

### TABLE OF CONTENTS. FIRST PAGE.-Original Essay : Plous Hedging of Scriptural

- Truth. Appartitions: A Vicar's Ghost Story; Fanny Kem-ble's Ghost Story. Poetry: Can It Be? Literary Department . The Onward Wave.
- SECOND PAGE.-August Magazines. Cancer and its Cure. Banner Correspondence: Letters from Massachusetts, New York, Pennsylvania, and Alabama. THIRD PAGE .- Letters from Delaware, Maine, Connecticut.
- Kentucky, Ohio, and Illinois. Poetry: The Song of the Bow. Spiritualism Abroad: National Conference of Spiritualists at Bradford, England, etc.
- FOURTH PAGE. Spiritual Phenomena Then and Now. Prof. Totten's Last Call. Intolerance and Alloj athy versus Dr. J. M. Peebles, etc.
- FIFTH PAGE.-Newsy Notes and Pithy Points. Meetings in Boston and Elsewhere. Spiritualist Camp-Meetings for 1891. Camp and Grove-Meetings: Cassadaga (N.Y.) Camp. Lotela Lodge. Cleveland (O.) Notes. New Advertisements, etc.
- SIXTH PAGE.-Message Department: Questions Answered and Individual Spirit Messages given through the Me-diumship of Mrs. M. T. Longley.
- SEVENTH PAGE .- Spirit Messages-Continued. Mediums in ston. Miscellaneous Advertisements.
- EIGHTH PAGE.—Onset Bay, Mass.; Lake Pleasant, Mass.; Harwich Port, Mass.; Lookout Mountain, Tenn.; Rindge N. H.; Queen City Park; Parkland, Pa.; Niantic, Ct.; In-diana Camp-Meeting; Verona Park, Me., etc.

## Original Essay.

## PIOUS HEDGING OF SCRIPTURAL TRUTH.

#### BY FRANK PERKINS.

The Rev. Dr. Easton, pastor of Calvary Church, San Françisco, delivered a discourse recently on "Saul and the Witch of Endor." Following the usual course of the clergy on occasional specialties, he made Spiritualism the target of priestly invectives. In his consideration of Saul's character he disposed of him very tenderly as a religious cataleptic; but it is not easy for the reader of history to see where King Saul in any degree, sudden or otherwise, was possessed of a particle of genuine religious sentiment. His treacherous dealing with David revealed his true character and labelled him chief of Bible hypocrites.

In dealing with this narrative by a divine in the religious pulpit, there is a moral obligation to consider fairly all the characters connected with it: Samuel, as seer, prophet and oracle, was chief of the departments of civil and religious rule in the Kingdom of Israel. His nominations to office, when confirmed by anointing, were the fulfillment of a command from Jehovah, and no appeal from such decision was possible. The throne of Israel was vacant, and, as usual in such cases, candidates were in training for the place; and band prophesying was one of the methods employed to establish fitness for the office. It is related that Saul joined himself to one of these chanting and instrumental bands, and the mention of his chief qualification was that of being "a head and shoulders taller than any other prophet of the band." He was accepted and anointed by Samuel as King of Israel. Samuel discovered too late that the anointing of Saul was a mistake, and he alone was responsible. Worried beyond endurance by the constant crookedness of Saul, he conferred on David the appointment to supersede Saul, and passed away. In the meantime Saul started on the downward road of all tyrants-that of persecution. Those of spiritual tendencies were the special object of his wickedness and hate; banishment was their sentence, and death if they did not obey. The Phillistines, learning that he was a coward, morally and physically, invaded his dominions, and he was forced to do battle on his own territory. His enemies had chosen their position for the final struggle, and Saul, in doubt and fear, invoked the aid of prophets, soothsayers and magicians to foretell the outcome at the hill of Bilboa; but the augury was at fault. He called on Jehovah, but he could get no answer to his petition, and Samuel would not respond. It was then that the pusillanimity of his character, as a last resort, came to his assistance, and he sought the aid, clandestinely, of the woman he had so foully wronged; and it was the only source from which he obtained the truth of the result of the battle that decided his fate the following day. But the preacher on this occasion forgot or neglected to relate that portion of the Bible history. If it was a case of Christian charity that the Rev. Dr. desired to illustrate, the conduct of "the witch" after the materialization of Samuel (for that was what was wrought) furnishes one of the best proofs on scriptural record. The history runs that Samuel was dead and buried, and would not respond through the soothsayers with information for Saul; but through the mediumship of the Woman of Endor Samuel appears and informs Saul that he and his sons would join him in spirit-land on the coming morrow. At these words from Samuel, "Saul fell prostrate all along the earth, and there was no strength in him." It was then that the woman whom Saul had persecuted vindicated her claim to the name of Christian. From her scanty means she supplied his needs, spake words of kindness and encouragement to him while weak and distressed; set before him bread and meat prepared with her own hands, and through her efforts he gained sufficient strength to depart that night. The narrative, as related in the twenty-eighth chapter of the first book of Samuel, is a complete vindication of the character and conduct of the spiritual medium of Endor. It might not have been intentional on the part of Dr. Easton to abridge the lesson he was considering from an inspired standpoint, but it is a fact worthy of notice in this connection that the abridgement did occur at a point in

| the history convenient to suggest that the | odium of Saul's misdeeds was chargeable to his association (to quote verbatim the Doctor's words) with "Spiritualism, Clairvoyance and Theosophy," when just the opposite was the truth of the matter; truth in the ability of the medium to distinguish, clairvoyantly, the materialized form of Samuel from other forms; truth in her ability to produce the spirit of Samuel to the gross vision of Saul, and by him fully recognized; truth that familiar discourse was then and there literally demonstrated between mortal and immortal, through the pyschic power of the medium of Endor; truth that the spirit-return of Samuel upon that occasion is coincident with spirit-return. as now daily manifested through clairvoyance. clairaudience and materialized forms; truth that the prophetic utterances and spirit-visitations recorded in the Old Testament, and the constantly occurring spiritual acts of Christ, as given in the New Testament account, are in consonance with spirit phenomena of the present day.

It is fair to conclude that all professing Christians, and especially their pastors and teachers, are stimulated by a desire to be respected in their chosen belief: and, to deserve such respect, must accord it to others who may honestly differ from them. In coupling Spiritualism with a history of a notoriously disreputable king, Dr. Easton speaks as one having authority to decide that Spiritualism is dangerous to seekers after truth. But is it not, rather, church dogma, creed and creed-makers that are imperiled, and hence this anxiety to misinterpret the handwriting that tells of shortage in their value of spiritual life? There is a growing impression manifest within and without the pale of church authority, that disaster awaits the dogmatism of creeds; especially are fear and trembling conspicuous when Spiritualism and Spiritualists are spoken of in (socalled) orthodox pulpits. Dr. Easton might have belield the materialized form of this danger, which would account for his omission of an important portion of the Scriptural séance between Samuel, Saul and the medium of Endor, which is declared, in the above mentioned chapter, to have taken place at Endor.

In conclusion, true Spiritualism seeks no other name. It is the foe of fraud; the enemy of all wrong; the consistent guide to being on earth; and the hope of immortality beyond. It is ancient as time and modern with every new-born day. There is no limit to the benefit it is bestowing upon mankind. Its influence and progress in the world are evolvements from the words of Christ to preach it to all people: beyond that which Spiritualism has done and is still doing in the direction of Christian truth. Dr. Easton in his word and work cannot go.

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reached the clump of trees where Dore (rumor said) hanged-himself, and where his grave is shown. I stopped and looked, but nothing more was seen; nor have I since that evening ever witnessed anything extraordinary, al-though often have I walked that lonely road

alone by day and night. Two well vouched for instances, however, have reached me, one from the clerk of my church, a man of years and courage—an old soldier, too. One night, feturning home from Aldbourne, a short, slight man noiselessly crossed the road immediately before him, carrying a ladder on his slioulder-doubless to conceal the absence of a head-and vanished. Later still a lady (whose name I can give), one

Later still a lady (whose name I can give), one summer's eve, by daylight, saw the self same form inside the hedge, and watched it appar-ently dissolve into air. "And now, ye scientists, what was it? And, 'Ye religious teachers, let me ask, what think yer' According to your theory. "A good spirit is too happy to return to earth; a bad one is not permitted!" Which was this? for most certain is it that a visible presence was there. If Allan Kardec evoked this spirit of suicide, no doubt, like others whose replies he chroni-cled, we should hear that the spirit of the sui-cide has as many years to wander with a de-formed spiritual body from which it cannot release itself as the course of its natural life, had the rash act not been committed.—Signed, H. C. Lambert, M. A., vicar of Baydon, Wilts. —Mariborough (Eng.) Times.

#### Fanny Kemble's Ghost Story.

A curious circumstance, which only came to my knowledge several years after my residence in this house in **Bittenho**use Square, seems to me to possess sufficiently the qualities of a good ghost story to be worth preserving. The house was so constructed that's room half way between the ground floor and the story immediately above it, commanded the flight of stairs leading to the latter, and the whole landing or passage on which the room on that floor opened. These rooms were my bed and dressing rooms, the drawing-rooms and dining room being un-der them on the ground foor. One evening my maid was sitting in the room, from which she could see the whole of the staircass and upper could see the whole of the staircase and upper landing; she saw the door of my bedroom open and an elderly woman, in a flannel dressing gown, with a bonnet on her head and a candle in her hand, come out, walk the whole length of the passage and return again into the bed-room, shutting the door after her. My maid knew that I was in the drawing room below in my usual black velvet evening dress; moreover, the person she had seen bore no resemblance either in figure or face to me, or to any mem-ber of my household, which consisted of three young servant women beside herself and a young servant women beside herself and a negro man servant.

My maid was a remarkably courageous and reasonable person, and though very much start-led (for she went directly up stairs and found no one in the rooms) she kept her counsel, and more the start and the start an no one in the rooms) she kept her counsel, and mentioned the circumstance to nobody, though, as she told me afterward, she was so afraid lest I should have a similar visitation that she was strongly tempted to ask Dr. W.'s advice as to the propriety of mentioning her experience to me. She refrained from doing so, however, and some time after, as she was sitting in the dusk in the same room, the wan-servant came in ta in the same room, the man-servant came in to

## THE ONWARD WAVE; "LIFE-LINE" OF A SENSITIVE. THE

Literary Department.

### Written Expressly for the Banner of Light, BY WILLIAM PHILLIPS.

Of Clackamas, Ore., author of "Nirva, The Orphan Girl," Etc.

#### CHAPTER IX. Sold to the Comanches. [Continued.]

By this time we had neared the village; for it proved to be the home of a band of Comanche Indians of about one hundred souls. The dogs, of which every Indian village in the country is well supplied, began to bark at our approach, and the Indians, placing their arrows across their bows, stood waiting the order of their chief. But Mr. Magee rode boldly on as though he were going into a Kentucky village; he bade Tony, who understood the Comanche language, to say that we were peaceable, and came to see if we could trade some with him; to which the chief replied that his heart was good toward us; we might make his camp our home until we were rested from our journey, then he would see what we had to trade. We alighted from our saddles. Our mustangs were cared for, and a breakfast of broiled and dried buffalo meat, and a kind of bread, baked in the ashes, made of what is known in Kentucky as hogroot, but called by the Indians "solumi," was set before us. Although we had already eaten our breakfast, Tony said we must eat again or the Indians would take it as an un friendly act on our part toward them.

Mr. Magee took a part of the food and gave it to Tony, Pedro and myself at one side-indicating by this that we were his slaves. This rather pleased the chief, for he now had less fears of treachery on our part. Our meal being over, after we had rested awhile Mr. Magee, in the presence of Tony and Pedro, said

'Jack, I've been wanting to get rid of you for the last six weeks, for I knew you were not to be trusted. I have taken this plan, hoping to sell you to the Indians as a slave for life. That is better than being killed, you know, for you may sometime get a chance to escape.

I began to demur to such unjust treatment, but he cut me short with a threat of instant death-which himself and his witnesses would afterward ascribe to the Indians. Knowing remembering the voice of the morning: "The end is not yet," I remained silent.

also allotted two mustangs on which to ride, a bow and quiver and twelve arrows. Mr. Magee had allowed me to keep the blanket I brought with me, which I used as a tent-overcoat in cold weather. Thus equipped I was reckoned a second-class Indian, or one of the favored of the slaves. Yet the shades of melancholy were plainly to be seen in my face. Was I doomed to live with the Indians for years -or maybe to the end of my days? Where was Minnie, and where were my relations? The young men taught me how to use the bow and arrow, then invited me to the chase, which invitation I gladly accepted just to break the monotony of time. The chase proved a valuable experience to me, for which I had use in after days; but neither the excitement of the chase, nor the amusements of the sports I was invited to, could ease the longing of my soul for home and civilization.

A creek ran through the valley in which the village was located; in this creek I would sometimes cast a line for fish (the Indians having traded with the Mexicans for hooks and lines), more to kill the dull hours than for any other reason. One day, while thus employed, I felt "Cuff's" presence near, and my soul

yearned for Minnie more keenly than before. The chief's niece, "Cooing Dove," and another Indian woman, came by. "Cooing Dove" raised her hands and exclaimed in seeming excitement: "Manisule! Manisule!" which Taos told me meant shades of the dead, or guardian spirits. These two women then had much to say between themselves, using the word 'Manisule" frequently, then went direct to the chief's tent. The welcome hours of night soon came, in which I could retire to my tent and drown my sorrow in sound sleep; but ere half the night had passed I was awakened by the entrance of two persons through my door. I arose from my bed, and as I arose a light like that of a candle filled the tent, and there stood "Cuff" and Minnie within three feet of me. "Cuff's " silver hair seemed to shine brighter the desperate character I had to deal with, and than before, while over his face a smile of pleasure spread. Seeing they were recognized, Minnie fell on my neck and embraced and kissed me several times, saying as she did so: "My heart's true love, I see you again, thank heaven!" I could not help expressing my surprise at seeing her, but she told me that an interior link between our souls had enabled her to come to me. "I am visiting you in spirit-on the spirit-plane of life," she explained; she also said that it was the same interior link by which "Cuff" had been enabled to draw me to the banks of the "Little Sandy," and save her from drowning; also to call me forth from the field to meet her at the beech tree by the roadside, when our souls spoke faster than our voices. She explained that ever since I left home she had been filled with a desire to meet me again, yet could see but little more before her than "hope deferred." On one occasion, when specially tossed about by anxiety and doubt as to which way to turn, "Cuff" appeared to her and offered to show her the path to her wish: "He pointed," she said, "in this direction, and by the stream of light that reached from me far away to you in this wild region, I could see your heart beating for me. We followed that light and found you here!"



#### A Vicar's Ghost Story.

It was toward the end of October two years ago (writes the Rev. C. Lambert, M. A.), when business took me to Portsmouth for a few days. On the Saturday I returned, alighted at Hungerford Station, drove to Aldbourne, a distance of about eight miles, arriving there at six P. M.

The parish of Baydon was about two miles further on, and the evening being beautifully fine, a glorious full moon making all nearly as light as day, I determined to walk. Upon leaving Aldbourne, at first a short, steep hill is mount-ed. An old windmill on the left and some cot-tages next are passed, and then straight on the road, winding gently over the Downs, leads to the next village. On reaching the summit of this short steep hill, I naturally looked ahead— the road was straight for about four hun-dred yards, nothing unusual was visible; but some distance up, probably three hundred yards, a workman, apparently returning from his labor, stood about the middle of the road. his labor, stood about the middle of the road. He was standing sideways, as if speaking to some one at a gate by which the adjoining field was entered. His short jacket looked snowy white in the moonlight, but in the distance nothing else could be distinctly discerned. I said mentally, "A mason's laborer," and walked on, no thought of the supernatural correspondent between the supernatural

walked on, no thought of the supernatural ever entering my brain. Each moment I was getting nearer, but this workman still held his parley, as I thought. He had now been distinctly visible before me for some minutes, but no motion could I dis-cover, nor voice could I hear. But a few yards now intervened between us. I instinctively stopped—a man, indeed, stood there, but there was something uncanny unnatural about him. was something uncanny, unnatural about him. I advanced again; the moon shone brightly, not a cloud bedimmed its pale clear light. No, my eyes deceived me not—a short, slightly-built man stood before me; he wore a white built man stood before me; he wore a white jacket, jet black trousers, he never moved or spoke. The road was narrow; if I passed it must be very near him. But why these nerv-ous tremors? Was I—a man—six feet in height, with nerves like steel when required, was I afraid? Absurd! But yet I felt i stood alone near something supernatural, some visi-tant of the nether world, and I trembled. An-other step and I was beside it. Great heavens, it had no head! Like lightning's flash the peasant's folk-lore

it had no head i Like lightning's flash the peasant's folk-lore crossed my brain. They tell of a poor suicide named Dore, who many years before, unbidden, had gone into his Maker's presence. Gan it be he? I will speak. "Dore-unhappy spirit, tell me, God's priest, can I help you? Will prayers avail? How long wanderest thou these lonely roads? Is that thy hell?-to be compelled to visit, headless, the scenes of thy former life?" But there was no answer! I stood beside the spirit, and raised my hand to lay it on the snowy shirt-for shirt it was, not jacket-but lo! it passed through vapor-vapor which left no shadow! The sound of coming wheels in I sough the plantom it had gone-the baseless

I sought the phantom it had gone—the baseless fabric of a vision, leaving not a trace behind. All fear or nervousness had left me, but I was bathed in perspiration. I walked on absorbed in thought, my reverie being broken by Brind, the postman, as he drove quickly by. It was now but seven o'clock, and I had

"Why, lors, Miss Ellen, you which, he said:

which, he said: "Why, lors, Miss Ellen, you jump as if you had seen a ghost." In spite of her late experience, Ellen very gravely replied: "Nonsense, William; how can you talk such stuff! You don't believe in such things as ghosts, do you?" "Well," he said, "I do n't know just sure what to say to that, seeing it 's well known there is a ghost in this house." "Pshaw!" said Ellen; "whose ghost?" "Well, poor Mrs. R.'s ghost, it 's very well known, walks about this house, and no great wonder, either, seeing how miserably she lived wonder, either, seeing how miss all ho gleat and died here." To Ellen's persistent expres-sions of contemptuous incredulity, he went on: "Well, Miss Ellen, all can say is, several girls (i. e., maid servants) have left the house on ac-

(i.e., maid-servants) have left the house on ac-count of it;" and there the conversation ended. Some days after this, Ellen coming into the drawing-room to speak to me, stopped abruptly at the door, and stood there, having suddenly recognized in a portrait immediately opposite to it, and which was that of the dead mistress of the house, the face of the person she had seen come out of nw hedroom

I think this is a very fair ghost story; and I am bound to add, as a proper commentary on it, that I have never inhabited a house which affected me with such intolerable melancholy and gloom as this, without any assignable rea-son whatever, either in its situation or any of its conditions.—Fanny Kemble, in "Further Record.'

### For the Banner of Light.

Can love that is bright as the sun's golden sheen,

Cease to live with the life that has passed from our sight.

Forget in the home where the bright angels dwell? Would life be worth living if this were the last, And ended were all in the night of the past?

Is dead with the ashes we lay 'neath the sod? The honor of manhood, the sweet, trusting faith-Can it be all is reaped with the sickle of death?

'T was noble and true! 't was the life of a man! Can it be it is ended? Ah, no! just begun-For his spirit is free and the victory won.

Which bound him to earth with its wearisome pain; And he lives in a home where the purified are, And life has no discords its music to mar.

He has lived, he has loved, he has suffered and died-No-No-only floated away with the tide; Just crossed the dark stream to the opposite shore, And awakens to glory unheard of before

He has gone from our earth-life; or rather his form Has passed from our sight like a leaf in the storm; But his spirit, the one whom we loved and still love, Will strengthen and help us wherever we rove.

His visions of beauty, so lovely and sweet, Are realized now where angel friends meet; And the home he inherits, most wondrously fair, Is brighter and sweeter than tongue can compare.

The casket which held the bright jewel was worn, And the jewel has slipped from the case-it is gone Where it shines with a brighter, more exquisita glow Than the heart can conceive of, or mortal can know. J. G. B.

Mr. Magee then told Tony to say to the chief that his business, at his home in Texas, was cattle-raising-that he lacked mustangs for his ranchmen, and had brought three of his slaves with him, one of whom he wished to trade for mustangs. The chief replied that he might buy a slave in that way, but mustangs were scarce; which one of the three would he sell? and how many mustangs did he expect for him? 'I prefer to sell the American, and I want ten mustangs for him."

The chief looked me over, and offered five. Mr. Magee demurred at first, but finally agreed to take the five, provided they were good ones. In about an hour a drove of twenty mustangs

were driven into camp, and Mr. Magee was told to take his choice from the lot, which he did, and with his two Mexican followers soon made his way out of camp and out of sight on the route back to the San Ladro Rancho, while I was left in bewilderment at the bold and cunning deed.

I was allowed to roam about the village the remainder of the day. At night I was called to the tent of the chief who bought me, and given my supper with four other slaves of his -two men and two women. These slaves were taken in war, and were allotted to do the greatest drudgery, while the slave that was bought was ranked above them. Consequently the slave women who did the cooking for the chief's family set my portion of each meal a little to one side as a mark of honor to my higher position, while the chief and his family took their meals in another part of the tent.

After supper I was allotted the same tent with the other slaves as a bedroom. A buffalo skin. dressed on the flesh side, was given me as a bed. Weary with travel and excitement, I soon fell asleep, nor awoke next morning until the sun was shining over the hills into the valley where the village was located. I was given my breakfast in the same way my supper was served. After breakfast a Mexican slave named Taos, taken in war, and who could speak a little English, came to me and said: "Americano, big chief 'Shake Ground' say 'Come.'" I followed him to the chief's tent. The chief spoke a few words to him, and he again said :

"You be good Injun?"

I understood that the chief wished to know if I would voluntarily be good and obedient, and not try to run away. I replied in the affirmative. Then Taos brought some paint of Indian manufacture, and drew some marks on my face similar to the marks on the cheeks of the other slaves, only theirs were black while mine were red.' I was then given a buffalo robe and two bear skins as a bed, and enough dressed skins to make a tent large enough for side, so as to be in easy call of the chief. I was

Our talk continued in this fashion for a brief season, and when the time came that she must go, she took my hand in both hers and said:

"Now, Jackson, I must leave you for awhile; but I am coming again. On the 18th day of December, about two years from now, will be my eighteenth birthday, and I invite you to our earthly wedding on that day. You must come."

I replied: "Dear Minnie, I would be glad to be able to make you a sure promise; but from present appearances I shall remain a prisoner here the remainder of my earthly life." Then, with an appealing look I can never forget, the spirit said: "Oh, you must come," and vanished from my sight!

#### CHAPTER X.

#### Mediumship among the Indians.

Next morning, just as I finished my meal, 'Cooing Dove" came in and talked with the chief a few moments-in the course of which conversation I heard the word "Manisule" mentioned several times. Then she spoke to Taos a few words, when he said to me: "'Cooing Dove' say she see 'White Flow-

er' [Minnie] in your tent last night. She say you heap understan' 'Manisule.'" Then the chief-who seemed to be much impressed by what had been told him-gave me a red leather girdle to be worn around my body as a badge of office as interpreter be-

tween the living and the "dead." He then sent runners out to call the people together; myself, and was told to place it a little to one when assembled, he addressed them to the effect, as interpreted by Taos, that I was to be

CAN IT BEP And pure as the gems in the crown of a queen.

Gone before to the home of the spirits of light?

Can he who has known us and loved us so well.

Can it be that the spark which was given of God

Can it be he has lived out his life's little span?

The spirit immortal has broken the chain

considered no longer a slave but a brother, and one of their people, with equal privileges with them: only I was not to leave the tribe except by their consent. I was told subsequently by Taos that they never intended I should get away.

2

Now that Minnie had been able to visit me -even in her spirit form-in my wilderness home, and I had been made a member of the Comanche nation, it would seem that my exile could have been more easily borne; but I had had a taste of the joys of refined and enlightened life, which only increased my longings for more. Still I could do nothing in that direction, only wait and hope.

I found the Comanche Indians to be a brave people. Though sometimes stooping to oruelty, yet in general they were just and generous. They possessed a regularly defined form of government, the provisions of which were taught each child among the first of its instructive exercises. At the time I speak of the nation was .ruled by the head chief, "Roaring Thunder," assisted by six sub-chiefs, of whom "Shaking Ground "-- to whose division of the people I was attached-was the first on the list. Indian names, as is well known, are mainly selected from natural objects or occurrences prominent at the birth of the child. A peal of thunder, which greeted the head chief's entrance upon the earthly stage of life, gave him his name, while an earthquake shock taking place at the time of his birth became the patronymic of "Shaking Ground," who had bought me as a slave but who had made me a brother to his people. "Cooing Dove" owed her name to a dove whose notes greeted the ears of the watchers at her birth.

The habits of these people; especially the female portion thereof, bespoke a considerable degree of innate refinement. Like their paler sisters their clothing was all made after their latest fashion-cut to fit the person neatly, and ornamented in the highest art known among them. But the material out of which this clothing was made was crude, being mostly the dressed skins of animals, with an occasional garment for the head composed of plaitings of fine wire grass, the plaitings being painted alternately red, black and yellow. Porcupine quills were used extensively in the ornamentation of their clothing, also the scales of some fishes and the white claws of some animals. The men dressed more plainly, with less ornamentation, except paint, which they used profusely; the chiefs sometimes wore a kind of necklace, or collar, made of the claws of the bear. All their apparel was gracefully worn.

In their domestic relations they were forbearing, living more as one family than as neighbors-often sharing the last pound of food with others, saying, "We will have more before night." When the village was short of provisions, the first meat brought in was shared with all. They visited and revisited from tent to tent; the men boasting their exploits in hunting or in war, while the older women praised the goodness of their children, and boasted that this one or that one, though a babe in the basket, could both see and talk with "Manisule."

In sickness they were attentive to the patient-vieing with each other who should serve him most; and if he died, all that division of the tribe mourned. They had doctors among them called."Sumachee," who seemed to possess considerable skill in the curing of disease. Their medicines were composed entirely of roots and herbs, and their mode of treating disease was by emetics, cathartics, bathings, wet compresses and chafings with the hands.

Their marriage ceremony was simple and without deceit, and a case of inconstancy or of divorce was never known among these people. The buffalo hunts called for the greatest activity among them. Fishing-was done in those southwestern rivers at nearly all seasons of the year; also birds and small quadrupeds were caught for food almost every day; these were used for passing or extra meals, dried meats, roots and berries being reserved for general use. In the fall season, when the snows of the rove the buffalo to more souther plains for food, the beginning of the Indians' harvest time arrived, which harvest continued until the return of the buffalo in spring to the northern plains again. The Comanche was careful of the slaughter of these animals, killing only enough for immediate use during the winter months; but when spring camethe time when the buffalo began to move slowly northward-there was a general rush for meat and robes to serve the people of the vari ous villages until the return of the game next fall. Modern civilized(?) sportsmen, armed with repeating rifles, have now made the buffalo "a thing of the past.' While I was acting with "Shaking Ground's division of the Comanche nation in fishing, hunting, dressing hides and laying up furs, six months had passed away, and the cold winds of the north were bringing the snows low down into the Brazos valley. Feed for the mustangs was becoming scarce, and "Shaking Ground" called a council of the "Manisule" to know what should be done-to move southward or try to winter at his present camp. The council met in the chief's tent, that is, all those who claimed to be able to converse, either by sight or hearing, with the shades of the "dead." Many others, enough to fill the large tent to its full capacity, came as spectators. The "Manisule" were, with two or three exceptions, all women, "Cooing Dove" being considered the chief talker. There was one, a nicely shaped young girl, called "Sun's Ray," who talked well, and spoke of seeing many things; there was also a young married woman called "Shadow," who talked at considerable length on this occasion; but those two spoke mostly on family affairs, telling this one and that one present what the shades said for them. Then they would seem to personate the departed friend or shade, and speak in a changed voice. It was "Cooing Dove" who was looked to to give information in regard to the general welfare. Her information-purporting to be given by "Gray Pelican," the spirit of a great chief of former times-was to move south to where there were greeh grass on the ground, buffalo is illustrated with some of the best examples of the on the hills, and, fish in the water, but no special place was named as the best to go to. She took her seat. By this time I had pretty well learned the Comanche language-being more especially proficient when I felt "Cuff's" in fluence. My inner vision was opened. I saw "Cuff" standing by my side, together with many strange Indians-or spirits of departed braves, as the Comanche preferred to call them. "Cuff" said to me:

would take a mustang a half-day to travel the length of. About one hour's ride below the mountains was a little river running into this larger river. There were trees on the hills. At this point "Cooing Dove" arose, clapped

her hands together, and said: "That is the place, 'Shaking Ground! 'Gray Polican' saved that for Americano's 'Manisule.'"

short distance below the mountain of the same name.

The scene then changed. I saw a little girl dressed in red garments. Her hair, which hung down her back, was tied in the middle with a string. She wore moccasins ornamented with porcupine quills. I saw "Shaking Ground" take her on his arm, place her on the back of a black mustang, at which she seemed well pleased. She said:

"Tell papa, Tayme, his 'Red Bird,' is going with him to Pecos. But papa will have to run.' The chief recognized the spirit as his little daughter, who had passed away one and a half years before. Her name was "Red Bird." She was her father's pet.

He was much affected by my description, but recovering himself said:

"We bathe our bodies in water. It is good. We bathe our hearts in tears. It is good. It is good that we keep one side of our hearts soft that we may be able to be kind when kindness is needed; that the shades may come more directly to us while we live, and that we may go to those we love when we die."

It was late in the evening when the council adjourned, and I retired to my tent, but not to sleep, for my mind was busy trying to solve the problem of the many and abrupt changes of Indian life, when, feeling "Cuff's" influence on my left, I turned in that direction and saw him advancing with Minnie. The spirit Minnie seemed overjoyed to meet me again, and expressed a wish to remain with me, (as "Cuff" was accustomed to do,) rather than bear the pain of continued separation; but I explained that it was impossible:

"Much as I would enjoy your continued presence," I said, "your material form would soon decay, and that would defeat all our hopes on the earthly plane."

Our conversation continued for awhile. 1 inquired of her about home affairs, of which she told me many particulars. She had, she said, informed her people I was not in Texas but among the wild Comanches, and would be at home on the 18th day of December, about one year from that time; but her people did not credit her story. Her mention of the 18th day of December, her birthday-and, as she believed, her future wedding-day-recalled her mind to the earth-plane of life, and she seemed more reconciled to return, and reminding me to be sure to be at home on that date, she was soon lost to my inner sight.

#### CHAPTER XI.

#### "Stampeded" at Gee Lush.

Next morning all was activity for the move. The mustangs were brought up, and tents, household goods and provisions were placed on a part of them, the women and children on others, while the men and boys each rode one, driving the loose animals before them. While the march was going on, good hunters were sent out on either side and in advance, if perchance they might be able to kill some animals that would do for food for the people. After a six days' march, we made our camp for the winter on the south bank of the Gee Lush, or Fish River, a branch of the Rio Pecos. The grass was green and plentiful here, with many fish in the stream and buffalo among the hills. It was easy work to care for the animals and to provide the people with food until the return of the dry season of the next year.

To me the winter months dragged slowly along. Although there were flowers on the hills, the landscape was beautiful to behold, and the continuous south winds gave us almost | dose, ten drops three times a day; dilute in a perpetual spring weather, yet I was dull in pirit, and perhaps less active otherwise might have been. The hot days of approaching summer at last

contents the most notable is a paper by Caroline E. Upliam, "The Bewitched Children of Salom," doscribing incidents that led to the tragedies of 1002. New York: 743 Mondway.

THE ATLANTIC MONTHLY continues the serials by Mrs. Camerwood ("The Lady of Fort St. John") and Mr. Stockon" ("The House of Martha"); gives a short mory, of marked interest, by Henry James, titled The Marriages"; and has a really fine paper on Gen. Sherman, by John C. Ropes; "The Reform "Shaking Ground" recognized the place as a small stream running into the Rio Pecos, a short distance below the mountain of the same pression of Notes" a piece of her mind-foot-notes, not notes of hand; being meant thereby; W. D. Mo-Crackan discourses with perspicacity and power on 'Six Centuries of Self-Government"-Switzerland being the country referred to. Other papers, sketches, poetic effusions, etc., not here named, are to be found in the present issue, together with excellent reviews of current literature, and the "Contributor's Club." Houghton, Mifflin & Co., Boston, Publishers .---- The September issue of The Atlantic will contain a new story by Rudyard Kipling, entitled: "A Disturber of Traffic.

> ST. NICHOLAS.- In keeping with the lightness and brightness of midsummer, "Puck and Fairies" is the subject of the frontispiece, and "A Rhyme of Robin Puck," that of a contribution in graceful verse, leading the contents, the first by G. W. Edwards, the second by Helen Gray Cone. In "The Crowned Children of Europe," Chas. K. Backus gives an account of those of Holland, Spain and Servia, with photographs. "Some Incidents of Stanley's Expedition" are told by E. J. Glave, and Stanley's Zanzibar boy, Saleh Bir Osman, of whom a portrait is given, relates the story of his own life. C. R. Talbot contributes a yachting story, and another swimming hole story is given by W. S. Bigelow, As a whole, this number has never been excelled in the variety and excellence of its contents. New York: The Century Co.

VICK'S ILLUSTRATED .- A colored plate representing a rare and beautiful form of Aquibegia is the frontispiece, and an instructive paper on the management of flower gardens the leading article. A brief but in teresting description of a botanizing tramp among "The Flora of Provincetown" is given by Florence Burnham. "Some Desirable Climbing Plants" are named, and in "Foreign Notes" and "Pleasant Gossip," entertainment and instruction are happily blended. Rochester, N. Y.: James Vick.

OUR LITTLE ONES .- A beach scene in midsummer is given at the opening, and smong a host of good things for the youngest of the family, an illustrated sketch of the antics of a big monkey and one of "How Great Dan Reasoned," will attract their special notice. Boston: Russell Publishing Co.

#### Cancer and its Cure. To the Editor of the Banner of Light:

Pathology.-Cancer has its origin in catarrh. and hence the seat of the disease is upon the lining membrane of the brain; it is related to all the forms of scrofula-cancer being the crowning effort of the malady. It is a progressive disease, and essentially hereditary. Consumption is one of the most destructive forms of the disease, however not so malignant as cancer and leprosy; the two latter are one and the same disease-the difference being the different mode of manifestation. It is those cases that do not terminate in consumption-that slip serpent-like through three or four generations, and carry the taint through hereditary descent-that end in cancer. The constitutional malady is a septic condition of the body. accompanied by a specific poison of a most viru lent nature, that the decaying body is continually generating.

For a general description of the hydra-headed monster I refer my readers to the medical books; my object in thus treating this part of the subject is to bring to light the fact from whence it is — which has not hitherto been known. I will now proceed to give the means of cure, and how to prevent an attack of the disease.

Treatment.-Take permanganate of potash, thirty-two grains; put it into a pint bottle and fill the bottle with whiskey-water will do in the weather is warm. Dose, one teaspoonful three times a day, diluted in a tumblerfuleight ounces-of water. (Women should take three quarters of the dose prescribed above.) Also wild indigo, fluid extract, two ounces; spoonful of water; rve whiskey three times a lay: dose, one to two tablesnoonfuls. New

## Banner Correspondence.

#### Massachusetts.

SALEM .- "C. M. N." writes: "At the present time the American mind and body is kept at continual 'high pressure,' with no thought of the consequences entailed thereby. Everyof the consequences entailed thereby. Every-body is rushing along through life, and trying to do much more than one day's work in one, even by prolonging the duties of the day into the hours of the night. The mother who has many little ones for whom to sew, and the mother and girl whom circumstances compel to go out to work to get the necessities of life, seem obliged to turn a part of the night into day. The student who wishes to accomplish as much as possible in a certain time and with limited means, seems called upon to work long

day. The student who wishes to accomplish as much as possible in a certain time and with limited means, seems called upon to work long after all Nature has put on her restful robe and is lulling her activities into repose. But these are not all who are infringing on Nature's laws. Those whom circumstances have more kindly favored often demonstrate a like disregard—without their pressing excuse— for the laws of being. Twilight is very suggestive of a time that we may sit down quietly by ourselves and ponder o'er our day's work, think and plan for the morrow, or, what is even better, meditate upon the day's adventures and influences. It does all good to review each day at nightfall, and unless one makes a specialty of doing so and insists upon being alone for that purpose, other things will interfere and the habit can-not become fixed. Very few have time or take time to odcupy these twillight moments as they would like, if their business or their work were not so pressing.

Why this rushing? For what this continual hurry? Let each ask, why rob this physical frame of what it justly requires? The con-stant wear of any machine will cause it to wear

stant wear of any machine will cause it to wear out much sooner than is necessary; so the in-cessant action of our organisms will cause them to expend their reserve strength much sooner than it was designed they should. Then, too, Nature-has given us minds with which to study her laws and reason upon them; and it behooves us to think carefully upon the laws of our own health, as well as those that govern the universe. Yet this must be done with consideration, for an overworked mind will entail upon us exhausted nerves or brain, and the whole body will be obliged to suffer more or less in sympathy therewith. It is the duty of every person to study himself and all the laws relating to his physical frame, and to the laws relating to his physical frame, and to govern his habits and actions for the best good and health of this beautiful specimen of God's handiwork—the home of the soul."

ONSET .- "Heath" writes: "I have had the pleasure of a sitting with Elder J. N. Sherman of Rumford, R. I., (an Advent predcher for more than twenty years.) By peculiar spiritual leadthan twenty years.) By peculiar spiritual lead-ings he has become a confirmed Spiritualist. His method of giving tests and spiritual mani-festations is so peculiar and novel that the read-ers of THE BANNER may be pleased to peruse a description of it. Several bells are arranged upon a table, above each of which are suspended two magnets in such a position that any force applied to them from the outside will sing a applied to them from the outside will ring a bell. Several images are susponded in differ ent bottles which are closely corked, and, when requested, the spirits controlling will cause the image to strike the battle upon the inside. The first represents an ancient Egyptian ma-gician, the second Lorenzo Dow, and two in one bottle represent the Queen and Princess of the Marquesas Islands: Lottle and her daughter Parcena. These images answer ques-tions without any contact of the hands or the exercise of will-power upon the part of Mr.

exercise of whil-power upon the part of Mr. Sherman, who is giving exhibitions free to any who desire to see physical manifestations. He is at the Metropolitan House, Union Avenue. The new departure from the sleepy doctrine of Adventism to the living, wide-awake truth of spirit-life, is a complete change in faith and belief, and the Elder is honest in every move ment, and fearless of criticism. His change was gradual: first becoming convinced that salars. ment, and fearless of criticism. His change was gradual; first becoming convinced that salva-tion must go beyond this life, and that all would receive illumination, still clinging to the resurrection of the dead; but a full inves-tigation of the phenomena has driven finally every vestige of Adventism away, and he stands strong in the light of reason instead of holding to the dogmas of church faith." to the dogmas of church faith."

LAKE PLEASANT. - W. L. Jack, M. D., writes: "A more beautiful day than that on which our Camp opened Lake Pleasant has seldom experienced, and every individual was buoyant with joy and gladness. The music of the Worcester Band, always good, was never better, and under the direction of its courteous and gentlemanly conductor gave perfect satisfaction.

Mrs. Isabella Beecher Hooker,

chain runs to you. I do not understand it.' I did, at once, and I will explain it. In the year 1828-0 my father sailed a sloop from Nan-tucket to Providence, It. I. That sloop—the Hsing Sun—carried a red ling, with the letters It. S. on it. In the fall of 1829 he went south in the sloop, and she was wrecked on the coast of Texas, and he had inken that way to prove his identity. Later on, while staid: 'Get a slate' (I heard volces then, and do now). I obeyed the yoice. But 'the best laid schemes of mice and men gang aft agley.' Now the volce was my moth-er's volce, and I knew it. Most boys know a mother's volce, and I knew it. Most boys know a in the slate, and they do well if they listen. I got the slate, and I thought that I was to be an independent slate-writer, and so get ahead an independent slate-writer, and so get ahead of Moses; for, as you know, he was only an au-tomatic writer. He who wrote on the wall for Belshazzar was an independent writer. He who writes comes to me when I sit and He who writes comes to me when I sit and hold a pencil on slate or paper; but pencil won't go without the friends use my hand, so I am living on faith. One day, after writing automatically about a year, the voice said: 'Put up the slate, for we can do better.' I obeyed the voice, though I felt that I was about to lose something I had enjoyed very wuch.

much. much. Soon I began to hear voices all around me, and I leave the latchstring out for all who come. I never feel alone; they talk to me in my quiet corner, on the noisy street, or ride with me on the electric car. They tell me what they can or want to, with the under-standing that I am to believe what looks to me reasonable. They tell me of the past, the present and the future, and I can truly say it is the part of my life that I most enjoy. I often go into a room where there are a dozen or more strangers, and I tell each one who is standing by them, either by giving the full name or de-scribing the individual spirits, so that they are recognized by their friends. Yet I am in what I call my normal state. I do not often see spirits when I am being used by them to talk or be talked through. They use my vocal or-gans (not my eyes) to say what they wish to. I vouch for nothing, but say: Use your judg-ment. I am not entranced. I use the word absorbed. I simply lend my organs to be used for the time." ONEONTA.—George H. Smith writes, on Soon I began to hear voices all around me,

ONEONTA.-George H. Smith writes, on renewing his subscription: "Mr. Henry Hibbard has taken THE BANNER ever since Chas. Partridge published the Spiritual Telegraph in New York. I used to visit the Fox girls at the home of Mr. Partridge, some thirty-five years ago, and then bought THE BANNER on Sunday ago, and then bought THE BANKER on Sullary mornings, at the meetings held on 34th street, near 6th Avenue, New York. There are but few Spiritualists in this section. I have often tfied to form a circle among the people here but without success. Still I do not give up all hope of dispensing some light in this commu-nity."

To this end our kind correspondent writes that papers be also sent him as per notice on our fifth page, headed "Copies of Banner for Circulation." We shall be glad to forward papers in this way wherever desired. Send us your applications, friends.

#### Pennsylvania.

PHILADELPHIA .-- John A. Hoover writes: 'I am pleased with the prospect there is of the publication of Dr. F. L. H. Willis's book. Please place my name on the list for two copies of the work; if I were able, it should be a half dozen. My best judgment tells me that a man who has sacrificed—as he has—the best days of his life upon the altar of Spiritualism, commencing his work when the Cause was decidedly unpopular, has a vast experience to leave as a legacy to the world. Thousands have been electrified by his manly devotion to truth; and the eloquence of his discourses has ever been unlifting and hearthis discourses has ever been uplifting and heart-warming. Now let those who have so often listened to this stanch veteran come forward in support of the proposed volume and put their names down for copies of the book; they will in return receive a treasure that will be as a

flower-garden arranged by angel hands! Who does not value the contributions to Spir-Who does not value the contributions to Spir-itualism of the occult writings of the learned Dr. Julius Körner? Whata wonderful book is the 'Sehren von Prevorst'! It has been of world-wide fame. The same with the classical works of Baron von Guldenstubbe; how posi-tive his proof of spirit return in his 'Realität der Geister-Welt'! Dr. John von Stilling, who wrote in the early part of the present century, in his 'Geister-Kunde' left behind him a treas-ure that is valuable to day: Had these worthy men given what they knew in essays and leoieldom experienced, and every individual was buoyant with joy and gladness. The music of he Worcester Band, always good, was never better, and under the direction of its courteous action. We had with us Mrs. Sarah A. Byrnes and Mrs. Isabella Beecher-Hooker, accompanied by her excellent and genial husband. They were uests of Mrs. Rogers (artist) of Troy, whose ticipate in our mental feast. In this way can be verified the apt saying of the great Socrates: 'Brief as is the mortal span on earth, yet the memory of a life nobly rendered is immortal.'" SHAMOKIN.-Dr. D. J. Stansbury is in receipt of the following letter from a patron in the above named locality: "Dear Sir: This is to inform you that I received the sealed slates to inform you that I received the sealed slates all right, and was entirely satisfied with the result. I found them just the same in every particular as when we sent them, with this ex-ception, that 1 got two very intelligent mes-sages on them—one from my father, the other from Spirit Thomas Paine; also a ploture of one of my ancestors. Over this picture are seven marks close together in four different colors.

"Boy, you talk now. You tell 'Shaking Ground' what you see dat way," pointing with his hand toward the south-west.

I looked and saw a valley, in which ran a beautiful river. On this side, and close to the river, was a range of mountains, which it scholarly study by Dr. Hartley. Of the remaining

drew near. The summer's supply of buffalo meat had been secured and dried, and the skins had all been dressed for home use or for sale, the market for such being Santa Fé, where the Indians went once or twice each year to trade ponies, furs and dressed skins, for blankets, steel arrowheads, fish-hooks and lines, etc. "Shaking Ground" seemed still to be content with his present camp, when one afternoon I was out on the hills alone; feeling weary, I lay down in the shade of a live oak to rest; 1 soon felt "Cuff's " presence near. Both himself and "Gray Pelican" approached, the latter saving:

"Hasten, and tell 'Shaking Ground' to move orthward."

Then, on his pointing with his hand toward the Pecos river, I looked and beheld about one hundred Lucup warriors crossing the stream in the direction of our camp, each well armed and painted for fight. Seeing that the warning was received, the two spirits disappeared, and I hastily returned to camp to tell "Shaking Ground" what I had heard and seen whereupon the chief said:

"We have two scouts in that direction. However, it may be well to send others as far as the river."

#### [To be continued.]

#### August Magazines.

THE MAGAZINE OF ART .- " Portraits of Thack eray" is the subject of the leading paper, by F. G. Kitton. The illustrations are a bust of the novelist at the age of eleven, two sketches at the age of twenty nine, and six other engravings, one being "Thackeray in His Study" (1854). Following, and appropriately, W. S. Hunt writes "Concerning Some Punch Artists." "The Maddocks Collection at Bradford," a copiously illustrated paper, is followed by a Postscript" to H. Bing's Study of "Hokusay," the Japanese Painter. Six finely executed engravings, one a portrait of Sir John Herschel, illustrate "The Artistic Aspects of Figure Photography," an instructive contribution to this month's contents by P. H. Emerson, A paper on the Sculpture of H.S. Leitchild artist's work. The frontispiece is an etching of Wm Thorne's "Romance Without Words." New York Cassell Publishing Co.

MAGAZINE OF AMERICAN HISTORY .- A picture of M. Arsène Houssaye, journalist, novelist, historian, editor, and Director of the Comédie Française, is the frontispiece, of whom an interesting sketch is given in the opening paper, the first part of a charming article on "The Spartans of Paris," by General Mere dith Read. John L. Heaton deals with "The Fifteenth State" in a very informable paper relating to the early settlement of Kentucky. A picture of the first post-office in St. Joseph, Mo., an old hat, intro duces an interesting account of "The Beginnings" of that city, one of the finest in the State. The first Bishop of New York, Samuel Provoost, D. D., and the exciting events of his time, form the subject of a

milk fresh from the cow, warm, is an excellent auxiliary treatment-dose, one pint morning and evening.

The disease being a septic condition of the body of the highest order, the most powerful antisentics must be exhibited, and enough o them to destroy the disease, or to stop the decay, and allow the body to' recover its equilib rium. This is the theory of the treatment The properties of the remedies employed are Permanganate of potash, antiseptic, disinfectant, detergent, alterative, expectorant, febrifuge, diuretic and deodorizer. The wild indigo is emetic, cathartic and a powerful antiseptic. The rve whiskey is stimulant and antiseptic. The milk is expectorant, sedative, nar cotic and anti scrofulous, and possesses all the

properties to build up a healthy body in due proportion, that it may regain its equilibrium. Hence the adaptation of the remedies to the disease under consideration.

Local Treatment. - Take hog's lard, four ounces, mutton tallow, two ounces, melt together; allow to cool; this is for a menstruum; then add oxide of zinc, six drachms, yellow dock fluid extract, six drachms, quinine six drachms, creosote one and one-half drachms: mix, spread on cloth, and apply to the part affected; dress twice a day. This will cure cancer, leprosy or any other kind of a sore, and should be used in connection with the treatment given above; if the cancer is in the eye apply quinine; dress twice a day.

The treatment offered above will most surely cure all kinds of cancer and leprosy. It may be expected to cure consumption (of any of its varieties) in a month, although it may be far advanced in the third stage. It will cure all other kinds of diseases that have septic condi. tions for a foundation. Also typhoid and all malignant fevers. Of course it will cure catarrh and all other forms of scrofula, and all other diseases that result from scrofula; in fact, it is the remedy for all chronic diseases. It has a wide range of application-nearly all forms of paralysis, heart disease, lumbago, diseased kidneys, and other diseases which "the doctors" find it so difficult if not impossible to relieve. It is beyond a doubt one of the greatest discoveries that was ever made.

F. M. WALKER. Aldergien Springs, Sonoma County, Cal.

oclated Press, has written an article for the August Century on "The Press as a News Gatherer," in which he describes the origin and growth of that famous organization, the Associated Press. The entire world is covered in its wonderful system. Its eased wires, operated under its own direction, exceed ten thousand miles in length, and it pays nearly two millions of dollars a year for service.

Jamaica Ginger is nowhere beside Johnson's Anodyne Liniment for all summer troubles.

Mrs. Isabella Beecher Hooker, accompanied by her excellent and genial husband. They were guests of Mrs. Rogers (artist) of Troy, whose cottage is on the Bluff.

Mrs. W. R. Tice, sister and son, are at their ottage on Lyman street. Mrs. Nichols of Brooklyn is expected soon.

Mr. Tozier and family are at their pleasant cottage, with *Flossie* also, and are enjoying themselves as ever.

Mr. Pasco's cottage is one of the most unique on the grounds.

on the grounds. One of the prettiest spots here is Sunshine Park, Mr. G. W. Sparrow always keeping it in admirable order; pattern should be taken by hosts of others of his Garden Park, attached

hosts of others of his Garden Fark, attached to the cottage adjoining. Mrs. Sue B. Fales is at her cottage. Mr. and Mrs. Dowd are at the Storrs cottage. Mrs. Wil-lard and daughter Kate are at Bijou cottage. At Mrs. L. Baines's cottage are Mr. and Mrs. Moses and daughter of Charlestown, Mass. Mrs. Mattie Albee meets a welcoming smile of joy wherever she goes. Mr. Bertle Blynn is popular with his friends. Mrs. Waterhouse has a new cottage and a pretty one, and will soon be in it.

This is my eighteenth year at Lake Pleasant, and having disposed of my cottage, it is quite likely I may be located elsewhere in the future.

#### New York.

ROCHESTER .- "Lm" writes: "To use the words of one William, 'There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.' I am moved to write of in your philosophy.' I am moved to write my thoughts and experiences both as a man and a medium. In the spring of 1848, one evening in the village of Newark, N. Y., I heard some of the village boys talking over Hydesville and the raps. Some said, 'Come, let us go over' (Hydesville is one and a half miles north of Newark); others said, 'No.' I in my wisdom said (as many do to-day), 'Hum-bug.' Thought has moved a little since, so have I. In the summer of 1852 I found myself in San Francisco. Cal. A friend said to me: baye. In the summer of 1852 I found myself in San Francisco, Cal. A friend said to me: 'Come to my house this evening if you want to hear a fiddle played lashed up against the wall and no one near it.' For some reason I did not go, as I intended to. Later I became acquainted with Russel Ellis and wife; they had come all the way from Maine, bringing their house with them (spirits and all.) They opened a lodging house for mortals, so I took a room. As Mrs. E. was of an inquiring turn of mind, she soon learned that I was from near Hydesville, and wanted my ophilon of the raps. It was not too large and hard a ques-tion for me then to answer; I could say little or nothing in their favor. She then said to me: 'I am a medium, and I sometimes get auto-matic writing'; so we sat at a table, I to see if I had any friends about, and sooner than I can write it a letter was written by some power; and my father's full name aigneed to it. in San Francisco, Cal. A friend said to me: 'Come to my house this evening if you want to hear a fiddle played lashed up against the wall and no one near it.' For some reason I did not go, as I intended to Later I became acquainted with Russel Ellis and wife; they had come all the way from Maine, bringing their house with them (spirits and all). They opened a lodging house for mortals, so I took a room. As Mrs. E. was of an inquiring turn of mind, she soon learned that I was from near Hydesville, and wanted my opinion of the raps. It was not too large and hard a ques-tion for me then to answer; I could say little or nothing in their favor. She then said to me: 'I am a medium, and I sometimes get auto-matio writing'; so we ast at a table, I to see if I had any friends about, and sconer than I can write it a letter was written by some power, and my father's full name signed to it. What does this men One evening I had a call from Mrs. Goodwin, a clairvoyant (sis-tatk', soon she remarked: 'I see someting I do not understand; I see a large man with it talk ocourty in 1864. General Sherman's army was stationed in Cherokee County, Ala., nearly two weeks, his headquarters being at a small village-Gaples-ville. From this polith hestarted on his famous 'March to the Sea.' He orossed Coosa river, 'I am a medium, and I sometimes get auto-mato mit is a letter was written by some to New Hope church, shot them, and buried into Mr. Howell's store and told him that a spiritual medium had given him instructions in this city at that time. One evening I had a call from Mrs. Goodwin, a clairvoyant (sis-tatk', soon she remarked: 'I see something i do not understand; I see a large man with i do not understand; I see a large man with i det at the close of the was, dreading the re-turn of the true Bouttern soldiers, who scorned a dastardly act; scarred veterans who had

colors. This is the second time I have tried to get slate writing, and I think it is a grand success. Skeptics who saw the slates before and after they were opened say it is wonderful, and that they connet get over the results. The ploture they cannot get over the results. The picture and messages filled the slates full. You will hear from this place again shortly.

John Fortune. 103 Marshas street, Shamokin, Pa."

NORRISTOWN .- Peter Kirtener writes us that a circle is held regularly at his home; the members being well advanced in a practical

members being well advanced in a practical knowledge of spirit communion. At this circle independent slate-writing has been a successful feature for two years; and for three months past independent spirit voices have been heard during the meetings. Certain garbled reports of these scances having found publicity in the Philadelphia papers, he desires to disclaim the statements there made.

#### Alabama.

CENTRE .- A. M. Pratt writes: "A few months ago I read an article in THE BANNER from N. S. Fogg of Delaware: It brought to my recollection an incident that occurred in this county in 1864.

Mr. William Henry Smith, the Manager of the As-

### AUGUST 8, 1891.

#### BANNER OF LIGHT.

# passed through the wreck and carnage of a hundred battle fields; men as brave as the an-clent Greeks, who fought with Phillip on the plains of Marathon; men who at that time, without hope of reward, suffered for what they believed to be right. Greater heroes the world has never known.

has never known. I write the above in the interest of Spiritual-ism. The truth of what I have stated can be attested by many persons who still live in the violatity who were cognizant of the cruel, cow-ardly murder of those young men in Septem-ber, 1864. I never learned the name of the old gentleman from Ohio, but I was impressed with the idea that Mr. Fogg had been wrongly informed as to the locality of the sad tragedy."

#### Delaware.

WILMINGTON .- S. N. Fogg writes: "There is a man residing in this city whom I have known for more than twenty years, and 1 know him to be truthful. He is of a retiring anow min to be truthin. He is of a retiring nature, and does not want his name to appear in the papers: I will designate him as Mr. G. He is not a professed Spiritualist, but he has been cognizant of what he calls stubborn facts that cannot be ignored. He says he knows whereof he speaks.

that cannot be ignored. He says he knows whereof he speaks. About forty years ago an uncle of his died in Montgomery County, Penn., leaving an estate in which Mr. G.'s mother had an interest. The administrator had trouble in settling the es-tate, on account of missing papers that could not be found. In the course of time the house-hold effects were sold at public sale, but a final settlement could not be made until those missing papers were found. Then it was that his son went to Philadelphia and consulted a medium, (Woman of Endor,) and the spirit of his father was called up, as in the case of Sam-uel of old. The spirit came and said that he knew of all that had been done, was present at the sale of his furniture, and saw his old arm-chair sold. He furthermore said that in the bottom of that old chair was a secret recepta-cle, in which were all of his important papers. The son returned home and told what he had done, and what had been told to him; and they hunted up that old chair, and found all the names that ware missing. The scitce wee

The son returned home and told what he had done, and what had been told to him; and they hunted up that old chair, and found all the papers that were missing. The estate was settled, and Mr. G.'s mother came in possess-ion of a sum of money that she would have lost had not those papers been found. Mr. G. has related to me an experience of his own that happened here in Wilmington about thirty-five years ago. One night be-tween twelve and one o'clock he was awak-ened very suddenly from a sound sleep, suffer-ing excruciating agony, such as he had never experienced before. It seemed as if he wore under a fallen wall, and that his life was crushed out of him. He called his wife and told her he thought he was killed. She tried to calm him, and told him it was only night-mare. He finally composed himself, and went to sleep and slept until morning. He arose feeling sore and stiff about the head, chest and arms, yet he went about his business as usual, and during the morning word came from Philadelphia that a brother of his was killed at a fire by a brick wall falling upon him between twelve and one o'clock the night previous. He went to Philadelphia, ah found upon examination that his brother's body was bruised and mangled in the very parts where the shock to him was the most apparent. At bruised and mangled in the very parts where the shock to him was the most apparent. At the time of that occurrence those brothers

were nearly thirty miles apart. Can skeptics, scientists, philosophers or psy-chic researchers give a solution of that re-markable phenomenon independent of the theory of the Spiritualists?"

#### Maine.

BATH.-DR. ROUSE (109 Front street) writes: "I notice a word in THE BANNER asking for information about the Doctors' Plot in Maine. When I first began working to preserve the freedom of medical practice in this State, I The dome of THE BANNER'S remonstrance peti-tion headings to a magnetic and clairvoyant doctor, and plainly told him of the danger which impended over his rights—though the law as proposed would not affect me in any manner.

After satisfying himself that my view of the After satisfying himself that my view of the case was the correct one, he went to work with a will, and I give him the credit of secur-ing some two hundred signers of great strength, headed by Arthur Sewall, President of the Maine Central—who, by the way, is a Sweden-borgian in religion, and has a brother in that pulpit at Washington, D. C. Their remon-strance was sent in to the State House at Augusta, and had the effect of *preventing* the medical doctors from coming out from cover— as they well knew that the next thing would medical doctors from coming out from cover-as they well knew that the next thing would be my petition of over one thousand names, and then an active resistance. This is the case as it stood with that Legislature. Two years from now the law-makers meet again,

THE SONG OF THE BOW.

It had stood unstrung by the onsen wall, As the years stole past through the stately hall; But a childlein hand bent the bow anew. And a viewless arrow had plerced the blue. For the roying winds through the casement cropt, And awaked the secrets the ages kept: Then the soft clear notes through the casement cropt, While the years stole back as the old bow sang. For it told of dance on the village green, Of the awakward rustics and sweet May oneen, Of the analy aports with the staff and bow, And of Love's bright glances of long ago; Of the stalwart sons and their daily tol. As they tilled and guarded their own free soil; Of the aged fathers whose work was done, And who, resting, gazed on the setting sun. And it sang of nobles of high degree

And who, reasing, gazed on the setting sun. And it sang of nobles of high degree (But 't was strange the chords struck a minor key), Of the waving plumes and the armor bright, Of the lords, who led in the foremost fight. Of the open doors to the banquet hall, Where the board was spread as of right to all; Of the trampling hoofs, and the hounds' deep cry, As in flashing splendor the hunt swept by.

As in mashing spieudor the nunt swept by. But the days grew sad as the éarth grew old, And the lowly tollers were bought and sold, But they still were fed at their master's gate, Though their homes grew small, and the castle great While the monks gave back, with unstinting hand, Of the corn and wine of the fruitful land; But the fields were selzed, and the poor found then That to own the land is to own the men.

And the old bow quivered as if in pain, As its notes rose shrill in a harsher strain, And the discords woke, as the tale it told, Ot the workers crushed by the greed for gold; Where the children's cry smote the midulight skies, As the lash chased sleep from their drowsy eyes; Where the tyrant triumphed in freedom's name, And his wealth was reared on the workers' shame.

Then from worlds of silence there met the ear The prophetic note of a higher cheer; For it said the sorrow would pass away, And the hations know of a brighter day; That the sowers yet should the respers be, And should share the harvest of land and sea; That the busy wheel and the steamboat fleet Should pour their wealth at the workers' feet.

But the song scemed stranger than I could bear As it stirred the banners so dusty there; For I heard the marching of days at hand, When the song of freedom should fill the land; When a free born race from the earth should rise, And with fearless steps scale the azure skies. But the music then spoke to angel ears, For the old bow snapped with its weight of years. -W. A. Carlie, Birmingham, Eng.

Spiritualism Abroad.

**National Conference of Spiritualists** 

at Bradford, England.

Pursuant to a resolution passed at the National Conference of Spiritualists, held in Manchester dur-ing July last year, and in accordance with an an-

nouncement thereof in Light and the Two Worlds,

a National Conference of Spiritualists assembled, on

Sunday, July 5th, in the Prince's Theatre, Bradford,

Representatives were present from forty two socie

tles and towns, t. e., Armley, Bacup, Batley, Batley Carr, Blackburn, Beeston, Bolton, (two societies),

Yorks.

NER OF La view of the great domand now being made for the highest possible order of platform feacing and speak-ing at the Sunday spiritual meetings, accledes be arra-edu divised to engage no speaker whose qualifica-tions for the important office of reatrum teacher have not been fully endorsed by public opinitun, or by the report of some members of the society engaging the speaker in question. Bittengits are not only the hope, but we are the strength of the world. We must, we are in duty bound to, do our best to present our glorious goaped to the best advantage. But at times our best was marred for want of a properly attuned instrument. Her spirit-rive closer it was in tune with the spirit friends, the orderer and sweeter would be the nusic. She felt, on the eve of her retirement, after thirty years of work, that she could honestly propose this resolution, and ask their most careful consideration of its purport. Mr. Peter Lee (Rochdale). Mr. Edward Hartley (Bradford, St. James's), Mr. Lindley (Bradford, Wal-ton street), Mr. W. Johnson (Hyde), Mr. W. H. Rob-inson (Newcastle on-Tyne), and Mr. inman (Bheffield), discussed the resolution, atter which it was carried by a large majority. "Mr. 8. 8. Ohiswell (Liverpool), and was to the effect is undecessary, and, in the present status of the Cause, here et resolution atter duties by judicious read-ing the ebourdion of a special school for the suncessary, and, in the present status of the Cause, here strongly ured to prepare themselves for the estor here outlon was moved by "That in this age, when education is so easily at tainable, the promotion of a special school for the sundecessary and, in the present status of the Cause, here strongly ured to prepare themselves for the schult and elocutionary practice." In presenting the resolution he pointed out that education did not cease on our leaving school. He had been learning ever situe endered to use and durater. These were all necessary. We must have on Monday what we teach and prea-heams of accomplishing them i

Mr. W. H. Robinson, the Executive was redected for the ensuing year, with the addition of Mr. Hepworth, Leeds. Mr. W. Johnson proposed, and Mr. Coles (Colne) seconded, that Mr. S. S. Chiswell be the President of the Conference next year, and the proposition was adopted with enthusiasm. On the matter of the place of meeting for the next year's Conference, it was unanimously agreed to ac-cept the joint invitation of the Burnley societies (*i. e.*, Hammerton street and Robinson street), and the date was fixed for Sunday, July 3d, 1892. This ended the official work of the day, upwards of twelve hundred visitors being present at the forenoon and afternoon meetings. At 6 P. M. a great public meeting was held, at which an audience of upwards of two thousand five hundred people assembled. Excellent addresses were deliv-ered by Mrs. Britten, Mr. H. Junor Browne, Mrs. and Mr. Wallis, Mr. Armitage and others, including Mr. J. J. Morse, who introduced a matter which had privately engaged in toward oreating a testimo-nial to Mrs. Britten upon her impending retirement from platform work. He desired a fund of £1000, stat-ed that he had secured some  $\pm 200$  in promises, but now asked for a committee to be formed to give the matter its proper stand and due importance. On the motion of Mr. Kersey, seconded by Mr. Tet-low, the Federation Executive were appointed a com-mittee with power to add to their number, and Mr. Morse was requested to accept the office of Secretary. The day's proceedings were eminently successful In every respect, the aggregate attendance of the three

The day's proceedings were emined by successful in every respect, the aggregate attendance of the three meetings making the largest assembly of Spiritualists ever gathered together in one day in this country. J. J. MORSE.

#### Passed to Spirit-Life,

From Winooski, Vt., June 12th, Elisha Allen, aged 71 years.

From Winooski, Vt., June 12th, Elisha Allen, aged 71 years.
Mr. Allen was for many years one of the leading business men of Winooski. He was an honest, upright man, an esteemed citizen, a firm Spiritualist. The religion of Spiritualist mass agreat comfort to him; its truth sustained him in sickness and death.
The leaves one son, William Allen, and two daughters, Mrs. J. S. Piatt and Mrs. John Eastwood.
By his request the writer attended his funeral, which occurred at 4 P. M. on Sunday at the home of his son-holaw, John Eastwood. Long before the bour appointed the friends began to congregate, until the large house was completely filled. Many of the friends never attended a funeral conducted by a Spiritualist, before. After the services ended, the Free Masons, of which Order. He was a loved brother, conducted the burial service. A good man has gone to meet his just reward. MRS. Anbie W. CROSSETT.
(Obituary Notices not exceeding twenty lines published gra distional line will be charged. The words on a accarge mass a line. No poetry admitted under this heading.

#### Oregon Camp-Meeting.



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	New Music. By S. W. TUCKER.							
	INDEX.							
	Angel Care,	Ready to go.						
	A little while longer.	Shall we know each other						
1	Angel Visitants.	there 7						
	Angel Friends.	Sweet hour of prayer.						
	Almost Home.	Sweet meeting there.						
	And He will make it plain.	Sweet reflections,						
ł	A Fragment.	Sow in the morn thy seed.						
	A Fragment. A day's march nearer home. Ascended.	Star of truth.						
	Beautiful angels are waiting."	She has crossed the river.						
	Bethany.	Summer days are coming.						
	Beautiful City.	They 'll welcome us home.						
1	Beautiful Land.	There's a land of fadeless						
	Bliss.	beauty.						
		They're calling us over the						
	By love we arise.	sea.						
	Come up thither.	Tenting nearer home.						
	Coma doutle entries							
	Consolation.	The land of rest.						
	Come, go with me.	The Subback man						
	Day by day	The Sabbath morn.						
	Day by day.	The cry of the spirit. The silent city.						
	Evergreen shore.	The river of time.						
	) Evergreen sore.	The angels are coming.						
	Fraternity.	They are coming.						
	riowers in neaven.	The habby time to come.						
	Gathered Home.	The happy by and by e.						
	Gone before.	The happy by and bye. The other side.						
	Gentle words.	the Eden of oliss. 4						
	Gratitude.	The region of light.						
	Golden shore.	The shining shore,						
'	Gathered home beyond the							
	sea.	Time is bearing us on.						
•	I nome or rest.	The happy spirit-land,						
	He's gone.	The by and by e.						
•	Here and there,	The Eden above,						
-	I shall know his angel name.	The angel ferry						
	I in called to the better land.	Volces from the better land.						
í	I long to be there.	We shall meet on the bright,						
^	Looking over.	etc.						
•	Looking beyond.	Welcome angels.						
:	Longing for home,	Waiting 'mid the shadows.						
1	Let men love one another.	When shall we meet again?						
ſ.	Live for an object.	We welcome them here.						
	My arbor of love.	We ll meet them by and bye.						
	My home beyond the river.	Where shadows fall not, etc.						
	Moving homeward.	We'll anchor in the harbor.						
	My home is not here.	We'll gather at the portal.						
	My guardian angel.	We shall know each other	i					
	Not yet.	there.	i					
	No weeping there.		i					
	No death.	We'll dwell beyond them all.	l					
		Waiting to go.	i					
1	Never lost.	Waiting on this shore. We're journeying on.	l					
•	Only waiting.	Whet mout it has he had been a	l					
i	Over there.	What must it be to be there?	ŀ					
۱		Where we'll weary never-	l					
	One woe is past.	more.	ł.					

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and it is my impression that the M. D.s are coming out strongly for a law under the cry coming out strongly for a law under the cry of 'protection.' In opposition to them, at that time, I have ready a petition with one thousand one hundred and twenty-seven names to date. I would like to have it go to some spiritual camp in Maine and receive another thousand names."

#### Connecticut.

BARKHAMSTED.-A correspondent writes July 24th: "In this obscure town among Litchfield County hills, five years ago, Spiritualism

heid County hills, five years ago, Spiritualism first shed its glorious light and truth. Dr. H. F. Merrill of Augusta, Me., came back to his native home and commenced a work which has since been productive of much good. In the home of one of the old ploneers of the town, Horace Care, Esq., gatherings were held. The members of that household accepted the truths, and Mr. Care passed away last April, an earnest advocate of Spiritualism. Mrs. Care is a cousin of Dr. Merrill, and her beauti-ful home has ever been an onen doorway for Care is a cousin of Dr. Merrill, and her beauti-ful home has ever been an open doorway for the spirit-word. Dr. Merrill has been holding circles here the last week with good success, and even in this little hamlet these grand truths are permeating hearts and homes. Of course, in a place like this, we must meet su-perstition and bigotry. But the beautiful truths of the New Dispensation and the BAN NER OF LIGHT are ever welcome messengers, bringing the evidence of immortality."

#### Kentucky.

WOODVILLE .-- B. S. Shivell writes: "Since I have been a subscriber to the BANNER OF LIGHT, it has ever been my pleasure to read it with care and attention, and I believe that from it emanated the words of truth and wis-dom that have been baptized into my interior God-that superior force of intelligence that gives motion to all animated creation, and also a soul or intelligence to mankind that is as lasting as eternity, always progressing upward

and onward. I would be truly glad if some good medium would come to this part of Kentucky and ad-vance the Cause and aid us in forming a Spir-itual Union in this State."

#### Ohio.

KINGSVILLE.-S. L. Rogers writes: "Fred. A. Heath is, to my mind, a fine and worthy medium. His clairvoyant readings are truly marvelous. In my many years of investigation I have never known his superior. His gift seems to be perfectly developed. My attention was called to his ability by the lately ascended Lyman Luce, who received some very satis-factory communications through Mr. Heath. Mr. Heath can be addressed at 111 Butternut street, Detroit, Mich."

#### Illinois.

SHAWNEETOWN .- W. C. Callicott writes: "We want a good slate-writing and materializing medium to come this way and convince unbelievers of the truth of Spiritualism."

A faded and discolored beard is untidy and a misfortune. It may be prevented by using Buckingham's Dye for the Whiskers, a never-falling remedy.

The presentatives were present from torty two sociel ites and towns, i. e., Armley, Bacup, Batley, Batley Carr, Blackburn, Reeston, Bolton, (two societies), Bradford (five societies), Brighouse, Burnley (two soci-eties), Colne, Couwns, Darwen, Heckmondwicke (two societies), Heywood, Huddersfield, Kreiphley, Lancas-ter, Leeds, Liverpool, Macclesfield, Manchester, New-castle-on Tyne, Nottingham, North Eastern Federa-tion, Oldham, Parkgate, Sheffield, Slaithwaite, Sow-erly Bridge and West Vale. The business of the day extended over three ses-sions-morning, afternoon and evening respectively. The first two meetings were business meetings, the final one being a public meeting, representative of Spiritualism in general. The morning meeting commenced at 10:30 by the hon, sec. of the Conference Executive Committee, Mr. J. B. Tetlow, calling attention to a letter received from Mr. John Lamont of Liverpool, the President elect, intimating that, in consequence of complete prostration, as a result of a severe attack of influenza, he was unable to attend the Conference and carry out the duties of his office. He delegated his posi-tion to Mr. S. S. Chiswell, subject to the Conference accepting his suggestion, and that intimation being at once accepted by the delegates present, Mr. Chis well was duy installed as the President of the day. The meeting then opened by all joining in singing, " The world has much of beautiful." tollowed by an impressive invocation offered by Mrs. Emma Hard-inge Britten. The Tresident then proceeded to welcome all pres-ent to their second conference, and expressed his pleasure and surprise at seeing the very large gath ering that had assembled. Our Cause was an upward one. We were growing, and new methods were im-peratively needed to meet the new inspirations that were pouring in upon us. We were to unite for free-dom. The objects of the meeting were to put into per-maneut form a National Federation of Spiritialists, and evidently they were all alive to the importance of the steps to be

The Honorable Secretary, Mr. J. B. Tetlow, then read the minutes of the last conference, and these, on the motion of Mr. Knight, Bolton, seconded by Mr. Alfred Kitson, Batley Carr, were duly confirmed. At the time the Secretary's report was made up, thirty societies and fifty four delegates had been entered upon his list. The Honorable Treasurer, Mr. F. Tomlinson, then presented his report, by which it was shown that he had received for the Manchester Conference 435 2s. 7d., had expended £21 18s., and had a balance in hand of £13 4s. 7d. On the motion of Mr. Hepworth, Leeds, seconded by Mr. Coles, Colne, the report was adopted.

rd., had expended £21 18s., and had a balance in hand of £13 4s. 7d. On the motion of Mr. Hepworth, Leeds, seconded by Mr. Coles, Colne, the report was adopted.
 At this point Mrs. Britten rose, and begged to introduce to the conference a distinguished visitor from Australia, Mr. H. Junor Browne, who was accorded a most entitusiastic welcome. Mr. Browne made a few remarks, in acknowledgment of the honor paid him, and Mr. J. J. Morse moved a resolution of fraternal greeting to the Australian Spiritualists, through Mr. Browne, which was seconded by Mr. P. Lee, Rochdale, and supported by Mr. J. Armitage, Dewsbury, and Mr. H. A. Kersey, Newcastie on Tyne, and carried by acclamation upon being put to the vote.
 Mr. Imman, Sheffield, proposed, and Mr. E. W. Wallis seconded, that all present be invited to take part in the proceedings, and vote thereon. This was unanimously agreed to.
 Mr. W. Johnson, Hyde, then took up the duty of introducing the proposed constitution, as printed in the agenda paper, the main points of which were as follows: It was decided to call be the Spiritualists' National Federation; the objects were defined as: An annual moveable conference; the uniting of Spiritualistic for general and special purposes; the engaging in missionary work to extend the Cause in new distributes and revive it where it has lapsed, and, on the direct requots of societies, to afford such aid as the circumstances call for and the means of the Federation permit; and the keeping of a roll of mediums and speakers, societies may become affiliated with the Federation shall be composed of 1. Societies; 2. Associates. Societies may become affiliated with the Federation, subject to the approval of the Executive, by applying to the Secretary. Societies shall be entitled to the order of the regord of the consel of the consel of mediums and speakerers, societies may become affiliated with the Federation shall be conference. Said delegates shall be entitled to to the streamites of th

associate members of the Federation. The said com-mittee shall elect its own chairman at each of its meetings. The finances shall be raised as follows: Societies shall, on joining ithe Federation, contribute a sum of not less than one penny per member-per annum. Mem-bers of affiliated societies may become associates of this Federation on payment (in advance) of liaif a crown per annum. Associates, not members of affilia-ted societies, shall, on joining the Federation, pay a minimum annual subscription (in advance) of five shift lings. Donations, in aid of the Federation's work, will be thankfully received. Further funds shall be raised as needed by any other methods the annual conference shall adopt. The remaining regulations were of the kind custom-rary to such organizations, referring to auditors, pro-cedure, debate and revision. In summarizing the mat-ter it must *not* be understood that the constitution was 1 a mere cut-and-dried affair, mechanically voted upon; on the contrary, each point was fully and at times warning debated, therefore the results arrived at really represent the consensu of oplion reached after due and careful debate. The consideration of the consti-tution extended half way through the afternoon ses-sion, so that the formal resolutions, eight in number, could not all be dealt with, three only being acted upon; they were as follows: Moved by Mrs, E. H, Britten (Manchester) that in

Oregon Camp-Meeting. The Annual Camp Meeting of the Oregon State Spiritual Society will be held at New Era, Clackamas County, Ore., beginning Sept. 4th, 1891, and continuing ten days. Good speakers and mediums will be present. One and one-third fare on all the Southern Pacific Railroad lines in Oregon. Hotel accommodations for these not wishing to camp. All are invited to attend. WILLDA BUCKMAN, Sec. y. East Portland, Ore., July 176, 1891.



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Over there. One woe is past. Outside. Over the river 1'm going. Oh, bear me away. One by one more. Whisper us of spirit-life. Waiting at the river.

CHANTS. Come to me. How long? I have reared a castle often. Invocation chant.

Seybert Commissioners' Report; WHAT I SAW AT CASSADAGA LAKE. BY A. B. RICHMOND, Esq.,

Member of the Pennsylvania Bar; Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison,"" Dr. Crosby's Cahn Vlew from a Law-yer's Standpoint," "A Hawk in an Eagle's Nest," Etc.

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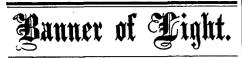
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rose somewhat higher a second time, roturning quickly to the floor again. Making a third at-tempt, as though moved by some superhuman force, it lifted itself squarely on the top of the table, and began rocking violently. A murmur of surprise went through the room. After a little delay, Mr. Flower de-clared himself wonderstruck, and suggested that the chair be returned to the floor, saying as he did so: "Could any one sit in the chair, I wonder? and if so, could both be lifted?" Instantly three hard raps were heard, which is the signal for "yes." Having thus gained the consent of the unseen agents, Mrs. Flower, with much trepidation, seated herself in the chair, the company meantime all joining in singing a familiar hymn. This had continued for a few minutes only, when the chair, despite all of Mrs. Flower's efforts to prevent it, be-gan slowly to rock backward and forward. In vain did the occupant place her feet upon the floor, and protest that the chair should not more. It continued, gaininggradually in force and velocity. Every eye was fixed upon the chair and its occupant, which were both plainly visible in

Every eye was fixed upon the chair and its occupant, which were both plainly visible in semi-twilight. An exclamation of fear arose as the chair was lifted with its occupant fully ten inches from the floor, and then sunk back again just as it had done in the first instance. "Are you afraid?" asked several persons of Mrs. Flower. They saw she looked somewhat

pale. "N n-o, not v ery," was the answer hesitatingly given. The last word had not left her lips when, as

though with one mighty effort, the chair and its occupant were both placed on the centre of the table, in the presence of the astonished company. At the third scance, in the presence of the

At the third scance, in the presence of the same company, about the same phenomena oc-curred with an additional mystery. Near the ceiling was a large picture-hook. One of the men present asked permission to place some-thing on it, and was told by loud raps that he might do so. A stool was placed on the table, and he folded a bank-note lengthwise and tied it about the hook.

it about the hook. After he took his seat all joined hands, After he took his seat all joined hands, and soon all were softly singing. The light was very dim. Not more than five minutes had passed before the medium uttered a cry more like the war-whoop of an Indian than any-thing else. Throwing her hands upward she caught the bank-note from the air just above her own head

with this manifestation the meeting broke up, not, however, until the members of the society had expressed their complete satisfac-tion with what had occurred, and suggesting a continuance of these remarkable seances in the autumn.

#### EDITORIAL COMMENTS.

History is ever repeating itself. The physieal phenomena, and many of the mental experiences which accompanied the advent of the New Dispensation over forty years ago, and have been measurably laid aside by the veterans in the subsequent lapse of time, are now being brought to the front by the new-comers into the movement as grounds for wonderful surprise, or are paraded as a gravamen for the theologico-scientific endorsement by "profound observers" outside the ranks of Spiritualism of a "something" new and out of the common course, and highly worthy their "distinguished consideration."

The new American Psychical Society has made its initial bow to the public in the form of the dispatch we quote above from the staid columns of the associated daily press. But we submit that these later inquirers have unearthed nothing novel in this direction if the report is correct; many such instances are on record in Spiritualist papers and books-but the ministers, scientists, agnostics, etc., making up this Society will not credit themneither would the daily press hasten to give them publication, if asked so to do.

In proof of our assertion let the reader turn to pages 45-51 of that interesting and standard work, "BIOGRAPHY OF MRS. J. H. CONANT,' issued by Wm. White & Co. (publishers of the BANNER OF LIGHT) in 1873, and he will find our statement clearly proven, and the phenomena there recorded of the Thep-1852to embody quite an equal degree of wonder and power with those of the Now-1891:

"The public reception-room of Mrs. Conant, paper in the world-the BANNER OF LIGHT-we call attention to the fact that patrons can in character as to violence or quiet humor, come of the most immortant of which are here bound volume entitled "A GALAXY OF PRO-GRESSIVE POEMS," by John W. Day, "VISIONS OF THE BEYOND," edited by Herman Snow, or mportai ire here nant could lift it with one hand; at others, the same table was rendered so heavy that four men found it impossible to raise it from the floor. It would frequently—and sometimes without warning, when no scance was being held—be tipped at an angle of forty-five degrees, while the pens, paper, ink, and other parapher-nalia which covered it would be held in place— not an article falling upon the carpet. The in-dividuals generally composing her circle were finally told that if they had the patience to sit and wait for the manifestation, they should see clearly-defined spirit forms. They announced themselves possessed of a suffi-ciency of that quality. One evening, when a party of six were gathered around the table, the promise was renewed, and all those pres party of six were gathered around the table, the promise was renewed, and all those pres-ent became quiet save Mrs. Conant, who found it impossible to do so by reason of the magnet-ic draught which was kept up upon her vital powers. The party continued to wait patiently from six P. M. to twelve midnight, and at last, as if to reward their faith or persistence, there suddenly appeared behind Mrs. Conant what seemed a fleecy cloud of steam or light smoke, luminous and bright. It rose gradually, ex-panding itself into a pillar-like form some fivo feet in height, when it slowly parted, disclos-ing a human figure, which bowed to them and ing a human figure, which bowed to them and smiled-the lips moved, but gave forth no sound. The apparition remained in plain sight sound. The apparition remained in plain sight of all present—including Mrs. Conant, who turned around in order to view it—long enough to be fully cognized as to details of counte-nance and drapery, and then became envel-oped again in mistiness; the cloud of steam or smoke, which before curtained it, closed around it; it sank gradually down to the floor and dis-appeared. It bore the aspect of a beautiful fe-male, and an enthusiastic member of the commale, and an enthusiastic member of the com pany said: 'I feel like imitating the disciples of Jesus

were placed, as usual, around the table in the light, with the medium, and all sat in silence-no manifestations occurring-for half an hour, at the expiration of which time Mrs. Conant, becoming impatient at the long delay, called on Spirit Doctor Fisher to know the reason. He immediately took control of her hand, and wrote: 'If these gentlemen will become honest investigators, and throw off all their disguise, we will do what we can to give them satisfac-tory manifestations.' This missive she read to them, and they greeted it with laughter, after which they proceeded to remove the va-rious means they had assumed of preserving a physical incog.; such as false whiskers, spec-tacles, etc., etc., and when the transformation scene was completed, she found that she could not recognize a countenance before her as be-longing to any of the seven individuals who sat at the table before the edict of the spirit physician was promulgated. They then de-clared themselves to be honest investigators; and the spirit proceeded to give their names-correctly in every instance-much to their as-tonishment. They proved to be some of the 'grave and reverend' city fathers, who, desir-ing to see if any good could come out of the Nazareth of Spiritualism, had chosen the Nico-demian path to that knowledge, but had been (at least so far as the medium was concerned) brought to light despite their disguise.

demian path to that knowledge, but had been (at least so far as the medium was concerned) brought to light despite their disguise. As the result of their obedience to the con-ditions required by the spirits-which example it would be well for skeptics, generally, to fol-low at the present day, instead of endeavoring to block the wheels by unreasoning demands-a most remarkable sitting occurred, and all the manifestations they desired ware promutiv low at the present day, instead of endeavoring to block the wheels by unreasoning demands— a most remarkable sitting occurred, and all the manifestations they desired were promptly given. This occurrence made such an impress ion upon the minds of these gentlemen that they determined (o have additional experience, if possible. They accordingly asked Mrs. Co-nant if she would give a scance in another house and room—the same to be selected by themselves—they evidently having an idea that by some means, unknown to them, her room had been fitted for the performance of the manifestations. She replied that she was willing to try the experiment. Accordingly the gentlemen proceeded to obtain the use of a house then vacant [\*] on Joy street, at the West End of Boston, and fitted one of the parlors temporarily for the sitting. A heavy walnut extension table and a sufficient number of chairs alone composed the furniture of the room or the house. At the appointed time in the afternoon a carriage sent by them conveyed Mrs. Conant and Martha Smith [the sister of her landlady] to the designated locality, where all were awaiting their arrival, full of high ex-pectations of 'exploding the humbug,' as their vigorous vernacular conveyed it. The medium was full of anxiety, and earnestly hoped that, if possible, the spirits would ac-complish more startling results than usual. She had previous to this séance heard of a negro spirit of great power, calling himself 'Big Dick,' who gave the strongest physical manifestations through the mediumship of George A. Redman and others, and she desired Dr. Fisher to secure his services for the occa-sion. Although he objected at first to her coming en rapport with such an influence, he finally consented to remove his opposition, and 'Big Dick' made his appearance—through his works, at least—producing the most convinc-ing exhibits of invisible force, and performing feats of strength far beyond the united power of the medium and all present. The gentle-men in attendance desired that the table of the medium and all present. The gentle-men in attendance desired that the table be lifted to the ceiling, to which the spirit replied in the affirmative, providing Mrs. Conant would sit upon it. She did so, and the table at once began to gradually ascend. Four of the party laid hands on it, and exerted themselves to the utmost to keep it down, but it easily broke from their grasp and reached the top of the apartment, so that the medium was able to write her name upon the ceiling above her head. All the party then seized the table by its legs, and endeavored to pull it down, but in vain, until Mrs. Conant—who, between the danger of being pressed against the wall overhead by the spirit's exertions to draw it away from the gentlemen, and the peril of slipping from the table to the floor, by reason of the tipping caused by the strüggle to draw it down—be-came alarmed, when the spirit lost control of the heavier body, and the table came crashing to the floor, being somewhat broken by the fall. Mrs. C., however, was not harmed, as he was slowly let down among the ruins of her former seat, and quietly confronted the amazed skep-tics. who anticipated for her some severe hodi. slowly let down among the runs of her former seat, and quietly confronted the amazed skep-tics, who anticipated for her some severe bodi-ly injury. This circle, occurring like the other in the full glare of day, seemed to be per-fectly satisfactory to the investigators, who, after a playful parley with the spirits as to who should pay for the table, (Dr. Fisher as-suring them that they must--which they did)--dissolved the meeting."

• This house was totally *without furniture* at the time. The investigators themselves brought enough in an express wagon, just previous to the sitting, for the purpose of fitting up one room wherein to hold the séance. All pre-ent-including Mrs. Conapt herself, as she frequently said in after years-were greatly impressed and wrought upon by what was witnessed on this occasion.-[En. B. or L.]

tracted to the idea of a "supernaturally" rejuvenated earth as the theatre of subsequent final suprahuman action. MODERN SPIRIT-UALISM IS IN THE WORLD, and angel voices. are proclaiming with trumpet tongues through thousands of sensitive instruments that the Infinite Over-Soul "willeth not that any shall perish, but that all shall have eternal life." When will writers on all shades of eschatology realize the fact that a few years spent on this rudimentary sphere called the earth do not forever and irrevocably settle the soul's condition after the "death" of the body? Spirit revelators in this modern day tell us truly that the "divine gravitation," in the higher life, draws all souls upward, and that progression out of lower and into higher conditions is the undeviating inheritance of universal excarnated humanity.

#### Intolerance and Allopathy versus Dr. J. M. Peebles.

Appended to a letter from Dr. Peebles, relating to the issuing of new editions of some of his books and other business matters, he says (italics our own): "By the help of God, Judge Steele and able attorneys, I have achieved a victory in favor of medical liberty in Pennsylvania. Briefly stated, the case was this: I went to Honesdale, Wayne County, Penn., to deliver a course of lectures upon anatomy, physiology, hygiene and health, and to practice medicine for an indefinite period of time. The crowded houses that greeted me each evening, together with my large medical practice, soon so aroused the jealousy of the moss-back Allopaths (as I was credibly informed), that they induced the Wayne County Commissioners to collect a 'license fee' of fifty dollars from me. The District Attorney called upon me, demanding payment under an old legislative law. At first I stoutly refused; but to avoid the inconvenience of an arrest on a Saturday afternoon, I paid the fifty dollars under protest, and then turned quickly around and commenced legal proceedings against the County.

"The case was argued in the County Court, ex-Judge Hand and A. T. Searle, Esq., being my attorneys. Judge Steele gave the decision in my favor. It is a very able document. And so I got my fifty dollars back, and the County had to pay its own costs. There was no appeal taken.

"The lesson is: Eclectics, Homeopaths, Clairvoyants, Healing Mediums and Christian Scientists, stand up for your rights! The people-the intelligent people of this country-have the constitutional and inalienable right to choose their own preachers and their own physicians; and physicians have the CONSTITU-TIONAL RIGHT to practice medicine in whatever town, county or State they may elect. The people are the jurors. The people make and unmake constitutions. And all these 'State medical boards,' 'sumptuary laws,' 'class legislation,' and 'alien laws' are doomed! And whatever political party legislates in their favor or encourages their execution is doomed They are both un-American and unconstitutional; and, I repeat, they are doomed to a resurrectionless grave.

"Growing older, I grow grittier, and more determined that liberty, justice and right shall reign. All these medical examining boards to regulate the practice of medicine, and these would-be legislative enactments to regulate mediumship, are in the eyes of justice absolutely contemptible.'

for On the evening of August 18th, by special appointment of those mostly interested, "Lotela Lodge" was dedicated at Craig's Point, Maranacook, Me. From twenty-five to thirty cottagers were present. After appropriate vocal and instrumental music, Mr. J. B. Hatch, Jr., the Chairman for the occasion, announced Mrs. M. T. Longley as the first speaker. She gave in her normal condition a very interesting address. Mrs. W. S. Butler, Mr. Tallman and Mr. Craig also addressed the company. Then, dressed in Indian costume, Mrs. Longley was entranced by the Indian Chief known in the earth-life as "Red Wing," who spoke in a slow, distinct and solemn tone of voice, giving those present to fully understand the whys and wherefores of the erection of Lotela Lodge at Craig's Point, details of which speeches by our reporter may be found on the 5th page of the present issue. But in this brief notice we must not omit alluding to the Indian maiden's control of Mrs. Longley, LOTELA, in whose name the pleasant cottage was formally dedicated. This dear little spirit has been in familiar correspondence with us for twelve years past, and we hold her in high esteem as a noble-hearted soul, whose paramount object seems to be the enlightenment of the human race in regard to a more perfect knowledge of immortality. It is needless to add that this bright Indian maiden became educated by and through her connection with her earthly medium, Mrs. Longley. We had the honor of first teaching her to write, of which qualification she is very proud, and often alludes to our instrumentality in this particular.

#### The Proposed Book of Dr. Willis.

The London Medlum and Daybreak copies our remarks in regard to the proposed publication of a book from the pen of Dr. F. L. H. Willis,

or a book from the pen of Dr. F. L. II. Wills, appending thereto the following note: "We gladly endorse these proposals. Dr. Willis is one of the most lovely and talented of men, and a re-markable medium. We shall never forget his trance poem given in the Spiritual Institution soon after it was opened, more than twenty years ago. We shall do all we can to colperate in the success of the book." Mrs. Hardinge-Britten does the same in The

Two Worlds, and says: "We are only able to add, in commendation of the proposal herein implied, that Dr. Willis was the Har-vard College student expelled, not only from the uni-versity, but also from all his best chances of worldy distinction and preferment from the above named uni-versity, because he proved to be a great medium, and at request demonstrated the same to some of the uni-versity professors in the enliest days of the spiritual movement, in that time when to acknowledge Spirit-ualism as a truth was to become a mark for ridicule, insuit, and loss of worldly success as a professional man; to become the subject of 'boycott,' loss of trade, and ruin in commercial life. Dr. Willis braved all this, endured all this; and now as an educated gentleman, a scholar, and still a grand medium, he writes for spir-tiual papers, and can produce no books that will not make mankind better, wiser and more exalted for their perusal. Knowing from experience the inevitable la-bor, care and ultimate loss that attend all spiritual publications, the Editor asks those who want to be in-formed, and care to pay for it, to send their promises of subscription either to the editors of The Two Worlds, or to the BANNER of LIGHT office, 9 Bosworth street, Boston, Mass., U.S. A." Two Worlds, and says:

#### Cassadaga; Its History and Teachings.

This book is a work which any visitor at Cassadaga Lake cannot afford to be without. It gives a complete history of the origin of the spiritual movement in Chautauqua County and of the Cassadaga Lake Free Association, which is of great interest. Besides this are articles on Spiritualism considered in its different aspects, from the pens of some of the ablest writers, including Hudson Tuttle, Emma Rood Tuttle, Lyman C. Howe, Mrs. R. S. Lillie, Mrs. Cora L. V. Richmond, Walter Howell, Sidney Dean, W. J. Colville, A. B. Richmond, Charles Dawbarn and J. J. Morse. There are blographical sketches and portraits of many of the workers at Cassadaga, and also a history of all spiritual camp-meetings in the United States. The book comprises 250 pages, and is well filled with handsome engravings of various places about the grounds and lake.

Sent postpaid to any address on receipt of the price, 81.50. Address BARRETT & MCCOY, Lily Dale, N. Y.

#### After Sept. 1st, Meadville, Pa.

[This work is all which the above announcement sets forth. The likenesses of speakers, et al., contained in it are of special accuracy.]

#### "Joan d'Arc"

Is the theme of No. XVIII. of "THE SPIRIT-UAL FACTS OF THE AGES "-which sterling series Dr. F. L. H. Willis has been contributing to THE BANNER for some time past.

This installment brings the historic record down from the Third Century to the Dawn of Modern Spiritualism. We shall place it before our readers next week.

ST A. B. French, Esq., of Clyde, O., paid us a pleasant visit a few days since. He was then en roule to Onset Bay. Mr. French met with excellent success at the Mantua (O.) Camp-Meeting, which he opened on the 18th, 19th and 20th of July; from thence he journeyed to the Indiana Camp Meeting (at Anderson) where he officiated July 24th, 25th and 26th. He reports this new venture at Anderson to be highly successful, and presenting excellent auguries for future permanence and usefulness. Sunday audiences of three thousand persons were the rule at this place. Mr. French was to close his work at Onset Bay, Mass., with the week ending Aug. 8th, going from thence to Cassadaga Lake, N. Y. The first week in September he closes the camp at Ashley, O. (near Columbus).

857 We were favored on Tuesday last with a very pleasant call from Mr. Andrew Cross, the well-known lecturer and elocutionist of Portland, Me., of which city he has been a resident several years. Mr. Cross was one of the earliest Spiritualists of Glasgow, Scotland, and the London Medium and Daybreak of the 24th ult. announced that its next issue would contain a portrait of Mr. Cross and an account of his experiences in Spiritualism, that would 'carry the reader back to the early times of the movement, and therefore be an historical narrative of special interest to all our friends in the 'auld countrie.'"

#### Spiritual Phenomena Then and Now.

INVESTIGATIONS OF THE AMERICAN MINIS-TERIAL SOCIETY IN TESTING SPIRITUALISM.

Chairs Jump Upon the Tables; Even with a Person Seated in It. a Rocking Chair, after Moving Violently for Awhile, Mounts with Its Burden.

[Special Dispatch to the Associated Press.]

LOWELL, MASS., July 29th .- The Committee of Investigation of the American Psychical Society, formed to test Modern Spiritualism, and prominent on whose roll of membership are the Rev. Dr. Heber Newton of New York, and the Rev. Minot J. Savage of Boston, have just finished a series of three seances with Miss

Josephine Lord of this city. Miss Lord is young, lives with her father and mother, has never known anything of Spirit-ualism, and until recently has been a member and a constant attendant of the First Baptist Church About two years age her favorite and a constant attendant of the First Baptist Church. About two years ago her favorite brother was taken very III. A female friend, who was calling, foretold his immediate death, which, proving correct, impressed Miss Lord and family very much. Heartbroken, they sought, like many others, consolation in Spir-itualism, and thus began the mediumistic ca-reer of Miss Lord. — The phenomena produced by Miss Lord are of a peculiar character, occurring for the most part in the light. At the first scance, held under the direction of the Rev. T. Ernest Allen of Providence, R. L, Sceretary of the American Psychical Society, with six others present, three canes, one of wood, another of glass and another of steel, were made to stand upon the floor for five minutes in a ver-

of glass and another of steel, were made to stand upon the floor for five minutes in a ver-tical position. At a command from Miss Lord the canes moved in any direction indicated, but they would not respond to a request made by any other person in the room. She then took one of the sticks in her hand, and, although apparently holding it lightly be-tween her fingers, no person present was able to take it from her. This phenomenon is some-thing after the Lulu Hurst order. The second séance was reenforced by B. O.

"Let us build two tabernacles—one for the spirit and one for the medium!"" The table then ascended high above the heads of the circle. The company arose and sang the old melody,

#### 'Come holy spirit, heavenly dove,

'Come holy spirit, heavenly dove,' the table keeping time to the music by sway-ing to and fro. The greater part of the mani-festations occurring in the presence of Mrs. Conant took place in a brilliantly-illuminated room, but on this occasion the lights were turned down so as to render objects barely visible—the electric rays furnished by the spirits themselves then completed the illumi-nation, so that all forms such as the above nation, so that all forms, such as the above

#### Prof. Totten's Last Call.

In his concluding paper in Frank Leslie's on the coming millennium, Prof. Totten undertakes to explain "what it will be like when it comes." He declares that "the inhabitants of earth are soon to be startled by 'an opening in the sky,' out of which the chief, elect and precious corner-stone of the human edifice will descend, until, poised in the clouds, it hangs above the glorious mountain of the height of Israel." It is a rather indefinite statement, taken at its best.

He says "all the world will stand aghast: they will be hurrying days, the like of which no history records for terrors multiplied and shattered hopes." The day "will probably be ushered in by a period of literal Sabbath rest," after which "millennial things, in earnest, will begin." The task will be to rear an edifice, working downward from the summit. The pavement must thereafter be completed, "and ere the morning stars of the Millennium have paled before its sevenfold sun, will the temple stand full-fashioned to receive its glorious capstone.'

Meanwhile, all evil tendencies will be restrained, and "their satanic author" be bruised in the head and bound. The nations will be ruled with a rod of iron, and the hand that wields it will be omnipotent. In that day each soul that sinneth will immediately suffer the consequences of its own iniquity. We shall see as we are seen, nor will there be any refuge for a lie. That which one sows will he inevitably reap. Every vanity will be unprofitable from the start. God will reign, the earth rejoice, and the multitude of the isles be glad thereof.

The supernatural will resume its natural place. We shall live upon a perfect earth, and all nature will rejoice to yield unprecedented increase. Man's occupation will begin in earnest. Instead of discord, all will be unity, equality and fraternity. The heart will rule. Only three classes have any chance in this millennium: the quick and the dead "in Christ," to take it from her. This phenomenon is some-thing after the Lulu Hurst order. The second scance was reënforced by B. O. Flower of Boston, editor of *The Arena*, Mrs. Flower and Mr. Garland, all being members of the society. On this occasion the manifesta-tions were far more varied and striking in character. Sitting in the dim light around the table, shadowy forms were seen plainly the table, shadows forms were seen plainly the deepening shadows. These stood at a little distance from the table a large rooking ohar, which all at once table a large rooking chair, which all at once floor, falling back again with a loud thud. It foor, falling back again with a loud thud. It who will be caught away before the tribula

D Our friend and correspondent George A. Bacon of Washington, D. C.-whose arrival in the North we chronicled last week-is still in New England. He is as active, intellectually, as ever-several papers, notably The National View and The Post of Washington, The Melrose (Mass.) Reporter, etc., being received at this office, wherein considerable space is devoted to quite an elaborate presentation by Mr. Bacon of his views in the Baconian-Shaksperian discussion, with special and critical reference to Col. R. G. Ingersoll's recent address in this direction.

BE Now that THE BANNER is from week to week noticing fully the doings at our SUMMER CAMP-MEETINGS, we ask the managers to frequently call attention to this paper-which has for so many years stood in the front of the battle against superstition and bigotry and error-to the end that its circulation be increased tenfold.

17 The present season at Cassadaga, N. Y., is a brilliant one; more cottages, more people and more perfect harmony than at any previous season-so we are informed. Sunday last, July 26th, public exercises were held at 10:30 A. M., 2:15 and 7:45 P. M.-Mrs. R. S. Lillie and W. J. Colville being the principal speakers. The greatest satisfaction was evinced by the large audiences.

BF We are in receipt of a very fine photo graph (just brought out, cabinet size,) of W. J. COLVILLE. Copies of this likeness, at 35 cents each, are on sale at the Banner of Light Book-

For Remarking upon the laws proposed in different States for the suppression of "fraud" in mediumistic circles-as though they were the only field where fraud is liable to exist, and for that reason require special legislation -London Light says:

"We are not sure whether this proposed legislation does not go too far. It seems con-ceivable to us that it may put into the hands of avowed foces a weapon that they will not be slow to use.'

Mr. J. Milton Young is our authorized agent for securing subscriptions to the BAN. NER OF LIGHT, and for the sale of THE BAN-NER and our publications at Lake Pleasant Camp-Meeting.

Exit Prof. Koch .- The much lauded "lymph" treatment for consumption, which came before the world not long since as the discovery of Prof. Koch, has fallen into a state of collapse, and its value as a curative agent is regarded as nil. Says The Voice of New York, "Its use has been, with the exception of a single case, discontinued entirely in the hospitals of this city. The report comes, too, from Berlin, that Prof. Koch has resigned from all official positions which he held, mortification at the results being probably the reason for this step.... The lot of ploneers is not usually a happy one. The world lets its imagination revel over a new discovery, goes wild over it for a few weeks, and then if it fluds that its blown hopes are but bubbles, turns upon the ploneer and rends him." THE BANNER was the first paper in America that said Koch's lymph was destined to be a failure.

He "Set Up" "The Star Spangled Banmer."-Samuel Sands passed to spirit-life from Baltimore, Md., July 28th, in his 92d year. For a long period he had probably been the oldest living printer, being in uninterrupted service as a printer; editor or publisher, since his apprenticeship began over half a century ago. During the civil war he was an unconditional Union man, and has since been a Republican. While an apprentice boy he set in type the "Star Spangled Banner," from its distinguished author's own manuscript.

The Paritan Sabbath is not a "blessed memory" with Rev. Dr. Rylance, of St. Mark's Episcopal Church, New York City. He is reported to have said in a recent discourse: "Over the fall of the Puritan Sabbath I can intone

tures; it relates rather to an extravagant eccentricity of religious belief. For my part, I should prefer the French Sunday to the Puritan Sabbath every time."

We have received from a correspondent-and shall print next week-an article setting forth a recent untoward experience encountered by Dr. T. A. Bland of Washington, D. C., and entitled: "Is this a Multary Despotism ?"

#### LIGHT. BANNER OF

#### NEWSY NOTES AND PITHY POINTS.

BOSTON.

The sea on which yon steamers ride Is the same sea that rocked the shallops frail Of the bold Pilgrims; yonder is its iide, And here are we, their sons; it grows not pale Nor we who walk its borders. Never fear Courage and truth are all

Trust in the great hereafter, and whene'er In some high hour of need That tests the herole breed, The Boston of the future sounds its call, Bartietts and Lowells yet shall answer "Here!" —T. W. Ingginson.

A bronze statue of Gen. Thomas J. Jackson, better known as "Stonewall" Jackson, was unveiled at Lexington, Va., on July 21st, the anniversary of the first battle of Bull Run.

[DIAPHANOUS.]-Perch (office boy)-" I should like to be excused this afternoon; I am suffering terribly with the rheumatism." Employer-" All right; wait a few minutes and I'll go with you. I have n't seen a game of ball this year."- Harper's Bazar.

On Irish railways women are much employed as booking clerks, and in Dublin tickets are given almost entirely by women.

THE MAD DOG SCARE-says the Boston News-will soon begin, and every one who is scratched by a puppy's teeth will imagine himself doomed. To all such people Goldsmith's rhymes about the mad dog are especially applicable:

" But soon a wonder came to light, That showed the rogues they lied. The man recovered from the bite— The dog it was that died! "

There is a great demand for women physicians in Bosnia, the Moslem women refusing to be treated by male doctors. The Austrian government (so report ed) is engaging all the female graduates of the medical school at Zurich to locate in Bosnia, guaranteeing their income up to a certain figure.

Twenty-six "Almys" have been arrested thus far -and still the New Hampshire murderer is free.

At time of our going to press the G.A.R. was enthusiastically celebrating its silver jublice at Detroit,

> [WOBERT WEEL .... I will not use tobacco, Ah1 many has it spolled; Nor will I smoke low priced cigars, I 'll take my cabbage bolled. --Washington Post. [WOBERT WEED WEVISED.]

August 8th-15th, the International Workingman's Congress will be held in Brussels .---- Aug. 10th-15th, the International Congress of Hygiene and Demogra. phy will convene in London.---Aug. 10th-15th, the International Congress of Geography will meet in Berne.

The deficit in the Italian Budget is reported as The deficit in the Italian Budget is reported as 78,000,000 life, or about \$16,000.000. The Italian Mon-archy has been running behind for several years, in spite of the burdensome system of taxation in vogue. It can only be a question of time when the concern will collapse. No government in the world can go on very long with a stationary population, practically de-creasing wealth and increasing expenditures. Italy's official proclamation of her hopeless poverty is a stinging comment on Rudini's bluster over the New Orleans lynching of the Mafia. — The ('hattanooga (Tenn.) Times. (Tenn.) Times.

No great man is ever great all the time.

Luther's reformation hymn, "A Mighty Fortress is Our God," has been condemned as "revolutionary" by the Russian government, and its singing in the churches of the Baltic provinces forbidden.

#### Chicago had a \$1,000,000 fire last week.

New York is to be seismatically "shaken up " before long, "17 times worse than Charleston" was by its earthquake, if a colored preacher in Gotham is to be believed.

On Saturday, Aug. 1st, occurred the celebration of the six hundreth anniversary of the Swiss Republic.

THE FOLIO.-The latest received presents in its letter press much matter of interest to professionals and students; some twenty four pages of new music, vocal and intrumental, are also given. Issued by the White Smith Music Publishing Co., 62 and 64 Stanhope street, Boston.

Charles Carroll of Carrollton was the richest man

#### Lotein Lodge. A unique and pleasant affair was that of the dedication of the summer cottage of Mr. and Mrs. C. P. Longicy at Maranacook Lake, Me., on the evening of the ist inst. The guests at the cottage-Mr, and Mrs. J. B. Hatch (sister of Mrs. Longley), and their children, with Mr. F. B. Shelhamer (brother of the hostess), busied themselves during the day in decorating this attractive home with everyreen and flowers until, on the evening referred to, both the interior and the exterior presented a wild-wood appearance, while the gally-colored lanterns that illuminated the spacious plazzas, together with the brilliant red fire that lighted the grounds at intervals, added to the attractive

ness of the affair. As the hour for the dedication exercises approached, the company began to assemble from the various cottages in the vicinity, until a goodly number of guests had arrived.

It was stated that this meeting was entirely an informal affair; that the friends had been invited in houror of Lotela, the Indian messenger guide of Mrs. Longley. Mr. Hatch, Jr., bade all welcome, in-viting them to listen to the rendition of one of Mr. Longley's inspired songs, which was rendered by the host and hostess and Mr. and Mrs. Hatch with spir-lted effect. Mrs. Longley then delivered an address of welcome and greeting to the friends, in the name of both herself and husband, and in behalf of their angel-friends, at whose bidding they had erected their summer home, and to whose service it was to be util-ized as long as it should remain in their possession. In her remarks Mrs. L. pald a merited tribute to Lo tela, the sprightly spirit whose will and work had been to cheer and counfort sorrowing human beings. For thirteen years this Indian gith had remained a faithful friend and guide to her medium, and it was in her honor and in her name that this cottage had been erected, which should henceforth be known as "Lotela Lodge." Mr. David W. Craig being called upon, responded in It was stated that this meeting was entirely an

For thirteen years this Indian girl had remained a faithful friend and guide to her medium, and it was in her honor and in her name that this cottage had been erected, which should henceforth be known as "Lotela Lodge." Mr. David W. Craig being called upon, responded in an eloquent speech, paying tribute to the spirit world for what it has done for him, speaking of how he had been induced to purchase and lay out this tract of land known as "Craig's Point," and to select the few cottagers who had so far built upon it, entirely by the guidance of the 'pirits, and relating how he had been induced to purchase and lay out this tract of land known as "Craig's Point," and to select the few cottagers who had so far built upon it, entirely by the guidance of the 'pirits, and relating how he had be come acquainted with Lotela, and how he had, through the mediumship of Mr. Tailman, promised to build a lodge in this place; how he subsequently met Lotela's medium, Mrs. Longley, and how everything that had been promised him had been fulliled to the letter. "Mssrs. Colly & Rich, the genial' proprietors of the BANNER or LIGHT, who were present, were individually called upon to speak, but feeling that they could only coincide with what had already been said, declined to offer any remarks. "Mr. Kirby, during the evening, was influenced by several splrits, who volced their messages of love and cheer to their friends. "The most impressive feature of the evening was the foration of fied Wing, a Sloux chieftain, through his medium, Mrs. Longley. Clothed in a binket of varied hue, its folds sweeping gracefully around the medium's form, she scellent remarks, addressing himself first to the company in general, and later in special works to various individuals. "In the course of many colors, with beaded moccashing upon price of many colors, with beaded moccashing upon ber feet, and a garland of green pine and red berifes upon her flewing locks. In her sprightly and characteristic fashion she addressed her friends, thanking them for thei

#### Cleveland, O., Notes.

To the Editor of the Banner of Light: It gives me pleasure to record a pleasant 'surprise given lately to the Spiritualists of this city, one that has helped considerably to bridge over the ennul of those unable to attend any of the spiritualistic campmeetings and summer resorts.

Cora L. V. Richmond, the world-renowned inspira-

## Cump und Grope-Meetings. Spiritualist Camp-Meetings for 1891.

Cassadaga (N. X.) Camp.

To the Editor of the Banner of Light: Undoubtedly the readers of THE BANNER will be interested in knowing the sequel of the anticipated trip to Chautauqua. A recent rain had cooled the Bir and laid the dust,

rendering the day a perfect one. The trip by car riage over Chautanqua's grand old hills was magnifi-cent and exhibit ating to the lover of pure air and fine

atural scenery. We, about one hundred in all, reached the shore of We, about one hundred in all, reached the shore of Chautauqua Lake about noon, and were conveyed thence it a strainer to Chautauqua proper. A large number from other clubs of the county were on the grounds, but none were better represented than that of Lily Dale, headed by our President, Mrs. J. E. Hyde, and her husband, Dr. E. C. Hyde, who bore for us a heautiful banner of white silk with the name Lity Dale embroidered in yellow upon it. After fortilying with a dinner such as Chautauqua knows how to serve in the most approved manner and quality, we proceeded to the auditorium, where there was a multitude of people, most of them ex-pressing their political preferences by the yellow badge.

badge. Upon the platform were our worthy and benefi-cent representative of Spiritualism and justice, Mrs. Marion H. Skidmore; Mrs. Elnora Babcock, Presi-dent of the County organization of Woman's Suffrag-ists, and an earnest and intelligent Spiritualist; Mrs. Elizabeth / Richmond, Cor. Sec'y; Mrs. Lottle G. Cheney, Rec. Sec'y; Mrs. Lois Lott, Treas; also Mrs. Gov. Fenton, Mrs. B. B. Lord and Mrs. E. R. Clark.

Mrs. Gov. Fenton, Mrs. B. B. Lord and Mrs. E. R. Clark. Dr. Vincent, who is a Methodist Bishop, and the Manager of the Chautauqua movement, opened the session with an eloquent tribute to woman-hoping that every possible avenue of usefulness and power would be opened unto her, and after welcoming her to Chautauqua's platform, concluded his remarks by emphatically staing that he had stood upon Chau-tauqua's platform seventeen years, and had always proclaimed it a free one; that it not only accorded for the enlightenment and elevation of mankind. Mrs. Zereida Wallace was the first speaker of the afternoon, and made a very ingenious attempt to prove that the Bible, instead of discountenancing wo-man as the inferior of man, really held her up as his superior.

man as the inferior of man, really held her up as his superior. The discourse of Rev. Annie Shaw, which followed that of Mrs. Wallace, was a pleasing contrast thereto. and abounded in broad and logical thought, beauti-fully embellished with her fine womanly sympathies and intentions. Susan B. Anthony, veteran in the ranks of freedom and justice, who has deservedly received the title of "Hon. Susan B. Anthony," spoke in her characteris-tic calm, earnest and convincing manner. Miss Kate O. Peate of Jamestown made a very creditable speech

Susan B. Anthony, veteran in the ranks of freedom and justice, who has deservedly received the title of "Hou. Susan B. Anthony," spoke in her characteris-tic calm, earnest and convincing manner. Miss Kate O. Peate of Jamestown made a very creditable speech at the closing. On Sunday morning, July 26th, at the camp. Mrs. R. S. Lillle spoke upon the following subjects: "The lideal God," "Chautauqua and Dr. Vincent." She. or the controlling spirit, said that she had no form with which to clothe the all pervading force, the eter-nal principle which we term God. Speak the name God to a thousand people, and a thousand ideas spring forth—some of them grotesque in the extreme —and all a reflex of the individual mind itself. It is impossible to comprehend the vastness of the subject. Even the angels of light and wisdom, who have passed beyond the limitations of this earthly sphere of existence, and have had their understanding quick-ence by the influx of the wisdom of spheres be-yond, stand sileut and wisdom withis we do do is infinite and incomprehensible. But this we do know: though children of the dust, though for a time tied to the clod, we have a kinsilip with the universe, are sons and daughters of the same spirit of light and wisdom we call God, and have within us the germ of all light, all wisdom and all knowledge, and the possi-bilities and fructifying power of the infinite ages—past, present and future—to unfold us. A very kind review was given of Chautauqua and Dr. Vincent, showing that he was unconsciously an instrument in the hands of the angels, and that he held in his hands one of the subile links which are to unite the two worlds. An impromptu poem was given jointly by Mrs. Lillie and Mr. Coiville, the subject, "Charity," being given by some person in the audience. It was most beauti-fully rendered, and many eyes were suffused with tears at its the develowing submitted sub-jects: "What is the self we are to lose in order to gain the kingdom of heaven?" "If God is our parent, are we not each a germ

the day. Monday, the 27th, being wash-day at the camp, there was no regular lecture, but a very profitable con ference was held in the auditorium, and several able

#### The season of out-of-door gatherings on the part of the believers in the New Dispensation is now in progress: and the reader will find subjoined a list of the localities and time of session where such convocations are to be held.

As this paper is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope they will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the platform speakers will not fail to call attention, to it as occasion may offer-thus cooperating in efforts, to increase the circulation of the BANNER OF LIGHT, and thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

ONSET BAY, MASS.-The Fifteenth Annual Camp-Meeting

at this place commenced its sessions July 12th, to close Aug. 80th. Trains leave Boston for Onset Junction at 8:15 A. M., 9:00 A. M., 1:00 P. M., 3:28 P. N., 4:10 P. M. On Bundays leave Boston at 7:30 and 8:15 A. M. Sundays leave Middleboro at 6:10 and 6:42 A. M. Week-day trains only to and from Provincetown leave for Onset at 6:05 A. N. and 2:10 P. M.

LAKE PLEASANT, MASS .- The Eighteenth Annual Con vocation of the New England Spiritualists' Camp-Meeting Association, Lake Pleasant, Montague, Mass. (on the Hoosac Tunnel route), July 25th to August 30th inclusive

CASSADAGA LAKE, N. Y.-The Twelfth Annual Meeting of the Cassadaga Lake Free Association commenced July 24th and closes Aug. 30th.

QUEEN CITY PARK, VT .-- Meeting configuenced Aug. 2d and continues to Sept. 6th. VERONA PARK, MR.-Meeting will be held from Aug.

16th to Aug. 30th. SUNAPEE LAKE, N. H .- Meeting commenced Sunday, Aug. 2d; closes Aug. 30th.

TEMPLE HEIGHTS (Northport), ME .- Commences Aug.

9th. THE INDIANA CAMP-MEETING will be held in the Grove at Chesterfield, purchased by the State Association of Spir itualists, from July 16th to Aug. 10th inclusive.

VICKSBURG, MICH .- The Eighth Annual Meeting will be neld at Fraser's Grove, Aug. 6th to Aug. 23d.

PARKLAND, PA .- Meetings commenced for the season (thirteenth year) June 14th, and will continue to Sept. 16th. MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION .-The Ninth Annual Camp-Meeting commenced at Mount Pleasant Park, Clinton, Ia., Sunday, Aug. 2d, to close Aug. 30th.

ETNA, ME-The Camp-Meeting will commence Friday, Aug. 28th, and continue ten days.

LIBBRAL, MO.-The Missouri Camp Meeting will be held at this place Aug. 15th to Sept. 15th. HASLETT PARK, MICH.-The Ninth Annual Camp Meet

ing commenced July 29th, continuing to Aug. 31st. SUMMERLAND, CAL.-Commences Sept. 5th and Sept. 27th.

RINDGE, N. H .-- Meetings will be held at the camp-grounds from July 26th to Aug. 16th.

NIANTIC, CT.-Opened July 1st, closes Sept. 1st

MANTUA STATION, O .- ASHLEY, O .- The National Spir itual and Religious Camp Association will hold its firs ession at Mantua Station, O., from July 18th to Aug. 10th both dates inclusive, and its second session in Shoemaker' Grove, Ashley, O., from Aug. 21st to Sept. 8th, inclusive. DELPHOS, KAN. - The Twelfth Annual Camp-Meeting the First Society of Spiritualists commenced Aug. 6th, and closes Aug. 24th.

#### Demise of Mr. Barkas.

We heard some time ago with regret rather than surprise that Mr. Barkas, whose name is to us that of an old friend, had been stricken with paralysis. He had been a man who taxed his brain, and the brain gave way. We learn now with increased regret that the attack has proved fatal. It might have been possible for him to linger for some years; he was not an old man, but it is perhaps better for those who must have watched the failure of powers, which his fellow citizens valued as so diversified, that his fellow citizens valued as so diversined, that he was removed from suffering by most merci-ful death. Literally "he fell asleep." It is not necessary for us to express our great re-spect for Mr. Barkas's work in Spiritualism. He was a careful investigator, an experienced experimenter, and a man who always had the courage of his opinions. His was a trained scientific mind, and he brought to our subject a compound of accuracy of observation and a compound of accuracy of observation and boldness of utterance which caused what he said to be received with unvarying respect. ١r said to be received with unvarying respect. In the late years Mr. Barkas devoted himself rather to the setting forth of his knowledge than to the increase of its stock, and no part of his work was better done than this popularization of the ripe fruits of his experience. -Light, London, July 25th.

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

Bishop A. Beals can be addressed for the coming ill and winter engagements at Miles Grove, Krie County, Pa.

Aby N. Burnham lectured in Elisworth, Me., July 6th and 12th; in Green Harbor, Mass., July 16th, 17th and 19th. Bhe can be addressed at Lake Pleasant, Mass., during August.

Mass., during August. Mass., during August. Mrs. Clara Field Conant has just closed a very suc-cessful four weeks' engagement with the Saratoga Springs, N. Y., Society of Spiritualists. Mrs. Conant roces to Jackson Court House, Jackson Co., West Virgina, during the remainder of this month she speaks in St. Louis, Mo., during September. Socie-tics wishing her services should address her at 9 Bos-worth street, Boston, care of BANNEH OF LIGHT. Prof. J. W. Kenyon's time is being rapidly taken up. Societies desiring his services the coming season should address him at once at 102 Friendship street, Providence, R. I. Dr. A. W. S. Rothermel visited. THE BANNER of

Dr. A. W. S. Rothermel visited THE BANNEH of-fice, Aug. 4th, en route from Onset Bay Camp-where he had passed three pleasant weeks-to Chicago, and further west. He will visit Clinton Camp, Iowa, and then go south to Tallapoosa, Ga. His address during August is Hillsdale, Mich.

Copies of Banner for Circulation.

We frequently have calls for copies of the BANNER OF LIGHT for circulation, and in order to accommodate friends who may desire them, we will send to any one who will place them in the hands of appreciative readers a parcel of twenty-five or more back numbers which have accumulated-on receipt of ten cents to cover

#### Authorized Agent.

DR. W. A. TOWNE of Boston has been appointed an authorized agent of the BANNER OF LIGHT, to take subscriptions therefor.

COLBY & RICH.

#### ADVERTISING RATES.

25 cents per Agate Line.

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Special Notices forty cents per line, Miniou

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

To Advertisments to be renewed at continued rates must be left at our Office before 13 M, on Saturday, a week in advance of the date whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for the honisty of its many advertisers. Advertisements which ap-pear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request pairons to notify us promptly in case they dis-cover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

#### SPECIAL NOTICES.

EF Send for our Free Catalogue of

Spiritual Books—it contains the finest

assortment of spiritualistic works in

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

**A.J. Davis**, in his office, 63 Warren Avenue, Boston, every Tuesday, Thursday, Saturday. Treatment of new cases by mail discontinued. April 25.

J. J. Morse, 80 Needham, Road, Kensington,

Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of

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

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To

the world.

April 25.

Colby & Rich.

Glenora, Yates Co., N. Y.

interest an audience in a manner different from his usual public performances.

Perhaps the time is near at hand when pub-lic speakers will be more ready to acknowledge spirit aid than at present. R. D. J. spirit aid than at present. Rochester, N. Y.

FOR MENTAL DEPRESSION, USE HORSTORD'S ACID PHOSPHATE. Dr. L. C. S. TURNER, Col-fax, Ia., says: "I am very much pleased with it in mental depression from gastric troubles."

White Smith Music Publishing Co., 62 and 64 Stanbop, the street, Boston.
 Charles Carroll of Carroliton was the richest man in America. says an exclosure, where the street of the street o

#### In Memoriam.

Passed to spirit-life at sunset, on Wednesday, July

from his usual public performances. When Mr. Wilder was twelve or fourteen years old he lived with his father, Dr. Wilder, in Rochester, and attended a public school sit-uated but a few rods from my residence. His power of mimiory, etc., was then wonderful, and almost daily he would set his schoolmates in roars of laughter. But this was not all: he was quite a remarkable spirit medium. I was frequently invited to his father's office to wit-ness various manifestations, similar to those performed by other mediums. His father was deeply interested, as he knew some occult or intelligent power worked through the boy. Dr. Wilder moved to New York; soon after, his son Marshall commenced his public ca-reer, and nothing was said of spiritual influ-ence. Rochester Spiritualists who knew the young man have always understood that invis-ible agencies had much to do in aiding mu in is public performances. Perhaps the time is near at hand when gub-the scence are wild he mear and have a ways understood that invis-ible agencies had much to do in aiding mu in is public performances. Perhaps the time is near at hand when gub-the scence are wild he mear and have always understood that invis-ible agencies had much to do in aiding mu in is public performances. Perhaps the time is near at hand when gub-the scence are wild he mear and have always understood that invis-in the River?'' when Mrs. Gridley followed He you the serve and this grain the serve as the winking of an the Sheaves, after which Mrs. Gridley followed He you the River?'' when Mrs. Gridley followed

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ference was held in the auditorium, and several able speakers participated in the discussion of the subject: "Ought we not while in this sphere of existence to study more the things pertaining to this life, and not spend so much time in percang into the skies?" Tuesday morning conference convened at the usual hour. The question under discussion was "1s three such a thing as sin? 15 so, how shall we deal with it?" In the aftermon, we were favored with a broad and comprehensive address by our brother and co laborer, Lyman C. Howe. The subjects submitted by the and-ence were: "The Biomial Theory by Sir Isaac New ton-of what use is it?" "What and where is heaven?" Among many other instructive and ex-cellent ideas put forth was that of the supreme power of words. Speaking the word is expressing the thought. Words are immortal in their effects, and without words the world could not exist. A word dropped into the psychic sea produces a ripple which vibrates on ad on through the elernal spheres. Wednesday afternoon Mrs. F. O. Hyzer of Ravenna, O., gave an instructive and heautiful spirit, and is always warmly welcomed upon our platform. On Friday morning, July ätst, the Children's Lycoum, conducted by Mrs. E. W. Tillinghast, assembled in the auditorium for the first regular lesson of the season. There were a large number of pretilly dressed, bright-faced, well-behaved children, and a number of specta-tors present, Mrs. Tillinghast, alse endeavored to educe and encourage naturalness, kindness and spontanelity in the children, and has had some fine results. Little Miss Malison, the young daughter of Mrs. Malison, the celebrated physica and clairvoyant of Buffalo, made a very pretty impromptu speech upon the subject given her, "Cassadaga and the Yacoura. Which gave bright promise of her inspirational gills. Mr. V. J. Colville is alling host parts. J. Mich Mrs. Hoe adderno, which was of a high ordor, spir fund which gave dive the the children's fund. Mrs. F. O. Hyzer gave a discourse upon "Organiza-mt the stars, Mr. A

[Continued on eighth page]

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

MEETINGS IN BOSTON.

Eagle Hall, 616 Washington Street.-Sundays at 10% A. M., 2% and 7% P. M.; also Wodnesdays at J P. M. F. W. Mathews, Conductor.

Alpha Hall, 18 Essex Street.—Services every Sun day at 10½ A.M., 2½ and 7½ P.M.; also Thursday, 2½ P.M Dr. Ella A. Higginson, 85 Dartmouth street, Conductor. Rathbone Hall, 694 Washington Street.-Spirit al meetings every Sunday, at 2½ and 7½ P. M.

Alpha Hall.-Last Sunday's morning exercises consisted of singing by the audience, invocation, a ocem, Bible selection, remarks and psychometric read-

Ings by the Conductor, Dr. Ella A. Higginson. Afternoon. – Following the usual preliminary ser-vices and Bible readings, tests and psychometric read-ings were given by Mirs. A. Wilkins, Dr. Bell and Miss L. E. Smith, to the satisfaction of all, many being strangers strangers.

strangers. Rventng.-Remarks by Dr. Higginson and Mr. Quint. Tests by Dr. Bell and the Conductor. At the Thursday meeting of last week Dr. H. treated with healing power ten persons, and made a brief ad-dress on "Health." Tests by Mrs. Wilkins and Mrs. Wilkinson. Mrs. Whittemore of Manchester, N. H., made remarks. These meetings are held every Thurs-day at 2:30. All are welcome. Diagnosis and treat-ment of the sick without charge. E. A. H.

Ragie Hall .- On Thursday of last week the exercises opened by singing "Sweet By-and-By." Re-marks were made by Mr. King, and a poem read by

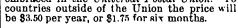
marks were made by Mr. King, and a poem read by F. W. Mathews. Mrs. Chandler-Bailey and Mrs. Buck gave tests and readings. Sunday, Aug. 2d, the alternoon exercises opened with singing, followed by remarks by Mrs. E. A. Col-lins under control of her spirit-guide. Remarks and tests by Mrs. Buck, Mrs. Robins, Mrs. Chandler-Hailey, Mrs. Dr. Bell, Mrs. Smith, Mr. Anderson and Dr. Toothaker. Evening.-Singing. Remarks by Dr. Willis, Mrs. Davis, Mrs. Wilkins and Mrs. Chandler-Bailey occu-pled the time pleasantly and profitably. The chair-man gave fifteen minutes to answering mental ques-tions to the satisfaction of all. Over one hundred persons attended the developing circle at 11 A. M. Meetings in this hall every Wednes-day at 3, Sundays at 11, 2:30 and 7:30. F. W. MATHEWS, Conductor.

#### W. J. Colville's Work

At Cassadaga Camp, N.Y., has been highly appreciated, both at the auditorium, where he has delivered four both at the autornum, where he has derivered four public addresses and poems, and taken part in the conferences, and also in Library Hall, where ten very interesting lectures and conversations have been held. In addition to his engagements in camp, he has given several lectures in Dunkirk, N. Y., where there is a growing interest in all spiritual matters. On Sunday, Aug. 2d, he gave two able discourses in Dunkirk (re-port next week) and returned to the Camp on Monday morning.

port next week) and returned to the Camp on Monday morning. Mr. Colville is now resuming work in Philadelphia, where he will give a special summer course of lectures in Corinthian Hall, 1524 Arch street. On Sunday next, Aug. 9th, the themes of discourse will be: at 10:30 A. M., "The Voice of Silence"; 3 P. M., "The Gilt of Prophecy"; 7:30 P. M., "Universal Broth-erhood, the Keystone of a New Civilization." This lecture will be given by request of the Secular Union at Industrial Hall, southwest corner Broad and Wood streets. Sunday, Aug. 16th.-10:30 A. M., "The Planetary

at Industrial Hall, southwest corner Broad and Wood streets. Sunday, Aug. 16th. -10:30 A. M., "The Planetary Chain; or, The Birth and Death of Worlds"; 8 P. M., "An Esoteric Interpretation of the Spiritual Titles, Buddha, Messiah, Christ." Sunday, Aug. 23d.-10:30 A. M., "The States of Heav-en and Hell, and Intermediary Conditions"; 8 P. M., "The Signs Manifested by Faith in Spirit." Collection ta the Sunday services. An afternoon course of eight lessons, commencing Tuesday, Aug. 1ith, and continuing every Tuesday, Thursday and Saturday afternoon, at 3 o'clock, and ending Aug. 27th; and an evening course of eight lee-tures, commencing Tuesday, Aug. 11th, and continuing every Tuesday, Thursday and Saturday evening, at 8 o'clock, and ending Aug. 27th, will also be given at 1524 Arch street. Arrangements are also made for work. In the Pa-villou, Atlantic City.





July 26th to Aug. 30th, Inclusive.

BEST of Speakers and Mediums. Worcester Cadet Band. Singing by the Hayes Family. Excursion Tickets on roads leading to Lake Pleasant. For Circulars, address

J. MILTON YOUNG, LARE PLEASANT, MASS.

### July 25. **GROVE MEETINGS AT** JNSET BA

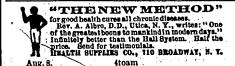
SEASON of 1891, commencing July 12th and continuing daily until Aug. 30th. Excellent music, the best speak. ers and mediums. Write for Programme to Dr. H. B. STORER, Onset, Mass. At all stations on Old Colony R. R. call for excursion tickets to "Onset Junction." July 4.

## **DR. STANSBURY'S** Specific Remedies.

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GREATLY IMPROVED AND ENLANGED. Wonderful Elizir of Life; Marvelous Throat and Lung Healer; Great Blood and Kidney Remedy; Magical Sea Moss Hair Tonic. Thousands of Testimonials. Large boilies, gl.00; six for 55.00. Liberal terms to healers and othe s. DORNBURGH & WASHBURN, Olmstedville, Essex Co., N. Y., Successors to Diss. STANSBURY & WHERLOCK, or COLBY & BIOH, 9 Bosworth Street, Boston, Mass. 15 July 25. J. K. D. Conant,

TRANCE and Business Psychometrist. Sittings daily from 10 A.N. to 4 P.M. Séances Bunday ovenings at 7:30; also Friday afternoons at 2:30. Psychometric Readings given by letter of Business Prospects, and if Clairroyant Examina-tion of Disease, stato sox and are, enclose lock of hair. Terms \$2.00. 11 Union Fark, Boston, Mass., between Shawmut Av-enne and Tremont street. Answers calls to lecture, or hold Public or Private Séances. Iw Aug. 8.





MAGNETIO, Mind and Massage Treatments, also remo-dies turnished. Now located at Hotel Aldrich, & Berke-ley street, Boston. Hours 10 to 7. is May 9.

#### Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN and Test Medium, No. 233 Tre-mont street, corner of Elict street, Boston.

Aug. 6. A STROLOGY.-- Most fortunate dates for all purposes, life writings, savice, etc.; full descrip-tions free. Sone date and hour of birth with stamp. T. A. BEARBE, Astrologer, 117 Washington street, Roomia, 12 and 14, Boston, Mass.

Aug. 6: A BOSTON, MASS. A BTHOLOGY.- Would You Know the Future of Accurate descriptions, important changes, and advice free. Send date and hour of birth, with stamps, No callers. No callers. W\* 67 Revere street, Boston.

## Mlessage Department.

The should be distinctly understood that the Messages publiched in this Department indicate that spirits carry with form to the life beyond the characteristics of their earthly ives-whether for good or evil; that these who pass from the mundane sphere in an undersloped condition, event-reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no more. This our earnest desire that those who recognize the mosages of their spirit-friends will verify them by inform-ing us of the fact for publication.

Letters of inquiry in regard to this Department must be addressed to CoLBY & RIGH.

#### Notice.

The Banner of Light Free Circle Meetings have been suspended for the summer. Due notice of their reöpening in the fall will be given in these columns.

#### QUESTIONS ANSWERED BY SPIRITS THROUGH THE MEDIUMSHIP OF Mrs. M. T. Longley.

#### Report of Public Séance held May 12th, 1891. Spirit Invocation.

Report of Public Seance held May 12th, 1891. Spirit Invocation. Once more, obl Blessed Spirit of all Life, we turn our thought to thee in inspiration and praise; once more we lift our souls in tuneful thanksgiving as we review the privileges that are ours, as we realize the countless mercles that have been brought into human life and experience. We know that sometimes the discipline that is laid upon human lives seems rigor-ous and severe, for we cannot clearly see the way be-fore us or fully understand the work which thou hast for us to do. We feel the trying experiences, we know the clouds and the sorrows that hedge in a life, and, contemplating these alone, we are too apt to be lieve that only pain and trial and difficulty are the lot of humanity; but we can lift our soils above these limitations of the external and perceive the things of spiritual life and human destiny, more of infinite purpose and divine will, and so learn that these ex-periences which seem so hard at first are only a part of the great plan, which is to unfold humanity to a highet and a better state. We thank thee for all that has come to the earth, and for all that has entered into human life. We thank thee for the trial as well as for the season of prosperity, for the storm as well as the sunglight, for the shadow as well as for the beautiful star beam that falls upoi our way, for we come to learn, as we scan

falls upod our way, for we come to learn, as we scan and understand spiritual life, that these are all neces-sary in the great unfoldment of the higher, purer con-dition.

We would come into communication with and un-der the instruction of bright souls from the heavenly world; we would receive sympathy and love from their kindly hearts; and we would also give forth in return that harmony of spirit and that kindly affec-tion which they delight to receive, and which, we are told, assist those bright ones in their good work for humanity. humanity

humanity. We ask thy blessing and the blessing of all pure spirits to rest upon each one who travels the mortal way. May those who sit in the darkness of ignorance receive the light of knowledge and inspiration; may those who mourn for their dead as without hope be given gleams of truth concerning the immortal state that shall illuminate their minds and enlarge their spirits; may those who are sick and suffering receive that soan mutuate their minus and enarge their spirits; may those who are sick and suffering receive such maguetic help from angel life as will restore them to health, comfort and ease; and may we all profit by experience, grow strong through discipline, and ever aspire to reach upward and outward toward the hills of light for future knowledge and eternal truth.

#### Questions and Answers.

CONTROLLING SPIRIT.-Now, Mr. Chairman. we will attend to your questions.

we will attend to your questions. QUES.-[From one in the audience.] What are the teachings of theosophy? Is it supposed that every human being has to pass through the process of birth once or oftener? and what are the laws that regulate that matter? Is reincar-nation a matter of choice or compulsion, or merely the workings of natural laws, such as birth and death? and why is it, if true, that spirits and mortals are so ignorant concerning ils workings? ANS.-If we understand theosophy correctly

principal teachings being that the soul, after a long season of experience in other worlds, re-turns to this planet earth, and takes upon itself a physical form, through which to gain new experiences in contact with matter, and by which to gain new unfoldments of the spiritual nature. Theosophists, we believe, claim that this is the result of the operations of natural law, such as are the operations of natural differing, in this respect, from many spirits who, in returning to you through the media of earth and presenting the claims of reincarwho, in returning to you through the media of earth and presenting the claims of reincar-nation, state that, to their belief, it is not an arbitrary law, but rather one that has been interested by a wise and beneficent power for a wise and beneficent power for interested by a wise and beneficent power for a wise and beneficent power for a wise who, in return earth and presenting the channe of nation, state that, to their belief, it is not an arbitrary law, but rather one that has been perfected by a wise and beneficent power for those who desire to come under its operation in order that they may receive new experi-ences or gain certain conditions and discipline hitherto denied them in contact with this enter this entity within, the ego, is just the same indi-tit over has been, and, after the

those presented to the individual while in the mortal form; even as a child who neglects in the primary department of school life the suble to follow and to retain the bigher is unable to follow and to retain the bigher branches of the next grade of learning, and not until he has completely mastered the A is C of the lower department will it be possible for him to comprehend the deeper researches which naturally follow. So the spirit may learn of the law that is in operation for just such minds as his, and per-haps the time will dome when he will be able to take advantage of it. He may object, be-cause he feels that he will no longer be known as "Daniel Jones"; but he is advised by other spirits to contemplate those who have gone be-reaped their experience thousands of years ago in contact with this planet and with other words still retain the name by which there ago in contact with this planet and with other mowent smally known on earth. He is asked if he can for a moment suppose that in half a million years from this time he will be able to that some mode of designation should be words still retain the name by which be-sary that some mode of designation should be-known as "Daniel Jones," a name which be-longed to him on earth, because it was neces-sary that some mode of designation should be-known as "Daniel Jones," a name which be-longed to him on earth, because it was neces-sary that some mode of designation should be-known as "Daniel Jones," a name which be-k ago in contact with this planet and with other worlds still retain the name by which they were originally known on earth. He is asked if he can for a moment suppose that in half a million years from this time he will still be known as "Danlei Jones," a name which be-longed to him on earth, because it was neces-sary that some mode of designation should be used that might distinguish him from other in dividuals in the earthly state. Fathers and mothers, brothers and sisters, do not bear the same external relationship to each other hupsame external relationship to each other hun-dreds of thousands of years after they have passed from the body that they did on earth. This is a great question, one not dealing with the life and experience of the soul for a cen-

the life and experience of the sour for a cen-tury of time only, but one that is dealing with the life and experience of an individualized entity for an eternity, and that is a question that one can hardly consider, for he will be confused in his mind when he tries to think what atcomit really means

confused in his mind when he tries to think what eternity really means. Spirits differ, then, on this question. Many of them are very adverse to its consideration— they do not wish to know anything about it. Many of them think they will continue for-ever to live in the same state they entered when they passed from the body. Some oc-cupy a very pleasant position, surrounded by kindly friends. They have entered upon some congenial pursuit, or are perhaps trying to un-fold some latent genius which they possess, and which was never developed on earth. They have a pleasant home, with natural scenery which is agreeable to them, and so they are content with their lot. You hear from hundreds of such spirits every year, even

Some spirits do not know anything of this belief in reëmbodiment, even upon another world in the great expanse of space. Some spirits who do think reëmbodiment is true, shrink from giving expression to their be-lief through our mediums, because it is re-ANS.—If we understand theosophy correctly, one of its cardinal principles rests upon the theory of reëmbodiment for the soul, one of its principal teachings being that the soul, after a long season of experience in otherworlds, re-turns to this planet earth, and takes upon

at that time. What he says is true, that many who, a quarter of a century ago, lived in com-parative comfort and ease, are now tolling al-most hopelessly for the bare necessities of life; and yet we know that the results of that same civil war have tended to partly produce this very condition of things. True, the nation is a prosperous one; true, she has recovered to a great extent from the state of prostration and of suffering which the long conflict entailed; but hundreds of thousands of her citizens were, maimed and disfigured, mentally and were maimed and disfigured, mentally and physically, by this same terrible warfare. Many have been unable to add by their labor to the wealth of the country. Much suffering has been engendered because of the terrible strain brought upon the nation by the expe-rience through which she passed for a period of nearly five years. All this we must take into consideration when dealing with this sub-

Our friend also wishes to know what the out-Our friend also wishes to know what the out-come of this struggle now being waged be-tween capital on the one hand and labor on the other will be—if the prospect is in favor of the people, or of the monopolists who desire to grasp all that is worth gaining in a material sense. We have hope for the future and for the race. We have faith in the progressive tendency of the age, in the spiritualizing quali-ties of mankind. We know there is much of agitation and conflict: we know there is much of they are content with their lot. You hear from hundreds of such spirits every year, even from this platform, and perhaps nine out of the spirit environment of the spiritualizing quali-difference of the age, in the spiritualizing quali-the spirits platform, and perhaps nine out of that is grievous to contemplate in the condi-agitation and conflict; we know there is much of that is grievous to contemplate in the condi-grievous to contemplate in the condi-agitation and conflict; we know there is much that is grievous to contemplate in the condi-grievous to contemplate in the condi-agitation and conflict; we know there is much that is grievous to contemplate in the condi-grievous to contemplate in the condi-agitation and conflict; we know there is much that is grievous to contemplate in the condi-grievous to contemplate in the condi-agitation and conflict; we know there is much that is grievous to contemplate in the condi-shores; and we know that there must be a re-adjustment of the relations between labor and grieve to dawn. And yet those who have followed hu-man life from condition to condition, from plane to plane, even from world to world whow that it is not possible for any spirit to remain in just exactly its present condition, no matter how pleasant it may be for the time, the direction and locality in which he is em-ployed, move on to otherconditions and scenes; the full meaning of eternity whether he lives upon this planet once or a thousand times. He knows that there is an infinity of years stretching on before him, through which to outwork his powers in other worlds, perhaps in every world with which the vast firmament is studded. Some spirit do not know anything of this belief in reembodiment, even worlds belief in reembodiment, even worlds belief in reembodiment, even world the spirit and these will have to pass out of the physi-sec in comparison with the great mass of human beings, only a few who are really unwilling to give up one dime of their hoarded wealth for the beneat of any life or institution. There are some who hold on to their acquired au-thority with tenacious grasp, and it may be that these will have to pass out of the physi-cal form before a new system is inaugurated which shall look to the general welfare of the whole and not to the argrandizement of tha whole, and not to the aggrandizement of the

We believe the time is coming in this beautiful country of ours when a system of equity will be established between man and man, but this must come through the natural processes of spiritual and mental unfoldment-it cannot be hastened by any appeal to arms or to the lower passions and baser qualities of mankind. Anarchy or violent revolution will not bring forward a better state of things; but education, wisely administered and dealt out to the unfolding minds of the century, will do much in this direction. Wise minds are grappling with the question on various sides; thought is being the question on various sides; thought is being evolved and sentiments created and expressed in behalf of the persecuted and oppressed. These sentiments must grow, this grand thought must widen and take hold of the hearts of the thinking community until it is mani-fested in outward, practical ways for the ben-efit of all. We look to education for the solu-tion of this problem, and no mind that thinks deeply on this subject, no soul that is exercised over the condition of human affairs, especially in the social and industrial departments of life, must for a moment pause in its effort to extend a helpful influence or to create a lofty sentiment in behalf of humanity. No one must extend a helpful influence or to create a lofty sentiment in behalf of humanity. No one must feel or think that he can do but little, and therefore it is best to do nothing; but he is to earnestly speak his word, perform his duty and make his presence and personality felt along the lines of humanitarian work, that others may be inspired by his effort and en-couraged by his example to attempt some-thing of a like nature. Thus the work will spread and the influence grow until the higher sentiment has taken hold of the minds and hearts of the community, and the work will then be performed. Liberty and right, we believe, will triumph in this nation. We do not look for the down-fall of this Republic after the fashion of the Roman Empire in ancient times, because we Roman Empire in ancient times, because we believe that the people who make up this Re-public are inspired by a higher spirit and grand-er, loftier purpose than the Romans of those days were capable of feeling or expressing. They lived only in the sensuous nature, con-stantly manifesting their thought in external ways for the aggrandizement of the body. There was no spiritual atmosphere surround-ing them which could take hold upon their vital forces and make its power felt, because vital forces and make its power felt, because they generated only an atmosphere of dense darkness that was of the earth earthy, and, therefore, the inevitable consequence was that they, as a people, and as individuals, must go down. But here in this nineteenth century, and with this enlightened people, we find much that is purifying and uplifting expressing itself among the masses. We are told that one good soul saved a nation' from the fate of Sodom and Gomorrah. Here we have hundreds, ay, thousands of aspirational, pure-minded indi-viduals generating an atmosphere of spiritual light, which is uplifting and beneficial not only to themselves, but to others who must feel its power. This will save the nation and lead the people on to victory through struggle and power. This will save the nation and lead the people on to victory through struggle and effort, through trial and strife, to the triumph of a purer and better condition. But there will be conflict, there will be discord, there will be warring of tongues, and possibly the clashing of arms in certain sections; there will be much that is unpleasant to contemplate be-tween classes in this country; but there will be a final adjustment of these conditions. You will have to meet and perhaps bear part in them, but ever and always the spirit of jus-tice continues to live, and it will at length make its way here in your midst and force itself upon the attention of the people. We believe a more equitable distributive system will be ca-tablished in this country in another century--not at first, but in its later years. We believe not at first, but in its later years. We believe that the spirit of brotherhood will finally maintain, so that one will be as glad to have his neighbor prosper as to be prosperous him-self. We believe that a government will be self. We believe that a government will be outwrought, even from our present forms of government, which will assume greater respon-sibilities toward the people, and establish, or help to establish, an industrial system which will look to the employment of every healthy mind encased in a healthy body in such occu-pations as will draw out the best possible pow-ers of the individual and give them opportu-nity to express themselves in the most utilita-rian ways. rian ways

#### SPIRIT MESSAGES, GIVEN THROUGH THE THANCE MEDIUMSHIP OF Mrs. M. T. Longley.

#### Report of Public Scance held May 15th, 1891. Lotela, the Indian Maiden.

How do, everybody? Lotela's goin' to come to give the messages for the spirits to day that can't come to tell you themselves just what they want to. There's lots of spirits around here every time that can't talk for themselves, and they look so had 'cause they can't get hold of the medium that I have to come in once in a while or they'd never get a chance at all. once i at all.

#### Gardner Wicks.

Gardner Wicks. There is a spirit, and he was a soldier. He was in the big war, and I think hegot to feel-ing pretty bad, but he don't have any of the bad feelings in the spiritual world. He has been trying to come back for quite a while to his people. They are in St. Albans, Vermont. He left a wife on this side, and her name is Elizabeth. He wishes his friends all to know that he is not tramping on any long march, and he has got long ago well settled in the spirit-world; but he don't like to have any of them feel that he has gone away so far to another country that he don't care any-thing about the friends left on this side. He wishes them to know that he thinks kindly of them. He looks back over the old days, that them. He looks back over the old days, that are closed for him, with warm memories of the past and of the friends he knew on the mortal side. He comes in this way to give greeting that the friends may know he is not dead, but lives. I get the name of Gardner Wicks.

#### Capt. Samuel B. Hale.

Capt. Samuel 15. Hale. Then there's a spirit that lived quite a good while on this side, he says "not quite to man's allotted time, for I did not reach my seven-tieth year, but I was fast approaching it when the summons came, and the Grand Commander called me home. I was far from the scene of my boyhood's days when my life on earth closed. I had seen much of the world, and something of human nature. My experiences were varied, and in counting them up I know that they were all good for me.

"The thought has struck me many times, since I went to the further shore, that if I could send back a call to those who have known me, it might be received, and I should feel as if I had done my duty in trying to have the people know that death is not anything to be feared. I have sailed up and down the be reared. I have salled up and down the coast, hoping to send a line on shore that would give tidings of my spirit-presence, and I am grateful to-day that my words are received in this way." He gives the name of Capt. Samuel B. Hale. He says years ago he lived in the good old State of Maine, but he went out of the body— bel that's a queer name\_from Pascavel

bil that's a queer name-from Pascagoula, Mississippi. That's funny, is n't it? I expect that must be Indian, 'cause they 're all queer.

#### Ellen C. Putnam.

There is a beautiful looking spirit, and I say that because she seems to shine in her clothing, and in her face, too. She sends out a light all around her, and she has a bright, lovely look in her face. This is what I get, as near as I can tell it, from the lady:

can tell it, from the lady: "It will give me great pleasure to have you announce my name, with the assurance to my friends in Salem, Mass., that I hold a loving thought of them in my heart. In thinking over the past and its sweet associations. I feel strongly attracted back to the earth-life, and seek to come into close contact with my friends, that they may know I am still inter-ested in them and their work. I am gratified, and wish to return thanks to those of my peo-he who were instrumental in bestowing upon and wish to return thanks to those of my peo-ple who were instrumental in bestowing upon the worthy object in which I was interested certain means to help on the good work for which it was founded, and it sent a warm glow to my heart to know that I was thus re-membered, and that my wishes were regarded. I am still interested in that society, for it looks to the elevation and protection of friend-less onces who are in need of such care. I hope the time is coming, as I believe it is, when such aid will be extended to all who are for-lorn or hopeless among my own sex, and through which they will be elevated to a higher condition, such as will appeal to their inner natures and call out a sweet response in the expression of that which is good from the expression of that which is good from within

within. "I will not linger, as I only came to send my love and remembrance to friends. Please tell them I have found a beautiful land, and that the whole spiritual world seems to me to be fair, and glowing with such life, such energy and power as one cannot desoribe; but it takes hold of my inner being and makes me feel that I never knew before what it was to truly live I never knew before what it was to truly live. Ellen C. Putnam.'

### John Burroughs.

AUGUST 8, 1891.

John Burroughs. Another spirit gives his name as John Bur-roughs. He says this is very strange and new to him. He don't understand very much about it, but he's willing to learn about Spirit-ualism if he'd stayed on this side as he was, but now he sees that it is certainly the truth. He watches spirits coming back to earth, and notices how some of them manage to make themselves known through medial organisms, and in that way he is learning about this spirit-life and its communication with the earth, for he says he wants to know all he can about it.

earth, for he says he wants to know all he can about it. This spirit was interested in the Church, in religion, and having it grow and spread. He thought it was what the people needed, and he wanted it to increase; and so he thought more of that than he did about spirits coming back. But he says he finds things very differ-ent from what he expected, and he has got to learn some of his lessons all over again. He comes to give greeting to his friends, and he wants them to search for the truth all they can while they live in the body, and then they will be better prepared to meet what is before them when they go to the other side. The people he wants to reach are in Lebanon, Maine.

Maine

#### Gracie Steers.

Gracie Steers. Here's a young spirit. I don't think she was fourteen summers in the body. She's grown up more since she went to the upper hunting grounds, and she says her name is Gracie Steers. She wants me to send her love to her mother. Her mother's name is Mary. I think she lives in Worcester. There seems to be something mixed about it, but perhaps I'll get it by-and-by if it is n't right. She holds up a star, made of all white flow-ers, with little fine green coming out from the points all around it, and the green falls over the white flowers like a veil. It's something that somebody connected with her got for her, I think, after she went out of the body, and she brings it as a test.

I think, after she went out of the body, and she brings it as a test. The spirit seems very anxious to have her people know that she can come back. I should n't wonder if they did n't know much about spirits coming back. Her mother has to work very hard every day, and gets tired and some-times discouraged and sad; and the spirit comes with her love and tries to cheer up this one on earth, and make her feel sure there's something bright beyond. I get that she's been trying to come for ever so long to give a word of oheer and love, and to say that good spirits are watching over and trying to care for this dear one on earth, and make her way brighter, so she can have more of peace and comfort on this side before she passes to the comfort on this side before she passes to the other world. But whatever may come on earth, a bright home and blessed associations with dear friends are waiting for her in the

Summer Land. Well, I guess that Worcester is right, 'cause I don't get anything more about it.

#### Frank Darling.

**Frank Darling.** There's a young brave keeps calling to me. He's half-way down in the hall, and I do n't know whether he is acquainted with any one there, or whether he has been attracted to some one in the council from whom he can gain magnetic strength that will help him to come. I get the name of Frank Darling—or Dowling. He is a young man. He wasn't twenty before he went away, and he isn't yet. He is eager to have his people know he has come here. He sends his love, and do n't wish them to feel badly because he is out of the body. He wants them to feel as happy as they can, for he's all right.

#### William B. Ward.

A spirit here calls himself William B. Ward. He has been gone to the other world a good while, and some of his dear friends have come to him since he went away. One, and I should n't wonder if more, belonging right to him and his own people, are with him in the spirit-world, where they have gone since he

spirit world, where they have gone since he went away. He sends his greeting and regards to the friends down in Maine, and he hopes they will feel the grand truth there is in the claims of Spiritualism, that communion between the two worlds is an established fact. He says that he has been busy, and dear ones of his own circle have been busy, trying to send out gleams of light in regard to this to those of earth who do not understand what the life of the spirit is, and he is happy in his work. He the spirit is, and he is happy in his work. He says there are people here that knew him who believe in spirit-return, and there are some others who have no faith in it; but he brings greeting to one and all, and he feels kindly

toward every one. There seem to be two or three places in that State that he sends out his influence to, but especially to Eddington.

planet. Why do spirits, you ask, differ upon this question? One would naturally suppose that spirits would inform themselves upon this sub-ject, so as to be able to agree in relation to it and to be able to give clear statements upon it through their chosen media of earth. But let through their chosen media of earth. But let us remember for a moment that spirits who have gained what they believe to be satisfac-tory information in regard to this matter for themselves, and have reason to think that there is truly in nature a law operating in this direction which enables the decarnated spirit to take upon itself a new form in material life in order to express certain attributes of its own through these external channels, and also to be able to gain experiences formerly denied to it, but which it feels are essential to its in-ner unfoldment in returning to earth through ner unfoldment, in returning to earth through media, to enlighten mortals upon this ques media, to enlighten mortals upon this ques-tion, come in contact with a tremendous wall of prejudice that is erected against this very subject in the minds of the masses of human-ity on earth. Why is this? we ask. Because the person who does not clearly understand the subject of immortal life, its great privileges and its vast unfoldments for the individual entity, stands aghast at the thought that, after be has passed through the disciplingery process entity, stands aghast at the thought that, after he has passed through the disciplinary process-es of earth-life, has entered the spirit world and been reünited to the loved ones of his heart whom he has missed and mourned, he must, perchance, be obliged in time to part again with those loved ones and to take up a new journey earthward for the purpose of be-coming another percentity to going other or new journey earthward for the purpose of be-coming another personality, to gain other ex-periences, laying aside all thought and remem-brance of his past existence, and only dealing with that which he shall then undergo. And it is a thought which might well cause one to shrink from its contemplation, and even to deny the existence of such a law, if not proper-ly understood. But let us remember that the immortal state does not deal only with a few years, such as this earthly existence deals with. Let us for a moment remember that this condition of life, called the mortal, is but as a drop in the great ocean of infinite exist-ence; that the time passed on earth in a physi-

as a drop in the great ocean of infinite exist-ence; that the time passed on earth in a physi-cal form, by even those who remain to the longest term, is but as a moment compared with the great eternity of years stretching before the intelligent soul. He who does not accept the theory of reëm-bodiment says: "I object to it, because I am here known as a personality, an individual dis-tinct by myself. I am Daniel Jones, and I ex-pect to be known as such after I pass from this physical form and enter the eternal world. I anticinate meeting my father and mother, my

pect to be known as such after 1 pass from this physical form and enter the eternal world. I anticipate meeting my father and mother, my brothers, sisters and friends, with whom I have formed ties of enduring association on this earth, and I trust to remain their companion through all the ages of the future." He does not think what all the ages of the future may mean. For a century he has been known on earth as Daniel Jones; then he passes to the spirit-world, meets friends whom he has known and with whom he sympathizes, and forms ties of friendly association. Time speeds on. The spirit is gaining such experience and discipline as come to him in that sphere of life. I But perchance he finds himself cramped and hampered in various directions. He may not be able to grasp clearly certain questions that is so. Perhaps he is told that he has neglected his opportunities for study and gaining experi-hie one earth, and is, therefore, unable to un-derstand, these liessons which naturally follow

ward form is not the man or the woman. The entity within, the ego, is just the same indi-viduality that it ever has been, and, after the experiences of time and matter in connection with these physical planets have been received and appropriated by the unfolding spirit, that individualized life will come into glad recogni-tion with every other soul that it has ever known and loved—through the law of spiritual attraction its will find its own. To such a spirit, who has attained its experience and gathered to itself all those conditions of life which are necessary for its unfoldment and interjor growth, it will not matter five hundred thou-sand years from now whether it has been sand years from now whether it has been known once as Daniel Jones, again as Peter Brown, and so on during all the period of its contact with material things.

Contact with material things. Q.-[By one in the audience.] Please take a mental survey of our social conditions in the days before the war, and compare them with those existing in the Republic to day. In ante-belium times wealth, the product of labor, was more equally distributed than it is now; and (shall I say as a consequence?) there was much more general prosperity—at any rate, the fright-ful extremes apparent to day did not then exist. As you are a classical scholar, also please con-sider the condition of the Roman people in the days of the Gracchi and subsequently, when the common people of that mighty Republic con-tended for the preservation of their liberties in land and the other heritages which descended to them, and which were threatened by the wealthy oligarchy of Rome, and discern if there be any correspondence in the respective situations. If there be, are the unfortunate results to be appre-hended in our case as resulted in the case of that mighty Republic, should the degenerate and cor-rupt oligarchy of wealth now sitting in the high places of this Republic of the Western World succeed in completely subjugating our people to their dominating control T This is preliminary to the question proper asked on this occasion, which, briefly, is as follows: 1st. Will liberty trumph in this Republic in the present industrial and social strugole now being argaed

Ist. Will liberty triumph in this Republic in the present industrial and social struggle now being waged all over this broad land? or do you apprehend the complete ascendency of our wealthy oligarchy, and a consequent subjugation of liberty and the common people by the grinding despotism of greedy capitalist?

people by the grinding despotism of greedy capital-lets? 2d. Have you been informed by any high spirits ad-ministering the affairs of this planet as regards the results to accrue to us here as the outcome of the strug-gle now raging all around us? If so, please state what they have revealed. 3d. As our present unequal distribution of the pro-duct of all industry seems to be the principal cause of the frightful evils under which society now labors, in this country at least, please state stenedy for this

this country at least, please state a remedy for this disastrons existing condition, and show how a better condition can be brought about.

hand. Dissipation was to be found on every side. The masses were ground down and hum-bled by the unyielding hand of an oligarchy that continually threatened the prosperity and even the life of the State. What was the con-sequence? The aristocrats, glving themselves up to indulgence in all sorts of dissipation, squandering their, means and wresting from the people the utmost tithe in order that they might maintain their high state of profligacy and extravagance, frittered away the years, while the masses toiled on, more like beasts of

#### If the Baby is Outling Teeth,

Be sure and use that old and well-tried remedy, Mns WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoe.

#### Harriet Bailey.

Another spirit, who, I think, lived to be about sixty summers old, gives me the name of Harriet Bailey, and says she has relatives and friends in Washington whom she has been tryfriends in Washington whom she has been try-ing to reach ever since she went from the body, and that seems to be quite a good while. She says she has a daughter Louisa that she left here quite a young girl. Since then her daughter has formed family ties, and she has seen many sorrows as well as received sun-shine into her life. This mother wishes to have the child feel that the good spirits can come to her and help her in her dark hours, and also rejoice with her when the sunshine appears. appears. The spirit says there's a lady medium in

Washington that sometimes gives messages in this way, to whom she has been attracted a number of times. The medium has described number of times. The menum has described her and given her first name, but the spirit has never been able to give all she wished to through that instrument. She hopes she will now be able to come more satisfactorily, be-cause she understands better than at first how to make herself known.

#### Horace G. Beal.

There's a spirit, and he do n't feel good. He did n't before he went out of the body, and I guess it's his own fault that he went out, too, and he feels it, and he is sorry that he did n't

did n't before he went out of the body, and I guess it's his own fault that he went out, too, and he feels it, and he is sorry that he did n't try to make different conditions for himself. He says he was advised to come here because it would help him by doing so—he could leave some unpleasant conditions, and be able to understand more of the spirit-life, and take a better hold of it. He has been restless and not quite satisfied since he went over to the other world, and that is because he was in a dis-turbed state on this side. I do n't know how long he has been gone, but I should think quite a little while. He was not an old brave, but seemed to be räther young. Then there's another spirit comes right be-hind him that belongs to his family. He seems to be very fatherly, that's the feeling that comes with him, and he has been trying to help this spirit I spoke about. The elder one has been gone longer than the other one. He has been trying all this time to draw the first spirit up into a better atmosphere, and now he seems to feel that he will be successful in his work. Both spirits want to send greeting and love to the family and friends, and the first would like very much to have some one he is connected with, some of his own people, a lady in particular, go to a medium and let him come privately and communicate, because it will do good on bothsides—good to the spirit and good to the mortal—and I hope they will do it. This spirit comes from Brockton. He knows people there, and he knows people in places around that town. He wants them all to know that he is alive, and has not gone down into the darkness, although his condition is one of unrest and regret, out of which he is trying to work himself. He would like achance to talk with his friends in this way. Then I get that he was out somewhere to-day in a place called Campello, and there is some one there, a young man, whom he was trying to reach. This friend know something that he wishes to impress. upon his mind. I get the name of Horace G. Beal, and the na too, but not all.

#### Mary Harvey.

Mary Harvey is the name I get from a spirit about thirty, or somewhere near that, when she went away. She comes back in the same condition, and she takes on something of the feeling she had when here. She man she had feeling she had when here. She was pale and thin, and had a wasting disease, I should think. She was sick quite a good while, but in the spirit she is strong and well, and has none of the old pains and weaknesses that were hers so long. The spirit comes with love to her friends.

The spirit comes with love to her friends. She says she has no great story to tell. She only wishes to say she has a pleasant home among dear friends, and these congenial asso-clations make life beautiful. She wants her friends on earth to rejoice with her that the end has come on this mortal side, and that the new life has opened before her in another world.

Some of her friends, this spirit says, have had Some of her friends, this spirit says, have had strange and trying experiences since she left them. Some of them have moved along in the same old way, but others have passed through changes that they never dreamed of in the old days. She has been privileged to know some-thing of these, and sometimes to watch over her friends and bring them an influence. She tries to help them all she can, and hopes the time will come when they will have mediums right in their own homes, through whom they can gain the blessed light from the heavenly world. This spirit lived somewhere close by Phila-

This spirit lived somewhere close by Phila-delphia. I do n't think it was right straight [Continued on seventh page.]

#### ORIGINAL. No. 30 Hominy Gems. BY MRS. D. A. LINCOLN, Author Boston Cook Book.

Mix 2 table-sp.fine, uncooked hominy, t tea sp. salt, I table-sp. butter, and cup boiling water. Place this over the tea kettle until the hominy absorbs all the water. Pour I cup boiling milk on I scant cup fine yellow corn meal; add 2 table-sp, sugar and the hominy. Let it cool slightly, then add the yolks of 2 ergsbeaten to a light froth, then the whites beaten stiff. Stir in I level tea sp. Cleveland's baking powder and bake at once in hot buttered gem pans, about 20 minutes. A scant cup of cold boiled hominy may be used instead of the fresh hominy. It should be sifted through a squash strainer, to free it from lumps.--(Copyright, 1891, by Cleveland Baking Powder Co.) Use only Cleveland's baking powder, the pro-portions are made for that. "Cleveland's Bak-



ing Powder; the best in quality, highest in leavening power and perfectly wholesome." A. F. Underwood, U. S. Government Chemist, 1891.

### AUGUST 8, 1891.

#### BANNER OF LIGHT.

### [Continued from sixth paye.] in the olty, but right near there in Pennsyl-

#### Maggie S. Bill.

Maggie 6. Bill. Ilere comes another real bright lady, cheer-ful and pleasant, and she went out young, foo, I should think, by her appearance. She has friends in different places, but she went away from Hartford, Conn., and left these there that she was greatly interested in. It did n't seem just right to them or to her to have her go, but she says she has become fully reconciled to the ohange. She feels it is for the best, and the dear ones here must feel so too, because she wants them to be satisfied she has not gone out of life, she has near now as they ever were. She feels that all who cared for her then still care for and think of her now, and she accepts their love and takes it for her even. So she has lost nothing, for though she gave up certain bright associations on this side, she has entered into others as beautiful, perhaps mores on a spirit-ual sense, on the spirit-shore, and therefore she feels that it would be wrong for her to have any regret that the ohanges came as they did for her and hers. She sends her love. She is doing what she can for the benefit of friends on earth, and all she asks is that they will not think of her as dead and gone, but as one who still lives and loves them, and who cares for and prizes the affection which they hold for her. There 's some one in the body called Emery to whom she would like to tell certain things. There are some things in the earth-life, some changes that her friends are having or will have before long. The name that comes with this spirit is Maggie S. Bill.

long. The name that comes with this spirit is Maggie S. Bill.

#### William Mallory.

William Mallory. Here come two or three in a group, and they are from New York City. They lived there. I should think some of them were pretty well known there. I get the two men's influence first, because that is the positive. One is older than the other. I think the oldest one went last, and the younger one went first, but they belong to the same family, and the one I get first is called William Mallory. He brings quite a positive influence, as if when he started to do anything he hung on till he accomplished it.

it. Well, now, I see this spirit feels that he left something undone on this side. I do n't know as it was material business, but I think it was something that he felt he ought to do for somebody else, and he either did n't get at it at all, or half did it. It's something he left un-finished. He wants it understood, too, that he is working in connection with earthly things

at all, or half did it. It's something he left un-finished. He wants it understood, too, that he is working in connection with earthly things to accomplish certain results, and he has been more than once to materializing circles in New York, and has been assisted to naterialize. I do n't think he has been recognized, or any-thing of that kind, but he has shown himself, and has manifested and helped others to mani-fest, so that it has given him some ideas of how to handle material instruments. This will help him in trying to accomplish the things that he has in mind that he wants to do. That is the William. I cannot get the name of the other man, but he belongs right there in the same family. I think he might be a broth-er; he do n't seem to be a son, though I cannot quite tell. There's another man, too, that comes right there in that relationship, and I get the name Robert. He's attracted right close to these two, and he is interested in the work. Then there's another spirit—Ellen—a woman, comes, and some of them call her Nel-lie. She belongs in the same family, and is trying to work out of some condition she got into that tangled her up in the smit word. trying to work out of some condition she got into that tangled her up in the spirit world. All work together to accomplish something good on this side. They could have done more with what they had if they had realized what was best to do. [To the Chairman :] You tell all these things,

(To the Chairman:) Fou tell all these things, for it seems to come so strong from the spirit-side. In that group is a spirit called Douglass. That's the last name. He's connected some-how. I don't know whether he's a relation or not, but he's closely connected there, and he, too, sends out greeting to friends in the earth-life. He's going to take hold of this work with the rest. [Do you know what his first name is?] No, I don't get his first name.

#### Nancy Wyman.

Nancy Wyman. There's a spirit comes here who was an old lady before she went out of the body. She lived a long time on the earth, and people thought she was queer and old-fashioned. She never traveled or went around the world very much, and so she did n't know much about it. She has seen a good many things since then, has broadened out and understands much more of life than she did here. She says: "Some of my people are still living on this side, and sometimes I feel pulled hack as if "Some of my people are still living on this side, and sometimes I feel pulled back, as if they were thinking of me." She wants to help them very much; she wants to do them good, and one of the ways to do good is to let them know that spirits live after the body dies, because there's a man in her family that do n't believe there's any life after the body do n't believe there's any life after the body dies. He's positive in expressing himself, and the others do n't dare to say a word when he's about. She's positive, too, and she wants them to know that spirits do live, and if they will only take the trouble to go and investi-gate at some of the places where it is claimed that returning spirits manifest, she will be able at least to surprise them, if she is not able to convince them. Now I must give her name: It's Nancy Wyman.

by her. The band are trying all they can'to com-fort her and to bring her out of the shadows into the clear light. They see that she has strong mediumship, but only the discipline that she has passed through all these years could possi-bly bring the power to unfold it. Some of the splrit-friends there think that the lady will by-and by be a strong medium, and do a work for the splrit-world in that section of the country. They are working on her clairvoyant powers and on her mental mediumship so as to bring through her organism helpful words that will benefit others who are struggling amid the shadows. They see she will be able to do this, because she knows what it is to suffer and to pass through great tribulation. I want to tell her that Naota is the Indian spirit that comes to help her, and to bring a bright influence to cheer her up; she is trying to give her impres-sions, and by-and by ahe will get them stronger so as to understand what the spirit-world would have her do. have her do.

#### Bosie and Harry.

**Roste and Harry.** Then I must say that Roste wants me to send her love to her medium, and to tell her that she and the dear spirit friend have been with her all through the great work that has been done, and also through the experiences that she has had. Some of them have been trying and others full of pleasure, but all the time the spirit band have been able to do their work in a great measure through the organism of their medium, and they feel that much has been accomplished in quarters where perhaps the light could not have entered in any other way or through any other channel.

the light could not have entered in any other way or through any other channel. She brings with her a young spirit, Harry, who is interested in her medium and in her sister. He sends out great love, and wants them to know that he is happy in the spirit-world, is studying, going to school and learn-ing many things, and by and by he'll meet them on the spirit side. Then there 's another spirit, older, that is connected with the young brave, but he do n't seem to be advanced in the same atmosphere. He seems to be a little in the mists, but he is doing well in the spirit-world, and it is much better he went away world, and it is much better he went away when he did. The squaw will read this, for she reads the paper. I know her—she's away off.

Good moon, everybody, and we're ever so much pleased and thankful for the beautiful flowers we have here in the council.

INDIVIDUAL SPIRIT MESSAGES TO BE FUBLISHED NEXT WEEK. May 22.-Rev. Dr. O. S. Damon; Mary Marks; Sabina Johnson; Thomas Lister; Ann Dempsey; Anna Chadwick; William Baker Fahnestock; Michael Brady; DeWitt War

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Mrs. M. R. Stebbins, Clairvoyant Physician, 1366 Washington st., Suite 6, Boston April 4.

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WHY SHE BECAME

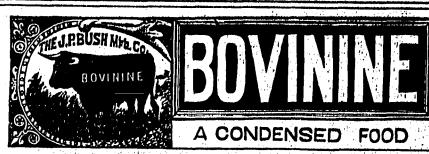
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HATTIE C. STAFFORD,

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July 18.

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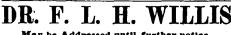
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Dr. Hardcastle's

TOOTH-LIFE.

#### William McArthur.

William McArthur. A William McArthur is here, and he wishes his family and friends to know that he's not coming as an old man, but rather in the strength and vigor of mature life. He has been growing since he went from the body, and learning many things. He has had a great deal to do on both sides of life, and he is now trying to use an influence that will be useful in connection with individuals on earth. He feels bad about some things that have gone wrong in connection with some of his family since he went out of the body. He feels surprised and sorry, and tries hard to have them different; but he has n't the power that he feels he would like to have. He was inter-ested in Brooklyn and New York, and he has tried to carry a power to Brooklyn, but he could n't manifest in the way he wished. He seems to come to give greeting to some partic-ular one, and to say that all these experiences will work out by-and by, and he thinks some thing good will come of them, because there is a power in the eternal that is strong enough to overcome evil with good. '

a power in the eternat that is strong enough to overcome evil with good. ' There's another spirit who's got the same last name, but his first name is Patrick, and they come together.

#### Hiram Clark.

Now, I want to tell the squaw in Wisconsin that I have been to see her, and I have helped two spirits to get closer to the band and to the circle. They're going by and by to give something that will be helpful, kind of in-structive, so that the friends in the circle will understand in what way the spirit is moving and the neuron being brought out

understand in what way the spirit is moving and the power being brought out. While I was there I saw a spirit that had n't been out of the body very long. Some one told him I came from the Banner council, and he wished me to send a message for him to Beloit. There's something that troubled him con-nected with his material affairs, but he says he made up his mind to let that all go—that he was now a spirit outside of the body, and could n't feel disturbed by material things. Still he can't help taking an interest in these things that concerned him when he was here, and in the way they have gone since, and that attracts him back to earth. He would like to have his friends know that he can come around, and that this spirit communication is all right, and that this spirit communication is all right, only he do n't know how to take hold of it, but sometime he wants to give a message for him-self, and he expects to do so among the people he knows. His name is Hiram Clark, and he lived in or near Beloit.

Naota.

an absolute cure for the disorders I have named above," = J. O. Wilson, Contractor and Builder, Sulphur Springs, Texas.

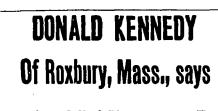
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and Chorus. Words and Music Dy C.F. Longtoy. The conts. "HOME OF MY BEAUTIFUL DREAMS." Song and Chorus. Words by Miss M. T. Shelhamer; Music by C. P. Longley. Price 25 cents. "CHILD OF THE GOLDEN SUNSHINE." Song and Chorus. Words by Eben E. Rexford; Music by C. P. Long-ley. Price 25 cents. "GOD, HOME AND NATIVE LAND." A National Tem-perance Ode. Words by Mary L. Sherman. Music by C. Payson Longley. Price 5 cents. 25 cents.

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The above songs are in Sheet Music. Single	copies
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We'll All Meet Again in the Morning Land (with	
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DIAL PLANCHETT	'E.
This instrument has now been thoroughly tested by n	umar.
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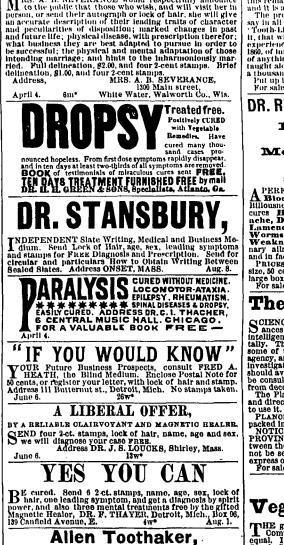
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and it is all true, too." The proprietor says: "As a Spiritualist from my youth, I say in all conscience, no person can fail to find in the box of Tooth Life' and four pages of information accompanying it, that which I positively declare to be on authority of an experience as an Amercan doublet and student dating from 1860, of infinitely more benefit than twenty-live cents' worth of anything else on earth. The tooth-preservative measures tanght alone are worth more to parents and guardiant than a thousand times the amount of the investment." Put up in a next box. Sent postpaid on receipt of 25 cents. For sale by COLBY & RICH.

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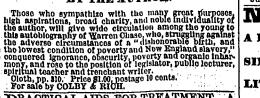
and directions, by which any one can easily understand how to use it. PLANOHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postase free. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES. Under existing postal arrangements be-tween the United States and Canada, PLANOHETTES can-not be sent through the mails, but must be forwarded by express only, at the purchaser's expense. For sale by COLBY & RIOH.



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SIL LILLIAR D. SUL LIVED: 11 Sending of the set of th



[Continued from fifth page.]

[Continued from fifth puge.] Charles Fortrandt, Waco, Texas, nged ninety, Mrs. Woodward of Now Chaile, Fa., aged eighty-one, and Mrs. Burlis, aged eighty years and six months. A gloriously liappy interview was enjoyed by them all-even the mirth and joility of younger days. The scances given by Mrs. Kino Moss-of New York are (we learn) being largely patronized. At one given on Thursday evening, complimentary to W. J. Colville, there were present, Mrs. Evans and Mrs. Banleis of Chicago, Mrs. Critchley of Cloveland, Mr. Danleis of Meadville, Pa., Mrs. Drake of New York, Mrs. Birchfield of Blington, N.Y., Mrs. Tyler of New Castle, Pa., Mrs. Med Mon, N.Y., Mrs. Tyler of New Castle, Pa., Mrs. McGulfin and son, New Castle, Mr. Colville, and Mrs. O. F. Tousey. Many of them re-ceived what they considered unmistakable evidence of the genuineness of the matorialization. Spirits of both sexes. and of children, were represented and rec-ognized, and one claiming to be the spirit Miss Lillle Wallace; daughter of Mrs. M. A. Wallace of New York, was shown in the bright light. Those who knew Mrs. Wallace recognized a striking resemblance of the spirit daughter to the mother. Mr. John W. Lane, who is a salaried organist of Temple Street Church, is a guest of Mr. J. T. Lillie, and due two gentement have favored us with some fine instrumental and vocal duets. We have always enjoyed Mr. Lillie's songs, but they seem to possess an added charm this summer. Mr. Lane has a very pleasant volce, highly cultivated, a pleasant face, and pleasant manner. Some of the me song stat they have given us are "Hope Beyond," "Fliot Brave," "Gentle Faces." Mrs. Allen, a fine medium, from Elmira, N.Y., has arrived and taken rooms at the Reypor cottage. Mrs. Correnter on be aveclout face medium is a the second

decided success. Large autoences and interested and ditors have been the rule. The weather has been fine, and all Nature has smiled 'upon us. "The groves were God's first temples," and surely these woods have been one grand cathedral for the past two weeks. It is conceded by all that the opening was the best we have had for years, and the interest has con-tinued. The following has been the order of services during the week:

Mrs. Allen, a fine medium, from Elmira, N. Y., has arrived and taken rooms at the Reynor cottage. Mrs. Carpenter, an excellent test medium, is at the same cottage. and Mrs. Alonzo Palmer of Plympton, O., are

Mr

here. . H. N. Eddv, nervauric, massage and psychopa-healer, is at the Hardenburg cottage on 3d street,

thic healer, is at the Hardenburg cottage on 3d street, and is having good success. Mrs. H. G. Seely of Spartansburg is pleasantly en-sconced at the Barnsdell cottage. Mr. Munder of Jamestown is to open a dancing school, for young and old, at the Octagen. He is a gentleman of ability, and comes well recommended. Mr. Hearne, the photographer, who has been en-gaged by the Association to photograph views of the camp, has an contemplation a school of photography, and will at no distant date give lessons on that in-structive and useful art. Prof. J. Gustin may be found at the Grand Hotel. He is quite renowned for his success as a magnetic healer.

healer. Mrs. R. S. Lillie gave her adieux and a "God bless Mrs. R. S. Lillie gave her adieux and a "God bless you all," from the rostrum, on Wednesday, 29th ult. She goes from here to Lake Pleasant, thence to western camps, where she will be engaged upon the rostrum until near the close of the season. She car ries the good wishes and affectionate solicitude of a host of friends here. Mr. Allen B. Campbell, of journalistic notoriety, is at the Wilcox cottage. Mr. R. M. Rouse, proprietor of the Grand Hotel, is winning hosts of friends by his hospitality and pleas-ant ways. All his rooms are now taken, and the din-ing room is filled at every meal. Dr. P. Chilson (recently married to Mrs. Elijah Plank), of Topeka, Kan., and wile, are at the Mather cottage on ist Avenue.

brought them forth will bring others as beautiful to fill their places. What are we doing for the benefit of the world? Are we bettering sell? Then come back the deeds of the past year to be considered. It has been and is very easy to say what might be done, what could, what should. We find advance everywhere. We do not stand to-day in religion, ethics, sciences or arts, where we did a year ago. I speak of no end; I know no end, neither do I know a beginning. A broader education means a broader civilization." The meeting closed with singing by Mr. and Mrs. Andrew Damon, wife and family, of Dunkirk, are at

their cottage on 4th Avenue. GLEANER.

#### [From Another Correspondent.]

On Thursday, July 30th, W. J. Colville lectured to an appreciative audience on "The Spiritual Gospel of Cooperation." Several questions were answered of Coöperation." Several questions were answered previously, and a fine impromptu poem followed the address. The lecturer alluded to several points which had been debated in configrences, and laid special stress upon the necessity of basing all re-forms on spirit, for if we undertake to commence our building otherwise, having no foundation, it can-not stand secure. In the spirit-world there are no such divisions and discussions over property as we are familiar with, because it is impossible for any soul to pessess more or less than he has earned. Un-earned increment is impossible in a state where the law of attraction works *absolutely*. Spiritualism cannot be organized, but individual so-cleties can be very useful. The utmost liberty must be granted to all to follow the bent of their genius, and the golden age can only come when men are in:

Spirituanism cannor De organized, but individual so-cleties can be very useful. The utmost liberty must be granted to all to follow the bent of their genius, and the golden age can only come when men are in-telligent enough to perceive that the interests of all are identical. Coöperation is not practical without an understanding of the true and everlasting law of association. All persons and things are now mutually adapted; thus harmony does not preglude order, which is heaven's supreme decree. The wealthy classes are foolishly worshiped, and thus they become dangerous; the degraded classes are despised, and they become desperate. There need be no such catastrophe as Ignatius Donnelly foretells in "Casar's Column," but there must be a final issue between the plutocracy and proletariat unless spirit-ual measures are adopted to quell the rising tempest. What is in tune now might be too late fifty years hence; privileges not appreciated are after awhile withdrawn. The mission of Cassadaga is far greater than that of Chautauqua, and it behooves Spiritualists to real-ize more fully the magnitude of the mission entrusted to them. It is no light thing to dedicate one's sell to the service of the spirit world as its instrument for human elevation. A mediumistic career may induce trials, but the outcome is always glorious. Condi-tions are only discoveries concerning unchanging law. A condition of society which breeds million-aires and paupers is like a swamp district, giving birth to poisonous plants and reptiles; we must drain the swamp, and this work demands intelligence as well as good disposition. Let each and every Spirit-ualist resolve to lay aside all blockerings, and unite for spiritual propaganda in the spirit of true conso-cration, and such an organization will be effected that the present condition of society will be effected that the present condition of society will be effected that the present condition of society will be effected that the present condition of society will be effected that the pres

Isst week in the Skating link by Prof. J. W. Kenyon. The first was on 'The Forces of Nature in their Spiritual contrasting of the differences existing between Very respondences or coefficient to the spiritual vision. The Second Incture was on 'The Mental Forces; or, The Power of Miluri contrasted with the forces spoken of in the first lees three and an anit the forces spoken of in the first lees the best ond domain of 'Tarkland, its grassy sloper, its owner to the spiritual vision. The Second Incture was on 'The Mental Forces; or, The Power of Miluri contrasted with the forces spoken of in the first lees three and in the forces when a material to grow to the interest was very great, as the fulle should be the broad domain of 'The Mental King wheelo cast, and how these various forces. The Mental Forces was on 'The Laws of Mediumship and the beologment. The Interest was very great, as the fulle force was handled in a masteriy and new manner. The fourth lecture was in answer to questions asked by a gentieman present, viz., 'What is Menory?' and 'How do Spirits Write Between Closed Slates?' These mawered clearly and instructively to all present, and in a most original manner. The illustrations given af in a most original manner. The illustrations given and in a most original manner. The illustrations given and in a most original manner. The illustrations given as asked if he had these lectures in book form, and he replied that he had never been able to get inspiration when on the public rostrum.'

#### Lake Pleasant. To the Editor of the Banner of Light: The first week of the great camp-meeting closes :

decided success. Large audiences and interested au-

TUESDAY, JULY 28TH.

#### Lookout Mountain, Tenn.

To the Editor of the Banner of Light: The camp meeting is now rapidly drawing to a close and we can safely say it has been a most success ful one. The attendance has not been large, but, the results have been far beyond our most sanguine expec

results have been far beyond our most sanguine expe-tations. The teachings from the platform have been in full accord with the advanced thought of the age, and the phenomena presented of a character to carry conviction to all honest investigators. On the grounds the most phases have been well represented. The mental phenomena, such as clair-voyance and clairaudience, have been presented by Mrs. Ryan of Atlanta, Ga., Mrs. Ulrich of Nashville, Tenn., Mrs, R. T. Cleiny of St. Elmo, Tenn., and Geo. P. Colby of Lake Helen, Fla. The healing art has been most successfully proven through the medium-ship of Dr. Geo. T. Benson of New Orleans, La., and Dr. and Mrs. W. S. Eldridges, Mrs. Ivey has been kept constantly busy as an independent sinte-writer. The platform has been occupied by Mr. Geo. P. Colby, Mrs. Helen Stinat-Richings and Dr. Geo. A. Fuller. The audiences have been of the most intelli-gent critical nature. Many not Spiritualists have fre-quently expressed their appreciation of the discourses given.

Fuiler. The Buddences have been of the most michtigent citical nature. Many not Spiritualists have frequently expressed their appreciation of the discourses given.
 The Daily News of Chattanooga has, on several occasions, given excellent notices. In The Times several actions, given excellent notices. In The Times several provide a numavorable nature have appeared; yet Mr. Livingstone, one of its reporters, has frequently given truthil accounts of our sessions. The local interest in our meetings has steadily increased, and we feel that we may say much good has already been accomplished.
 Thursday, July 9th.-Conference meeting at 10:30 A. M., presided over by Dr. J. A. Hall of Palatka, Fla. Remarks were made by A. C. Ladd of Atlanta. Ga., Dr. Fuller, Dr. Eldridge and John McDougall.
 Friday, July 10th.-A very interesting children's meeting was held in the morning. In the evening Mrs. Helen Stuart Richings gave one of her remarkable literary entertainments. Her powers as an elocution ist are fully appreciated here.
 *Saturday, July 11th.*-We had a conference meeting in the morning in the evening a meeting. A. C. Ladd presided. The invocation was offered by Dr. George A. Fuller. Remarks were made by Mrs. Ryan, Mrs. R. T. Clennv, Mr. Weigle, Mrs. Richings, Mrs. Judge Ivey and Mrs. Ulrich. Mrs. Richings, Mrs. Judge Ivey and Mrs. Ulrich. Mrs. Richings, Mrs. Judge Ivey and Mrs. Ulrich. Mrs. Richings, Mrs. Judy 22th.-Large audiences were in attendance all day. In the morning the platform was occupied by George P. Colby, who answered many questions presented by the audiences in ast satisfactory manner. In the afternoon Dr. Geo. A. Fuller gave he address. He chose for his subject "A Comparison of Modern Theology and Spiritualism." He was followed by Mrs. Helen Stuart-Richings, who gave psychometric readings. Monday, July 13th. - Conference meeting. Rev. Samuel Watson occupied most of the time giving his experience in Spiritualism. The was a very endretain ing re

Ing reminiscence. Remarks were also made by Dr. Hall and Mr. Jerry Robinson, President of the Association.
 Tuesday, July 14th.—Conference at 10:30 A. M. Invocation by Dr. Fuller. Remarks by Dr. Watson, Mrs. Ryan, Dr. DeWolf of Chicago, III, Dr. Eidridge, Dr. Fuller, Mrs. Hall, John McDougall, Dr. Hall and Mrs. Uirich. At 7:30 P. M., the Invocation was pronounced by Dr. Watson. Mr. A. C. Ladd lectured on "The Hesurrection from a Spiritual Standpoint." Wednesday, July 16th.—Conference in the moraing. Mrs. Helen Stuart Richlags lectured in the evening upon "Prayer."
 Thursday, July 16th.—At 10:30 A. M., the invocation was given by Dr. Fuller, and tests were given by Dr. W. S. Eldridge. At 7:30 P. M. the invocation was given by Mr. A. C. Ladd. The lecture was by George P. Colby. He chose for his subject "The Devotional or Religious Element in Mankind." He spoke under a most powerful luftuence, in a manner calculated to make a deep impression upon all who heard him. Friday, July 18th.—Conference in the morning. At 7:30 P. M. Dr. Geo. A. Fuller answered questions presented by the audience.
 Sturday, July 19th.—The largest audiences yet convened met in the Pavilion on this date. At 10:30 A. M. the lecture was given by Mrs. Heien Stuart Richlags upon subjects presented by the people. It was a very happy and pleasing effort. At 3 P. M. the platform was occupied by Mr. Geo. P. Colby. He chose to presented by the people. It was a very happy and pleasing effort. At 3 P. M. the platform was occupied by Mr. Geo. P. Colby. He commenced by giving several very striking tests of spirit presence, alter which he gave a profound lecture upon "The Relation between Theosophy and Modern Spiritualism." He was followed by Mrs. Helen Stuart Richlags. In the evening Dr. Geo. A. Fuller answered questions presented by the audience.

was one of Mrs. Lako's best efforts. Mr. Hiles gave the remarkable number of one hundred and soventy-iive tests. The Bunday evening conforence was a sort of love-feast and good by affair-a happy wind up of a suc-cessful series of meedings. The speakers were Mrs. II. 8, Lake, Dr. Richardson, Mr. Heal, Mr. Tisdalo, Mr. Orrick Nickerson, Mr. J. D. Billes. A good by song was rendered by Mrs. L. O. Howes, Mrs. T. Nickerson and Miss Huthle Smith. The meetings this year have been very successful and thoroughly enjoyed by the campers, who reluct-antiy "fold their tents and silently steal away," Some of the cottagers, however, will remain a while longer. The record of 1891 will long be remembered. N.

### Rindge, N. H.

To the Editor of the Banner of Light: Clouds and sunshine have been the order of the day. We hoped for a pleasant Sunday, for our hear-ers live miles away, and this being our first year, we have not the accommodation we most need for such

have not the accommodation we most need for such weather as was vouchasfed to us until noon. After that the sun shone gloriously. Our good friends rai-lied with teams of every description (excepting poor ones), and we had a grand ending to a cloudy day. This morning the campers gathered in the Temple. Mr. Albro introduced Frank T. Ripley, who gave some excellent psychometric readings, which all present pronounced correct. Afterward there was a service of song.

This morning the campers cathered in the Temple. Mr. Albro introduced Frank T. Ripley, who gave some excellent psychometric readings, which all present pronounced correct. Afterward there was a service of song. The atternoon exercises commenced with singing by the Quartette. Mr. Albro then introduced Frank T. Ripley as speaker. Before commencing his lec-ture, Mr. Albro requested the audience to write on a silp of paper any subject they wished Mr. Ripley's plades to take for their text. The following were handed in: ist. "If a man die, shall he live again ?" 2d. "Can spirit communications always be relied up on ?" Mr. Ripley handled both questions in a ma-terly manner-answering them in words elethed with wisdom, elequence and beauty. He spoke three-quarters of an hour, holding the close attention of the audience. ""Mr. Albro as Chairman then addressed the people at length, welcoming them to the grounds, and ex-plaining what he considered should be the duty of all denominations in feeling and action toward each other. He bespoke respectful attention to Mr. Rip-ley while giving texts-all of which suggestions and requests were responded to by the audience in its quiet demeanor and carnest attention. As was the case the previous Suuday, Mr. Ripley's tests were marvelous in their correctness, and were the theme of conversation all over the grounds. Just as the people were dispersing, the East Jaffrey Band surprised each and all by appearing and giving a fine concert of an hour. The rain of the morning prevented their appearing, but their generous hearts remembered us most kindly, even though a bit late for the service. Mr. Albro and the Dohrm Bros. re-turned the compliment by inviting them to partake of lee cream, cake, etc. A large box of lovely flowers for the speakers' stand was kindly donated by Mr. Walter K. Heath of Jaffrey. Mr. Heath, though a young man, is an invalid-con-fined to his bed the greater part of the time. His po-ems often appear in the columns of the

### Queen City Park, Burlington, Vt.

To the Editor of the Banner of Light: If the success of this season's camp is to be meas ured by its opening day, then the tenth year of the Queen City Park-the year of jubilee-will be abund antly blessed.

The day dawned upon a perfect scene. Sky and

The day dawned upon a perfect scene. Sky and lake, ellff and forest, mountain and valley, laved by the preceding rain, were glorious in their opaline tints. Forgive me for the use of adjectives: Queen City Park always calls them forth. During extended travels both in this country and Europe, I have sel-dom seen a more enchanting spot, never one more to be preferred for a summer's outling. But when to this varied and delightful scenery, this pure, balsam scented air, this cool limpid spring wa-ter, you add the comforts of an excellent new hotel, and the spiritual delights of a series of notable lec-tures and entertainments, then you have all that man can well ask for on earth. The cottages, with one or two exceptions, are opened for the summer, and the hotel is rapidly filling. Under the first class management of Mr. and Mrs. Lucius Webb, It has already attained an enviable reputation, so that persons other than Spiritualists are attracted hither. There is immaculate cleanliness, a generous and genial management, and good food. If the place were as widely known as it deserves, one hotel could not accommodate the visitors. The harmony of the scene viewed from the Park fitly symbolizes the harmony prevailing among those who manage its interests. This state of things is feit by those who are at all susceptible, and exerts a pe-culiarly happy influence even among those who do not understand its cause.

who manage its interests. This state of things is felt by those who are at all susceptible, and exerts a pe-cullarly happy influence even among those who do not understand its cause. The first public meeting of the season was called to order this morning by the President, Dr. E. A. Smith, who in simple terms but with much feeling welcomed the audience to the Park. He was followed by sev-eral delightful and appropriate songs by Mr. J. A. Maxham, whose magnetic voice hushes his hearers into delightful harmony. Mrs. Abble W. Crossett then gave the opening dis-course on themes fitting to the occasion. In the afternoon F. A. Wiggin gave a lecture upon the text, "Lazarus, Come Forth!" which was listened to by a larger audience than was ever before gathered at the Park upon the day of the opening. At its close he described several spirits who were present, and gave their full names. All were recognized by their friends. A goodly number of reliable mediums are present upon the grounds, among them the celebrated Dr.

manager, Hoston. The Association has made arrange-ments with the various rairoad companies to furnish free return tickets, good till Hopt, ist, to all purcins-irra of tickets to Bucksport at the regular rates. The little steamer, C. P. Conners, leaves Hangor at 10:30 A. M. This boat calls regulariy at all the usual handings, and will also stop at any point on the route for passengers when signalled. After the arrival of the Boston boat, this little steamer will make regular trips between Bucksport and Verona Park during the afternoon, and will take excursionists to the camp-grounds from any near ports, either up or down the fiver. Round trip tickets from Bangor, 75 cents; Hampden, 60 cents; Winterport, 40 cents; Ducksport, 25 cents; other ports in the same rate. Tid generation to a see the contages, at a lesser rate. The desirable to secure lodgings in advance, if pos-sible, as it saves confusion after the meetings begin. The resident will give permission to any pariles se wishing to erect tents on the grounds free of charge. We have still a few desirable building lots within the present limits of the Park. More land will be pur-chased when these are disposed of. There is no reason why we should not "enlarge our borders" to an un-limited extent, and accommodate all who desire to se-cure a restul summer home in this beautiful region. Executed at the meeting state at the Res-stonent is, breakfast and supper, 25 cents. Persons de-siring to board themselves can do so at comparatively little cost. From the neighboring farm-houses milk, butter, eggs and vegetable's can be provisions of a cuality to satisfy the most fasticular points of a cuality to satisfy the most fasticular points of a cuality to satisfy the most fasticular, and other spir-tuality to satisfy the most fasticular, and other spir-tuality point the speakers' stand at the close of the meet-ing. Copies of the Barkner of Liour, and other spir-tuality rom the speakers' stand at the close of the meet-int to those desiring them. MATILDA H. CUSH

#### Niantic, Conn.

To the Editor of the Banner of Light: Owing to the illness of Mrs. N. H. Fogg, the regular correspondent of THE BANNER, I have been request-

ed to send you an account of what is being done at this delightful resort among the nines. Among the arrivals in camp during the past week are:

are:
From Amherst, Mass.: W. F. Johnson, Miss May S. Johnson, Varren, Mass.: C. H. Skorry.
Warren, Mass.: C. H. Skorry.
Glastonbury, Ct.: Mr. C. and Mrs. A. G. Samson, Willington, Ct.: Mrs. W. H. Bracket, Maggle Brownlee.
Oxford, Mass.: Mrs. W. F. Batty.
Willimanic, Ct.: Mrs. Justin F. Case, Master Marcus Case, Miss Elsie Case.
Shelton, Ct.: Sarah A. Huntington.
Danielsonville, Ct.: H. H. Peckham, Miss Lillie A. Peckham.

nam. Brooklyn, N. Y.: Mrs. A. F. Pendleton. Hartford, Ct.: Dr. A. H. Bullard, Mrs. A. Louise Bullard (psychometrist and test medium).

Intervent a construction of the past week did not inter-fere with the enjoyment of camp life. Tuesday even-ing Hon. A. B. Richmond delivered a very interesting and instructive lecture, during which he related some of his experiences while investigating Spiritualism from a scientific point of view. The lecture was lis-tened to by a large and appreciative gathering of campers. Well attended hops were held Wednesday and Saturday evenings, and will be repeated this week. Last Sunday the Hon. Sidney Dean favored us with two very interesting lectures, delivered in his usual forelble and convincing manner. Both forenoon and afternoon lectures were listened to by large audi-ences.

ences.

Alternoon lectures note instant to by high week are a Boat Race, followed by a Potato Race for Thursday afternoon, suitable prizes to be given to the winners. A musical and literary chtertatument in the Pavilion. Friday evening is expected to be very fine, as we have talent of unusual ability on the grounds. There are quite a number of new faces seen here this year, and all are delighted with the soul-inspiring atmosphere of harmony and good will that prevails. DR. A. H. BULLARD. Niantic, Conn., Aug. 3d, 1891.

Niantic, Conn., Aug. 3d, 1891.

#### Sunapee Lake, N. H.

We regret to state that the report of the opening day at this camp came too late for insertion the present week; we shall use it in our next issue. Correspondents must remember that THE BANNER goes to press on Tuesday of each week, although it bears the date of Saturday.

### MEETINGS IN MASSACHUSETTS.

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.

Cambridgeport.- The Spiritualists held a meeting here on Sunday evening, Aug. 2d, at the residence of Mr. Simons on Franklin street. The subject for the evening's discussion was "Prayer." The session was interesting, and all felt better for having attended. E. H. MORSE. 238 Green street.

### OKLAHOMA TERRITORY.

Society and Lyceum.

To the Editor of the Banner of Light: The first society and lyceum organized in this Terri-

l'res. Beals. Mrs. Clarke, Mr. Craier, Mr. Wiggin and Dr. Hero of Worcester. Tests by Mrs. Prentiss of Lynn. *Afternoon.*—Exercises were held at the Auditorium, opened with singing by Mr. and Mrs. Hayes, followed with invocation and address by Mrs. R. 8. Lillie. In answer to the question from the audience, "What is the opinion of the spirit world in regard to hypnot-ism?" the guides of Mrs. Lillie said: "Hypnotism is but another name for what has been practiced for forty or fifty years. Its power is recognized by all philosophical thinkers. We entered its portals under the name of Mesmerism. It is a power that will eventually hold in subjugation the entranced individ-ual powers which we call even that end Mesmerism. Both mental and physical experiments are necessary, have always been and always will be." The meeting closed with platform descriptions by John Slater and singing. A large audience was present. BATURDAY, AUO. 18T.

SATURDAY, AUG. 1ST.

The meeting closed with singing by Mr. and Mrs.

WEDNESDAY, JULY 29TH.

Morning. - Conference at the Auditorium, opened with singing "We shall Meet Beyond the River." Address by Judge Hooker of Hartford, followed by speaking by President Beals, Mr. Wiggin of Worcester, Mrs. Dorr, Mrs. Shirley and Mrs. Miner. Closed with singing.

THURSDAY, JULY 30TH. Morning.—Conference in Association Hall. Speak-ing by local talent. An exercise in mediumship was given by John Slater, which was of much interest. Mr. Slater is holding circles every day and evening to tuil however.

FRIDAY, JULY 318T. Morning.—A Conference meeting was held at As-sociation Hall, opened with singing. Speaking by Pres. Beals, Mrs. Clarke, Mr. Craiter, Mr. Wiggin and Dr. Hero of Worcester. Tests by Mrs. Prentiss

Hayes.

to full houses.

the increase.

SATURDAY, AUG. 18T. Morning.—Conference at the Auditorium, opened with singing, "Writing on the Wall." Recitation by Mrs. Hayes. Address by Mrs. Milton Rathbun of New York. Afternoon.—Opened with a poem, "Man never dies," and address by Mrs. R. S. Lillie. Poem by Mrs. Em-ma Miner. Speaking by Hon. A. B. Richmond of Meadville, Pa., Mrs. Rathbun and Mrs. Cutler of Philadelphia. The attendance at these meetings has been very large, and the interest constantly on the increase.

SUNDAY, AUG. 2D.

Morning.—A beautiful day and a large attendance. The extra trains brought hundreds of people inter-ested to learn something of the new philosophy. The tainly follow the present age of upheaval and strife.

#### **Onset Bay, Mass.**

To the Editor of the Banner of Light:

Very Interesting conference meetings were held at the auditorium Monday, 27th uit., at 10:30 and 2:30. Tues-day, July 28th, Prof. W. F. Peck gave an eloquent and impressive address. The next morning the usual con-ference meeting was held and many interesting ex-periences were given. In the afternoon Edgar W. Emerson again occupied the platform, reading a poem entitled "Sunbeam and 1." He remarked in opening that some one had said "The demands of the human are the commands of God," and followed with a grand lecture upon "Medlumship." adding that in and among mediums there is much that is mysterious, yet mediumship has brought with it more knowledge than all the orthodox churches in christendom, and that which satisfies in the extreme, and we are aspir-ing for something ifgher; we, as Spirinalists, have come from all these different churches. While medi-umship is the basis of Spiritualism, it is a wonderful educator. All who understand the phenomena and phi-losophy thoroughly are made better by them. They il-luminate the life and become alight to our feet, a lamp to our path, helping us to bear the ills of life. In the hour of trouble, when our dear ones are taken from us, we go out seeking to learn where they are and what they are doing, and mediumship is the open door through which we get this knowledge and find comfort, sorrowing for the loved, but having also a positive knowledge that all is well. Several proofs of spirit return were given. George Storer came to his support as he passes down the decline of life. Melzar Kingman of West Bridgewater was well known. Joshua Atkins of Provincetown, with Hon. Joseph T. Johnson. Levi Rogers of South Orleans sald he took his own life, but was gradually outgrow-ing the conditions which that act brought upon him in the other life. Edward R. Place of Cambridgeport was well remembered as a resident of that place years ago. William Hinkley of Barnstable, Mass. George W. Clayton of Brockton said he had found things all right; he fell from a building and passed away suddenly. Capt. Joseph Waterhouse of Fitch-burg, Mass auditorium Monday, 27th ult., at 10:30 and 2:30. Tuesday, July 28th, Prof. W. F. Peck gave an eloquent and

arë poorly fitted for the grand work of the spirft-world. Dr. Lamb of Portland spoke in answer to the ques-tion, "Does Science prove a continuity of life after the change we call death?" showing that astrono-mers have been guided by spirits in the discovery of new planets, and that the botanical garden gave evi-dence of spiritual life. "Edgar W. Emerson is at Association Cottage No. 5: Among recent arrivals we notice Mr. and Mrs. Geo. A. Plerce of Providence, R. 1.; Marguerite St. Omer, London, Eng.; Jennie Reed Warren, Glens Falls, N. Y.; Mrs. O. H. Loomis-Hall, Boston; Prof. Stanley M. Hunter, Albany, N. Y.; Mr. and Mrs. George W. Penniman, Cambridge. Interesting public scances are held in the Pavil ion, Mrs. Dr. Heath, Conductor. At the Thursday evening scance (July 30th) tests and readings were given by Mrs. Josephine R. Stone, Mrs. Marguerite St. Omer of London, Dr. Briggs and Dr. C. D. Fuller. A benefit scance was given in the Temple by Edgar W. Emerson, assisted by Mrs. Carrie E. S. Twing and her quaint control, "Ikabod," which was largely attended, showing the hearty endorsement by Onset. [An account of the first Musicale of the season at

[An account of the first Musicale of the season at Onset (from another correspondent) received too late for use this week will appear hereafter.]

Another correspondent writes: "A highly interest-g and instructive course of four lectures was given | ernment Food Report.

ested to learn something of the new philosophy. The service opened with a concert by the band, followed by the rendering of the chant: "Where shall the soul find rest?" Hon. A. B. Richmond of Meadville, Pa., was then introduced, who gave an address in consid-eration of the question upon "Is Spiritualism a Relig-ion?" It was one of the most able and eloquent ever delivered on this platform, and was listened to with profound interest. *Afternoon.*—Services at the Auditorium, opened with singing "Beulah Land." Invocation by Mrs. R. S. Lillie, Singing. "Nothing to do in this world of ours," by the Hayes family. Address by Mrs. R. S. Lillie, embodied answers to several questions from the audience. It was one of her best, and held the closest attention of the large audience for an hour. It is esti-mated that fully three thousand people were in the Auditorium. NOTES.

NOTES

The grand illumination will be on the evening of

The grand multimation will be on the crossing of Aug. 16th. The Band Tournament on Aug. 12th and 13th is an assured success. The Sunday address of Hon. A. B. Richmond was an able and logical effort. The editor in chief of the BANNER of LIGHT is ex-pected to visit these grounds soon. He will receive a royal welcome. The train service is all that can be desired. Re-

The train service is all that can be desired. Re-member it is easy getting to Lake Pleasant. The concert in Association Hall on Sunday even ing, by the Hayes family, was one of the finest enter-tainments ever held here. Miss Agnes L. Harrington of Greenfield has scored a decided success as an elocutionary reader, in the entertainments which have been given at Association Hall.

Hall.

Hall. The sale of building lots has again commenced. Hon. Sidney Dean of Warren, R. I., and Rev. Rob-ert Collyer will be here next Sunday. J. M. Y. Lake Pleasant, Mass., Aug. 2d, 1891.

#### Parkland, Pa. To the Editor of the Banner of Light:

On Thursday, July 19th, Hon. A. B. Richmond was first introduced to a Parkland audience, and gave an instructive discourse upon the indestructibility of the uman soul-from a scientific standpoint. His series of four lectures here were all of a character to show the rationalistic rather than the metaphysical aspect four philosophy. Having had considerable experience with feats of



of all in leavening strength.-Latest U. S. Gop-

Helen Stuart Richings, who gave several remarkably good psychometric readings. In the evening Dr. Geo. A. Fuller auswered questions presented by the audience.
 Monday, July 20th, 4-AT 7:30 P. M. the lecture was given by Mr. Geo. 4P. Colby upon "The Lookout Mountain Camp Meeting of Spiritualists."
 Tuesday, July 20th, 4-AT 7:30 P. M. the lecture was given by Mr. Geo. 4P. Colby upon "The Lookout Mountain Camp Meeting of Spiritualists."
 Tuesday, July 20th, 4-AT 7:30 P. M. the reports of Secretary. Treasurer and various Committees - all of which showed that the Association was in a most healthy condition, and likely soon to get out of debt. In the evening ab 7:30 an address was given by Miss Kellar of Cincinnati, O., on "Phenology," and was pronounced by those who heard it very interesting an instructive.
 Wednesday, July 22d.-Annual meeting convened at 9 A. M. Among other business the following persons were elected to constitute a Board of Directors for the ensuing year: Jerry Robinson of Lookout Mountain, Tenn.; Mrs. H. A. Haddox, Louisville, Ky.; Geo. P. Colby, Lake Helen, Fla.; James Gottschalk, J. Seeman, Mrs. M. D. Higley, Chattanooga, Tenn.; A. C. Lad, Atlanta, Ga.
 In the evening Dr. Geo. A. Fuller lectured upon "The Religion of Spiritualism."
 Thursday, July 23d.-The conference meeting in the morning was presided over by Dr W. S. Eldridge, Remarks were made by Mrs. McInnes and others. At 7:30 the lecture was given by Mrs. Helen Stuart-Richings, Indry 20th, --A most delightful day brought us a furge concurse of people. The lecture of the morning was not in the least like Mrs. Richings, under the control of a French spirit, upon "Tenecarity suite 20th. The lecture of the morning was given by Mrs. Helen Stuart-Richings, under the control of a French spirit, upon "Tenecarity suite 20th. The address was given by Mrs. Geo. A. Fuller are a lecture upon "The Scientific Basis of Spiritualism." It was pronounced by all who heard if

#### Ocean Grove, Harwich Port, Mass. To the Editor of the Banner of Light:

Thursday, July 23d,-Dr. H. B. Storer received a warm welcome from his many friends at the conference this morning. In the afternoon he spoke on "Practical and Theoretical Spiritualism"-an excel-

ende this morning. In the atternoon ne spoke on "Practical and Theoretical Spiritualism"—an excel.
"Practical and Theoretical Spiritualism"—an excel.
tests. Conference in the evening.
Friday, July 24th.—The morning conference was of unusual interest; among the participants were Rev.
Mr. Locke of Harwich, Mrs. H. S. Lake of Boston and Mr. A. E.
Tisdale of Springfield. Mrs. H. S. Lake spoke in the afternoon pon "The Mysterles of Mediumship." Mr.
Stilles gave ninety-eight tests.
Saturday, July 25th.—The uisual conference in the afternoon pi in subject belag. "The spirit Work of and Spirit Home, Where are They Found?" The address was one of great excellence. Mr. Stilles followed with east of personating in costume her little Indian control, "July 20th.—The last day and "big Sunday," was perfect in weather and everything desired. The morning, G.O.; Rockland, S2.0; Bangor, 80 cents, was perfect in weather and everything desired. The morning of difference in the subject, "Facts are the Final the subject, "Facts are the Final the spoke".
Mr. A. E. Tisdale on the subject, "Facts are the Final the subject, "Facts are the Final the subject, "Facts are the Final the spoke".
Mr. A. E. Tisdale on the subject, "Facts are the Final the spoke".
Mr. A. E. Tisdale on the subject, "Facts are the Final the spoke".
Mr. A. E. Tisdale on the subject, "Facts are the Final ternoon on "Conditions Herenbout Among You." I

A goodly number of reliable mediums are present upon the grounds, among them the celebrated Dr. Henry Slade, who will remain until the close of the season. That his marvelous psychic powers are un-dimmed I can testify, having had, after the lecture, a remarkable slitting with him, which I have no space to describe. During the lecture and tests this after-noon loud rappings were heard in his immediate vi-cinity, which rather annoyed the Doctor. At the close of the exercises he learned that they were an-swers to mental questions made by a person slitting beside him, and in themselves formed a fine test. Aug. 2d. VERITA. P. B.—The camp is not to be deprived of the beauti-

P. S.-The camp is not to be deprived of the beauti ful ministrations of Mrs. Fannie Davis Smith. She is convalescent and is here for the season.

#### The Indiana Camp-Meeting.,

To the Editor of the Banner of Light:

This camp has progressed in a cheerful and busy manner. All the time has been fully occupied. The mediums have all been busy holding seances and give ing sittings. Three public meetings each day. The conferences and mediums' meetings have each been Interesting, Julii 24th.-A. B. French lectured, and was greeted

by an appreciative audience. Sunday, July 20th.—A large crowd assembled. The morning lecture was given by Mrs. Luther; the after-noon by Mr. French, and at night by Mr. and Mrs.

noon by Mr. French, and at night by Mr. Indiffer, the affer-noon by Mr. French, and at night by Mr. and Mrs. Kates. The tests given by Mrs. Kates have been entirely accurate and excited much connnent. July 28/h.-Mrs. Z. B. Kates lectured (under control of Spirit William Denton), and gave a masterly dis-course upon "Light and Life." She also held a meet-ing for women only in the dining-hall, July 20th, which was well attended. Mr. Kates led a meeting of men only in the audito-rium at the same time. July 30/h.-Mr. Kates lectured upon "The Reforms of Spiritualism." July 31:t.-The Indiana Association was in business session, arranging for the development of the great work of perpetuating an annual camp meeting. The labor will be full of difficulties, but Indiana Spiritual-ists number some that are rich and enthusiastic, and many that are poor and lethargic. Sunday, Aug. 22.-Mrs. Luther lectured at the morn-ing meeting; Mr. Kates in the afternoon, and Dr. Adkinson at night.

the pleasure of forming in Guthrie Sunday. It numbers among its members some of the most prominent citizens—professional and mercantile; au ex-Bapilst minister is temporary President; Dr. Smith is Vice-President; Captain Mambly, Secretary. The Lyceum convenes at three o'clock and the meet-ing is held at eight P. M. in G. A. R. Hall, Second and Harrison streets. ISAAC S. LEB. Lock Box 62, Guthrie, Okla., 7th, 27th, 1891.

#### NEW HAMPSHIRE.

#### Alton.

Sunday, Aug. 2d, the Spiritualists of this place had the pleasure of listening to a lecture from the inspired lips of Dr. Lucy Barnicoat of Boston, Mass. It was given in the Orthodox church, and was replete with the best of thought—the subject being "The Creed of Jesus." The lecture closed with a fine improvised poem on the "Church and its Work." We part with Dr. Barnicoat with regret, and earnestly hope for her return in the future. MRS. CLARA A. EVANS.

The state R. Stiles has brought out a pamphlet of some eighteen pages—a copy of which we have re-ceived—wherein in poeto phrase the thoughts of "Sit-ting Bull" are briefly expressed from spirit-life as to the past, present and future of the Indian problem. A portrait of the noted Indian chief forms the frontis-piece. Copies of this "Message" may be obtained from Mrs. Stiles at 15 cents each, by addressing her at 43 Dwight street, Boston.

WRITING PLANCHETTES for sale by Colby

& Rich. Price 60 cents.

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#### MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 290-292 Fulton street, every Saturday evening, at 8 o'clock. Good speakers and me-diums always present. Seats free. All cordially invited. Samuel Bogart, President.

Samuel Bogart, President. Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday even-ing at 7% o'clock. Good speakers and mediuma always present. Services held under the auspices of the Ladles' Ald. Mrs. M. Evans, President.

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

Rand, Secretary. The People's Spiritual Conference; held every Monday evening at 8 o'clock in the Parlors Isi Lexington Avenue, three doors above Franklin Avenue I Station. In-teresting speakers, good music, questions answered, tests given. Admission free; all are cordinily invited. Also meet ing every Kriday at 3P. M., Mrs. Mary O. Morrell, Conductor.

Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 284 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock. Samuel Bogart, Conductor.

Eureka Hall, 376 Bedford Avenue, between Bo. 4th and So. 5th streets, Brooklyn, E. D. Mrs. Dr. L. Knowlee Douglas will lecture on Sundays at 11 A. M. and 74 P. M.

The Woman's Spiritual Conference meets at par-lors No. 231 St. James. Place, corner Fullon street, every Wednesday evening at 8 o'clock. Scats free; all invited. S. A. McCutcheon, President,

### MEETINGS IN NEW YORK.

Knickerbocker Conservatory, 44 West 14th Street.—The new Society of Ethical Spiritnalists holds meetings every Sunday at 11 A. M. and 8 P. M. Speaker until further notice, Mrs. Holon T. Brigham. Arcanum Hall, 57 West 25th Street, N. E. cor-ner Oth Avenue.—The Progressive Spiritualists hold ser-vices every Sunday at 8 and 8 P. M. Mediums, Spiritualists and investigators made welcame. G: G. W. Van Horn, Con-ductor.

### MEETINGS IN PHILADELPHIA.

The Second Association meets every Sunday after noon at 2% in the Church, Thompson street, below Front, T, J. Ambrosia, President, 1223 North Third street. Keystone Spiritual Conference every Sunday at 24 P. M., southeast corner loth and Spring Gardenistreets. Wil-liam Rowbottom Chairman.

