearts stirred by the power of the spirit, which by-and-bye shall break forth into new expression and give out forms and systems of life and thought and conduct which shall prove a blessing to the world.

Here in America we find a strange condition of things, politically speaking. The world seems to be exercised in various directions, this little world of yours; as a people and as a nation you are divided against yourselves upon questions that would seem to be of importance to humanity as a unit; parties and factions arise constantly, and indeed it does seem, at times, as if the house was divided against itself, and therefore could not stand; yet the element of liberty is here, the spirit of progress cannot be stayed in its march, and all the while the American people as a whole, independent of party spirit, of personal ambition and private interest, and of any faction, is sending out a magnetic influence which proves to be an abiding force and shield of strength to this his tribes. He said: "Because they do us no nation, while at the same time receiving from the higher councils of the spiritual world forces and powers that assist in comenting the ties of brotherhood, and of individual as well as general interests, so as to make you people one.

We shall not pause to speak of the political power which administers the affairs of the na-tion to-day. If it had not been desired by the [Continued on second page.]

The name of Red Jacket, the great Indian chief, is familiar to every American citizen of intelligence the country through, as the successor to Brant in the affairs of the Six Nations. He was young when the Revolutionary war commenced, and his principal exploits at that period were in taking messages from one military post to another for British officers, which trusts he executed with wonderful celerity. He was rewarded on one occasion for his fleetness of foot with a gift from his employers of a richly-embroidered scarlet jacket, in which he took great pride, and which gave to him the name of Red Jacket. In 1792 President Washington presented him with a medal of solid silver, on the conclusion of a treaty of peace between the United States and the Six Nations, in which negotiations he had rendered important service, and this treasure he cherished with tender care until the end of

He was a statesman of sagacity and an orator of surpassing eloquence, yet he never achieved great military renown, although he fought for the United States in the war of 1812. He possessed a marvelous memory, and was incontrovertible in debate. His logical genius was of the highest order, and he had a resolute, indomitable will. He was a thorough Indian in his costume, was very tall, erect, with fine flashing eyes, his forehead broad, high, and capacious, his bearing calm and dignified, and his presence when speaking in council almost majestic. An eminent writer who knew him says: "He had an innate refinement and grace of manner that stamped him the true gentleman, because with him the virtues were inborn and not simulated or acquired. He would intercept the mirthful conversations of his Indian companions by assuring their white host that the unintelligible talk and laughter to which he listened had no relevancy to their kind entertainer or surroundings." He was a pagan, first, last, and always, but he loved his people, and labored vigorously for the restoration of their rights. On one occasion, when there was a proposal to establish a mission among the Indians, Red Jacket said: "Your talk is fair and good, but I propose this: go try your hand in the town of Buffalo for one year. They need missionaries-if you can do what you say. If in that time you shall have done them any good, and made them any better, then we will let you come among our people." Judge James Hall once asked him why he was so much opposed to the establishment of missionaries among good. These men know we do not understand their religion; we cannot read their book. They tell us different stories about what it contains, and we believe they make the book to talk to suit themselves." The Seneca Indians when first known to the world numbered some ten thousand, and from their talcentre of the State of New York, hold an important place in history. They were one of

the most numerous and effective tribes constituting the compact called the Six Nations. The proposed monument to Red Jacket is not intended merely as a memorial to the Seneca chief, but as a symbolic expression of American interest in the Six Nations, or great Iroquois league. The movement is national, and the monument is expected to trace the rise and fall of the Iroquois confederacy.

It is to have a granite or limestone base, on which will be set a granite or syenite bowlder, such as are found in the fields of western New York; to be as light in color as possible, in order to give a good relief, or background, to the bronze. The bowlder to be ten or twelve feet. in diameter, and of equal height, if possible. No cutting with chisels to be done on it, except what may be necessary to give it a solid basis. Four bronze turtles at the angles of the base are to symbolize the Indian belief that the earth is a great plane supported by turtles. On the top of the bowlder appears an aged

and decayed tree in bronze. Around the base are placed the tribal totems, viz., the bear, beaver, turtle and wolf; the deer, hawk, heron and snipe. The front bas-relief represents Red Jacket addressing a council of people, and pointing to the aged tree above him. The expiring embers of a council-fire are at his feet, and a sombre feeling seems to overshadow the countenances of the group who are listening to him. A corresponding bas-relief in the rear, or back, is intended to recall the Seneca's once happy and primeval state when in the zenith of their glory and prosperity, and when, undisputed monarchs of the forest, they called the continent theirs.

The above interesting description of the proposed monument to the memory of SAGOYE-WATHA and the Six Nations, also the picture representing it as it will appear when completed, are transferred to our columns by special permission of the publishers of The Magazine of American History, in which enterprising periodical for June, 1890, they originally appeared.

SAGOYEWATHA is widely known to many Spiritualist mediums and their patrons, and to the readers of the spiritual press, as an excarnated intelligence of great power, excellent judgment, and indefatigable industry. He was one of the band of the late Mrs. J. H. Conant, and frequently gave expression through her medial organism to views and advice of a highly practical order. The quoted statement in the above sketch from his utterances made when he was in the material body regarding the Bible and the failure of Christians themselves to definitely settle upon its teachings, is a characteristic one with him now, as he returns from spirit-life. In the biography of Mrs. J. H. Conant, published by Colby & Rich, in 1872, occurs the following Invocation given by him through her lips at the opening of one of the onts and ingenuity, and their position in the Banner of Light Public Free Circles, and which expresses cogently the same thought:

"Mighty Spirit, we know that thou art great in wis-

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dom, and that thy thoughts fill all the earth and all the heavens, therefore we can trust thee. Thou didst speak to us and to our faithers many moons ago, when we were covered with the darkness of this life, and we heard thee, and did what we bould to follow thegi and in the new and brighter hunting ground of the soul thou again dost speak to us, and we have heard thy voice, and we shall do what we can to follow thee. Though thou didst not give us books, as thou didst our white brothers, yet thou didst give us, as them, the Book of Life, and thou didst tell us to read that book, and to understand it, and by it to find thee. But, Great Spirit, no white man nor Indian has ever yet been able to understand that book, therefore we ask thee to enlighten our understanding, and quicken our thoughts, and shed the light of thine own great soul upon us, so that we may read aright and understand aright, and walk faster toward thee. Thou didst give us, when here, and since we have ascended to, the upper hunting-ground, many tokens of thy pleasure. We are satisfied with them, and we hope that thou art satisfied with us."

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SAGOYEWATHA is also (with the sprightly LOTELA) one of the band of Indian controls of our present medium, Mrs. M. T. Shelhamer-Longley, and has accomplished much good through her organism, in the way of the imparfation of magnetic strength and sage counsel.

This work with which SAGOYEWATHA and other Indian intelligences, both male and female, throughout the country have identified themselves, has been of the greatest importance to the sensitives of the age. These Indian intelligences, as has been frequently remarked in our columns, do much to assist the medial instruments of the New Dispensation in withstunding the physical depletion incident to their profession; while mortals generally have been blessed through the reception of their healing power as exercised by many instruments developed for this purpose in all parts of the world.

public who has not as a guardian the spirit of a North American Indian. As has been well said in THE BANNER years ago by another:

"Borne from age to age amid the wild adornments of nature; free from all those passional vices that have ever cursed the realms of civilization; growing in the physical as true to Infinite law as the stalwart shades about him; hanging no witches (mediums); roasting no, heretics; having no Jehovah to enrage; no Sodom or Gomorrah to call down Almighty vengeance; no dazzling stores of wealth and art tempting the soul by greed of plunder-and ever following his higher intuition and heeding voices from the spirit-land, harmoniously worshiping the only true God, the Great Spirit, the Indian has paddled his canoe across the river of Death!

A protecting power, yes, the spirit muscle, refined into an element of love and benevolence toward fis veriest enemies, rests with these returning Indian controls, both brave and squaw."

Banner Correspondence.

Connecticut.

NEW HAVEN .-- E. P. Goodsell writes: "The Christian's faith is of no value; it settles no question pertaining to life or its sequences, not even the question of endurance of life itself. This faith has had abundant opportunity to prove itself to be of some value to the hu-man race, but has failed to do so. Colleges are built at an enormous expense, and young men are put into them to learn the art of faith without knowledge. In the year 1888, President Porter, of Yale, is reported to have made the declaration to the aspirants of the pulpit: 'You cannot know anything.' How could they teach the people anything, if they could not themselves know anything? Says the preacher to his hearers, we give you faith instead of facts, because facts disclose too much truth. But teaching upon the basis of faith, into basis at all without proof,) the preacher is able to make the most important facts appear involved in uncertainty. Hence, faith is his fort, and he means to hold it. Forty years he and his colleagues, have fought against demonstraout knowledge. In the year 1888, President he means to hold it. Forty years he and his colleagues, have fought against demonstra-tions of immortality. But over and against this warfare the angel-world is certain to be victorious. Facts are abundant, and with these implements the war will be decided in favor of the truth. If it be asked, who are in-fidels to truth? let the ministry answer: let they command the suppression of human thought, and thus seek to bring about the enslavement of human souls."

[Continued from Arst page.]

spiritual councils that this special political power should administer its forces, during this present time, that power and party would not have been in office. If some few years ago it had not been decided by the Spiritual Congress, governed and established by souls who have the interest of this nation at heart-and who have won their place there by effort, through trial and discipline-that there should be a change of administration for wise purposes, to bring out ideas and forces that had been held in abeyance, and to stir in the defeated party new lines of thought and effort, that change would not have been made; and while we know, better than you can do, that there is much of bigotry, much of personal ambition, much of private interest at work, through that power now in office, yet we know that all these things are necessary and are inevitable during the processes of development in a nation's life. As there are externally in nature convulsions, frictions, warring elements, during the process of unfoldment in a planetary life, so there are in the history of human pature struggles, oppositions and persecutions during the development and working out of the spiritual life of human kind.

Two great parties maintain their sway upon these shores, and that is well, because one serves as a foil to counteract certain conditions and positions of the other. Each is necessary at the present time, and doing a work all of which looks to the future, and not to the present.

And so, friends, the work is going on. But what we are to touch upon most essentially at this time is the outlook for the coming century in connection with this nation. We consider that the highest form of work, and the There is scarcely a medium known to the most important step which has been taken in connection with this country during the present year, has been the congregation upon these shores of representatives of the various conditions of governmental systems in this hemisphere, so that what you have called the "Phn-American Congress" has been established and brought into connection with the officers of state and the people of your own government for special purposes. We look to the establishment of a system of arbitration, or rather of a peace-policy, between various governmental unions of this American continent, such as will prove a power to the world, such as shall eventually win to itself not only the respect but the cooperation of other nations, and be the means of establishing all over this globe of yours a peace-policy, which shall make any system of carnage or of physical warfare im-

possible. That is what we look for. The beginning is here, the ultimate result has not yet appeared, nor will it probably do so during the next decade of years-but a new era is to dawn when a century opens freshly upon the world

it will be with new power and st pength. Never before has it appeared to those who watch the affairs of national life from the anseen world that the union and annexation of Canada with this country was so near and inevitable as it seems at this time. Not that you will see any special indication of such an annexation during this year or the next, possibly not during the remainder of this century; but it is to come, and you will find that when Canada is joined to the United States -- as it must and will be-there will be such a confederation of forces, such an exaltation of power, not in arbitrary, dogmatic lines, but through peaceful measures and spiritual development. as will be of the greatest use to the world.

There is also to be an annexation in time of Mexico, so that this country will contain within its borders, under the new jurisdiction, strange, diverse elements of power, all looking forward to the establishment of a national istic form of life, such as you have not dreamed of. It may have been hinted, but its details have not been given to the world.

By cill he th

elements of progress which would seem to be foring person, they have been suddenly solzed, be conceived. Ameridans fanding here may of the utmost usefulness to them. You flue or controlled by some power foreign to my them donning the garb of heaven to serve the own colliscious will or purpose, and in a man- thence to the European Continent, in search evil powers, in pretending to be what they are nor wholly beyond my power to prevent or of fine, weather and clear skies. Thank goodnot, and you grow discouraged. In many re-specis you feel this great wave of conflict. minutes usually, but sometimes for a much peet discariness in winter, but to get it all the You realize that, materially speaking, you are longer time, and making frequent changes of not supported as you should be, neither you, as an establishment in this city, nor the spiritual workers who go forth to bring the bread of life and the message of peace and immortality trouble the person liad been suffering, freto the world.

This is the fact: we do not disguise it. . We know that much of opposition and conflict exists; we know there is much to contend with now, and there will be in the few years before us; and we know that it will be necessary to guard ourselves well about with the armor of truth, and stand unflinchingly before the world-not to show any trembling, but to maintain a bold front, because we feel that knowledge and truth are by our side. This is the true platform upon which we stand. We are to meet with opposition, we are to meet with efforts to Bring us down in our work from various quarters; that is the outlook.

We see clear sky arching above our heads, and the sun shines; it streams down upon us, but in the distance we behold clouds forming, one by one, not of special menace, but gathering their forces together and creeping over the sunliv sky. By and by ewe behold the light is overcast, presently the rain descends, there are mutterings of thunder in the air, and the storm bursts and seems to drench the earth. But it is only for a time. The clouds disperse. because they have expended their power and their ammunition, the light returns and smiles upon the earth, the soil drinks up the moisture and is even refreshed by the storm. Again we behold the sunlit sky of clear blue, and we lift up our heads and rejoice that we live. And so in our spiritual atmosphere we have the clear blue sky, the bending lieavens of knowledge, lighted by the glorious sun of truth, but here and there behold the clouds gather of persecution, opposition and trial. They meet and unite their forces, they expend their power upon us, the storm descends, and the head may bow at that time beneath it, but the ammunition will be expended, the forces will be wasted, the clear heavens of knowledge will again spread out fair and serene, lighted by the unchangeable sun of truth.

This is the position of Spiritualism. It cannot be quenched; it will continue on its way. It has entered the hearts of thousands and millions of humanity, and where it has found a lodgment, and taken hold upon the intellect as well as the affectional nature, it cannot bedissipated; it is here to stay despite the battoring-rams brought against it by foes within or foesout of the ranks; and if we are faithful servants, trying to do our duty, we shall, in spite of opposition, do the best we can to maintain-

our hold as spiritual workers, our influence as Spiritualists-whom we trust are more spiritual in life, and aspiration, and conduct, because of this knowledge that has come to them, and as a working power for the spirit-world here upon the earth.

My friends, we place the situation before you. There is much to be proud of in our achievements in the name of Spiritualism that brings its own honest pride. It belongs to the soul, and you,* and you, and you, and all have a right to feel this pride stirring within your hearts, and to thank God and the angel-world

that you have been chosen instrumentalities to live your lives here in the name of Spiritualism, to do your work in its behalf, to send out your individual and collective influence through the agency of the BANNER OF LIGHT, and under the direction of the spiritual world. You may feel proud indeed that you maintain a position high before mankind, high in spirita position high before mankind, high in spirit-ual attainment, and that during the many years through which you have sent out your sheet to the world, it has ever insisted upon purity of thought and life, not so much by or years through which you have sent out your

guise of Spiritualists, yet assailing those very upon a table, or upon the liead of a sick or suf- fort. It is as confortless a sammer as can well the mode of motion and pince of application, wholly without design or motive on my part, but usually relieving the pain or whatever quently locating a pain or weakness of the existence of which I had no knowledge or suspicion

As a matter of curiosity I have invited strong men to hold my wrists and keep them still if they could, but an attempt to do so resulted in failure. The phenomenon seems to me entirely foreign to my conscious action, and does not appear to draw at all upon my natural strength. Yet I am by nature physically weak, weighing only about one Hundred and fifteen pounds, and having apparently and really in my normal'state "no strength at all"

I make these statements to explain what I deem to be a fact, that individuals of whom we occasionally read as possessing wonderful strength, a mere touch of whose hands ren ders objects immovable by others, are endued n a high degree with the same power that enables Dr. Slade and myself, and probably many others, to accomplish feats that are seemingly impossible. F. P. AINSWORTH.

North Amherst, Mass., Aug. 20th, 1890.

GRANDPA'S SOLILOQUY.

BY ELIZA L. MARTYN, OF FITCHBURG, MASS.

- 've lived nigh on to ninety years, 'mong things I 've had to larn Was that pint of human natur' that has done a deal
- of name. T is the master fault, few preachers that in fact have
- It's the talking up of evil, and forgetting of the good. I heerd the vital questions agitated in their day, And five and thirty years ago I sometimes had my
- say. And when the social evil was discussed in every part, I note that pint I spoke of had got uncommon sharp. If there's one thing more'n another that makes a man
- feel queer, T is to have a chronic grumbler too uncomfortably
- No matter what you talk about he'll meet it with a groan, And tell you of his troubles in a cemetery tone.
- He's allus blue as whotstones, and he's got a load of
- That fits his skinny body closer than the clothes he
- wears. He is allus mighty sartin that his life is almost gone, Yet I note this whining pessimist will live uncommon long.
- He is really begging pity, that's the secretrof it all, And he seems to be the happiest when curses thickest fall.
- Blind as a bat to blessings, and color-blind to hope, But he'll see the smallest evil without specs or mi But he'll see croscope.
- And there never was an evil so feeble and so small That his musty tombstone natur could n't nuss up, rank and tall;
- And if it chanced to get away, or die for want of breath Then he'd have a double sorrow a' mourning sorrow's
- death Now, I like the plucky fellow who meets you with a
- smile, Whose heart may be a-smothering some trouble all the while
- Le can allus find a blessing where others see a curse, And he'll tell you all your trials might hayo been a leetle worse.
- Life has some heavy burdens—of course that must be But if you've got a little grit, 't will help to case your
- wee, And **the li**me that 's spent bewailing about '' the bitter
- cup'' You had better use a' reckonin' your many blossings up.
- One thing I've larned for sartin—the pathway will grow bright. If you keep hope's candle burning; the burdens will grow light.
- grow light. If you don't cry over troubles long afore they come
- aroun'. But keep busy hunting blessings, you never will get I've lived nigh on ninety years, had burdens on the

SEPTEMBER 18, 1890.

well' feel appalled, rush on to London and year round is just a little too much.

The Theosophical movement is not very active fust now. The temporary fillip imparted to it by Col. Olcott's visit has expended its offeet; and the excitoment-never very greatat the acquisition of Mrs. Annie Besant, has long since subsided. Anent that amiable and undoubtedly sincere lady, whose ability and

carnestness are beyond question, it' is a marvel to many that she virtually accepted Theosophy on what looked like the "say-so" of Mad. Blavatsky: Evidently there are curiosities even in the makerup of the strongest minds that upset all calculations. Absurd as it may appear to some, yet, to the present writer, it is not extremely difficult to imagine Mrs. Besant ultimately withdrawing from Theosophy and seeking rest, either in the extreme Anglican

-ritualist-or the Roman Catholic communions. A careful and sympathetic perusal of her more than interesting autobiography shows such an ending not at all improbable, considering the disclosures of earlier training, surroundings and personal character of the woman that it reveals. One other albernative there is: That she may become a Spiritualist. That is, however, quite unlikely. Some six weeks ago Mrs. Besant presided at the opening of a new Theosophical Hall in the St. John's Wood district, London, at which the faithful gathered something over three hundred strong. A copy of the proceedings is before me. Madame Blavatsky was there; but made no speech; A. P. Sinnett spoke, and Bertram Keightley, just from America, also; but to judge by his reported statements, organized Theosophy in the States is not extensive: It seems there are forty-six branches of the T. S., and he asserts that the "members may be counted by hundreds, if not by thousands !' If the said forty-six "branches" average one handred members each, which is much to be doubted, fifteen years of theosophic propaganda have obtained say 4,500 registered members. Perhaps the other Theosophical Society in the United States has more. But, as frequently asserted by the present scribe, it is no doubt a fact that this much-vaunted movement is neither as extensive, important nor generally influential as its few public advocates assert.

This year is the one in which the recurrence of the "Passion Play," as it is styled, occurs at Oberammergau, and it is no exaggeration to say that thousands of American tourists have found their way to that out-of-the-way Bavarian village. Of course a large proportion of British and Continental tourists gather at the sight, as well. Now what is this "Passion Play?" The story of the man Jesus, from his entry into Jerusalem until his crucifixion. But how comes it that this play is commendable in the Bavarian Tyrel, and impious in Paris, London or New York? As an objectlesson it should be superb. But, possibly, the simple players could not withstand the temptations of civilization! Or, maybe, the thing now considered a solemn function might then become a mere theatrical entertainment? Or, it may also be that it would degenerate into a speculation. But when two world-wide tourist agencies, Messrs. Thomas Cook & Sons, and Henry Gaze & Sons, are regular "agents" for the affair, providing "through tickets," hotel coupons and reserved seats, it is difficult to say there is nothing but pious simplicity in the matter! Railway folders, tariffs, etc., etc., are not done for the love of "pious simplicity." and as the good villagers turn many an-honest 'mark" by providing board, transportation and various accommodations, and as the directors of the play "sold the monopoly" of photo-

graphing the affair, there would appear to be as much worldly wisdom in it all as even there would have been in any European or American city! The event is a summer sensation for the tourist season, once in every ten years. It is a remnant of the days of superstition, and depicts alleged incidents and events, about the occurrence of many of which there is no absolute certainty. Railway and steamship companies, tourists' agonts, hotel and lodging. house keepers, livery-men, newspaper owners, reap a rich harvest from it; but that the horde of sight-seers are in any great degree benefited is more than doubtful.

District of Columbia.

WASHINGTON .- Flora B. Cabell writes: "Our stay at Onset this year has been replete with good, and much pleasure and happiness as the result, not only to ourselves but to others, two of whom are my sister and her husband, members of the Presbyterian church, he being for many years a deacon. They received such positive evidence at all the scances they attended of the actual material-ization of their spirit-friends as to leave no room in their minds for doubt. They returned room in their minds for doubt. They returned to their Western home and to their church completely satisfied that they have seen and conversed with their loved ones, whom they believed had gone to a 'bourne from whence no travelor returns.' They learned the error traveler returns.' They learned the error which old theology teaches, and have become convinced to a certainty that the so called dead can and do come back, and that they are more alive than ever, loving and caring for us always. I should have stated that it re-quired a little strategy at first to get them in to attend a materializing scance in order to overcome their prejudices. But that once ac-complished, the angels did the rest, and in a most satisfactory manner, the medium being Mrs. H. V. Ross.

Mrs. H. V. Ross. The season at Onset appear's to have been a success in all particulars, the weather being almost perfect, and the exercises entertaining and instructive."

new party in political life in this country, the outgrowth of both of the established parties of to day. The best elements which both contain will come forth, and coalesce into one united form, which shall prove of practical strength. Not that the old parties will die: Opposition and counteraction will continuethey are necessary to bring out higher forms by the law of development-but the new form will prove to be sufficiently vitalized with spiritual and moral, as well as intellectual strength, as to make its way and hold its place and do its work.

Now, friends, we come to the spiritual condition of the world; but we shall not look abroad upon other nations, hor even enter into the life of this American country as a spiritual atmospheric state. What affects the individual will, of necessity, affect the community; what affects the community must essentially have an effect upon the State; what affects the State will affect the United States, and the nation at large; and therefore as we deal with the shadows, feeling your weariness, and meebthe individual, you may judge it as dealing with the country as a whole.

<text><text><text><text><text><text><text><text> The spiritual progress of the individual is

purity of thought and life, not so much by exhortation as by example, through the teach

ings which it has borne. Ay! friends, you may well be proud of the record that you bear-not only in connection with earth and thousands of mourning hearts that have been comforted, struggling minds that have been enlightened, and weary lives that have been stimulated to press onward by the helpfulness which, from week to week, has gone out from the angel-world and from the material establishment in this city known as the BANNER OF LIGHT. If you could see the record, and read its pages week by week, as we perceive them, in the spiritual would, no thought of material embarasement, of physical weariness, of external discouragements and limitations would quench the happiness in the thought of what you have done and are doingin your hearts. But you cannot see this; it is reserved for you until you come to the higher life. So you must wait and grope along amid ing with your disappointments and discouragements, until the back bends and the head is bowed beneath the weight of physical years

Foreign Correspondence. ECHOES FROM ENGLAND. NUMBER FORTY-FOUR.

BY J. J. MORSE. (Specially complied for the Banner of Light.)

Since the previous communication under this

heading, the National Convention of British Spiritualists therein adverted to, and a report of the proceedings of which lately appeared in the BANNER OF LIGHT, has been duly held. As a representative gathering it was a complete success, and as a deliberative assembly it was unmarred by a single cavil or hitch. The résolutions were spoken to with admirable clearness and commendable brevity, and the general result, in bringing together workers from all parts of the country, was productive of a fraternal harmony that will undoubtedly have lasting effects. The honor of initiating the matter is entirely due to Mrs. Emma Hardinge-Britten, though she avera her spirit-

A dramatic performance of the origin of Modern Spiritualism would be laughed at, yet its living witnesses are yet among us; and in some forty years Spiritualism has spread further than any thought of modern times.

Interested gush and sentimental Talmagese Interested guan and sentimental Taimagese on both sides of the Atlantic keep this pitiful Bavarian exhibition alive, and invest it with a sanctity it does not deserve. A prominent London journalist writes up the matter under the tille of "The Story that Transformed the World," but as man still fight, murder, cheat and lie, the "transformation" is evidently in-

A recent letter from Dr. J: M. Feebles as-sured me, in good vigorous "United States," that he was alive, active and in good form.

SEPTEMBER 13, 1890.

Written for the Banner of Light. THE COMING DAY.

BY SPIRIT JOHN PIERPONT, Through the medlumship of Mrs. M. T. Longley,

> The day is coming! ring it forth, Ohl joy bells, high in heaven; Let cast and west, and south and north, Know that the call is given For Justice to assume her sway O'er all the waiting earth: For Love to make her matchless way, Wherever souls have birth.

The day is coming! Oh! rejoice, Ye tolling sons of men, When Freedom's accents in one voice Shall roll through field and glen; When city streets and Mammon's marts No more shall din and clash With Speculation's wileful arts, Or Ruin's fearful crash.

No Plutocratic reign shall then Inspire with dread alarms, And never more shall hungry men Resort to force of arms, To wrest the food their children need From despot's guarded pile, But all shall then on plenty feed,

'Neath heaven's divinest smile.

No "Trusts" or "Syndicates" shall strive In that superior hour. To help enormous fortunes thrive Through Combination's power. But each for each, and all for all-A scheme without a flaw-

Shall prove the rule for great and small, When Governmental law,

In all its majesty and might-By its own people's choice-Shall, by the force of human right,

Declare with glorious voice : " Behold! all Industry is mine, And it shall freely bless Each worker with a light divine, That crowds out idleness.

' This makes the poor man's heart to sing For well requited toil: And restless want no more shall bring To this our native soil The fruits of crime, the tale of woe-A sin-infested mass-For labor dignified shall grow, And glorify its class."

Oh! jubilate! day of grace, Thy splendor yet shall be, When over all the human race The banners of the *free* Fling out their glorious folds of light, And man erect and grand, Finds in true brotherhood the right To live in every land.

Aug. 23d, 1890.

Camp Notes.

Lake Pleasant, Mass. To the Editor of the Banner of Light:

Dr. E. S. Walker of Chreinnati, O., devoted a few weeks this season to Lake Pleasant. He has great confidence in spirit form materialization; he is one possessing a clear intellect, and abhors deception wherever found; he has an extensive medical prac

wherever found; he has an extensive medical prac-tice in his city. Mr. S. L. Smith of Lake George, N. Y., made his annual visit to the Lake, and while there made it a point to enjoy the many opportunities offered for wit-nessing spirit materialization. Hon, J. G. Patten of Towanda, Pa., declares that he received recently a remarkably truthful communi-cation from his spirit friends at the Lake, through the mediumship of Mrs. Carrie E. S. Twing. He says that his friend, Mr. Dingley, of Windsor Locks, Conn., also received good satisfaction from this medium's powers. powers.

Aug. noth, President' fleats and Diractor Tice were seronaded by the band, others of the officers were seronaded, including Directors Pierce and Wilson, and Treasurer Bartholonow. This band is composed of a fine body of men, and proved a credit to the camp throughout.

Accardiol with the second state of the second

of the physiological philosophy of evil, was highly in-structive, and found thoughtful and retentive listen-ers. Mr. Baxter gave some exceedingly interesting, as well as satisfactory, spirit tests, on several occasions during his engagement. Harvey Lyman and wife (called Father and Mother Lyman) were at Lake Pleasant for a few days, and on Friday. evening, Aug. 29th, their friends extended them an informal reception. Mrs. Waterhouse acted as chairman, and made some appropriate remarks, followed by Dr. Joseph Beals, president of Lake Pleasant Camp Meeting Association. Mrs. Clara A. Field-Conant spoke, also Mrs. Loring and others. Mr. C. I. Leenard and Mr. Hart, officers of the Spring-field Spiritualistic Society, being present, referred ap-preciatingly to the past work of this worthy couple. The speaking generally consisted of a statement of reminiscences connected with Father and Mother Ly-man and their association with Spiritualism as vet-eran workers for the Cause; the facts were empla-sized of their home in Springfield being opened for years to itherant mediums, etc.; also of their being the first to build a cottage at Lake Pleasant, and their being among the prime movers in inaugurating the Lake Pleasant Camp-Meetings. There was a large attendance, and both Mr. and Mrs. Lyman responded with appropriate words of acknowledgment of the favor shown them. Mrs. Knight-Lyman, daughter-in-law of the Lymans, spoke feelingly at this meeting. She also has ad dressed the people acceptably at the conference on several occasions. A. S. H.

Another correspondent, "L.," writes: "A gathering at Lake Pleasant on Thursday, Aug. 28th, was the occasion of an enjoyable afternoon, the object of which

casion of an enjoyable afternoon, the object of which was the dedication of the beautiful woodland home of Mr. and Mrs. S. B. Logan of Chelsea, Mass. It is located on Turner street, and is surrounded by beau-tiful pines overlooking the lake. The exercises were in charge of Mrs. Alice Water-bouse, who presided in her usual graceful manner; she made the opening address, after which the follow-ing were introduced and responded with speeches, readings and songs pertinent to the occasion: Mrs. Barnes, President of the Ladles' Al of Boston; Mrs. S. A. Byrnes, Mrs. C. F. Loring, Miss Jennie Rbind, Mrs. Johnson, Mrs. Cushman, Mrs. Storrs, Mrs. Re-nouf of Brooklyn, N. Y. Singing by Prof. Bacon of Philadelphia, assisted by his son Walter, Mr. Wil-liams a.d Mrs. Allen. Responded to by Mrs. Logan with pleasant remembrances. The appropriate name of 'Winnisimmet' was given the cottage,"

The Wildwood Messenger, for August 23d, contains the following: "The fruits of Spiritualism at Lake the following: "The fruits of Spiritualism at Lake Pleasant last week: A bishop of the African Episco-pal Methodist Church, also a minister of the same denomination, were convinced of the truthfulness of Spiritualism, and so expressed it to a large audience. A Methodist excursion party came from Troy to the camp, and three ladies—sisters—in the party who had never witnessed spirit manifestations, were delighted on receiving a communication from a spirit, through the mediumship of Mrs. Kimball, upon the public ros-trum. They left the grounds with many blessings to the medium, and the spirit for coming to them with words of comfort and advice. Mrs. Garduer of Wash-ington, D. C., had a very satisfactory scance with Mrs. Twing. Many things were said to her by her spirit-friends which were consoling and true to the lefter. Dr. J. V. Mansfield gave a very satisfactory scance to Bishop Turner, which astonished him. Mrs. M. V. Lincoln also gave the bishop the name of his spirit-mother: saw it written on his coat sleeve, and so informed him, which he acknowledged to be true. She, under control of her guides, gave him valuable information of a spiritual nature, which was quite acceptable to him. Mrs. Allen of Elmira, N. Y. gave some fine tests to strangers. Mrs. Way of Brooklyo, N. Y., also gave some wonderful tests. Mrs. Loring of Braintree gave many fine tests on the rostrum at the conference." Pleasant last week : A bishop of the African Episco-

Cassadaga Lake Camp, N. Y.

Thursday, Aug. 28th.-Our revered brother, Mr. Wm. Henry, uttered a few words of far reaching im-

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clared to he a representation of the lean; finik, cadave-erous, long haired Spiritualists of Cassadaga. Mr. anid Mrs. Skidmore, Dr. Filkins, Mr. and Mrs. lica-man, and a number of other (forty in all) large, portly and nohio looking men and wonce, were discernible under the finsh-fight turned upon this indicrons tab-leau. It brought down the house. Hon, A. H. Illeh-mond gave a conder celtation, as also did Mr. Barrett Dr. Bohemeriorn, and others whose manes we did not catch. Little Miss Carrie llunton sang "Johnny Schmoker," in a manner that provoked peals of ap-plause and haughter. In response to an encore she repetied it. We are informed that fifty dollars were realized. We are informed that fifty dollars were realized. We are informed that fifty dollars were realized. We are informed that all the good things they had in store could not be crowded into these few last days of our sojourn in camp, a perfect shower of new arrivals and words of inspiration, such as stirred our souls to their depths, were poured upon us. Every heart bounded with joy when the name of our beloved brother and long-tried co-worker. George W. Taylor, was announced and fractmal love have been expressed from many a platform, and 'n many a home when the while while dens strong to this fuence dur souls to their depths, were poured upon us. Heavy heart bounded with joy when the tain love have been expressed from many a platform, and 'n many a home when the while while dense stenger from the as dimense of due has been as a messenger from the asolic the fast heart is an desting in many a bome when the while while winged messenger of death has borne our loved ones beyond the vision of our tear-dimmed eyes, he has been as a messenger from the asolic officied at the marriage altar and on many occasions of interest. Lyman C. Howe, who beesed us with his presence and words of inspiration in the opening days of the Camp, is also with us again at the closing, and in our hearts stands side by side with Bro. Taylor. Hon. A. B. Richmond and H. D.

speeches full of inspired thought and deep iraternal love. By request of Mrs. Lillie, Mr. Howe gave an im-provisation upon Lucretia Mott, Elizabeth Cady Stan-ton and Susan B. Anthony, whose portraits are con-spicuous upon the background of our rostrum, and to woman. It was a fitting tribute to the memory of the women named, and the name of Mrs. Lillie was also beautifully interblended. Mrs. Lillie then, by request, improvised a poem upon Thomas Painé, Wendell Philips and Wrn. Denton, whose portraits are also upon the rostrum. Both poems were productions of great merit. This after-noon Mrs. E. L. Watson occupied the rostrum, the subject of her remarks being "Husband and Wife in Home and State." It was one of the grandest lec-tures of the season. NOTES.

NOTES.

and responded to: YICKSBURG, MICH., Aug. 24th, 1890. We, the Vicksburg Spiritualist Religious Association, and Association in Camp assembled, hereby send greetings to all the friends assembled at Hasiett Park. Cassadaga, and elsewhere. Congratulating them and our elves upon the surcess of the various meetings, lectures, many tests and the harmony prevailing. Hereby pledging our cordial sympathy, good will and full cooperation in the good work of realizing the higher and better life here and hereafter, and the demonstration of inmortality and spirit commun-ion to the world. Signed by D. M. W.

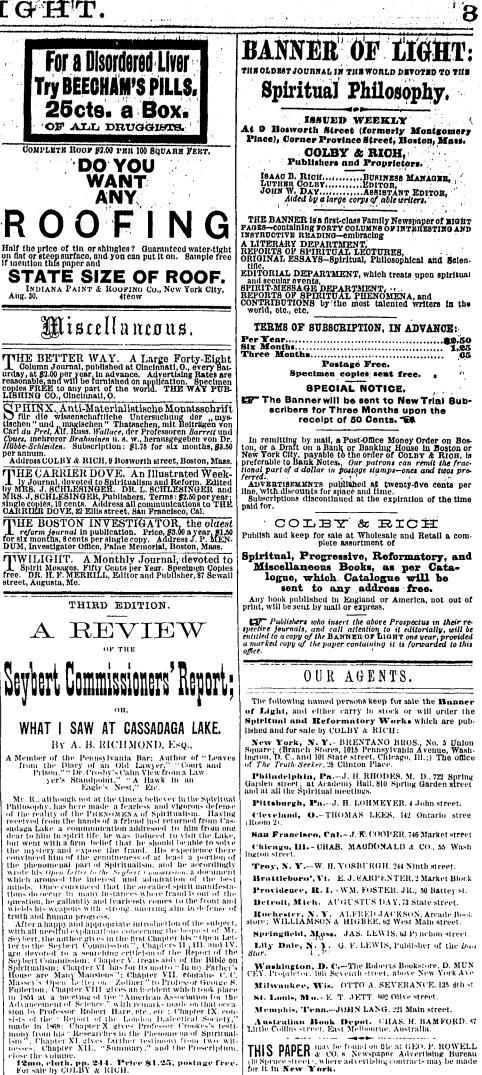
D. M. KING, W. S. WANDELL, MRS. EMILY P. DEMING, Committee,

W. S. WANDELL, MRS. EMILY P. DEMING.) The following is our response to the above: CASSADAGA CAMP, Lily Duir, Lug. 20th, 1860. To the Vicksburg Spiritualist Association and uther like Associations in Ohio, Indiana and closwhere. We return yon our sincere thanks for your cordial greeting as con-tained in your communication of the 24th Inst. We most earnestly assure you that we fully reciprocate the traternal sentiments so kindly expressed, and further say that never in the history of Cassadaga has the cause for which she stands looked so bright. The meeting, now nearly closed, has been most successful, both from a spiritual and finan-cial standpoint, that has been held on these grounds; and we assure you that the phenomenal phases of our philoso-phy have fully demonstrated the fact of funorality, and hat never in our history bas our philosophy in its higher aspects been so grandly and eloquently set forth from our rostrum. We piedge yon our hearty cooperation in all your efforts to advance the cause we hold so dear. E. S. MERRITT, 'committer, R. MCORMENT, 'committer, A gift of a very pretty Speakers' stand has been pre-

R. MCCORNICK,) A glift of a very pretty speakers' stand has been pre-sented to this Association and placed upon the ros-trum. The following card is appended to the same: Please accept this relic of early Spiritualism as a rest for your Bible, when it is read on the platform. If was Thai-eus Sheldon's desk, and many modiums have lectured from it. Among them Warren Chase, William Denton, H. M. Brown, John M. Spear, Carrie Lewis Sterling, A. G. Love, Thadeus Sheldon, Mrs. Richtand, Mrs. Britt and Mrs. E. L. Watson. Through the kindness of Mrs. Chara Phillips. By MARY A. LEACH. Brown, John Stream, Britt and Mrs. Britt and Mrs. Britt and Mrs. Britt and Mrs. E. L. Watson. Through the kindness of Mrs. Chara Phillips. By MARY A. LEACH.

L. Watson. Through the kindness of Mrs. Chra Phillips. By MARY A. LEACH. Errata.- The singer mentioned in THE BANNER of last week is Miss Incz Mecosker, Instead of McCluskey, as it was made to read. She was formerly with the Schubert Quartette, Jamleson Orchestra, etc. She is still with us, and not only by her singing bat by her sweet, child-like grace and lowing spirit, has capti-vated all our hearts. At "The Ploneer Home" of Mrs. Sarah Anthony Burtis may be found many friends of the Cause, among them Harvey Garrettson, a veteran from Iowa, his nileces, Mrs. Cox of Buffalo and Mrs. Garrettson of Pennsylvania; Mrs. Dota Vaughn, Mrs. L. B. Gates, Mrs. Hattie Willams of Chardon, O.; Mrs. Armstrong of E. Clarendon; Mrs. L. A. Stone, Mrs. Mary Barstow of Palnesville, O.; Mrs. Higly of Michigan; Mr. Morris Sprague and wife, Mr. Wilard Storms and wife of Holley, N. Y.; and Mr. Frank M. Rice of Griegsville, N. Y.

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All About Devils;

BANNER, OF LIGHT.

ADDENDUM

TO A REVIEW IN 1887 OF THE SEVERET COMMISSIONERS REPORT; OF, What I Saw at Cassadaga Lake. 1888.

Ad-

To A REVIEW IN 1887 of THE SEYRET COMMISSIONERS REPORT, or, What I Saw at Cassadaga Lake. 1888.
By A. B. RICHMOND, Esq., Member of the Pennspleanta Bar: Author of "Leares from the Dary of an Old Law yer," "Court and Prion," "In Creaklys' Calm View Trom a Lawyer's Standpoint," "A Hark in an Eagle's Next," Erc.
This volume contains a large amount of evidence addi-tional to that presented in the author's previous work, that the phenomena of Modern Spiritualism are what they are claimed to be by millions of investigators manifestations of the presence and activities of hubditants of an unseen world who were once our friends and companions in this. The facts he gives are those of his own observation since those previously related, and furnish in connection with the latter such evidence in support of his conclusions." as would, "he says," be received in our courts of justice, when the most momentous interests of both men and nations were the subject of legal investigation." The back abounds with cutting sarcasms and witty sen-tences, called forth by the gross inconsistencies of the op-ponents of truth and the unfortunate predicaments in which the Seybert Commissioners, of their own free-will, for the sake of catering to a popular prejudice, have placed them-solves by their famous "Preliminary Report." It is tsued at a very opportune moment, the wide-spread revival of in-terest in the subject being certain to command for it a large sale. Prager, pp. 163, price 50 cents.

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wonied of the unsatisfactory haltindes of the Collisis, and desire a batter ground of faith in Human Inimotality, and the formal by COLBY & RICH.⁽¹⁾ Detailed (1) and (1) an

THE DAY OF REST. By W. McDONNELL, author of "Exotor Hall," "The Heathens of the Heath,"

etc. This little pamphlet, from the pen of the well known au-thor, will be found to contain an able argument against the enforcement of a Purltanic Sabbath, handled in a masterly

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SPECIAL NOTICES. In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspond-ents. Our columns are open for the expression of imper-sonal free thought, but we deeline to endorse the varied shades of oplinion to which correspondents give utterance. If No notice is taken of anonymous letters and commu-nications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We can-not undertake to return or preserve manuscripts not used. When newspapers are forwarded containing matter for our inspection, the sonder will confor a favor by drawing a pencil or, ink line around the article. IF When the post-office address of THE BANNER is to be changed, our pattons should give us wo weeks previous When the post-office address of THE DARBER 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

Banner of **B**ight.

BOSTON, SATURDAY, SEPTEMBER 18, 1890.

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18AAO B. RICH......BUSINESS MANAGER. LUTHER COLBY......EDITOR. JOHN W. DAY.....ASSISTANT EDITOR. Business Letters must be addressed to Isaac B. Rich All other letters and communications must be forwarded to the Editor.

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

Re-opening of the Banner of Light Public Free Meetings.

The meetings for the Answering of Questions, and the presentation of Messages from individualized spirit-intelligences, which have from the foundation of this paper been so important a feature in THE BANNER Establishment, have been resumed at our Public Free Circle-Room, 9 Bosworth street, Boston, for the season of '90-'91. The sessions will occur, as usual, on the afternoon of Tuesday and Friday of each week-MRS. M. T. LONGLEY being the medium on both occasions.

The first Circle of the season was held on Tuesday afternoon, Sept. 9th; the questions propounded to Mrs. Longley's guides were gence with interest and effectiveness. The attendance was excellent, and the floral tributes of the friends were pleasant to look upon. Prof. C. P. Longley furnished music of a highly appropriate nature; Miss Emily Chace was present as usual to transcribe the spirit utterances; and Dr. J. A. Shelhamer, Chairman, presided, as is his wont, in an efficient manner.

to take in at a single view the spirit and the movements of believers in all parts of the country, and to better understand the progress which the Cause is making and its different phases of development. All this is the life of Spiritualism, and with it all believers desire to | the last degree, and is by no means encouragkeep fully abreast.

Nor is the editorial page allowed to overlook any of those matters, whether of fact or opinion, that relate to the Cause of Spiritualism in any of its vital parts. It aims to cover all topics that belong to its fullest exposition and fairest advocacy and defense. Especially does 9th inst. as a day for the selection of a site," it strive to protect, while dealing justly with although it was supposed that this question was the large body of mediums, and their diversity of gifts, upon whom the work of spreading | Jackson Park location, which includes 726 acres a knowledge of Spiritualism so essentially depends. This most important class of spiritual agents is recognized by THE BANNEB as one without which no such advance could have been made by the Cause as has been secured in the last four decades of modern history. While acknowledging them to be in no wise above the common level of humanity, THE BANNER has ever been ready to rebuke their reckless slanderers, no less than to employ deserved terms of criticism whenever they may individually have forgotten what they owed to the office to which they are called and their obligations to

the seekers of truth. We are virtually living in a new age. Old things have passed or are fast passing away. The world is undergoing a new baptism. What is to be the process through which it will ultimately be made to receive the new knowledge of the higher and larger truth, no one can precisely tell. But it is plain that the change is upon us, that we are fairly entered upon the period of transition. THE BANNER is in no degree unmindful of so serious a fact, and strives to be wholly faithful to its great significance in all its possible bearings. It was originally established in obedience to the received instructions and inspiration of the spiritworld, and it has striven to perform its whole duty in that spirit and with that single purpose. Under continued spirit-guidance it will go on its chosen way, aiming to carry to all receptive minds the conviction and to all open hearts the comfort that comes from a full belief in the revelations of Spiritualism.

Seance with Dr. Stansbury.

Mr. J. M. Ordway of Haverhill, Mass., called at this office recently and put us in possession of the following facts in his personal experience:

On Monday, Aug. 25th, he visited Dr. D. J. Stansbury, at Onset Bay, for a sitting of the slate-writing order. Mr. O. informed the Doctor that instead of writing on any pellets he desired to ask a question mentally.

He (O.) was directed to cut a piece of white naner in form to fit between the crystal and the case of his hunting watch, which done he was further directed to put the watch into the medium's "telegraph" box—which he did.

Dr. Stansbury then brought for his inspection a pair of large-sized slates, which he wished him (O.) to fasten together firmly after first satisfying himself that their inner surfaces were free from any markings whatsoever. Mr. Ordway carefully scrutinized these slates-rubbing their surfaces industriously, and breathing hard upon their edges and corners-till he was convinced that they were perfectly clean inside and out. He then screwed the two frame-surfaces together, himself making with a gimlet the holes necessary to admit the screws; this done he secured the sides and ends (as an additional precaution) with large discs of red sealing-wax, upon which, for want of a better mark of identification, he impressed the address-tag attached to his key-ring.

varied in range and important in character, in this instance put upon the head of Mr. Ord- exclusively, the outcome of private greed or and were treated by the Controlling Intelli- way; and in a very short space of time (some three minutes, he judges) the signal was given that the work of the invisible operators was finished. When the slates were unscrewed and opened by Mr. Ordway the interior surface of one of them was found to be mainly covered with a large picture in colors. It represented a lady, and purported to be Mr. O.'s sister, who passed to spirit-life some thirty years ago. The following message accompanied the likeness: Dear Brother: I give you my picture as a token of love to you, also to Addie; and ever remain your loving sister, MARIA A. ORDWAY WOODWARD. A floral wreath was drawn around the head of the spirit represented-green, red, pink and yellow being among the colors used. A sheaf of flowers, of a white, chalk-like texture, with green leaves, was also drawn on the slate, the inscription being placed on one corner: "Lovey among the Lillies "-" Lovey " being one of the most cherished guides of the distinguished platform-speaker, Mrs. R. S. Lillie. Around the edges of the slate were drawn long single lines of color, close up to the frame; at the top blue, at the sides blue, at the bottom green and blue. These, the medium was informed by his guides, had been produced through the magnetic conditions induced by Mr. Ordway's rapid breathing upon those portions of the slate-surfaces. Several names of valued spirit-friends of Mr. Ordway were also traced upon this slate, on the right and left of this picture, which is one When this portion of the seance was ended, Mr. Ordway himself took his watch from the 'telegraphic" box, and found that while therein-said watch not having been handled by any one but himself-the whilom perfectly clear scrap of paper had had written upon it (with what appeared "lead pencil" material) a message which was a correct answer to the question which he had asked mentally at the outset of the sitting. Our informant declares himself as convinced beyond the shadow of doubt of the strict verity and reliability of all that he received at this highly satisfactory séance.

The Chicago Fair Troubles.

The present condition of things in connection with the World's Fair of 1892, which a vote of Congress located at Chicago, appears to be unsatisfactory, conflicting and uncertain to ing to those American citizens who have at heart only the honor of their country.

There is a raging contest between three or more parties over the question of site. As we go to press, dispatches aver "that the directors of the Columbian Exhibition have appointed the settled July 2d in favor of the lake front and of available space, as against 225 acres which comprised the area of the Paris exhibition, and of which but 75 were under roof.

In addition to this, there is an open and boisterous wrangle between the Chicago city authorities, the managers of the Fair, and the politicians who are fighting the city authorities. Then there is anything but a reliable assurance of financial capability on the part of those who procured, after such strenuous and ostentatious effort, the favor of Congress; and further, a standing embarrassment from the constant conflict of railroad, property owners' and speculators' interests. Finally, all the opposition, or contending, forces threaten an invasion of the Legislature at its coming session.

Under this pressure, we see it announced in the daily papers (Sept. 8th) that Vice-President Bryan, of the World's Fair Directory, has resigned on account of internal troubles in that body

In the face of the decided mutterings of discontent to which the great Chicago dailies, backed by the journals of the country, are giving vent at the unseemly delay, the "Press and Printing Committee of the World's Columbian Exposition" (Chicago) sends us through its Secretary a circular which seems to be an appeal to the country through the papers for a "stay of judgment." We have read the document, but fail to discover anything definite in it as regards the points at issue. We are told, in effect, that differences of opinion on the grave questions involved are to be expected in the directors, and find "their counterpart in like differences, not only among our citizens, but also in the press." The document ends as follows

lows: "The Chicago directors, having all these difficulties, obstructions and uncertainties to contend with, and no other motives or interests than to decide on a wise location of the fair, should receive the encour-agement and support in their arduous duties of all our citizens and of the press particularly. Otherwise harsh criticism and denunciation, freely copied in the press of the country outside of Chicago, and then transferred to the newspapers of Europe, will greatly damage the cause in which all Chicago and indeed all the nation should be deeply interested. It is hard to see what good is to be accomplished by abuse of the directors, to result in crippling the great enterprise and inflicting a lasting injury upon our city."

The Right View in the Right Quarter.

Both the Popular Science Monthly and the Scientific American assail in fitting terms what they rightly describe as the "abridgments of industrial liberty," as illustrated by "Doctors' Plot" laws in the direction of professional monopoly. The Popular Science Monthly publishes the article in question originally, and the Scientific American approvingly appropriates it with due credit. The statement of the article is this: "That the members of a particular profession should have laws passed in their special interest, and should be empowered to decide who may and who may not enter into competition with them, is, we think, a violation at once of justice and of liberty. The worst of these things is that a public motive is The medium then directed that the slates be always alleged for what is in the main, if not jealousy.

Spiritualism in Australia.

The August number of The Harbinger of Light completes the twentieth yearly volume of that able advocate and defender of the truths of Modern Spiritualism in Australia. In mentioning this it makes editorial reference to the early days of the Cause in its locality, remarking that although Spiritualism as an organization has not visibly grown, and the movement has passed through many violasitudes, its principles have steadily established themselves and its influence has permeated society, bringing theology into closer relation with spiritual ethics. Of the early workers in Melbourne, it says:

"The first public impetus was given by J. M. Peebles's Sunday lectures, in the Prince of Wales Theater, in 1873, when week after week the house was crowded by thousands curious to hear the (to them) new gospel of Spiritualism, of which he was so able an exponent. Then came Charles H: Foster, with his startling proofs of spirit communion; next, our local champions, John Tyerman and Charles Bright, doing substantial platform work, and strengthening public interest in the subject; then Dr. Peebles's second advent, followed by Mrs. Britten's brilliant six months' course at the Opera House; the mediumship of Dr. Slade and Mr. George Spriggs, the magnificent lectures of William Denton, and the short but impressive course by Mrs. E. L. Watson; after these, Mrs. Ada Foye burst like a meteor on our view, and as rapidly passed away, leaving an impress of her wonderful powers that has kept many on the gui vive for her return ever since. Organizations have sprung up, exhibiting vigor for a time, and disintegrated; numerous journals have been published, had a more or less ephemeral existence, and though often ably conducted, disappeared from the scene. Our own paper has survived, and the very fact of a journal of its character, dealing so little in sensationalism, and appealing mainly to the thoughtful and philosophical mind, existing on its merits, is an evidence of the substantial hold the principles which it advocates have on the community."

Sensational Papers.

There is a class of papers, as there also is a corresponding class of men, that live on sensation. A certain proportion of readers likes and applauds them for a time, but people inevitably weary of them after a while, and finally thrust them from them in increasing disgust. Papers of this class help wonderfully in demoralizing a community, yet often escape the penalties which go with responsibility. There are plenty of papers that assail Spiritualism from no higher motive than to make a sensation; and it is within common knowledge that some which make an ostentatious profession of advocating Spiritualism, turn and try to pull down the pillars of the temple they pretend to worship in, in order to attract a public notice which their ordinary merit has failed to secure for them.

The person who lends his support to a paper of this baneful class, becomes a party to its motive, and thus by coöperation responsible in a degree for its deleterious work. He may just as well publish a paper of this sort as to sustain it by buying it as a reader. Morally the difference is extremely slight. Spiritualism, above all, should eschew all such efforts to convert its holy truths into personal notoriety or coin by the sensational process.

The Electric World (New York) in its issue of August 31st gives a full report of the interesting proceedings at the Twelfth Convention of the National Electric Light Association, recently held at Cape May, at which the past, present and future of electric lighting were thoroughly canvassed. Mr. George S. Bowen was introduced by the presiding officer as "one of the early fathers who has now come to take a look at his child." This quaint form of introduction was received with applause, and Mr. Bowen followed it with an address that met with enthusiastic acceptance. In the course of his remarks he said :

"If it shall happen, in the course of your

SEPTEMBER 18, 1890.

REDUCTION IN PRICE.

After fully considering the subject, the Proprietors of the Banner of Light have decided to reduce its price of subscription from \$8.00 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 takes 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.

Spirit Recognized by a Defect.

A correspondent referring to D. D. Home's published experiences, speaks of a seance he held with Napoleon III. and the Empress: She placed her hand below the table, when Home said: "If a hand takes that of your Majesty, I am confident that the touch will cause you no alarm." Immediately the countenance of the Empress took an expression of joy, but at the same time tears trembled in her eyes. When the Emperor asked the cause, she replied: "I felt the hand of my father in mine."

"How could you distinguish it?" asked the Emperor, incredulously.

"I would distinguish it among a thousand," answered the Empress, "from a defect in one of the fin gers, just as it was in life. As it lay in mine, I satis-fied myself of this defect."

The Emperor in his turn was touched by the hand, and verified the fact of the defect referred to by the Empress.

What better evidence could have been given than this defect that the hand was that of the spirit designated!

Apotheosis.

The demise of Mrs. Annie, wife of Mr. Charles H. Thayer, and daughter of Mrs. Wm. S. Butler, which occurred at No. 4 Marcella street, Boston, Aug. 23d, has cast a sad cloud over a large and well-known domestic and social circle. She was but twenty-two years of age, and for a year and a half had suffered the inroads of pulmonary disease with patience and serenity. As daughter, wife and mother, even in the most trying moments of her illness, she was fully resigned, and yet manifested a strong desire for the welfare of those most dear to her. Mrs. Thayer had endeared herself to a wide circle of acquaintances by her genial nature and charitable disposition, and these join with her immediate relations in grieving over her untimely fate. At her funeral Rev. M. J. Savage paid an eloquent and tender tribute to her virtues and their example. A profuse collection of floral tributes spoke the affection of the afflicted circle, and the singing of the Temple Quartette was an impressive feature o the ceremony.

A telegram to the daily papers states that on Thursday, Sept. 4th, Mrs. Francis Wiemer, 72 years of age, residing in Baltimore, called on Undertaker Schut of that city, and said that she was feeling hadly and had a presentiment that she was going to die: she had, therefore, called upon him to make arrangements for her funeral. She had \$25.00 in the bank, which the undertaker could have after decently interring her body. After giving all directions she left. On the Sunday evening following, Mrs. Menal, a friend of Mrs. Wiemer, called to see her, and found her dead in bed. Coroner Cockrill investigated the case, and found that death was due to natural causes. The undertaker at once proceeded to carry out the dead woman's orders regarding the disposition of the body.

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future address. Notices of Spiritualist Meetings, to insure prompt inser-tion, must reach this office on Monday of each week, as THB BANNER goes to press every Tuesday.

Volume Sixty-Eight.

The BANNER OF LIGHT this week opens a new volume-the sixty-eighth. That means the last half of the thirty-fourth year of its existence. It is an honored age for a journal to attain in this era of movement and progress, and its publishers feel that they may rightfully claim for it the public respect that belongs to a career so extended. Of its service to the cause of spiritual knowledge and illumination they are disinclined specially to speak, preferring to leave that with the general account which agencies of every character are statedly making up for settlement. Its publishers are free to say, however, that their constant endeavor to be faithful to their high trust has been the inspiration in the conduct of the paper, and upon this single statement they are willing to rely in any estimate that may be made of the worth of their labors.

The good done by THE BANNER through its Message Department is specially referred to as perhaps the most valuable part of its varied work. It would be impossible to compute the of the very largest in size, yet executed in the extent of the influence which this department | peculiar and convincing manner described. of the paper has exerted. It has brought hope and comfort to an unnumbered company of mourners who had refused to be consoled. It has convinced skeptics of the truth of immortality. It has opened thousands of human hearts to the persuasive voices of those who are gone before. And it has-through the "Questions and Answers" regularly embodied in its contents-given clear and impressive expositions of principles for which many and many an one has long sought a better understanding. The regular readers of THE BANNER would feel as if they were deprived of very much of their spiritual sustenance if this invaluable Department were to be omitted. It has been to them a treasury of instruction and inspiration combined.

Especially valuable, too, are the reports of inspirational addresses which are regularly given through THE BANNER columns. In the course of a volume of numbers they form a body of reading whose equal it would not be easy to find. They treat of the two worlds, and constantly set forth the close relation that subsists between them. And the great variety of thoughtful essays from impressible writers to be encountered on the crowded pages of THE BANNER add a by no means inconsiderable sum of illuminated thought to the total that is presented every week.

The camp and grove meetings of the Spiritualists of the country in their season are minute-

BF We received a pleasant call during the past week from William Tebb, Esq., of London, Eng., whose indefatigable efforts for years past in promoting the interests of anti-vaccination in Great Britain and on the continent, have made his name a household word among the friends of that cause in this country throughout which his influence is strongly felt. Mr. Tebb has now gone to visit friends in the West.

Mrs. Jennie W. Holmes, in a letter dated Brooklyn, N. Y., (station E) Aug. 31st, acknowledges the receipt of funds sent her from this office, as contributed by various friends in answer to the call in her behalf. She wishes to return thanks to the generous donors, who same. This new course of meetings in Boston promly reported, thus enabling readers everywhere | have so kindly assisted her in this hour of need. | ises to be very successful.

The whole matter is here stated just as it is. The article explains, in regard to the physical health of the community, that the general method is to legalize one or two, most likely quite conflicting, schools of medicine, and to empower them to rule out all others, and if necessary to prosecute and punish them.

Broadly speaking, says the Popular Science Monthly, nobody seems to believe that in the absence of all legislation of this character, people could in any adequate manner preserve their health or protect themselves against gross imposture. But it nevertheless believes they could, and it likewise believes that the science of medicine would advance far more rapidly, and that, on the whole, the public health would be far better if every man were left perfectly free to employ any one he chose to attend him in his sickness. At present, says the writer, every licensed practitioner feels himself authorized to call every unlicensed practitioner a "quack." We should prefer, he says, a system under which, to a quickened public intelligence in questions of health and quackery. How much of real quackery is now distress a confiding public to know!

Evidently, after reading views like the above from journals of the highest standing in the public judgment, it will occur to almost every one to say that common sense in this matter of licensing doctors and then empowering them to legally punish all healers who may not happen to be licensed, is making headway very fast, and that the conspiracy of the doctors to is bound to come to an end.

We fully endorse the views of both these publications in this matter of medical freedom, for which THE BANNER has long and arduously labored during many years past.

ST Attention is called to the Answers to Questions to be found on our sixth page. The views of the Controlling Intelligence of the Free Circle regarding "Looking Backward," etc., are cogent and interesting, and harmoniously blend with the glad prophecies contained in Father Pierpont's poem, (written through the medial agency of Mrs. Longley,) which will be found elsewhere.

The full text of an able address, delivered before the Second Nationalist Club of Boston by Mr. Henry Austin, will appear in our columns next week.

reader through reference to the heading "September Magazines."

DWIGHT HALL,-Under the direction of the guides of Mrs. Dr. Heath, public, meetings will hereafter be held in Dwight Hall, 514 Tremont street, every Sunday afternoon and evening, at 2:30 and 7:80. A Developing Circle will also be held at 11 A. M. The BANNER OF LIGHT will be on sale and subscriptions taken for the

sions here in regard to the action that has been taken by one of the State legislatures to make use of electricity to take human life-if that agitation shall finally develop into an expression of thought in the minds of the American people that human life is too sacred to be taken by any means whatever, I shall thank God for that; because I do not believe it should be in the power of men to take human life-something you cannot restore. Certainly the man whom you would execute under these laws, and who has committed an act deserving, under the laws of the State, to be eve cuted by electricity, or the rope, or any other means, is unfit to die, and he is quite unprepared to live; and so my plan to get along with that kind of men is to educate them; give them good cold water baths, and hot, too, inside and out, and wholesome food and plenty of work, but let them live long enough to be fitted and prepared either to live or die, just as God in his wisdom shall see fit. Those are my sentiments." [Applause.]

ST Zschokke declares in his Selbstschau that he possessed the faculty of gazing at people he met in his daily walks, and seeing every act of their lives spread out before them like a series of pictures. He gave many strange exhibitions of his gifts in this direction. In disease, the quack should stand revealed by his | discussing this matter a correspondent of The Two Worlds says: "Thousands of people the concealed by the license to practice, it might world over to day possess the same faculty, as well as the gift of prophecy, being known under the name of mediums, psychics," etc. Mrs. Emma H. Britten, one of the most gifted mediums of England, in alluding to this subject, remarks: "Wise and exalted spirits, whose vision is far-reaching and piercing, from the supreme heights of spiritual knowledge, behold the scheme of material worlds outstretched before them like a vast panorama. bar out all others from the practice of healing In these sublime delineations of being the future is as inevitable as the past. Man, or spirit, in any shape, is the only traveler passing through the landscape and free to take any path he wishes, in order to reach inevitable goals. The watching spirits thus absolutely behold the future up to certain points outstretched before them." All which is very true, as we know by long experience. We have many times had spiritual prophetic experiences similar to those recorded by Zschokke, involving life and death, which never failed of being verified to the letter.

> 80 Dr. D. J. Stansbury has our thanks for the gift of a fine bouquet for our Free Circle table.

EFA young lady, Miss Cora Denny, has for some months excited a considerable degree of wonderment in Dayton, O., by her musical performances, evidently purely mediumistic, though not looked upon by her friends as such in the sense Spiritualists understand it. With only a limited knowledge of music, she as-BT Interesting points will be found by the tonishes listeners with her playing on the plano, as well as by her singing. "For three months past," says the Dayton Herald, "her singing has been equally as fine as her playing. She does not play by note or ear, but it comes to her instantaneously by inspiration. She plays for hours without wearying. She performs and sings the most difficult music-classical, operatic, hymns, etc., composing it all as she plays and sings; and the music is but seldom heard or recognized as familiar to any one. She has a dellcate touch, and her performance on the plano is that of a cultured musician."

HALL'S JOURNAL OF HEALTH (for September) claims that "We Eat Too Much," and cites from an English medical journal to prove it. Introductory to remarks upon "The Summer Outing," it is stated that the necessity for recreation and diversion, apart from the work-a day avocation of the industrial classes, as well brain workers as craftsmen, has come to be an acknowledged fact. The question "Is Crime a Disease?" is logically considered and valuable suggestions are given for the treatment of sunstroke. The general contents deal with matters of vital importance to all. New York: 218 Fulton street.

Dr. W. E. Wheelock, a regular graduate, who is also a fine Psychometrist and Magnetic Healer, has associated himself in business with Dr. Stansbury, and will attend to the medical department during the temporary absence of the doctor in California. See advertisement on the fifth page.

Movements of Platform Lecturers.

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

Miss Josephine Webster, platform test medlum, will accept engagements for the fail and winter months. Address her at 148 Park street, Chelsea, Mass. Mass.

W. R. Colby is now in Boston, and announces that he can be addressed for lectures and platform tests anypart of New England, at 443 Shawmut Avenue.

any part of New England, at 455 Shawmut Avenue. Prof. J. W. Kenyon and wife have served the Alli-ance (O.) Society three months, and that at Mantua Station (O.) for two months. They are speaking in Alliance during September. Societies wishing their services for October, and January and February of 1801, can address 40 Woodland street, Worcester, Mass.

1891, Can address 40 Woodland street, Worcester, Mass. J. Frank Baxter with last Sunday completed successfully his work at the numerous camps of the season, at Queen City Park, Burlington, Vt., and will open his fail work at Hanson on Sunday, Sept. 14th. The friends in the section of Plymouth County in that vicinity are hereby notified. For week-evening appointments for 1800-91, Mr. Baxter is ready. Address 181 Walnut street, Chelsea, Mass.

Mrs. Emma Miner will lecture in Fall River, Mass., Oct. 5th and 12th; Scratoga Springs, N. Y., Nov. 16th and 23d; Westboro', Mass., Nov. 30th and Dec. 21st. Will make other engagements. Address 83 Water street, Clinton, Mass.

Dr. W. A. Towne has returned to Boston, and is lo-cated at Hotel Aldrich, 98 Berkeley street. Societies wishing the services of A. E. Tisdale for the season of 1891 can address him at Merrick, Mass.

A Spiritualist Corresponding Society. To the Editor of the Banner of Light:

A society as above is about to be formed in England, its object being to assist its members and earnest inquirers by correspondence or otherwise-in fact to use every legitimate method to prove the truth of spiritcommunion. Such a society would embrace Spiritualists in all parts of the world, and I need not add the benefits to be derived to the spiritual student. Those who are favorable to the spintum student. Those who are favorable to the above, and wish to have their names on the list, I shall be pleased to hear from, there being many in the old and new country who would gladly correspond on a spiritual matters. Yours in the Cause of Truth, J. ALLEN. 245 Camberwell Road, } London, S. E., England, Aug. 28th, 1890. }

SEPTEMBER 18, 1890.

NEWSY NOTES AND PITHY POINTS.

In the conception of many, the moral law is that rule of conduct which every man sets up for the gov-ernment of every body except himself.

The respening of Boston's public schools for the season of 1890 occurred on Monday last, when sixty-five thousand pupils were admitted. It is said that fifteen thousand children will be turned away from the New York City schools for lack of room to accommodate them. If Prof. Henry Kiddle, the former popular and efficient school superintendent, had been retained in office, no such thing as is just recorded would have happened. Better redlect him.

Prof. Sargent of Harvard is to be congratulated on the first fruits of his efforts to promote a symmetrical development of the human figure, says the Boston Herald. Present arms, Sargenti

THE BANNER APPRECIATED .- H. E. Ricker, an intelligent farmer residing in Skowhegan, Me. called recently at the bookstore of Colby & Rich, and stated that while he has never attended a spiritual meeting or a séance, he has witnessed physical manifestations in his own home, such as the table-cloth being removed from the table by an invisible force, and without human contact. He has read the BANNER OF LIGHT for thirty years, and to him the philosophy advanced therein harmonizes with common sense and reason.

A "gnde wife" who died lately at St. Martin, near Montreal, Canada, at the age of ninety-two, was married when thirteen years old, and had seventeen children, one hundred and forty five grand children and two hundred and eighty-six great-grand-children. Her living descendants number three hundred and three.

The "division" of Africa is completed. England gets the lion's share-as usual. Spain receives nothing; Germany and France are content to "wait" and Portugal, once so foremost on the "Dark Continent," is remanded to a very humble and ignoble position in the premises.

The best thing out-an aching tooth.

Man's whole duty to man is service; and therefore everybody is somebody's servant, and he stands high est who best serves the greatest number.

While preaching from the text, "He giveth His beloved sleep," a Toledo minister stopped in the middle of his sermon, gazed upon his sleeping auditors, and said: "Brethren, it is hard to realize the wondrous, unbounded love the Lord appears to have for a good portion of this congregation!"

We must not expect to be mowers, And gather the ripe, gold ears, Until we have first been sowers, And watered the ground with tears.

A Brooklyn woman is keeping in a book a list of things she ought to purchase, but cannot afford to wear. She calls the book her ought-to-buy ography.

Abuse is the favorite weapon of cowards and fools: with the former because it can be used at long range, with the latter because they can handle it as well as wise men.

The word apron is said to have originated in a curious blunder, viz: A napperon, converted into an apperon. Napperon is French for napkin, from nappe (cloth in general). Some English counties still em ploy the word apperon.

The sultan of Zanzibar has decreed that there shall be no more slavery throughout his dominions.

THE TEMPLE MESSENGER is the name of an eightpage journal, the first number appearing this month, in the interests of the First Spiritual Temple Educa tional School, corner of Newbury and Exeter streets, Boston, Alonzo Danforth editor and publisher. It is further designed to be an aid to Children's Progress ive Lyceums throughout the country.

With the close of the watering season it is being borne in upon the average mind that there is some thing vastly more important in the contemporaneous history of woman than the doings of fashionable belies at the great pleasure resorts. Women are putting forth their energies in all manner of useful spheres. and rapidly becoming the full "other half" in educational, industrial and humanitarian life.

Women doctors say, and many women prove it in

practice, that by going upstairs slowly, with the foot



ITUALISM. BY PROF. HENRY KIDDLE.

It is a curious and certainly not a commendable spirit that prompts one when away from his own home or country to disparage what belongs to it, in order to pour out fulsome praise on the more novel excellencies and merits of what is strange and foreign. It is true that a sincere and unprejudiced recognition of what deserves laudation in other homes or lands is only what naturally emanates from an ingenuous mind and an intelligent observer; and it is also true that peculiar notions, however erroneous, may, and often do, find their representatives in foreign objects, customs or institutions, and often lead to gushing

admiration that is as unmerited and misapplied as the ideas which prompt it are incorrect and fallacious. The traveler who designs to give a fair account of the characteristics of the peoples among whom he journeys must divest his mind of such notions, and "Where'er he roams whatever realms to see," should be prepared to look at the diversities of life and manners not from the low standpoint of conventional customs or personal prejudice, but from the exalted one of general principles of abstract propriety, truth and usefulness.

These observations have been suggested by the remarks made in a recently-published letter in one of the American journalistic exponents of Modern Spiritualism regarding the condition and characteristics of the spiritualistic movement in England as com pared with the same in this country.

Our respected fellow-citizen and brother Spiritualist, Judge Dailey of Brooklyn, is perhaps to be, in part at least, excused for carrying away with him on his European tour some feeling of disappointment because the New York Legislature did not appreciate his efforts to crush out public mediumship in this State, and refused even to consider beyond the committee the singular bill which he had framed and had presented for adoption; and in this grievance he was naturally anxious to obtain from prominent Spiritualists in England some consolatory expressions of approval of his project so strongly condemned by the great body of Spiritualists in this country. Mrs. Har-dinge Britten and "Mr. Oxen" [M. A. Oxon.)] are cited as expressing opinions favorable to legislative enactments such as Mr. Dalley's, for the purpose of repressing fraudulent devices to obtain money under the pretense of mediumship. Of course such enactments are necessary, and already exist both in England and in this country, and such criminals can be legally prosecuted and judicially condemned and punished. Judge Dailey's bill in this regard was superfluous; but it was seriously mischlevous inasmuch as it left to the determination of prejudiced judges and hostile juries the subtle questions that arise in connection with the phenomena of materialization, transfiguration and other kindred manifestations, all of which are always liable to be inisinterpreted and misjudged by ignorant observers. In regard to such matters Mrs. Britten ought to be good authority, and 'M. A. (Oxon.)" whom Mr. Dalley introduces as " Mr. Oxen," has elucidated the principles concerned in these phenomena, with their liabilities to misconstruction, as clearly, forcibly and fully as any living writer, and in such a way as to support entirely the position of myself and others in regard to these public manifestations, and to show the folly of entrusting their consideration and adjudication to the ordinary courts of law. This I will show by sufficient citations

the contrast of law. This I will show by sufficient citations hereafter, should it become necessary. It is in this connection that our American Spirit-ualist abroad says: "I consider the movement (Spiritualist] in England in a far healthier condition than it is in the United States. Mediums understand the penalties, and public exposures are very rare. The practice of mediumship for money getting is not common nor safe." Of course our English cousins are not averse to laudation, even from a visitor from this benighted country, and Judge Dalley's words are eagerly caught up and accepted. The editor of Light cites them with pleased comments, saying: "He (Judge Dalley) thinks that we are more healthy as Spiritualists than in the States. We do not trade as much on the gift of mediumship as they do there. No; we have made that Impossible." The history of we have made that impossible." The history of Spiritualism in England during the last ten years will show how this impossibility has been achieved. I will quote further from Judge Dalley's letter already re--heel and toe alike-put firmly on each stair, one ferred to for illustration. The Judge remarks: "He {M. A. (Oxon)] kindly furnished me with a little pam-

foldment? And may not every incident of this kind be used as an element in that generalization on which Spiritualism as a science is, in the future, to resti

 \mathbf{OF}

Judge Dalley is pleased to say in regard to myself 'In so far as I understand his position upon these matters, his course up to the present time has been such as would naturally encourage crime in bad-

BANNER

bearted persons claiming to be mediums, or, being mediums, who pervert their gifts, lest by efforts to punish them some person, possibly innocent, might suffer." This statement does no credit to Mr. Dalley's intelligence or candor, because it contradicts many of his previous utterances, and is in entire conflict with the course which he pursued when fresh from his personal investigation of the phenomena, after which he said in public: "No matter what exposure or what fraud it may be claimed has been made here or else where. It makes no difference if one, two, or a dozen are detected in fraud." etc., etc. Then he advised all to go slow in their condemnation of any medium, and urged them to study the laws relating to spirit manifestation. But since then there has been a bouleverse ment of his views on this subject, under some peculiar influence, so that while, at that time, we were in entire harmony in regard to these matters, now he says 'The difference in our views is wide and radical.' I leave him to account for this "wide difference." In the course which I have pursued, I would say, my object has been to uphold the truth and prevent in justice; and I would not be a party to any law or regulation under which an innocent person could possibly become a victim. Much injury has been inflicted upon the cause of Spiritualism by an indiscriminate, and perhaps I might say a malevolent condemnation, and even persecution, of mediums, though already proved to be genuine, but in some of whose manifestations there had been an occasional appearance of something deceptive. In this way the public mind has been brought to believe that mediumship is merely the synonym of fraud. Mediums who should have been defended by every Spiritualist, and the just causes of their seeming deception explained, have been merchlessly denounced as impostors, with no regard whatever to the many truthful manifestations of which they had been the unquestioned instruments. And what has been the result? The mediums have not been crushed, it is true, as in England, by the illegal prosecutions to which Judge Dailey re fers with so much indignation, and which the editor of Light approves. Hinc Ula lacryma; and hence the effort of the disappointed fraud-hunters to accomplish their designs by securing legislative interference. We do not regard it as a sign of health in the spiritualistic movement that the real instruments of progress-the agencies without which no progress can be made-are suppressed; and I am willing that our English coworkers should take all the satisfaction they can out of the comparison which our bedazzled fellow-countryman has been pleased to make.

[From The Examiner, San Francisco, Cal., Aug. 24th.]

Romantic Story of the Big Natural Gas Strike in Santa Barbara.

1 Brilliant Future in Store for Southern Cal-ifornia if Things Turn Out as Well as They Look.

SANTA BARBARA, Aug. 23d.—Summerland has a brief history. Less than two years ago, in January, 1889, H. S. Williams erected the first house. To-day Summerland is a town of about two hundled inhabitants. It has forty-three residences, ranging from handsome to fairly good; about twenty tents and barns used or residences: one both the Kyeling. One rainy good; about twenty tents and barns used as residences; one hotel, the Evelina; one newspaper, the *Reconstructor*; a general store, an expréss office, a schoolhouse, a public libra-ry, a post-office, a railroad (ticket) dépôt, and a contrate of all a post-office a schoolhouse.

dium was duly "under the influence"—the spiritual influence, of course—when a message was written by ghostly hands upon the paper, the slip torn from the pad and stuck into Wil-liams's inside breast coat-pocket, an unseen hand at the same time striking gently his face. This was the message as it was shown to day by Williams:



LIGHT.

FALLING SICKNESS AND ST. VITUS' DANCE.

Epileptic and Other Fits Cared. For years a cure for Epilepsy and other Fits caused by disease of the nerves has been sought. It is now conceded by physicians, druggists and the people, that the long-needed remedy has been found in Dr. Greene's Nervura, which has, by curing thousands of cases, proved that it is an absolute specific for these terrible nervous complaints. It is a harmless vegetable remedy, and a sure and positive cure for all nervous diseases. All druggists keep it at \$1.00 per bottle.

My son had been troubled with epilepsy, loss of appetite, and had no ambition to do anything. After trying several remedies he took Dr. Greene's Nervura, and I can truly say that it made him a new boy. The fits have left him, his whole system is built up anew, and he is enjoying perfect health. It is the best medicine I ever used, and after trying others I find it has no equal.

MR. W. SCHUM. 70 West Forty third street, New York City.

Considers Dr. Greene's Norvurn the Mos Wonderful Remedy Ever Discovered."

My wife, Sarah E. Dill, was paralyzed three years ago, and was in a very low condition. She had convulsions coming on at the same time every month, which were so severe that we expected that she would never come out of some of them. Since that time she was under the treatment for eighteen months of a first-class physician, who became dis couraged, and finally allowed her to use Dr. Greene's Nervurn, which she has been taking ever since. She has never had a convulsion or any symptoms of one since she began using this medicine: she is gaining rapidly in health and strength, and s able to be about the house and yard, and do some light work. I consider Dr. Greene's Nervura the most wonderful remedy that was ever dis-JOHN C. DILL, covered.

Old Bridge, Madison Township, Middlesex County, N. J.

Dr. Greene, of 35 West Fourteenth street, New York, its discoverer, is the famous specialist in the cure of nervous and chronic diseases. The doctor has devoted special attention to the treatment of all forms of chronic diseases through letter correspondence, and will give by mail his opinion and advice in any case free of charge. The perfection of this system renders a complete cure almost assured, as his success in treatment by correspondence is wonderful and unequalled. Send for symptom blank to fill out, or write him about your case.

For Sale at this Office:

THE TWO WORLDE: A JOINTAI devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents. HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents. THE CARRIER DOVE. Illustrated. Published monthly in San Francisco, Cal. Single copy, 10 cents. THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

an Departments of Literature. monthly. Single Copy, 10 cents. RELIGIO-PHILOSOPHIOAL JOURNAL. Published weekly in Chicago, Ill. Single copy, Scents. THE WATCHMAN. Published monthly in Fort Wayne, Ind. Single copies, 10 cents. THE THYTH-SEKERE. Published weekly in New York. Single copy, 8 cents. THE BRALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents. THE BROALE OF LIFE. A Monthly Magazine devoted to Spiritual Science and Philosophy, as related to Universal Human Progress. Edited by W. J. Colville. Single copy, 10 cents.

DR. STANSBURY'S Spirit Remedies. Prepared under Control of an Ancient Band.

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Prepared under Control of an Ancient Band. **TLIXIE OF LIFE TONIC AND NETHVINE.** L'A most wondorful invigorator. The first does will con-wince you of its value in General Dability. Highest Testi-monials. Try it. Siloo per bottle 1 six bottles for 8500. **BLOOD, HIDNEY AND RHEUMATIO REMEDBY**. -Furely vegetable specific for the cure of Rincunatism, Berofuln, Heart Disense, Honey Furel of Complaints, Nilood Disorders, and all Malarial, Neuralgic and Rheumatic Pains. The greatest Blood Purifier yet dis-covered. Slood per bottle, six bottles, Slood **OELERENE.** - Cure Falpitation, Nervous Headache, Nervous Dyspepsia, Insomnia, Despondency, and all female weaknesses. A very pleasant, harmless and wonderfully officacious remedy. Sloo per bottle. **OLIMAX OAT AIRLE UNEE.** -Gives immediate rollef in Catarth, Asthma, Influenza, Colds in the Head, etc. Has cured some of the worst cases on record. By mail, 69 conterparter and the work of the tottle of the start of the sta

Has cured some of the worst cases on record. By mail, 60 cents. **THROATANDLUNGHEALER** will cure any Cold or Cough, if taken in time. Greatest value in Con-sumption. Sl. on per hottle. **DYSPEPSIA TABLETS.**-50 cents per box. **WILD-FIRE LINIMENT.**-Bottle, 50 cents. The greatest Pain Eradicator. Superior to all others. **PSYCHO-HY GLENIC PILLS.**-Cure Maisria and Liver Complaints. Specially magnetized for Health and Development. S0 cents ner box. DIAGNOSIS FREE. If in doubt which remedy to order, send name, age, sex, and leading symptom, with stam, for roply. For a clairvoyant diagnosis in full, send lock of bair and tee, g2.00. The above sent prepaid by mail or express on receipt of price, with full directions, by addressing **DIES. STANS-BURY & WILFELOOK, 443 Shawmut Avenue, Boston, Mass.** Agents wanted. Clairvoyant Physicians, Magnetic Healera, Mediums and Medicino Dealers supplied on liberal terms. Special inducements; send for circulars and trans. Agents wanted. Distry & BIOH. Sent I terms. Pacifa coast supplied from 305 Scott stroet, San Francisco, Cal. Also for sale by COLBY & BIOH. BURY & BIP STREES ADD STREERS

MIRO. DR. STEERS, Medium and Cintroyant Physician. CHRONIC and Nervous Diseases successfully treated. Circles Tuesday and Thursday evenings, 7:30, Friday 2:30. Suite 2, Hotel Glendon, 225 Columbus Avenue, Boston. Sept. 13. lw*

E. A. Blackden,

150A TREMONT ST., Boston, Inspirational Lecturer, guages translated. Written messages at sitting, or letters answered from magnetism of writer. Enclose \$1.00. Bept. 13. Iw*

Dr. Fred. Crockett,

MOODY House, 1202 Washington st., Boston, Magnetist and Chirvoyani. Diagnosis by letter \$2. Remedies by express. Sept. 13

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also reme-dies furnished. Now located at Hotel Aldrich, \$8 Berke-ley street, Boston. Hours 10 to 7. is Nov. 16.

W. P. Ware,

MAGNETIC Healer, will treat patients at their homes. Sept. 13. 4w*

Prof. Archer,

OF New York, Astrological Medium and Palmist, can be consulted at No. 10 Dwight street, Boston. Special ar-rangements for Developing Sittings. 1w* Sept. 13.

Mrs. H. Dean Chapman, MEDIUM for the sick, 484 Tremont street, Boston, Mass. Sw* Sept. 13.

 Ita y A. m. to yr. m.
 3w*
 Bept. 13.

 A STROLOGY.-Would You Know the Future 1 Accurate descriptions, important changes, horoscope and advice free.
 Send date and hour of birth, P. TOMLINSON, Sept. 13.

 Iv*
 67 Revere street, Boston.

Sept. 13. Average of the second secon

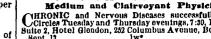
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of birth if possible. ASTROLOGY, I practice the science according to the staction guaranteed. For terms address VLES WEIEL1, 207 South 3d street, 8t. Louis, Mo. 13w Sept. 13. A NSWERS to sealed letters by R. W. FLINT, Sept. 13. Sept. 13. West 23d street, New York. Tertus \$1.00. 4w*

ADIES! write for terms. \$3 sample Corset freeto agents. SCHIELE& CO., 87 Broad say, New York. June 21. is26w



MRS. DR. STEERS.



rested, instead of gasping for breath as when one runs upstairs.

Experiments prove that the Atlantic breakers have a force of three tons to the square foot: thus a surface of only two square yards sustains a blow from a heavy Atlantic breaker equal to fifty-four tons.

Another edition of the "SPIRITUAL WREATH" is well-nigh exhausted. The words and music contained in this little song-book have cheered many hearts, especially on funeral occasions, for which some of the pieces are particularly appropriate-such as: "She has Crossed the Shining River." For sale by Colby & Rich, 9 Bosworth street. Boston.

ROME, Sept. 8th .- A destructive hurricane in the north of Italy did much damage at Belluno, and destroyed bridges and houses in the Zolda valley. Twenty-two bodies have already been recovered from the *débris* of rulned buildings.

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It 's rather Sirius, please remember, When "dog days" last into September! BOSTON WEATHER.

Prof. Archer, late of New York City, astrological medium, may be found for the present at No. 10 Dwight street, Boston.

Dispatches aver that Roane, Jackson and Ritchie Counties in West Virginia have been recently swept by a cyclone, and devastated by a cloud-barst, involving a great loss of life and property.

The rain-swollen streams of Central Europe have subsided, after inflicting property losses which will reach \$20,000,000.

A premature blast of two hundred pounds of giantpowder in the Northern Pacific freight-yards at Spokane Falls, Wash., on the evening of Sept. 6th, wrought destruction on every hand. At time of going to press eighteen bodies had already been taken out of the ruins, and twenty-seven more of the workmen were unaccounted for.

The population of Vermont, it is stated, has decreased 814 persons, during the last ten years

Haverhill and Bradford, Mass .-- The conference meetings of the Union Spiritual Fraternity, held during the summer in Brittan Hall, without the omission of a single Sunday, have been invariably omission of a single Sunday, have been invariably well attended, and the interest is a growing one. On the third Sunday of this month the lecture course will rebpen, the two Sundays in Beptember being counted as supplementary, and the first one is observed as Memorial Sunday, on which occasion Mr. F. A. Wig-gin of Salem will be the speaker, and there will be such floral expressions as will be appropriate to the hour and its circumstances. The services on the fourth Sunday will also lead to a more complete open-ing of the course on the first Sunday in October by Mrs. R. Shepard Lille, who will also be the speaker on the second Sunday. The good audiences that have patronized the confer-ences during the summer will tend to make the au-tumn meetings more fully attended on the start than formerly, and the course will open with much prom-ise of success.

Albany, N. Y .- The Alliance resumed its meetings Sunday, Sept. 7th, with the services of Mr. John W. Fletcher, the well known lecturer. His subject was: "Splritualism, and its Place in the World of ideas," and his discourse proved wonderfully interest-ing. There were many strangers present. In the evening there was a fine audience and much interest. Mr. Fletcher will continue for the present, and arrangements are pending for him to lecture in Troy in the afternoon. XXX. in the afternoon.

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

phlet containing a synopsis of the adjudications in England. No one can read this pamphlet without indig nation at the injustice of the interpretations of the law as against mediums." Of this there are many examples well-known in this country; and it is this state of things that Judge Dailey cites with indignation, as showing a healthler condition of Spiritualism in England than here, thus proving that the tendency of legislative enactments, even of a general character as construed and applied by the judges, is to crush out public mediumship; and this is the impossibility to which the editor of Light refers, and over which he exults. It is true there can be no public "exposures '

where there is no public mediumship; but it is also true that the sensuous proofs of Spiritualism can scarcely ever be presented to those classes of the people who, above all others, need to be convinced by them.

The editor of Light has shown in his papers on materialization and other writings the real value, or rather the utter worthlessness and falsity, of the socalled "exposures" at materializing seances; and the persons who have undergone this experience, both in England and in this country, have been, with singular uniformity, those whose genuine mediumship had been previously well established. I would ask if the editor of Light, or any other intelligent Spiritualist in England, would have deemed it just to have brought Mrs. Corner, for example, before the tribunal of a police magistrate, and had her convicted and sent to prison on account of her apparent fraudulent manifestations at the British Association? This case is typical of nearly all the cases of exposure that have occurred in this country for the last ten years. Deception may have existed, and probably did exist in many of the seances held during this period; but how much of this deception was due to the conduct of the medium, how much to the influences controlling the medium, and how much to the mental condition of the medium, is a problem most difficult to determine, and only to be correctly solved by a cool minded, dispassionate person thoroughly versed both in the facts and principles of modern spiritual manifestation. Superficial investigators, whose minds have become haunted with the idea that every public medium is more or less fraudulent, invariably, upon any indication of decep-tion, jump to the conclusion that the medium is guilty, and that her mediumship is entirely spurious, ignoring his or her whole previous history. In the plent tude of their virtuous indignation, they are ready to mete out the severest punishment, first upon the medium as the chief offender, and secondly upon those who, having a better acquaintance with the facts as well as a wiser appreciation of their significance, are disposed to acquit the medium of blame, charging the deception upon attending circumstances and intervening influences. The possibility of such influences a long series of observed facts has fully established. The intervention of undeveloped, deceiving spirits in any mediumistic manifestations, whether public or private, (and this may occur in both.) must always create aversion and disgust in every cultured mind; and in the first stages of spiritualistic experience is

calculated to cause a repulsiveness toward the whole subject; but a larger insight into it, and a more comprehensive view of what it involves, must convince every philosophic mind that such manifestations of deceit or untruthfulness necessarily form a part of its basic facts. For is it not claimed that any of the various grades or orders of the denizens of the spirit world may manifest themselves? Do not these different orders represent the undeveloped as well as the developed intelligences of this life so filled with every species of fraud and deceit? Is, it, then surprising

that the lower orders of the disembodied should be drawn, by the attraction of affinity, to many spiritual circles which are on the same degree of spiritual un. | W. Fletcher, Manager.

There is gas not over one hundred yards east of here. Go for it. Coal three-fourths of a mile northwest. Gold user. Our friend has been there. Hot sulphur water to the east of here.

On the back of the slip was written:

All will be brought out. HOLLAND.

Just about one hundred yards east from the house was a spot at which Williams had been contemplating the digging of a well for sulphur water, evidences of sulphur being abundant. Acting upon the advice of his spiritual famil-Acting upon the advice of his spiritual famil-iars, the next day Williams commenced to dig, and at thirty-three feet he struck natural gas. Here is a mystery for both believers and un-believers in Spiritualism to ponder over. The gas is an actual fact of sufficient flow to set all Santa Barbara ablaze with excitement. Wil-liams testifies to its spiritual discovery in a tone and manner which together with his tone and manner which, together with his physical proportions, commands your respect, or at least keeps the smile from the face of the

or at least keeps the smile from the face of the incredulous. As soon as the story concerning the discov-ery of the gas was made known in Santa Bar-bara, a number of gentlemen of that county formed a syndicate, composed of F. H. Whee-lan, C. H. Frink, A. L. Lincoln, E. Beckman, E. W. Gaty, W. C. Cook, R. M. Shackleford and E. W. Steele, and leased from Williams the ex-clusive right to dig for gas or oil over all and any portion of the old Ortega ranch, including the town of Summerland, in .this manner se-curing the right over 1.050 acree.

the town of Summerland, in this manner se-curing the right over 1,050 acres. The gas itself is said to be of very superior quality, and will need but very little purifying, if any. Indeed, it is now being used at Sum-merland for cooking and lighting purposes, and performs either service equally well. Experts who have estimated the quantity of gas found, place it at from 2,000,000 to 3,000,000 feet per day. day.

A NERVE TONIC, HORSFORD'S ACID PHOS PHATE.--DR. EPHRAIM BATEMAN, Cedarville, N. J., says: "I have used it for several years, not only in my practice but in my own individual case, and consider it under all circumstances one of the best nerve tonics that we possess. For mental exhaustion or overwork it gives renewed strength and vigor to the entire system."

Spiritualist Camp-Meetings for 1890 ONSET BAY, MASS.—Trains leave Doston for Onset at 8:15 A. M., 9:00 A. M., 1:00 P. M., 3:30 P. M., 4:05 P. M. Sundays only at 7:30 and 8:15 A. M. Provincetown for Onset Bay at 5:46 A. M., and 2:10 P. M. Leave Middleboro for Onset at 8:10 A. M.

QUREN CITY PARE, VT.- Meeting will continue to Sept.

PARKLAND, PA .- Meetings continue to Sept. 12th. NIANTIC, CT .- Meeting closes Sept. 10th.

HAYDEN LARE, Mu, The Somerset Spiritualist Camp. Meeting will be held at Hayden Lake, Madison, Me., from Sept. 10th to Sept. 14th.

To Correspondents.

The set of the set of

A FRIEND, IONIA, MICH .- Our spirit friends tell us that the best means of developing your musical mediumship is to devote an hour or two-at a stat. 1 time-to sitting at the piano, and allowing your influences to guide your hands over the key-board at will. We do not know who your guides are, but they will doubtless make their identity known when they feel the proper time has come.

SARATOGA .--- Visitors can find fine accommodations at "The Home," 26 Clinton street. J.

0 cents. THE THEOSOFHIST. Monthly. Published in India. Sin-

gie copy, 50 cents. THE GOLDEN GATE. Published weekly in San Francisco,

THE GOLDEN GATE. I MONIMUM AND A CALL STREAM OF THE BETTER WAY. A Spiritualistic weekly journal. Pub-lished in Cheinati, O. Single copy, 5 cents. ALCYONE. A Semi-Monthly Journal devoted to the Pho-nomena and Philosophy of Spiritualism. Single copy, 5

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents. THE FROGRESSIVE THINKER. Published weekly at Chi-cago, Ill. Single copy, 3 cents.

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SPECIAL NOTICES.

Three Hours More. - Every Tuesday, Thursday and Saturday, from 8 A. M. to 2 P.M., A. J. DAVIS, Physician, in his office, 63 Warren Avenue, Boston. No new patients treated by mail. tf July 5.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. July 5. 13w[•]

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

James Burns, 15 Southampton Row, Lon-don, Eng., will act as agent for the BANNER or LIGHT and keep for sale the publications of Colby & Rich.

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

Wm. Thayer, Magnetic Physician, CAN heal patients of any curable disease by the power of Magnetism-if sympathy can be established between the patient and healer. No medicine given. Receives pa-tients at his residence, or will yisit them when sent for. Give him a call. 2 miles south of Cortu, Genesee Co., N.Y. Sept. 18. 5w*

Mrs. Etta Roberts, MATERIALIZING MEDIUM, HAS returned to New York, and is located at 140 West 29th at 8 P. M. UNII Bloom Again. Parting Hymn. Cest on the Evergreen Shore. Boards. Price: Single copies, 85 cents; per dezen, 85.50. (A tow copies of oid edition at 23 cents per copy, or twelve copies for \$2.60.] For sale by COLBY & RICH.

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BANNER OF LIGHT.

Message Department.

6

QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF Mrs. M. T. Sheihamer-Longley.

Report of Public Séance held June 8d, 1890. Questions and Answers.

QUES.-[By W. C. S., Newhend Cometery, London, S. E., Eng.] What is the form or con-dition of life prior to physical embodiment?

dition of life prior to physical embodiment? ANS.—We have before stated from this plat-form that prior to the physical embodiment of a human being upon this planet, the spirit, which has certainly become to a degree an in-telligent human entity, is not so thoroughly magnetized by the intelligent principle as to be active in expression or even in conscious-ness. While the spirit that is awaiting birth on the mortal hape assumes the supreserves of ness. While the spirit that is awaiting birth on the mortal plane assumes the appearance of a human being, it does not assume the appear-ance of one who is alert, fully consclous of his condition, and who realizes that which is be-fore him or that which surrounds him. The spirit is in a state of semi-consciousness, fol-lowing rather impulse or the laws which are controlling and impelling it than any special desire or purpose or will of its own. Indeed, the will has not been exercised to any extent in a spirit that has never dwelt apon this or in a spirit that has never dwelt apon this or some other physical planet. It must come in contact with physical life in order to have its will aroused and brought into expression, in order to have its consciousness vitalized so that it may realize conditions and circum-stances, and even life itself as a potential power, in order that it may become animated to that degree that it may exert its own forces or impulses, and manifest external signs of power.

The condition of the spirit that has never expressed itself by coming in contact with the material universe, that is awaiting birth somewhere in space in order to gain experience and discipline, is indeed, compared with that condition of active, intelligent life which you per-ceive around you in members of the human family, like that of almost a senseless being, yet it possesses the human guise, and has human faculties, only these are held in abeyance, and are waiting for some mighty power to touch and to kindle them into a flame.

Q.-[By the same.] What is the government of the spirit-world? Is it anything resembling Edward Bellamy's "Looking Backward"?

A.—The government of the spiritual world is something like that outlined as a system of government to be desired by the people of this country as expressed by Mr. Bellamy, and we believe that Mr. Bellamy received something of inspiration from the spheres when he tran-scribed that romance for the reading world. Not that he was convenies of any intelligent Not that he was conscious of any intelligent help from unseen minds, but it seems to us that he came into such a receptive condition of mind and heart as to imbibe intuitively those thoughts and ideas from a condition of life which somewhat resembled that which he was pleased to outline. Not that the system of government in the spiritual world is in all wave and in all degraes emiliar to that which ways and in all degrees similar to that which "Looking Backward" maintains; on the con-trary, there are certain points in Mr. Bellamy's work which are by no means accepted in the spiritual world, and that literary work is also deficient in many points which are of practi-cal use in the spirit-world. Now, then, let us say, that the system of gov-

ernment in the spiritual world is one that out-lines the largest degree of liberty for the human individual.

man individual. You may say: "That cannot be so if it is like Mr. Bellamy's work, because the individ-ual in 'Looking Backward' is brought under a system of restriction and limitation; he is obliced to now decorace to the coursenent as obliged to pay deference to the government as a child pays deference to its parents; he is obliged to receive all he has from the government, and to give certain products of his man-ual skill or brain power in return"; all of which is very true, and, to our mind, very right.

physical plane of yours, and thuil their experi-ences in contact with it, knowing nothing of any sort of government but that which main-tains in connection with those mortals with whom they associate, really knowing nothing of any life or government or system of instruc-tion that is apart from this outward condition. We claim that there is a spiritual world apart from, above and boyonti all this, that is peopled by human beings who once walked on the planet Earth, and that these human beings have advanced sufficiently to understand some-thing of their own natures and of human life

have advanced sumiciently to understand some-thing of their own natures and of human life in general, as well as of the universe at large; that they live in a world as fair and beautiful as any you can conceive of, pursuing their own employments, unfolding their own powers, entering upon new ideas year by year, coming 'daily in contact with exalted minds that im-part for them intelligence and strength and part to them intelligence and strength, and all the while maintaining a sort of fraternal friendship with each other and with the whole class which makes of them a nation, or a world of brothers and sisters, each one looking toward the welfare of the other, as well as to his

Q.-[By J. R.] Do we learn more of God and how to worship him most acceptably on entering the future life ?

A .- Not necessarily. There are many spirits who enter the other world through the result of some so-called accident, or because of some injudicious habit or conduct of their own, or because of unhappy conditions which have sur-rounded them pre-natally, who are not neces-sarily any nearer to the divine kingdom of in-finite thought than they were when invested with bodies of flesh. The spirit that has not with bodies of flesh. The spirit that has not ripened sufficiently to entertain a conception of the divine goodness of the lufinite Spirit, whether it is on earth or in the spirit-world, will not get any nearer to that Infinite Intelli-gence which you call God, or understand the Divine Presence any clearer than one who is ignorant of such things, and confesses himself eo in your midet

so, in your midst. We must all grow, not so much in the unfold-ment of intellect as in that of spirituality, be-fore we can entertain this conception of God as a Supreme Being, as an Infinite Intelligence

as a Supreme Being, as an Infinite-Intelligence, not only permeating all the atoms of space and every body, but interweaving itself through every fibre and tissue of the human mind. When we have unfolded sufficiently in spir-ituality, as well as in mental attainment, to take this thought into our hearts and to under-stand it, then do we realize that we are essen-tially a part of the Divine, and that the Divine is also a part of humanity, we in him and he in

is also a part of the manife, and that the brind he in us, under all circumstances and conditions. Some spirits pass from the body and enter the world of spirit, whose thought is as crude concerning the Infinite mind as it is possible for a human's to be; and not until those spirits have become altogether freed from the limitations and conditions which are the results of the physical life, and have put forth a desire to unfold, to grow in spirituality, and to rise up to a comprehension of the true life of the spirit-world, will they be able to understand more of their own spiritual natures, and of the spir-iluelle character of humanity. When they have done this there will come to them more and more knowledge of the Divine Soul, of the Infinite, Benedeent Intelligence that under-stands and knows all things, and then will they realize something of their own relationship to the great eternal universe which stretches around them. tions and conditions which are the results of around them.

Q.-[By Mrs. E. W. Marchant, San Bernar-dino, Cal.] Do you believe the planets of our so-lar system influence individual life and charac-ter 1 And if so, what is more evolution of character 7 And if so, what is your explanation of the causes of their doing so 7

A.--We believe that planetary influences do affect human life, and, to an extent, personal character, but we do not believe that planet-ary influences affect the personal spirit as much as they affect the physical condition of mankind. And why? Because the physical belowing to planetary life, belowing to this belonging to planetary life, belonging to this planet Earth. These elements and atoms are of both a magnetic and electrical nature. of both a magnetic and electrical nature. These elements and atoms, belonging to plan-etary life, have a certain kinship to the ele-ments and atoms belonging to other planets, notably those that are within your own solar system. There is a relationship existing be-tween this planet and all other planets; but perhaps a more distinct line of relationship might be traced by the scientific mind be-tween the Earth and the planets belonging to its solar system, than between it and those its solar system, than between it and those planets more remote. We may say that the influence of these solar planets affects, in a cer-tain degree and in different ways, the human family, because the human family, in its physi-cal state, contains within itself something of cal state, contains within itself something of those elements of which we have spoken, and it is related vitally, in an external way, to the planet and its relatives; therefore the con-dition which the earth is in at a special mo-ment will affect more or less vitally the child who is born upon the earth at that specific time, and whatever the condition of the planet which is most close to the aerth at that the priod which is most close to the earth at that period will also have an effect upon the child. This is what we are taught by astronomical stu-dents in the spirit-world, who seem to be well-informed upon the subject; but we do not be-lieve that these planetary conditions may long effect the minit of the individual thus indiv affect the spirit of the individual thus influ enced, except so far as physical conditions do affect the spirit. Matter and spirit are closely allied, especially when spirit is seeking to ex-press itself through physical forms, and what affects one will have an effect upon the other, so that if the body is in a measure disother, so that if the body is in a measure dis-organized by planetary conditions, the spirit will be unable to express itself fully, or to gain that experience and discipline in contact with the earth which it ought to do, and thus it is impeded in its development; but after a time the spirit becomes separated from the physical form, enters into new conditions, reaches a new line of attraction, and may be brought under the helpful ministration of high intelligences, who understand how to magneti-cally treat such an individual. Thus it is given new opportunities for unfoldment and erowth. him; and he is, in time, proud of his achieve-ments. He wishes to excel, desires to make a special piece of work—something that may be admired for its utility and for its beauty— therefore, as we have said, he puts his best powers into it, and brings forth that which is worthy of attainment. If a pupil displays certain abilities, so that the competent instructor learns that he will become proficient by following certain lines of musical study, he is given opportunities for unfolding his powers in that direction; and a beautiful result is obtained. If, on the other hand, one does not take kindly and naturally but shows an adaptedness in lines of mechanexpression.

platform again. I have often heard my name mentioned—not merely by rolatives, but by some that I had transactions with as a business man when in the form. Ebenezer Pierce.

James Nolan.

James Nolan. James Nolan. They tell me all are welcome here; it makes no difference who you are, or what your re-ligion was when in the fiesh. Are you the Chairman, sir? [Yes.] Then I'll direct my conversation to you. They told me this was a good meeting to come into. I want to ask one question before I go any further: What de-nomination is thus? [Spiritualist.] I almt go-ing to back out. 'I 'm going to stay, now I've got here. They called me a Catholic. What matters it, if you're only for the right? I do n't know what difference it will make. But what, think you, John will say, when he knows I 've come in a spiritual meeting? I aint going to ask any one of you to say nothing about it. When I announce the fact, I do n't care. I just want them to know, if you call this a spir-itual meeting, I'm glad to get in here; and it di n't cost me a cent, any more than it did any of the rest of you. Well, why under heaven do n't there more of 'em get in here? I'm all right now, and I've got a pretty good phace. They tell me I can make it better still by the better works I do; and if I can be of benefit to any poor soul here, I do n't care if it's a hod-carrier, I'll do it. I think I've got a fairly good spirit, with the help of the others. I want them to know I am just as well off and just as free to come into this meeting as any of the rest of 'em. I think there is, of what denomination or name, if he only comes for good and tries to help others. I've started out in a new life, and think I may be of benefit to some one. I hope so, at least; it shall be my study to do it. I met John O'Brien as I was coming here, and of he is a sing here, and think I may be of benefit to solar of the rest of the net set of the set of the set of and the better there and think I may be of benefit to some one. I hope so, at least; it shall be my study to do it. ing. Then, friends, listen to what so many that are termed disembodied spirits have to say to you to-day. We come from the land of souls, and we bring you truth. You cannot think for one moment that we are all deceivers when we say to you it is a truth; we live, and we come to you with tidings of grat joy, that you may be lifted above sorrow, and that sun-shine may enter your hearts instead when loved ones are plucked from your flower garden. You have said many times: "Why is it that they take the buds away from us?" God in his wis-dom knows best. Trust him; trust the angels; trust us as we come to you to-day with loving words and with the kindest of thoughts. There are some in New York who will read-ily understand why I have spoken so pointedly have often gathered with them there, and one in particular have I held control over. I thank the Great Father to-day that I have been permitted to return and give words of hope and comfort here. While dwelling on earth I was called a Baptist minister. Think not for a moment it is in that name I address you to-day, ut with all the friendly feelings of a spirit I come not only to one, but to all. Rev. Spencer H. Cone.

study to do it. I met John O'Brien as I was coming here I met John O'Brien as I was coming here, and told him I was going to meeting, but he did n't offer to come along with me. He went out in consequence of a railroad smash-up. I did n't. I was n't feeling well, and the first I knew I got through with this aching body. I want you to be sure that this message goes to John Nolan. He's in your city in some one of your machine shops. I think if he finds I have truly spoken here he'll begin to think a little more of the friends beyond this life. Just put my name down as James Nolan.

Just put my name down as James Nolan.

Mamie Kelley.

[To the Chairman:] Please, sir, I would like to send a word to my mamma, if I could; but I do n't know as she would like it, if she knew I came here without her knowing of it. But how can she know it? She do n't know that I am alive. She says her poor Mamie is dead. I am not dead-no-but I am alive, just like all you folks here. My father and mother lived in South Boston.

Horace Poland. I am grateful for the opportunity of speaking from this platform, Mr. Chairman. I have walked your streets here many times. The thought comes to me, Well, what would they say if they thought I had spoken in a spir-itual meeting? I care not what kind of a meet-ing it is, if I only feel there is harmony and a welcome extended to me as I come. I feel there are many in the city of Boston who hold me in remembrance. The last thing I would ever have thought of doing, when in the form, would have been to go into a spiritual meeting; yet I find, although I do n't know hardly wheth-er it belongs to me to speak about it, that I've got in among good people. I should rather say more here, but I forbear, for I have relatives that live but a little way from here who would say: "I should n't suppose Horace would have made himself known in a place like that." I low little a mortal knows what he will do after the change shall come to him. I never had any idea-I could not form any idea of what there was beyond this life. Sometimes it seemed to me as if there could be nothing; at other times I thought there must be some-thing, for everything could not come by chance. I should not have been here to day only Oh! I wish she knew I could come right back. A nice lady asked me if I would come and a new raw asked me if I would come and speak. I was playing with the children, and she said: "You come with me, and if you speak in the meeting perhaps somebody will tell your people that you are not dead; and you want them to know it."

But my mother did n't go to this kind of a meeting; it was one just like what that gen-tleman went to [referring to the preceding speaker]. It don't make any difference, does it? [Oh, no.]

speaker]. It don't make any difference, does it? [Oh, no.] Oh, the lovely flowers! [alluding to a bouquet on the table.] I loved the flowers when I was here. My name was Mary, but they called me Mamie—Mamie Kelley. Papa's name is Peter, and mamma's name is Annie. I wish I could make mamma know I was there, and then she would n't ery for me so much. [Aside:] How long, grandma, how long? She says, somewhere nigh onto two long? The seems so long since I could make my mamma hear me. She loved me, be-cause she cried when I went away. I have the children to play with; they all seem glad for me to come and play with them; and we have the flowers there. All our flow-ers are white, and grandma says white is the emblem of heaven—of purity. Will you tell them that Mamie Kelley was here? [Yes.] My mamma will say right off: "I do n't believe it." She Il have to, won't she? I was nine when I went away. How old would that make me now? [Eleven.] Pretty near; I do n't member just the day. A lovely lady put her hand on my head, and she said she was glad when the children could speak.

speak. spoken.

Mrs. Belle Johnson.

Yes, we are glad when the spirit-children

but who shall interpret their meaning? Not

you, not I, to-day. There are those yet dwelling in the material form that I have some control over, and I ask the great, the living (fod, that it may be for a

rood purpose

good purpose. Friends, as I look into your faces to day I send forth an earnest petition that each one may be lifted above the clouds of error, that you may come out of darkness into the light. I would not be personal, but I would speak to the point to-day, that it is not all of life to live, nor all of death to die, and because you may at times be given fraud or deception, it changeth not the fact. Love is eternal, truth is eternal, and the truth wears no mask, nor bows to any human shrine, it only asks a hear-ing.

ing. Then, friends, listen to what so many that

Horace Poland.

I should not have been far from me. I need not speak of that again, for I think the friends will

Wellington and some at a longer distance that will know who I am, but I care not now. I have learned the truth, and an anxious feel-

ing has overshadowed my spirit that my friends should know I live. Horace Poland.

Mary Chapman.

acknowledge it.

and acknowledge my misdeed. I do acknowl-edge it, and he will understand. When I mot this man in the spirit world, he know me, and as he reached out his hand to me, and asked me if I had progressed away from that wrong, it cut me to the quick. I answered, "No." With upraised hand, he said: "I forgive all, as we all wish to be for-given; then the great God will forgive." I feel happier for this acknowledgment to-day. Zellman Blood.

Ennice Suyder.

Ennice Suydor. There are loved ones I would like to send some word to, who often think of me, and, may I say, kludly? Yes, dear friends, very kindly do they think of me. Often do I visit home, where I feel I am welcome, and some-times it seems as if they really sensed my pres-ence—as much as they would if I were in the flesh. I have often said: Why is it that mor-tals will place us so far away? We come to tell you all that it is possible for us to make you understand of our spirit homes. We tell you we are happy, and do not wish to return to stay, but we do desire to come into commu-nication with our friends in some way.

to stay, but we do desire to come into commu-nication with our friends in some way. Sometimes we cannot seem to get near them; at other times as we come they hold us very closely, but I have learned to know it is a con-dition, of the person, not the condition we bring to them, although by mortals it is attrib-uted to spirits.

bring to them, although by mortals it is attrib-uted to spirits. I am only too happy to say to them, I will do all in my power to enable them to learn more of our visits, for we enjoy, when we come, just to hear our names spoken, even if they do not seem to know we are there. While we are by you we feel your material conditions as really as you do, but when we leave you then are we spirits of the spiritual world. I stand here and ask to-day, what work could you be engaged in that is grander, more noble than the work of the spirit? Then, I say, do learn something. Not only to kindred do I bring these words, but to some of the neighbors in St. Albans, Vt., where I shall be remembered. I trust I have warm friends there yet. Some have their own trials, their own heart-aches, and my spirit goes out to them; all that I can do through influ-ences will I do for them. My dear companion stands beside me, and joins me in loving words to those at home. Eunice Snyder.

Eunice Snyder.

Minnie Dawson.

[To the Chairman:] I want to talk to my mamma, because she's the best mamma you ever did hear of. You tell her I am growing a

ever did hear of. You tell her I am growing a bigger girl now, won't you? and that I go to school, and then I try to help the children. I went to Logansport with grandma. I did n't live there, I went there. Do you know where that is? [Yes: in Indiana.] Is this New York? [No: this is Boston.] Do you know where Colburn is? Colburn is in Indi-ana, just a few miles from Lafayette. Do you know where the Wabash river is? [Yes.] It runs right along by them. Logansport is above Colburn. Do you know where Peru is? [Yes.] You 've got it right. You know most as much as grandpa.

You 've got it right. You know most as much as grandpa. I want you to be sure and tell my mamma that I am growing a larger girl; that I am going to school, and we learn poetry, and that where we live they call it the Summer-Land. Oh! it is lovely! We have the birdies, we have the dogs, the kitties and the horses, all so nice—in their place, remember--don't get it wrong. I want my mamma to know I am happy, and that I come to see her sometimes, but she never looks at me. Grandpa says she don't under-

looks at me. Grandpa says she don't under-stand that I am there. Well, Grandpa, I'd just like to know what she does understand. There, now, I think she ought to know her Minnie aint dead.

Mary Chapman. I have been anxious that some on this side (and when we say "this side," we mean the mortal side of life,) might know that I was still living, and more active than I could have been in the form. I should not have thought once that I could have come upon your plat-form and announced my name. I have a dear child here in your city, and he will say: "Oh! she ought to know her Minnie aint dead. I heard a lady one day talking to mother; her name is Mrs. Low, and she said: "Too bad your Minnie went away." Why! I had n't gone; I was right there. But you know Mrs. Low could n't see me, because she's an old lady. Mamma said: "Yes." That's all she said. She did a't know I was right there. After she went away, I staid until mamma put the clothes out, and I went with her. She did n't see me then. Grandpa says, and grandpa knows, that sometime my mamma will know that her Min-nie lives, and that I can come to her and talk to her. Grandma says she do n't think it will once that I could have come upon your plat-form and announced my name. I have a dear child here in your city, and he will say: "Oh! no; my mother was against this thing when in this mortal life." Dear Eddie, you speak the truth. Mother would not listen to it. I felt it was deception, it was fraud; but when I have come to learn the truth, all I can do is to acknowledge it

sometime my mamma will know that her Min-nie lives, and that I can come to her and talk to her. Grandma says she do n't think it will be in this life. I am so glad you are going to write this down for me. Oh! I am just as happy as the birds of the air. And we sing, we learn to sing. Do you know Alice Cary? When you come where we are I'm just going to ask her to come and speak to you. I know you 'll love to know where we live. You 'll come where grandpa is, won't you? and then we'll go up and down the creek. They call it Wild Cat Creek. [Is that in the spirit-world?] Oh, no; that is when we come into your earth life. I'm going to take you to show you where the battle of Tippecanoe was fought? You never went there, did you? [No.] I have been there, and have seen the trees where the bullets went in; they were all embedded in the bark of the trees. That is true, now. I'll show you where the battle was. I am glad I got here. Georgie, though far away, my dear child, I can come so quickly to you. You will say: It is a falsehood. I will not listen to what they say when they tell me mother has come and Minnie Dawson.

But you may say: "Looking Backward does not allow human liberty, or the exercise of individual right and freedom. One cannot choose his own occupation; one must be obliged to toil on certain lines for certain results." If we understand Mr. Bellamy's work aright —and we think we do—it claims that no indi-vidual is obliged to work at any apployment

-and we think we do—it claims that no indi-vidual is obliged to work at any employment for which he is not adapted, nor for which he is not competent; that schools-of training are established, by and through which the young mind and the young hand are trained to cer-tain rules and lines of employment, through the exercise of which the highest skill is at-tained; and that the young person is chosen for that special occupation for which he shows a peculiar fitness; therefore there is harmony between himself and his work—a congeniality —which enables him to express the very best which is within him, and to putforth into ex-ternal manifestation those ideas and ideals which impress his mind; and these manifesta-tions stand before the world as creations of objective life or skill.

objective life or skill. Thus it is in the spirit-world, each individual is attracted toward a certain line of employ-ment for which he is thoroughly adapted. He may be unskilled, uninformed, when he first finds the attraction and follows *it*, but he comes under special training to such an extent that the powers and faculties of his being are drawn forth into full expression. He becomes interested in his work; it has congeniality for him; and he is, in time, proud of his achieve-ments. He wishes to excel, desires to make a

but shows an adaptedness in lines of mechan-ics, then he is given an opportunity to express himself in that way, so that, after a time, he brings forth for your inspection some beautiful result for utilitarian use. Therefore, we find nothing of discord, no rebellion against the hard lines of life, for there are no hard lines. hord lines of life, for there are no hard lines, the employee in the second and adapted to the employee in the second adapted in the second adapted to the employee in the second adapted in the second adapted to the employee in the second adapted in the second adapted to the employee in the second adapted interested in it, and thus creates the very best results for his labor; and he is personally free upon a plan which is laid before him, or free to design something new, if his ideas are high and strong enough for expression, free to go forward and make the very best of himself in unfoldment.

"unfoldment. It is true that the government, as you are pleased to call it, exercises a supervision over the people in their industries as well as in their various walks of life, but it is a kindly, judicious sort of a government that looks thoroughly to the happiness of each one, not to the emolument and freedom and welfare of a mention of warry individual and the lit. to the emotivitient and rectom and wentre of a special few, but of every individual, and the lit-tle child in the street is just as sacred in the eyes of this governmental guardianship as is the man of exalted mind and influential power. So you see, friends, that it is an ideal state of existence which the highest conditions of spir-tured life afford.

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

sometimes, early teachings have so much influ-ence over them that I shall not gain my point, but still I persevere. I was well known in East Cambridge, and we are not forgotten so soon as some may think.

I have been gone a few years from the mor-tal form. Elizabeth, my dear companion, who followed me soon after I was called to the higher life, stands beside me, and sends love to our feiende our friends.

eyes of this governmental guardianship as is the man of exalted mind and influential power. So you see, friends, that it is an ideal state of existence which the highest conditions of spir-existence which the highest conditions of spir-itual life afford. Not that all spirits will tell you anything of this kind in returning to you, because some are so thoroughly weighted by the effects of the physical limitations which they, bore on earth, and of the planetary. If which weighed upon them here, they have not been able to enter into that spirital world and its government of which. That spirital world and its government of which. That spirital world and its government of which.

can speak. There are loved ones waiting to

can speak. There are loved ones waiting to hear a word from me, and I feel that the moth-er of that child who has just spoken would be a happier woman to day if she could realize the return of her dear child. My mission here to day is to leave some words that may be given to my own dear fam-ily. I left a dear husband, children and grand-children. I know they do not feel that I am dead. I passed on to the higher life very sud-denly. I had been ailing, complaining for some time, but it was only an hour or so, seemingly to me, that I was unable to be about the house, when the Angel of Life came and tapped at the

to me, that I was unable to be about the house, when the Angel of Life came and tapped at the door of my spirit, saying: "All things are ready. Come home." I was willing to go, still my spirit has yearned for those I left. Often have I heard my husband say in thought: "I would like to hear a word from Belle." These thoughts come to me-and the children—I hold them all as one family to-day. I would not make any distinction. I send love and greetings to you all, and to the grand-children would I wish to be remembered. In Plainville, Ct., they will remember me, for it does not seem to me more than a year or a year and a half since they said Belle Johnson was gone.

It is my request that they seek to come into communication with me at home. That is where I am attracted—to my home. I have come here to speak because I promised myself faithfully, after entering the spirit-realms, that as soon as I gained power and permission I would send a message to them at home, when I trust they will feel the burdens of life lifted, and go on with the journey with greater ease until the summons shall come to them that will reünite us, where no farewells are spoken, no good-byes are said. Mrs. Belle Johnson.

Carrie Pike.

It is not long, Mr. Chairman, since I was called to enter upon the new life. Mother, do not mourn me as dead; it only makes father sad. Why will you not wear the smile you ever did, and feel that I am only gone on a little before you? Aunt Annie often feels me by her. Ella sends love to her, and says: Tell her she has visited the brother, George, but a little while since, and she need not be so much troubled in mind about him or not be so much troubled in mind about him, or about Gertie, for the angels are everywhere, and will watch over them tenderly and care-

fully. Mother, will you not listen to these words Mother, will you not fiscen to these words your Carrie speaks to-day? I would have you know, not merely think, that your child comes to you, who has preceded you to the higher life. I ask you to try to learn something of where we dwell. I do thank you, and bring

where we dwell. I do thank you, and bring the warmest feelings to you to-day for your kindness to my own. Dear Maudie, mother lives and watches over you. "I send forth an earnest petition for the guardianship of the angels, not only for my own, but for you all in the family. And Ben, listen one moment, and think also of yourself. Dead! did they say? No; only passed on to a life higher and more beautiful than this can be. I know, father, you have sought in many in-

than this can be. I know, father, you have sought in many in-stances to hear from me, and would say, every time, "I do not understand why others can communicate and my Carrie can't." There is always a reason: I say to you, try in different surroundings and see. It may be sometimes that you are not in the right condition so I can commune with you. And then, again, it may be the conditions are not made right for me. We cannot tell you why, but there must be a good reason. Carrie Pike.

spoken. Your father, Daniel, stands here, and unites with me when I say to you: "Children, oh! children, do listen; for it is true." Your Aunt Hannah has found it true also, Your Aunt Hannah has found it true also, and you know she was more set against what are termed "spiritual people" than I was. Etta, Minnie, listen to these words, for it is God's truth I speak here to-day. When I acknowledge I was in the dark, I did not un-derstand these things, is it not all that I can do? Most certainly it is; and if we are honest enough to do this in public, it is, I think, tak-ing ou'te a step forward.

enough to do this in public, it is, I think, tak-ing quite a step forward. Poor Nelliel my spirit goes out for you, and your mother's, also, on account of the trials you have had to encounter; but in heaven all things will be made right. In Kansas there are some who would be glad to learn something of us, but still they would not listen to the words of Spiritualism. There is also one in Salem, and, as I said, one in your good city. They are scattered in different di-rections, but I can visit each one of them. Mary Chapman. Mary Chapman.

Hannah White.

I have been very much entertained listening I have been very much entertained listening to different ones who have spoken here; not only to day but many times. It is pleasant to return after what is termed death, which is only of the form, and to speak for ourselves, for we know it will afford proof to our loved ones of our continued life and interest in them. We seek every avenue possible, that we may make them know of our coming; sometimes it is a gentle tap, at other times a rustle, and then again a low whisper, just as the power is given us.

given us. In Hopedale, Mass., I shall be remembered by many, and I feel that there are some who will welcome me from the other shore, who have an interest in spirit-return, and that it will arouse an interest in the minds of others to know more of the mystery, as they term it, for I often hear these words spoken: "It is a mustery that never will be solved." Dear mystery that never will be solved." Dear friends, I have solved that mystery, and you

mystery that never will be solved." Dear friends, I have solved that mystery, and you all will, each one for yourself. We cannot find, words to express to you the beauties of spirit-life, nor the happiness that we enjoy in our spirit-homes. Why do we use the term homes? We dwell in houses, even as you do here, although not built with hands; and these are the mansions the dear Father God has promised his children. Speak gently, be careful, for you crush the feelings of many a spirit who may be in your surroundings when you speak harshly of spirit-return. It is a truth, which sooner or later you will prove, and then you will be ready to acknowledge it. The countless millions that have crossed the portal called death would not all be false; they would not all deceive you; then why not trust us, when we entreat you to learn something of what there is boyond the mystic river-to learn of the loved ones that are eager to come into communication with you? Hannah White.

Zellman Blood.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

June 20.-Bonjamin F. Brown; Hulda L. Mack; Kev. Na-than Parker; Elsio Maria Southwood; Dolly Maria-Heal; Clarence Austin Kenfeld; Deacon Joseph Robbins; Jannes A. Stinson; John Folsom; Cora S. Abbott.

SPIRIT-OUTINGS.

BY SUSAN G. HORN.

To the Editor of the Banner of Light :

During this season for summer-outing, Saratoga is favored by visits from the highest dignitaries of the land; but especially men of letters and National Trustees find joy and health in a Saratoga outing.

While our beautiful village attracts visitors of such high order, and smiling faces and gay toilets are seen by the outward vision, we have yet another class of visitants, who, coming from the skies, have taken their vacation on this mountain-encompassed plain.

Just before high noon every other day the heavens have opened, and to our spirit matinées have entered such distinguished guests as neither the Grand Union nor United States Hotel can claim; guest after guest arrives, and speaks through the medium, a gentleman in high official position, who, submitting at first to the strange influence in a spirit of inquiry, and a desire to investigate whether these things be true, was convinced himself, and is now convincing every beholder, that the gates of heaven are indeed open, and that Spiritualism is no man-devised fable but a grand reality. Under the control of Rufus Choate, or Web-

ster, his diction is superb, his manner dignified and impassioned; eloquence sits upon his lips, and he thrills his listeners with magnetic power from another world.

One day a great conclave of spirits from the Athenian sphere was present. One of their number described Greece in her palmy days; we were shown Athens and the Acropolis; he Zeliman Blood. It matters not to me, Mr. Chairman, if every one of my kindred have passed to the spirit-life. I have one particular object in view in coming live to day. For nearly half a century I have been an inkabitant of the spirit-world. And you may ask me if I have not, through progression, got away from one evil act I com-mitted here? No. I have worked hard, and through the help of good spirits have. I been drawn away from the body, but it is here been drawn away from the body, but it is here been drawn away from the body, but it is here been drawn away from the body, but it is here been drawn away from the body, but it is here been drawn away from the body, but it is here been drawn away from the body, but it is here been drawn away from the body, but it is here been drawn away from the body, but it is here been drawn away from the body, but it is here been drawn away from the body, but it is here been drawn away from the body, but it is here been drawn away from the body, but it is here been drawn away from the body, but it is here been drawn away from the body, but it is here been drawn away from the body, but it is here been and with the earth. By the help of higher intelligences and ad-wa wate spirits. I belleve I shall feel happier if I acknowledge that one wrong step that I took when: dwelling in the "fiesh. One that I wronged. I have met !!! the spirit-world, and he geked me if. I had not progressed on away from that wrong; he asked why I did not come

SEPTEMBER 18, 1800.

thedral of St. Maro's, the Grand Canal with its poetfo bridges and gondolas, and this panoramic view was said to be but a faded picture compared with the glorles of the spirit-world.

Yesterday, President North of University fame gave us a grand discourse on Spiritualism; he said it; was permeating society; that every family could tell some tale of wonder connected with it, and that each succeeding re. ligion had lifted man to a higher plane. He instanced the Mohammedan bellef, which onethird of the race followed, and which had raised them from a debased, animalized condition, into a comparatively pure and healthy state. Each religion, he declared, was made over the debris of the decaying one, and Spiritualism, in like manner, in superseding Christianity, would share the same glorious fate of its predecessor, so that the very stones taken up by its opposers, to pelt and destroy it, would be used to build a monument in its honor.

Dr. Chalmers spoke on Sunday morning and gave us a grand discourse on the goodness of God and the responsibilities of man toward the spirit-world; how these were increased as the true relation of the spirit-world to this was unfolded by this modern phenomenon ---- Spir. itualism [

Shakspeare and Bacon were described, and a wonderful analysis of their character and genius given. 1 might describe many more instances of the intelligence of these noble controls through their remarkable medium, but my imperfect sketch will show to your readers what is occurring in Saratoga, and inform them of our summer school of learning, which outrivals the famous Chautauqua one, inasmuch as these unique teachers have inhabited two worlds, and impart knowledge such as years of study and research would fail to give under other auspices.

27 Park Place, Saratoga, N. Y., Aug. 24th.

September Magazines.

THE CENTURY .- California topics are a prominent feature of this month's contents. John Muir describes the remarkable scenery in the neighborhood of the Yosemite Valley-the Lyell Glacier, the Cathedral Peak locality, the Tholumne Meadows and Caffon, and the Hetch Hetchy Valley-all of which are included in the park, a bill regarding which is before the present Congress; the paper is finely illus-trated by the author and other artists. Mr. Muir records his protest, to which our Government should give serious consideration, against the injuries done to the Yosemite under the present and previous Commissions, to which further reference is made editorially. Mr. G. H. Fitch relates "How California Came into the Union," illustrated by a portrait of Frémont, from a daguerreotype taken in 1850, and other engravings, these and other papers being initiative of a series, "Californiana." Mr. Jefferson's Autobiography gives incidents of his life in Europe, and interesting matter in reference to Charles Mathews, J. B. Rice and William Warren; pictures of the latter in two of his leading characters being of special interest to Bostonians. Mrs. Mason gives the fifth of "Women of the French Salons," with the frontispiece, Nattier's portrait of the Princess de Conti, as one of its illustrations. Com. C. F. Goodrich describes "Our Naval Guns." Prof. Shields, of Princeton, writes on "The Social Problem of Church Unity." Several serial papers are continued, and two sonnets given, one by Mrs. Wilcox, the other by Col. Hay. New York: The Century Co. For sale by Damrell & Upham, Boston.

THE NEW IDEAL .- " The First Principles in Social Reform," are intelligently dealt with by Prof. A. E. Dolbear, and the necessity of an understanding of them, rather than, as is too often the case, a mere assumption of them by one who undertakes to criticise or express views upon any subject-Spiritualism for instance. E. P. Powell writes "About Certain of the Damned," suggesting the advisability, since the church of the present has changed its views from those of the past regarding the characters of men it has hitherto consigned to heaven or hell, that an exchange of the tenants of both abodes be made, in order that "justice," about which it prates so much and does so little, be done. "I have," he says, "the sympathy of quite the majority of the Orthodox when I say that between the characters and teachings of Calvin and Servetus, the choice is now for the latter. ... Channing rose a long while ago; and to day Theo-dore Parker is preaching not only in the Unitarian but in Presbyterian and Methodist and all other pulpits. . . Bruno is out of hell, and, with Gallleo, Kepler and Huss, receives the applause of mankind. . . From Socrates to Parker there has been a happy going up. It is a cheering feature of our age that we are learning to sympathize with the old Scotch woman who would not be burled in consecrated ground, but 'amang the puir unchristened bairns, that she might be a mither to them on the resurrection morn '" Of the remaining contents is an article by Hugh O. Pentecost on "Anarchism." Boston: 196 Summer street. NEW ENGLAND MAGAZINE .-- " Literature in French Canada" is the theme of a contribution by George Stewart, D. C. L., followed by one from W. B. Harte, "Some Canadian Writers of To-Day," illustrated with portraits of Prof. Goldin Smith and twenty-three others. Another liberally illustrated paper is de-scriptive of "Minneapolis in 1890." The address at the first reliaion of the Army of the Potomac in 1869, by Gon. J. L. Chamberlain, is given in full, at the close of which is this gloquent passage: "There is a beautiful belief that, corresponding to the mortal body, there exists another—spiritual; which, enwrapping the subtle essence of being, pre-serves our real identity—dimmed and velled to mortal view, but clear and palpable in the realm of soul. So, as I gaze with swelling spirit, this living and firm array melts into the vision of that other army, which was the Army of the Potomac; rising like the mists that once onfolded us there on the banks of the Poto-mac. Rappahannock, Chickahominy and James—its right upon the heights of Gettysburg, and its left upon the slopes that amplitheatre the Apponattox...... So it rises and stands before me—the glorious pageant; the ranks all full—you the living, they the immortal-swelling together the roll of honor; that great com-pany of heroic souls that were and are the Army of the Potomac." An engraving is given in illustration of the above; close of which is this eloquent passage:



An engraving is given in illustration of the above also a portrait of Gen. Chamberlain. Of the remaining contents, all of which are excellent, is an illustrated sketch of "The University of Georgia." Boston: 80 Federal street.

MAGAZINE , OF AMERICAN HISTORY .- In "Then and Now," the opening paper, an interesting descrip-tion is given of the two Croton Aqueduct celebra-tions, 1842 and 1890, the first being the largest in its ceremonials, the latter the largest in its aqueous supply, the only welcoming given it last July being by the "voice of many waters." A picture of the celebra-tion in 1842 is reproduced. Timothy Dexter, the solt styled "Lord" of Newburyport, is the subject of a paper by Mr. Spencer, illustrated by a portrait of Lord Dexter, a picture of his Palace, and a fac-simile of the last page of his "Pickle for the Knowing Ones," containing all the punctuation marks together ones," containing an ine punctuation marks together instead of in their proper places, the reader being given the privilege of distributing them to suit him-self. "A Sunday in the Olden Time" is faithfully de-seribed by D. F. Lamson, and "The Deacon's Wooing," in verse, by H. F. King. These, with other arti-cles, constitute this an exceptionally interesting and valuable number. New York: 743 Broadway.

THE FOLIO for the present month has as a frontispiece a full-page likeness of its editor, Ambrose Dayenport; it has also smaller engravings of O. A. White (the famous song writer), and Geo. C. Dobson (known as the "Banjo King"). Interesting professional miscellany, and twenty-four pages of music, vocal and instrumental, go to make up the contents. White, Smith & Co., publishers, 32 West street, Boston.

MCCALL'S BAZAR DRESSMAKER, issued quarterly by Jas. McCall & Co., 40-48 East 14th street, New York, is a valuable publication-its contents giving the choicest foreign styles, adapted to American taste by the best artists.

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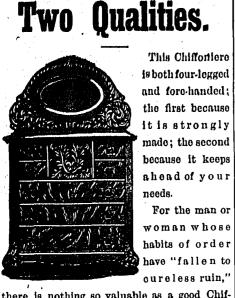
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SEPTEMBER 13, 1540.



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there is nothing so valuable as a good Chiffoniere. When you miss some trifling article which a moment ago was at hand, be sure that you want two things-the missing article and a-place-for-it. This means a Chiffoniere.

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PAINE'S FURNITURE 48 CANAL ST., {South Side Boston & Maine Depôt. Camp and Grobe-Meetings.

Mt. Pleasant Park, Olinton, Ia. The morning of Monday, Aug. 25th, was quiet. A conference was held in the afternoon, opened by Prof. Severance at the request of the president. He took for his subject "Spirituality: How Can It Be Cultivated?" One of the positions taken by Prof. Severance was that "prayer and religious ceremonies do

ance was that "prayer and religious ceremonies do not cultivate spirituality, but living in accordance with the Golden Rule does." *Tuesday, Aug.* 20th. – Fact meeting, and a lecture by Jennie B. Hagan. Public dance in the evening. *Wednesday, Aug.* 20th. – The laddes held a meeting to perfect their Bazar work for another year. The Bazar has been very successful this year, and a great accommodation to the campers, Conference in the forenoon. Subject: "How shall we Work for the Cause of Spiritualism when we go Home?" It was strongly urged that every one should start liberal meetings, and, if not able to employ lecturers, to hold conference meetings once a week. Will C. Hodge gave a lecture in the afternoon that was full of practical thought and good common sense. He is a speaker that should be kept in the field all the time. The society here has done well in electing

the time. The society here has done well in electing him Secretary of the Mount Pleasant Park Camp As-sociation. A camp dance in the evening, that was sociation. A camp dance in the evening, that was one of the pleasantest and most social, enjoyable times

sociation. A camp dance in the evening, that was one of the pleasantest and most social, enjoyable times we ever had. *Thursday, Aug.* 28th.—Fact meeting in the morning. Lecture by Jennle B. Hagan, and entertainment in the evening—the triumph of the season. The hall was full and the entertainment was fine. The main feature of the evening was a presentation of a large basket of flowers and a large purse of money, contrib-uted by the campers as a token of their appreciation of Miss Lillan Stillman, whose personal effort has i rendered the entertainments pleasant and entertain-ing. Jennle B. Hagan made the presentation speech in her inmitable manner, and when Miss Stillman stepped to the front to acknowledge the gift, she broke down completely, and Miss Hagan said for her that tears of gratitude spoke louder than words. It was a com-plete surprise to her. Then a vote of thanks, ten-brother, should have been included in the vote of thanks, as he had the whole management of the en-

Mrs. Geraldine Morris and Miss Lukens furnished fluo singing. Frof. Frank Crane was the planist."

From the property of the section of the section

HARVEST MOON FESTIVAL.

HARVEST MOON FESTIVAL. The citizens of Onset held a meeting at Mrs. Dr. Sturdevant's, Aug. 26th, and made arrangements for the annual Harvest Moon Festival, Saturday and Sun-day, Sept. 27th and 28th. A unity of action was the result, and committees for the various departments were harmoniously elected. On forest decorations six prominent individuals were selected; on "decorating pyramid, stage," etc., five were appointed. Thirty-four prominent ladies and gentlemen were designated as the General Com-mittee-comprising many of the leading citizens of the village.

mittee-comprising many or the teams the village. The Festival of 1890 is intended to far surpass any-thing of this nature that has ever been held at Onset. The Soliciting Committee for vegetables and flowers, etc., is composed of Mrs. Loring and Mrs. Butterfield. There will be a dance on Saturday evening, under the supervision of Mrs. Loring and Mrs. Cassell. More complete arrangements as to railroad excursion tickets will be announced in due time. *Per order Com*.

Maranacook Lake, Me.

A correspondent writes from Winthrop that the above-named lake is a beautiful sheet of water, seven miles in length, in the picturesque State of Maine, the beauties of which are well known to pleasure seekers

miles in length, in the picturesque State of Maine, the beauties of which are well known to pleasure-seekers and tourists in many parts of this country. Here Na-ture has been most lavish with her bountiful gifts, as verdant bill and wooded dale can testify. Maranacook-au Indian name meaning "Crooked Water"-was the birthpiace of Mr. David Craig, now a citizen of Boston, and a well known Spiritualist. Having purchased a large tract of land at that beauti ful spot, he is engaged in opening a summer resort there for his friends, besides presenting a knowledge of Spiritualism to the inhabitants of that section. On Sunday, Aug. 31st, a party of well-known me-diums and Spiritualists from Boston-the guests of Mr. Craig and Mr. W. C. Talhunan at their summer cottages at Maranacook-heid a grove meeting, at which were gathered over two hundred listeners irom adjoining towns. The service opened at 2:30 P. M. by Mr. Craig, who, in an appropriate address, welcomed those who had come to learn of Spiritualism, and of what manner of people Spiritualists are. He said: "Many of you have known me from my boyhood. You know that I am not an over-credulous man; that I must know my ground before accepting any claim or teaching of religion. For many years I was unsatisfied concerning the future; but I commenced to investigate Spiritualism, expecting to expose it as something faise. In this I was mistaken, as on the contrary, I have had such wonderful evidences of its truth that I can only say. I know that I is a grand, immortal fact that our dear departed live, and, under proper conditions, can return to bless and help us on our way." At the conclusion of Mr. C.'s remarks, Mrs. Clapp

minorital fact that our dear departed live, and, under proper conditions, can return to bless and help us on our way." At the conclusion of Mr. C.'s remarks, Mrs. Clapp favored the andience with a finely rendered song, "The Loom of Life;" when Mrs. M. T. Longley, of the BANER or LIGHT, was introduced. The read-ing of a chapter from Corinthians, and a soulful invo-cation by the speaker, were followed by one of his pop-ular songs from Mr. C. P. Longley, "We'll All Meet Again in the Morning Land," after which Mrs. Long-ley, under the inspiration of her guide, John Pierpont, delivered an earnest aud thoughtful address upon the chapter which had been read: "Now. concerning spiritual gifts brethren. I would not have you igno-rant." The entire address was listened to with a marked degree of interest and attention, which elicit-ed many favorable comments from those present. Un-doubtedly not a few of those who had come heard for the first time what Spiritualism really is, and learned something of what the word " mediumship" signifies. At the close of the lecture the chairman introduced as one of the best of men, the most earnest of Spirit-ualists and a noble medium. Mr. Thomas Dowling, who, with characteristic Improvisation and anee-dote, entertained the audience for a long time; after which another of Boston's well known mediums, Mrs. Maggie Buller, spoke fitting words to good accept ance. Then Mr. Taliman was called upon for a speech; but owning to the lateness of the hour he ex-cused himself.

cused himself. On the atternoon of Monday the families of Messrs. Craig and Taliman, with their guests, assembled at "Craig's Point" to hold a special meeting with their Indian friends. On this interesting occasion the con-trols of Mr. Taliman were particularly happy in their influence and communication. Subsequently Mrs. Longley, passing under the powerful control of the spirit Indian Chief Sagoyewatha, delivered an impres-sive address with the eloquence and fire that only such a control can give: wille "Lotela," with the guides of Mrs. Butler, "Moscow" and "Wildflower," concluded the exercise in their own characteristic manner.

teresting meeting that could only be justly described by a full report.

Lookout Mountain, Tenn.

Sunday, Aug. 31st, closed the Camp-Meeting of

To the Editor of the Banner of Light:

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Nightic, Conn. To the Editor of the Banner of Light:

We very much regretted being deprived of the ser vices of Miss Leys, who was to have been our speaker on Sunday, Aug. 31st, she being obliged to cancel her on Sunday, Aug. 31st, she being obliged to cancel her engagement on account of sickness. In her absence we availed ourselves of such talent as happened to be with us, and the day passed pleasantly and profitably. Many are bidding us adleu, and in a few days we, too, must return. Your correspondent passed four en-joyable days at the Lake, meeting many old familiar faces and some new. Camp Niantic compares favor-ably in many respects with its Mother Camp, and we would extend for the coming year a hearty invitation to one and all to come to our grounds. Mr. Royal Calender of Waterbury was here over the Sabbath. We regret to hear of the transition of his little grandson, aged three years and two months. Glad to meet and hear from our old friend Conductor Kenyon, and also that yeteran worker, Mr. Vanneer.

Kenyon, and also that veteran worker, Mr. Vancer, His songs reminded us of the Lake and Father Locke. Thanking THE BANNER for the space given us to record the proceedings at our camp this year, we bid its readers farewell until we meet again. Fraternally yours, MRS. N. H. Fogg.

Queen City Park, Vt.

We regret to state that the report from this popular camp-meeting ground failed to reach us in time for the present issue. It will appear next week.

Lake Pleasant, Mass.

An additional word from Dr. W. L. Jack, in re this camp-ground and its visitors, will appear next week.

Meetings in Boston.

Free Spiritual Meetings are held in the BANNER OF LIGHT HALL, No. 9 Bosworth street, regularly twice a wee --on TUESDAY and FRIDAY AFTERNOONS. J. A. Shelha mer, Chairman.

mer, chairman. **First Spiritual Temple, corner Newbury and Exctor Streets.**—Spiritual Fraternity Society: Sunday, "Temple Fraternity School for Children" at 11 A. M. ; Lec-ture at 24 p. M., by Mrs. H. S. Lake, Tuesday, Industrial Union at 74 p. M. Wednesday, Sociable at 74 p. M. E. A. C. Sanger, Secretary.

Berkeley Hall, 4 'Berkeley Street.- W. J. Colville ectures every Sunday at 10% A. M. and 7% P. M. Instruction n Spiritual Science in vestry Mondays, Wednesdays and Yridays, at 7% P. M., Tuesdays, Thursdays and Saturdays at % P. M., during September.

Dwight Hail, 514 Tremont Street, opposite Berkeley.—Spiritual meetings at 2% and 7% P. M. Mrs. Dr. Heath, Conductor, office Hotel Simonds, 207 Shawmut Avenue, Boston.

Twilight Hall, 780 Washington Street .-- Sundays at 10% A. M., 2% and 7% P. M. Eben Cobb, Conductor. at 10% A.M., 2% and 7% P.M. Eben Cobb, Conductor. Engle Hall, 016 Wushington Street.-Sundays at 10% A.M., 2% and 7% PM.; also Wednesdays at J P.M. F. W. Mathews, Conductor.

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

Berkeley Hall .- On Sunday last, Sept. 7th, W. J. Colville was greeted with good and sympathetic au-diences in the large Berkeley Hall, morning and evenmanner. This was considered by all a most important and in-



WHY AND WHEN BOVININE. BECAUSE your physician will cheerfully BOVININE, if you ask him, in his treatment of Consumption, Bronchitis, All Fe-vers, Diphtheria, Dyspepsia, Gastrie Catarrh, Pneumonia, General Debility, Feeble Infants, Nursing Mothers, Nervous Prostration, Cancer, The Over-worked. Athletes, Bicycle Riders, Singers and Public Speakers find it indispensable on trial. BECAUSE in disease ordinary foods are not assimilated, and thousands starve in the midst of plenty for want of a suitable food. When you visit the sick poor, carry them BOVININE; it may save a life; it is always beneficial. BECAUSE Beef Tea and cooked Beef Extracts are by all authorities pronounced useless for food. BECAUSE BOVININE is the only raw meat food condensed by a cold process, by which ALL the nutritive elements of selected beef are preserved in a palatable form, ready for immediate use. BECAUSE BOVININE never spoils, as has been proved after a test of 12 years. WHEN you travel, pack up a bottle of BOVI-NINE. It's a necessity in sea and car sickness, and good for a lunch. BECAUSE after severe tests and comparisons, it is preferred in all Hospitals of the United States Army and Navy, and by the best physicians everywhere. See their Hospital reports, &c.

good deal of pith in it, and rebukes mere sensational-ism rightly. "Anything for a change" is too often in the minds if not on the lips of those who are infat-uated with what appear to them as novelites; but while Theosophy has attracted some butterfiles it has attracted more earnest thinkers, for it aims at solving the great riddle of existence harmoniously with justice. Only error is perishable, therefore all that is true in any system of thought, and that alone, can stand.

which fusites. Only error is perishable, therefore an that is true in any system of thought, and that alone, can stand. During the week the meetings in the smaller hall are well attended daily. On Sunday next, Sept. 14th, Mr. Colville's subject will be at 10:30 A. M., "One House but Many Manslous, or Various Phases of Spiritual Existence"; 7:30 F. M., "Spiritualism and Theosophy Compared and Contrasted." Special topic, "Karma, the Law of Sequence, or What Are Re-wards and Punishments?" On Friday, Sept. 5th, W. J. Colville's birthday was pleasantly celebrated in the afternoon at the residence of Mrs. F. Miller, The Copley, 18 Huntington Avenue, and in the evening at Berkeley parlors. On both occa-sions delicious refreshments followed the stated exer-clese, and Mr. Colville was presented with exquisite floral tributes and other kindly offerings.

Dwight Hall, 514 Tremont Street.-Mrs. Dr.

Heath, under the direction of her spirit-guides, inaugurated a public meeting in this hall on Sunday last, which rated a public meeting in this half on Sunday last, which was attended by a large and intelligent audience. The meeting was opened with an invocation by Mrs. Heath and a song by Mrs. I. H. Frost, who furnished excel-lent music for the meetings throughout the day. Mrs. Heath gave an address of welcome, and stated her reasons for starting another meeting for the de-velopment of spiritual truth. Mr. Jackson Hall (ex-President of the Spiritualistic Dhanomen Assendition) was the dart sporker inter-

Mr. Jackson Hall (ex-President of the Spiritualistic Phenomena Association) was the first speaker intro-duced, and spoke of the wonderful power of psycho-metric reading, by which mediums are able to give de-scriptions of spirit-friends and matters of interest to those desiring them. He made an earnest plea for those who stand between the mortal and the spirit, urging all present to sustain the mediums in their work

Mrs. Dr. Steers spoke very highly of the harmonious Mrs. Dr. Steers spoke very highly of the harmonious conditions at the meeting. Some remarkable tests of spirit presence were presented—among others giving the family name of Snow—several being present and fully recognized by friends in the audience. Mrs. A. Forrester made pertinent remarks. Several fine tests were given, which were acknowledged as correct.

correct. Mrs. Dr. Loomis-Hall said that she had been helped by the spirit-world ever since she devoted herself to their work, and trusted them fully. Several psycho-metric readings were given by her and recognized. Mrs. Lizzie Kelley also gave readings that were well reacted

their work, and trusted merminity. Sectral psycho-metric readings were given by her and recognized. Mrs. Lizzle Kelley also gave readings that were well received.
Mrs. Dr. Heath gave the closing tests, with recog-nized names and dates. Evening.-Opening remarks by Mrs. Dr. Heath. Dr. Stansbury (of California) gave an interesting ad-dress, saying that he was once a Methodist, and the members of the church used to gather close around the altar and wait for the spirit to come and bless them. He belleved the Bible was full of Spiritualism, from beginning to end, and that Jesus was one of the best and most exaited mediums that ever walked the earth. He had devoted himself entirely to the work, and sup-posed that ten thousand people had been converted to Spiritualism during the last four years through his slate-writings and other sources. Mr. F. A. A. Heath enlarged upon this doctrine of immortality as the leading one of the Methodist church, of which he was a consistent member for more than thirty-five years. But of what good were all the teach-ings of Christianity if after all the troubles and cares of this life they did not point out to us a glorious future in the life beyond? The BANNER OF LIGHT was earnestly recommended as the best exponent of the Spiritual Philosophy in the world. Mr. Peter McKenzle gave some remarkable persona-tions of spirit friends. Remarks were made by Mrs. Chapin and readings given by Mrs. Lane. Mrs. Dr. Heath, under control, gave tests to some dozen or more persons, which were fully recognized. These meetings, starting so auspiciously, will be on thued every Sunday afternoon and evening, with a de-veloping circle at 11 A.M. THE BANNER with a de-veloping circle at 11 A.M. THE BANNER with a de-veloping circle at 11 A.M. THE BANNER with a de-veloping circle at 11 A.M. THE BANNER with a de-veloping circle at 11 A.M. The Banner will be on sale and subscriptions taken at the reporter's table.

he saw clairvoyantly. Mrs. M. W. Leslie made re-marks and gave readings. Mrs. Chandler Balley gave some very good tests by psychometry. Tests were given by Mrs. Dr. Woodman, Dr. Mathews, and Mrs. Dr. Steers. The attendance at each session was large, showing an increasing interest in these meet-ings, which are becoming very popular. Meetings will be held in this hall every Wednesday at 3 P. M., and Sunday at 10:30 A. M., 2:20 and 7:30 P. M. F. W. MATHEWS, Conductor.

First Spiritual Temple Children's School. -Last Sunday we resumed our work, many of the children were in their places, and a good audience in attendance. Spiritualism was the subject of the morn-ing lesson. Recitations given by the children had spe-clal bearing upon our respening after the summer vegetion. vacation. . Through the mediumistic powers of Dr. Caswell we

Through the mediumistic powers of Dr. Caswell we were enabled to hear from the spirit side of life that our arisen ones are interested in our labors for the diffusion of a knowledge of spiritual things among our little ones. They also manifest a desire that a class of adults be formed, as it is their mission to enlighten all who need light. In response to this wisk there will be instituted in this school such a class under a competent leader, to be taught the prin-ciples of the Spiritual Philosophy. Next Sunday Dr. Wilder will have charge of the lesson from A. E. Newton's book. I Fountain Square. ALONZO DANFORTH.

In Memoriam.

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Passed to Spirit-Life from Snake Lake, Plumas County, Cal., Aug. 5th, 1890, DAVID WILLIAM HAMBLY, aged 69 years and 10 months.

Cal., Aug. 8th, 1899, DAVID WILLIAM HAMDLY, aged 69 years and 10 months.
The interment was in the Quincy Cemetery, on Friday, Aug. 8th, under the auspices of Plumas Lodge, No. 88, I. O. O. F., of which he was an old, esteemed and respected member. A large concourse of relatives, neighbors and friends, followed the remains to their last resting place.
Mr. Hambly leaves a widow and six children by her former husband, also four some of the second second the remains the transformation of the second second

More and pen. Mr. Hambly has contributed many able articles to the literature of the age, on the subjects of geology, mineralogy, science of life, Spiritualism—all on an advanced plane of thought. He was highly respected for his integrity and up-rightness in business and neighborly affairs. W. D. J. H.



UMARKOF THE BLOOD, SKIN AND SCALP, WHETH-Her Riching, bleeding, scaly, crusted, pimpiy, blotchy, or copper-colored, with loss of hair, either simple, scrofulous, hereditary, or contagious, are speedily, perma-nently, economically, and infailbly cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP. an exclusive Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood and Skin Puri-fer, and greatest of Humor Remedies (when the best phy-sletans and all other remedies fail. CUTICURA REMEDIES are the only infailble blood and skin huriflers, and daily effect more great cures of blood and skin diseases than all other remedies combined. Sold everywhere, Frice, CUTICURA, SOC: SOAP 25c -

b) other, should have been included in the vote of thanks, since have been included in the vote of the entertainments. The Stillmans are the son and daughter of Dr. Juliet H. Severance. Friday, Aug. 29th.—The ladies formed a society for Bazar work, as this has become quite an institution as an auxiliary to the Camp Association. An interesting conference was held in the forenoon, subject. "Missionary Work." At the afternoon session Miss Jennie B. Hagan gave an excellent lecture; it was well spoken of by every one. In the evening a public dance. Saturday, Aug. 30th.—Fact meeting in the forenoon.

was well spoken of by every one. In the evening a public dance. Saturday, Aug. 30th. – Fact meeting in the forenoon. conference in the atternoon. Subject, "The Best Way to Do Missionary Work." Some thought good work could be done in the churches, but the majority thought it best to let the churches alone, as they noto industry antagonize Spiritualists, and the two cannot affiliate. Mediums' meeting in the evening. Sunday, Aug. 31st. – Lyceum in the morning, all re-gretting it was the last, for it has been one of our most interesting meetings. Miss Jennie B. Hagan lectured in the forenoon to a very large audience: many came from the city. Afternoon. – Mrs. Luther was advertised to speak, and crowds came to hear her; but the state of her health would not permit her to occupy all the time. Prof. Loveland addressed the meeting, and gave one of the best lectures given on the ground. His subject was "Aristocracy." Mrs. Luther followed, doing nobly notwithstanding her poor health, and ably sup-ported in part what Prof. Loveland had said in blis discourse. In the eyening all the speakers made short speeches

holy notwinstanding her poor health, and ably supported in part what Prof. Loveland had said in his discourse. In the evening all the speakers made short speeches fitting the occasion—the last meeting of this year. The music during the day and evening charmed every one. Mrs. Hidson was engaged as one of the singers for the last day, and is one of the finest alto singers for the last day, and is one of the finest alto singers for the last day, and is one of the finest alto singers for the last day, and is one of the finest alto singers in the West; while Frankle Cole is acknowledged as one of the finest soprano singers. She sings every Sunday for some of the Chicago Spiritualist societies. Thus closed one of the most successful camp-meetings held at Mount Pleasant Park. A hotel is greatly needed, and will be built before another camp season; many cottages will also be built, and other improvements made. The Association is almost free of debt; the grounds have become very valuable since they were bought eight years ago. All of the speakers feel at home here, and free to express their best thoughts, knowing we have an entrely free platform, yet our meetings are conducted in the most pleasant and harmonious manner. A great number were anxious to hear Dr. Severance, but she was so poorly in health she did not give a lecture, though she did good work in the business meetings. The medlums were all well sustained. The boarding-house was well patronized and gave very general satisfaction. Sundays they would often have more than four hundred to dinner. Monday, Sept. ist, campers went away in large numbers, yet many staid over to go later. A general feeling of regret at parting attended all the good-byes. A. B. S.

To the Editor of the Banner of Light: Sunday, Aug. 31st, closed the Camp-Meeting of 1890 on Lookout Mountain. Mr. A. C. Ladd in the morning, and Dr. Geo. A. Fuller in the afternoon, ad-dressed attentive audiences. In the evening sudience when Mr. Geo. P. Coby entered the Pavilion, his ar-rival being entirely unexpected. Owing to various reasons he was unable to fill his engagement here during August. "Seneca," his control, was called upon to address the andience, and proceeded to do so in his quaint and interesting manner. Later on Mr. Colby was surrounded by his many friends. Last Friday evening Mrs. Graham of Clincinnati gave an entertainment in the Pavilion, Mrs. Ryder of San Francisco kindly assisting. "Grandma" Gra-ham, as we call her, outdid herself, and was the re-cipient of applause loud and prolonged. It is quite remarkable to meet a lady of her years (seventy five) who can entertain a large audience with recitations, and not apparently feel fatigued by the effort. We are saying "good-bye" every day now that camp meeting is over. Mrs. Ross, planist, and Miss Bertrand, organist, will leave for Clincinnat Thursday. These ladles have been untiring in their musical work while here. Mr. Cooke, the violinist, left yesterday (Sept. 2d). The music rendered by this trio has beeu of the best. The Board of Directors of the Lookout Mt. Camp-Meeting Association of Spiritualists have elected the following officers for the coming year: Jerry Robin-son, Lookout Mountain, Tenn., President; A. O. Ladd. Atlanta, Ga., Vice-President; J. Seeman, Chat-tanooga, Tenn., Treasurer; Dr. Geo. A. Fuller, Look-out Mountain, Tenn., Becretary. It has been deemed advisable by the Association to hold camp-meeting one month only next season, the same to open the first Sunday in August. The expenses being veceedingly heavy, this action has been gen-erally approved by the members. We can congratu-late ourselves on the successful course of the meeting lately closed, and feel that financially as well as spirit-ually the prospects

J. Colville was greeted with good and sympathetic au-diences in the large Berkeley Hall, morning and even-ing, and with a numerous company in the smaller hall in the afternoon. The morning lecture from the text: "Blessed are the pure in heart, for they shall see God," was pronounced to be one of the speaker's finest efforts. The three possible positions, theism, atheism and agnosticism, were clearly defined at the outset, and the three distinct sets of faculties in man. whereby he apprehends knowledge, lucidly portrayed. "By means of the bodlly senses, or rather through them as avenues, we detect the external world. Through our intellectual discernment we lay hold upon such facts as can be comprehended mentally but not observed physically, while by means of the moral sense we approach God. To find God is not to meet a person, nor is it to agree to any set of theo-retical speculations, whether first forwarded by mor-alists or scholastics. The finding of God is instanced in the career of Job, who may be viewed as a repre-sentative of the entire human race during certain stages of mental evolution. The afflictions which at first were attributed to Satan were ultimately traced to God, in the sense that nothing happens by chance, and that so-called accidents are due to the outwork ings of inevitable and all-beneficent law. The mighty force, power or energy which lies back of all phe-nomena, must be either good or evil; it cannot be both, and it must be one or the other. Materialism traces the beginnings of life to protoplasm. Agnosti-clism confesses itself utterly in the dark on this vital question; while Thelsm unfatteringly predicates God. The idea of God in the world can be reasonably and historically traced from the Cruditics or fetiohism through every phase of mythology to its culmination-in the religion of a pure humanity. Power, beauty and wisdom are clearly recognized in the mythologies as divine attributes, but the divinest religion ever preached on earth places love at the head of all lists of virt

There are the core of the universe; and it is indeed true, that where loves is not culturated in escalid purify in the burnan heart, God is unknown, oven if believed on artivy.
 The overs of the culturated in escalid purify in the burnan heart, God is unknown, oven if believed on artivy.
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First Spiritual Temple, Corner Exctor and Newbury Streets. - Sunday afternoon, Sept. 7th, services were resumed, Mrs. H. S. Lake, entranced, speaking upon the text: "Is not the life more than meat, and the body than raiment?" She said, in sub-

"It is the province of religion to maintain the equi-polse of the soul in matter; to so direct the under-standing and the heart that there may be a constant realization of the eternal fact that the things which belong to the outward world are not ends for living, but only the means to the end; in other words, that 'the life is more than meat, and the body than rai-ment.' He who forgets these important truths will swamp in the quicksands of material pursuits, and find himself blasted and benumbed in spirit, when the physical states no more pertain.

swamp in the ducksands of material pursuits, and find hinself blasted and benumbed in spirit, when the physical states no more pertain. The whole pathetic struggle of the race, from lowest forms of organic expression on this planet, has been one unceasing effort of the inward forces to dominate that which is more gross. Man-savage, barbarous, civilized—has ever been a prophecy of the life of the soul evolved from the nour-ishment furnished by the physical plane, during its experience here. Many are they who have gone down into darkness and still greater struggle, because 'the meat' was regarded more highly than 'the life'—the raiment more honored than the body. These words of the text are the oriental imagery of a truth—as vital to modern well being as to ancient life. They were presumably pronounced by one who realized the evanescence of outward states, and the absolute necessity of keeping ever in view the eternal realities. On a recognition of this spiritual fact all equity

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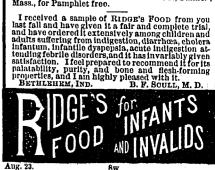
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Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Onference at Everet Hall, corner Bridge and Willoughby streets, Brooklyn, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited: Samuel Bogart, President. Spiritual Union, Fraternity Booms, corner Bedford Avenue and South Second street, meets Sunday evening at 7% o'clock. Good speakers and mediums always present, Porter E, Field (39 Fowers street), Secretary, Conservatory Hall. Hedford Avenue, corner of

Conservatory Hall, Bedford Avenue, corner of Fulton Street.-Sundays 10% A. M. and 7% P. M. W. J. Rand, Secretary.

Meetings in New York.

The People's Spiritual Meeting every Sunday even-ing at 8 o'clock at Mrs. Morrell's parlors, 310 West 45th street, just west of 8th Avenue. Mary O. Morrell, Conductor.— An Experience and Mediums' Meeting is held every Tues-day evening at parlors \$10 West 48th street, conducted by Mrs. Morrell.



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Onset Bay, Mass. A CARD.—The Industry Hook and Ladder Co. No. 1, extends its thanks to the ladies of Onset for their generous glit of flowers; and to all others who assist-ed in the parade on Aug. 20th. May H. WENGWILL EVEN WM. H. WHITWELL, Foreman.

WM. H. WHITWELL, Foreman. A correspondent writes: "Mr. Lumsden and family, also his three sons in law and the most of their famil-lies from Nashville, Tenn., and St. Louis, have been stopping at Onset for the past two months. Those re-maining of the families left for their homes Bept. 3d, via Boston. They speak in high words of commenda-tion of Onset and its attractions, and especially of its healthful, beneficial effects. They have been annual visitors at Onset for several years. The most of them have embraced the Bpiritualistic Philosophy as the solution of the problem of life here and in the beyond. Joseph D. Stilles spoke for the Bpiritualists at the rempile Sunday, Aug. 31st. He had a large audience, and gave great satisfaction—in fact it was the greatest and most. successful effort of his life, as pronounced by those present. — He gave one hundred and fifty names of spirit friends in the forenoon and two hundred and forty in the at-termoon; all were recognized. Mr. C. Young of Low, ell presided most aby and satisfactorfly. — A collection amounting to thirty five dollars was taken up. A fine basket of flowers was sent from Mr. Stiles. by the Treasurer of Onset Bay Association. Other parties also pr sented bouquets. The platform was profusely decorated with flowers. W. T. Baldwin,