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TABLE OF CONTENTS.

the Spiritual Philosophy, Literary Department: The

BECOND PAGE.—New Publications. Banner Correspond ence: Letters from California, Oklahoma Territory, and South Dakota. Poetry: Ministering Spirits, etc. THIRD PAGE.—Apparitions: Seen at Death. Poetry: Death.
The Spirit-Machine of the American Psychic Society.

August Magazines. Mind-Reading at Cassadaga, etc. FOURTH PAGE.-Material and Spiritual. The State and the Sabbath. Mr. Baxter at Onset. Newsy Notes and Pithy Points, etc.

FIFTH PAGE .- Camp and Grove-Meetings: Onset Bay, Mass. Lake Pleasant, Mass. Buddha and A. J. Davis. Spiritualist Camp-Meetings for 1891. New Advertisements,

SIXTH PAGE.—Message Department: Questions Answered and Individual Spirit Messages given through the Mediumship of Mrs. M. T. Longley.

SEVENTH PAGE.-Spirit Messages-Continued. Poetry: Un awares. The Original Organization of the Theosophical Society. Mediums in Boston. Miscellaneous Advertise

EIGHTH PAGE.-Spiritualism at Maranacook, Me. Cassa daga (N.Y.) Camp; Queen City Park; Rindge, N. H.; Sunapee Lake, N. H.; Niantic, Ct., etc.

The Spiritual Rostrum.

The Revelations of the Spiritual Philosophy.

A Lecture Delivered Sunday, August 9th, 1891, at Lake Pleasant, Mass., by HON. SIDNEY DEAN.

[Reported for the Banner of Light.]

ualistic Philosophy are:

HE leading features of the Spirit-

1st. The establishment of the fact of the conscious immortality of the human race.

2d. The conscious, personal presence and participation of those whom we

call dead in mundane affairs. The conscious immortality of the human

soul is substantiated by those proofs which have governed the faith of the civilized world by the palpable presence of those spirit personalities who once lived and acted in earth dead; never so spiritually conscious as when bodies. This, their presence, is manifest to the living, through sensitives, or living mediums, in the trance, semi-trance, or some abnormal condition, by and through which the breaking down of the material house, so that returning personality acts or speaks, inde- the spirit personality may step out of its rependent of the control of the medium's will stricting walls and be free, as a spirit, forever. or knowledge, and of the memory of the medium as to facts, names, dates, and the particular circumstances narrated, which transpired during the earth-life of the visiting or controlling spirit.

as in distinct and intelligent rappings, having an alphabet of sounds understood by the communicating spirit and the earth parties to home for the spirit. It must, and it does, seek whom the communications are made. Movements of organized and adjusted matter, such as the furniture of our homes, as well as the audible, alphabetical sounds, take place without visible contact with any other form of matter-organized or unorganized-with the material acted upon.

all parts of the enlightened world for nearly the last half century, have established beyond question the fact that spirit disembodied is superior in force to matter, organized or unorganized; and that the same force of spirit acting through the will, while a human personality, exists and acts when, by the laws which govern matter, its body dies and the intelligent spirit becomes excarnate.

There is also an intellectual side to these personal manifestations, which, to close stuman, is of deeper interest and broader grasp than the physical phenomena. Without the conscious action of the mortal medium; above thought and reasoning; nay, from the standof being and action, relating to the race individually and as a unit family of the All-Father. are stated, their reasonableness and naturalness explained and commented upon; plans, involving the union of the excarnated with those still incarnate, are stated and discussed; great historic movements in human society are the subjects of the spirit of prophecy, and are quietly and naturally being wrought out in the actual movements of human society; as clear to the observing recipients of these prophecies as was the death of Saul, Israel's king, after the strict letter of the prophecy uttered by the arisen spirit of Samuel, the judge, at the seance held in the cottage of the

False views and teachings concerning the spirit-world and the conditions of existence therein; creedal assumptions-born of an immature age and perpetuated in spite of all advance in every department of human knowledge—such as that laws were limited, partial and personal rather than general; of the infinite decrees of an infinite creative governor reduced in all his attributes to the quality of the human, and with a varying personal application of such decrees; of extraneous conditions, like those belonging purely to earth and matter, such as a four-square city builded of stones, pearls and metals, and filled with worshipers of the delightful; or a penal institution of torture and eternal spirit imprisonment; of a sudden transposition of character by a mere act of soul credence which places upon the innocent and pure the guilt and festering moral rottenness of a long life on earth spent in violation of law - these, and other hand-and you may in yours-formations of

medium of Endor.

FIRST PAGE.—The Spiritual Restrum: The Revelations of | nied as finding expression in the facts of the spirit realms.

Then there is the positive affirmation of the character of spirit-existence, in so far as human language, conception and intuition can comprehend it. The difficulty in comprehending fully, and as clearly as the investigator could wish, lies in the fact of his own earth environment in the natural body. His five mortal senses bound his knowledge of all facts on the earth-side. To him spirit can only be explained by earth figures, or by forms of speech created and agreed upon as expressing certain states, conditions and things. The wordless language of the spirit takes a wider and deeper range, just as a powerful emotion of the soul while in its mortal form-of which the spirit is intensely conscious even to the extent of physical pain-finds no medium of uman expression.

But to the candid, honest investigator-critcal as he may choose to be-certain positive features of that life to which we all hasten are clear. They are as harmonious as an essential unit, and form a philosophy of existence in spirit realms in perfect harmony with itself, with the deductions of an educated intellect, with the great underlying commonsense of the masses, and with those who, unprejudiced, are willing to receive just conceptions of the infinite creative design and plan, as well as the moral nature of the great architect of all universes, mundane and spiritual.

Let us voice a few of these revelations:

1. The conscious immortality of the human soul is the first, the primal fact, as it is the prime necessity, the fundamental basis upon which all spirit existence is predicated. It is not a condition of repose, of sleep, of inertia, of mere existence in an eternal state of spiritual coma. The whole spirit nature, the thinking and reasoning intellect-which is the workshop of the soul-the choices, the loves and hates, the will, and all the attributes of the spiritual entity, are normal, alert as never before, and all their actions conscious to the infor centuries, now supplemented and enforced | dividual spirit person. We are never so much alive as when the unthinking world calls us we have put on immortality.

2. We enter upon life there just as we leave life here. What we call death is simply the It has served its uses, and is of use to the spirit no longer as a habitation. It is of the earth earthy, and is left in earth to follow the substances brought into contact with it. my laws of matter and become incorporated in its fingers toying with it will not escape unvarious elemental forms. There is ether for harmed. How far spirit force, intelligently These visitations and communications are its gases, water for its liquids, and loam to be applied, under a universal law not yet under from the south. I came to a beautiful yet leafvitalized anew by its more solid parts. But in the realms of pure matter, changing always | matter in its lesser forms and elements to its under its laws, there is no permanent, natural and exist in its own realms.

We commence life here a tiny bit of matter. wonderfully adjusted, helpless as helplessness itself; with a spirit over whose firmament consciousness has shed no ray of light, with the seed of memory ungerminated, with the sleeping faculties of the mind still untouched by These, by repeated and daily experiments in | the mysterious wand of life, with no conscious cognizance of the outer world, or the uses of the organs which bring us into contact with it. As there is in the acorn all the constituents of that subsequent monarch of the forest, so there is in that unconscious babe the angel seed of intellectual and soul-life and power. If the earth-casket breaks, it will find development under spirit environment and by the aid of spirit helpers. Thus at the infant stage, or in youth, or in young man or womanhood, in middle life, or in an old age of earth, we go to dents of the psychic and intellectual nature of take up spirit-life just as we leave life in the mortal.

Whether as ripe scholars or as intellectual dunces; whether as broad-minded, benevolent and beyond his or her individual powers of of nature and action, or penurious, miserly and supremely selfish; whether as morally point of the realms of the invisible spirit, laws clean and pure of heart and life, or leprous with crimes against the manifest laws of our own being and of society; whether as lovers of truth, or masters in prevarication and falsehood-just as we are at the time and act of our exit from the earth, we shall find ourselves in the spirit-realms of life. Death is no Bethesda pool of healing for moral lepers. Death is a state, a condition of being, not a person. It and early environment. But the choice, more is not a curse, as falsely taught by old myths or less weighted and hampered by its earth and earth creeds founded upon myths, but is conditions, will still be potent, under a better fall asleep when she reappeared, saying joythe natural antithesis of life; as essential as life in the creative plan, which embraced organized matter as a form of shelter for the primary stages of a developing spirit. It can neither dot an i nor cross a t in the individual status, moral or intellectual.

The recent and continuous great controversy in the Calvinistic churches over what is known as "the Andover heresy," arises from If we were not moral beings, no law of morals a misapprehension of the nature and functions of physical death. Instead of acknowledging that it is and ever has been a law of the material universe, as beneficent as it is vicious, corrupt; if we have no respect for it, on many occasions, and congratulating me wise, the myth and the creeds based upon it purity or truth; no aspirations which exalt to on my escape from danger. I then questioned make it a curse, a pronounced judicial sentence of punishment, uttered and inflicted by the All-Wise and All-Loving Creative Parent; an after-thought, the result of an act of two of his children who ate an apple which he created and put before them as a temptation, and of which they partook contrary to his command.

This mythical drama and tragedy took place, according to the chronology of both Judaism and Christianity—the same authorities upon which the myth is predicated some six thousand years ago. And yet I have held in my

weighty problems of a kindred nature, are de- | an earth period which, by the clear teachings of geological science, existed in the same formation more than ten thousand years ago, which formation was a home, at that early period, for various animals, the prints of whose vertebræ remain, and the hardened shells of the bivalves left behind them when the living organism died. This was ages before Adam and Eve lived to eat their apple, and the subsequent mythical curse of death was pronounced.

John Calvin and his school believed and taught, his successors in faith believe now and teach that death has power to eliminate the attribute of choice from the human soul; that the spirit departs from its mundane home emasculated of an attribute which lies at the base of moral character; and it can nevereternally never-exercise a volition, or choose, under the brighter light of a better spirit environment, to cleanse itself and find the redemption of a higher loyal nature. To the higher spirits and to all who have listened to their reasonings, this seems like blasphemy against the nature and attributes of the All-Creating and All-Loving Father of the race.

3. The whole universe, material and spiritual, is a universe of law. It was under law at its inception; it has been under law, and it will be forever. The god Chance has no place in the dominions or government of the infinitely wise and omniscient. And I mean by the term law what we recognize as a uniform method of procedure, with no happenings, no interruptions, no precipitation of a special governing will to change the orderly law of either nature or spirit. When the Book says that the sun stood still upon Gibeon, and the moon in the valley of Ajelon, in answer to the prayer of a fighting man intent upon human slaughter, I do not, because I cannot, believe the writer nor his statement. If Wellington had repeated the prayer at Waterloo, when his harried soul cried out for night, or Blucher with his forces, and night had suddenly enveloped the struggling hosts, showing a sudden suspension in the earth's daily revolution, and corroborative evidences of the fact were plentiful, we might question the universality of our proposition.

When the same Book teaches that the sun rises over the stationary and quiescent earth, performs its daily pilgrimage and sets behind the western horizon. I do not-because I canfact disclose the law of the movements of planetary bodies, and it becomes a question of known law against uncorroborated assertion. When the law of fire is to burn all consumable plentiful, and timber was in abundance. It took or comprehended by man will. I will not now discuss or even offer an opinion! The spiritual is the real force in the universe.

As applied to the human race, one great law of its being and action is known as evolution sippi appeared in outline, and I imagined I or growth. We will not now consider this | could see just where the great river lay, and a law as applicable to other forms in nature, but the race parallels nature in its workings under that law. It is birth into being, growth, maturity, decline, death, in all things material. Spirit, possessing no particles of matter to disintegrate and die, lives, by virtue of its own nature, under its law. There is an eternal youth and vigor of freshness in its nature. then reverted to the condition of my life dur More or less mature it may and must be sometime, or in some eternity. The law of evolution, as applied to the spirit, begins with its birth into life, but ends never.

The objection of senility or second childhood the physical machine becomes so worn as to be the further fact that the departing spirit often revitalizes, and so intensely quickens the body on its spiritual side of sight and hearing, that the spirit realms, with their loved and remembered denizens, appear to the consciousness and are voiced through the lips of the dying.

The natural law runs parallel with spirit ex istence. The law of our spiritual nature is as permanent as the nature itself. Its mandates will never cease. We shall grow, and this growth will be in essential harmony with our own characters formulated by choice and will and act, though conditioned here by heredity spirit environment, to work out the problem of character in the eternal realms.

Another feature of this reign of universal sults follow causes, and that special results can be traced to their legitimate causes. Apply this law to the moral status of the race, for we are moral beings, and as such under moral laws. could or would apply to us. But experience discloses the uniformity and universality of the an angelhood of character; if leprous by choice her as to the musical sounds I had heard the and life, we pass to the realms of the eternal evening before, when she said: and supernal life, then the results of our lives abide in the character we have formed and take with us. What we call conscience is the natural judg-

ment of the soul upon its own choices, will and part, of the machinery of our moral-natures. An intelligent mortal, or spirit, without a conscience would be an anomaly in the universe. Our heaven, like our hell, is a state, a condi-[Continued on third page.]

Literary Aeyartment.

THE ONWARD WAVE;

THE "LIFE-LINE" OF A SENSITIVE.

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

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

CHAPTER XIV.

The Music of Civilization.

The next morning the storm had ceased. The water in the river had fearfully swollen, roaring and rushing in its mad career toward a lower level, carrying huge masses of driftwood on its bosom. But to await there would not do. I again mounted "Aloe," and started on my journey, but had not proceeded far when I was compelled to cross a small stream largely swollen by the floods. Its banks were covered on either side with water, so I could not see where I should drop into the stream, or where I could get out; yet I could not stand therecross I must, or perish, and it seemed I should perish if I made the attempt to cross. Just then a white water-fowl about as large as a duck came flying over my head, made one or two circles in the air, then descending near the water in front of me, flew out to the middle of the stream, flying down the stream for one hundred yards, and went out on the other side. Returning, it followed the same course a second and a third time-disappearing at last over the hills. Not knowing what else to to, I resolved to try to follow the course indicated by the fowl. I urged "Aloe" ahead, leaving his bank leading to deep water, then turning down the stream on the course of the fowl, found an easy place to get out on the other

Again my path diverged from the river, running across a high table land and mountainous region, through which the stream had cut deep not-believe it, for astronomical science and and winding gorges, or canons. In these canons were several immense water-falls, the roarings of which could be heard for miles. The grass on these high lands was green and me eight days to cross this region, but one evening, when the sun was yet one hour high, and the soft warm wind was gently blowing ess grove of cottonwood from near one edge of this grove clear, spring water ran, where I resolved at once to camp and rest until the morning of the next day, The view from this spot eastward was beauti ful indeed. The broad valley of the Missisfaint outline of the mountains beyond. While musing on these scenes, and trying to imagine the busy life connected with them, I seemed to hear the softest, sweetest music imaginable When I stirred, or when my attention was attracted to other things, it would cease, to begin again when all was still. My thoughts ing the past four years: Surrounded, as I had been, by savage and semi-savage people, where ignorance of the beauties of life was the prevailing condition, yet in all this I could not say but the invisible ones had played an imin age, is answered by the admitted fact that portant part in my behalf. I remembered the times I had been led in these years from one incapable of performing its functions, and by | condition to another, and the results of my compliance with the requirements of the spirits. While thus musing I fell asleep. How long I slept I do not know, but was awakened by some one touching me. It was Minnie. I arose hastily, with a glad greeting on my lips, but she disappeared from my view. I was sorely grieved at this, and lay down for some time in a state bordering on despair. At length I became calm again, and was about to fall asleep when I heard "Cuff's" voice,

> "Boy, you too much haste, you spoil him all!"

saying:

I then resolved to be calm should Minnie ever come again, and was once more about to fully:

"Jackson, my dear Jackson, I am so happy to see you again; happy to find you so far on law in all worlds is, as we express it, that re- the road home. I know the perils you have passed through. I know them now, but I did not know them fully at home, nor until I came within your conditions. All the past concerning your life is clear to me now; but your future is but dimly shown."

She then spoke of many other things con cerning our past and future—praising me for law's application. If we are morally low, my noble conduct, as she was pleased to call "Dearest, that was the music of civiliza

tion! Vibrations proceed from the minds and souls of a progressive people—musical pulsations come from the great heart of humanity! You, having been outside of, or away from the acts, and conscience is a part, and a necessary divine influence of civilization so long, are dwarfed and starved for that soul-nourish the last month or more, without seeing a huand spoke in some tongue I did not understand. man face, you naturally gravitated to the re- of which fact I at once informed him in Engceptive plane. The soft evening air and the lish. He then asked:

grand scenery that lay before you, aroused your latent love for justice and harmony. Through your past sufferings and hungerings you became responsive to the onward heartbeats of progression."

The time came all too quickly that Minnie must return to her form at home. Taking me by the hand, she said:

"Jackson, I have learned many things of late. I used to wonder why I could not take you with me when I made such visits as this. Now I know why; nor would it be best if I should. Use the same care, dear, for the remainder of your journey that you have thus far, and you will arrive-I am sure you willin time for our appointed wedding-day."

Then she gradually faded from my viewthe hand I held in mine being the last to dis-

CHAPTER XV. Anticipation.

My course from this place still lay eastward, down the "Mu-ah-lush" valley, crossing streams and mountain spurs, winding around buttes, with no guiding object save that ever-prompting influence that impelled me to leave "Shakcomrade to follow at will. I found a sloping | ing Ground's" camp to face the perils of a thousand miles' journey in winter, over mountains of snow and rivers of overflowing waters, to reach the home of my childhood and the idol of my heart.

Alighting one evening, five days' travel from the place of Minnie's last visit, to pitch my camp for the night, I discovered where a fire had been kindled not more than three or four months before. On looking further I observed axemarks, evidently the work of white people, cutting timber to build their fire. No one, unless he has been similarly situated, can imagine the feelings of pleasure I experienced at seeing these evidences that I was again in the confines of civilization!

Low rumbling thunder was all at once heard er it came; louder were its peals; soon the wind began to blow furiously and the big raindrops to fall, when "Aloe" and his mate came galloping to my fire. I seized them by their halters to hold them, for fear they would allow themselves to be driven away from me before the wind. Just then I saw the form of "Cuff" pass by. He said, pointing in the direction of a huge rock about one hundred yards distant: "Boy, hide behind dat."

Although the darkness was intense, yet, by the frequent flashes of lightning, I soon found my way there, and with my mustangs took shelter behind its perpendicular wall. No sooner had I done so than a terrific peal of thunder came, and the lightning struck the ground, tearing it up all around and through my tent-sufficiently to have caused instant death had we remained. The wind increased to a tornado, leveling to the ground every tree in the grove, covering my camp with fallen timbers; but behind this rock my mustangs and myself were safe. Here we were compelled to remain in the drenching rain until the morn-

With daylight came broken clouds with rifts of sky; soon the clouds cleared away, and the sun arose in beauteous splendor, kissing the earth with his warm rays as if trying to make amends for the damage the storm had done. After one hour's search and labor among the débris of the storm, I succeeded in finding all my camp-equipage, and one more day's travel brought me to a beautiful valley through which the "Mu-ah-lush" ran. Here I halted on the bank of the stream, rolled up in my robes, and slept soundly until morning. On awakening, the gray dawn was streaking the eastern sky, and Venus, the star of morning, was shining in all her attractive beauty; just then a meadow lark's song was heard floating from the top of a neighboring tree. -But listen! From the distance down the valley came the tinkling of the cow-bell. I ate a hasty meal, saddled "Aloe," and started on my journey, anxious to see the white man's herds again; but they were on the opposite side the stream, and I could only pass them by. All the day long I saw fresh signs where the herds had been. At length the sun sank behind the western hills; darkness was drawing near; I heard the report of a gun in the distance, then the barking of a dog, and the well-known lowing of the ox! Then I came to a piece of land enclosed with a "Virginia" fence then a large shed, under which were several tons of hay, finally to a log-cabin in which white people lived. On coming in front of the cabin, the door being open, I saw the indentical logfire in the huge fire-place which I had seen in my several visions ere I had left si Shaking Ground's" Camp! ment this condition gives, and being alone for A man came to the door, in answer to my call

"Who are you?"

white man."

"My name is Jackson Draper; I am just in from the Comanche nation, on my way to Kentucky. I believe I will camp here, if I can find a sultable place."

'Are you a white man?" "Yes, though I wear an Indian dress, I am a

Then you will just come into the house. Mother and Liz and the boys will be glad to

see you." I at once alighted. By this time the mother and girl had come to the door, bringing a bright lantern the better to view their unexpected

visitor. When the mother had been informed (in reply to her queries) by her husband that I was a stranger, a former prisoner among the Comanches, etc., she turned to her daughter and said: "This must be the young man you have dreamed about lately"—alluding to the fact, as I subsequently learned from the girl herself, that she had seen me in spirit in visions several

times before my coming in material shape; on these occasions the details of my Indian dress were so vividly presented that she recognized me at once.

Supper was served me with a bountiful hand. after which we all repaired to a larger room in the cabin, which was used as a parlor, sittingroom and bed-room, all in one. Seated around the fire, I was urged by the mother-who seemed to be the presiding genius of the householdto remain at their home during the winter; but I declined, stating my four years of exile and my anxiety to know concerning my relatives and friends.

Mr. Moore and the boys, of whom there were three, now became curious to know something definite of wild Indian life. I gave them a general description of my experiences for the last four years, to which all listened with much seeming interest.

I learned from the party that Little Rock, Ark.. (where some of the family went every month,) was ninety miles distant from the home to which I had been so mysteriously guided. I also had a brief but interesting conversation with the young lady, in the course of which she practically admitted her power of "second sight," or clairvoyance.

I rested well in the open air under the hayshed until morning; breakfast was called at daylight, and when I was ready to mount "Aloe" to resume my journey, Mrs. Moore gave me some supplies for a "noon lunch," assuring me that the good people of the country would gladly see to my later wants in this direction. Bidding them all "good-by," I was once more on my journey home.

My course was still eastward over a rolling prairie country and down the valley of the 'Mu-ah-lush," but called by the white people here the "Arkansas." I traveled all day without seeing the habitation of man, but just at sunset I came to another log-cabin, the owner of which was also a stock-raiser on a large scale. Here I put up for the night, and when the good people learned of my stirring experiences, I was called to recount them till nearly

By sunrise next morning I was again in the saddle, wending my way toward Little Rock. My path lay over a similar country to that of the day previous; many herds were on the hills, and during the day I passed many habitations of man. Night coming on, I again sought shelter at the log-cabin of a settler.

With the new day I was up and on my way, still passing over hills and valleys and by herds of stock, and more farms of extended cultivation, with orchards of fruit-bearing trees, some fruit still lying on the ground, of which I alighted and partook, the first I had tasted for over four years. I also came to where bridges spanned the streams, and the roads were kept in good repair; but darkness at length closed the scenes of the day, and I sought a restingplace for the night-this time at a stately farm-house, where the utmost hospitality was

I learned from the owner of this mansion miles to Little Rock: that the steamer Sky Rocket was to leave there in a short time for the New Orleans market, loaded with bacon, corn and tobacco; that his wagons were now loaded with such freight, to start at daylight next morning, as a part of her cargo.

On learning this, I was anxious to reach Little Rock at an early hour next day, that I might have more time to dispose of one of my mustangs to raise a little money to enable me to buy some clothing in harmony with the customs of a civilized people, also to pay my fare on the Sky Rocket to Napoleon, at the mouth of the Arkansas, and as much further as boats might go in the direction of my home; consequently, at the dawning of the day (the fourth after leaving Mr. George Moore's house), I was again on my journey homeward, passing through a rich farming country. I reached Little Rock at 10 A. M., engaged an open lot on which my mustangs could graze and at the same time be in plain view of the passers-by, went to the hotel, and prepared a notice to the effect that I would offer for sale at public auction on the morrow a fine brown mustang pony, four years old-recently owned by a chief of the Comanche nation; also one welldressed buffalo robe (large size,) and one grizzly bear-skin; the sale being for the purpose of raising funds to take me to my home in Kentucky, from which I had been absent the past

When the people at the hotel saw me writing, they seemed surprised that an Indian. could write, for no one there thought me to be white; but when they read the notice they seemed more surprised than before, and began to ask questions concerning my past history-all which I answered seemingly to their satisfaction. Then the hotel-keeper bade me welcome to his house, and people began to look at the mustang, the robe and bear-skin, so that when the next day arrived there were several hundred people gathered to witness the sale, or perchance to buy the property. The Sheriff of the County kindly offered his services as anctioneer, and the sale began; the usual formalities of a public auction were well conducted. and after a test of the good points of the ani mal as to gentleness and speed, he was soldto be the pet of the local blacksmith's daughter-at one hundred and twenty-five dollars. The robe and bear-skin were then disposed of -the one bringing ten and the other five dollars.

With the funds thus secured I procured clothing fitted to my present state of life. The one robe, the bow and quiver, "Aloe" and his saddle and bridle, I kept for future use, and as reminders of a wild country and of a wilder people yet a people, in whose bosoms there of human love.

4. Mail mid fiversored come to it foundfiller or

landing. I bade good by to my new-found ingriftends, started with "Aloe" on board the bont, and was soon steaming down the river.

We reached Napoleon at ten next morning, where I went on shore to await the coming of an up river boat; at about one o'clock on the same day the Reindeer hove in sight, bound for Louisville. The dockman hailed her; she at the heart." took "Aloe" and myself on board, to be landed at Cairo at the mouth of the Ohio. On account of ice floating down from the rivers of the as in the past, we may cultivate the sweet and north, we were nearly four days in reaching tender plant of love which shall bring us joy that place-sighting Cairo at daylight on the forever? morning of the fourth day. I persuaded the captain to leave us at Belmont Landing opposite. on the Kentucky shore; here I engaged breakfast, and turned "Aloe" in to graze on calm that should follow." a lot of Kentucky "bluegrass," which he ate with great relish.

While at breakfast, I noticed that the landlady, Mrs. Kennedy, a light blonde, and of delicate frame, who presided at the table, was doing her work imperfectly, as though she were half asleep; her husband observed it, too, and asked:

"What is it, Gracia?"

She hesitated at first, but being pressed for an answer, she presented a true outline of my past life from the time Minnie gave me the rose and the kiss at her father's gate up to the present moment. This was too much for my long pent emotions; I gave way to tears, after which I ventured to ask: "What month is this? and what day of the month?" They both seemed a little surprised at my questions. but answered: "December-the 18th day."

How far is it to Bakersfield?

Forty miles."

Mrs. Kennedy then said:

"I see a fair young woman-a woman yet of this life—holding out both hands to you." She then described Minnie, and added: "My young friend, are you not to be married to-day

I confessed it might be so, but that I did not "Well," she replied, "it looks that way to

me. I wish you joy."

CHAPTER XVI.

Fruition.

Breakfast being over, I mounted "Aloe" and started for Bakersfield—forty miles distant, and five miles further on to Minnie's home. It was then eight o'clock in the morning, but on account of the slightly frozen roads, it would | even pace—the waves of the sea, one following take me until eight in the evening to reach my destination. How should I find conditions to day we rise, to morrow sink so low-yet we there? Were Minnie's visits in spirit only dreams of hope, never to be realized? Yet this universal individual humanity moves onward was the 18th day of December-the day she had set as our wedding day, and in all probability I should reach there in time. Should I realize the fuliness of these many promises? While thus reflecting I received audible signal raps from my unseen helpers, assuring me that success awaited me; and with these came calmness of soul for the remainder of the day. I continued my course—letting "Aloe" graze at noon-but took little note of things I passed; my whole aim was to keep moving steadily along. Ere I was aware the sun was almost down; the trees were casting their shadows far up the hill and across the valleys; visitors from Bakersfield to the country were swiftly passing me in their carriages on their return; yet I dare not urge "Aloe" faster, lest he tire on the way. Soon darkness set in; but Bakersfield was reached. By the light from the windows I could see my way through the streets. I had yet five miles to go. Soon the darkness gave way to the bright beams of the moon. A warm south wind kept the roads from freezing as soon as the sun went down. This was to "Aloe's" advantage—he jogged This was to "Aloe's" advantage—he jogged along seemingly as easily as he did in the early part of the day. Soon I came to the edge of the well-known Highland Farm, and entered the long lane that passed down by the barn and house. The lights began to appear from the upper windows of the dwelling; but why this nervous trembling? this heavy beating of the heart? this weakness of frame? Should I halt now and turn back, lest I go on and find all was lost? "No! I will brave it through," I thought, "and learn my fate, either for weal or woe." I soon reached the barn; the black boys were there caring for the horses. Sam raised his lantern and peered into my face:

"Is dat you, Massa Jackson?" "Yes, Sam, it is me; but be quiet."

"Miss Minnie bin lookin' for you all de day; she tell ole missis you come ter-day. But when you no come, she cry a heap; den she larf an' say she knows you come for supper. An' here you is! Massa Jackson you has come, haint

"Yes, Sam, I am here. Now, put my horse away, while I go into your room and dress before going into the house."

But Sam gave him to another, then assisted me to take off my overcoat and unroll my heavy robe to be hung on a beam to dry; but when the gray-haired slave saw the unusual -sight, he exclaimed: "De debil hab got he hide tanned, an' dis am hit, shuah!"

I soon prepared myself to enter the house, and started in that direction, cautioning the blacks to keep silence. The barn was about one hundred yards from the house, and I could plainly see a number of people there. I had crossed the lane and proceeded but a few rods down the walk, when I saw a female approaching; when she saw me she halted, then turned slowly back. I called just loud enough for her to hear: "Minnie!" She came to meet me-then hesitated-then rushed forward with extended arms, and fell on my breast, saying:

"You have come at last! I knew you would come. Yes, Jackson, I knew you would be here in time."

She took my arm; and we started toward the house; she did not seem to be in a hurry to reach the door, but moved slowly under the boughs of the Lindens and Magnolias, asking many questions: "How did you get away? When did you leave the Indians? Did you cross those high, snowy mountains?"

"Yes, Minnie; do you not remember what you told me in regard to a knowledge of my past, at your last visit in spirit, when you explained the cause of those musical sounds in the air?"

"Oh, yes; I do remember now; and you passed through it all to come home to me and to your native home—didn't you. Jackson?" By this time we had reached the door, where

we were met by friends, and I was introduced to strangers whom Minnie had invited to the wedding supper. I then withdrew to an apartment where Sam

assisted me in preparing for the wedding. Minnie was arrayed for the occasion by her dwelt, in circumstantial bonds, the latent fires | sister, and when she came forth as a bride, her dress and ornaments were identical with those By this, time the day was far spent, and the she had worn-apparently-on the occasion of Sky Rocket was ringing her bell as a warning her first astral (or spirit) visit to me. I arose na in 1 June diffilm na condit as Costictivities Stocks node all of the cost case discipline m

to the people that she would soon leave the at her approach. She offered to kiss me, say-

"This will be the last lover's kiss." But she kissed me not-while I perceived the tears coursing down her cheeks. Finally she

"The very thought that our day-dream of love might ever wane in the least gives me pain

"Do not in the least entertain such notions, dear. Is not an eternal life before us in which,

"That is true, Jackson; but you will forgive my weakness. It did seem for a moment I had reached the climax of joy-and I feared the

She then gave me the offered kiss, saying: Then take this as the beginning of new joys." She took my arm and we walked into the front parlor, where the minister soon gave the State's sanction to our already perfected union.

While the marriage was going on, to the material eye none but mortals were visible; but there was a spiritual gathering "over head," in which one stood, in appearance, like a priest, who waved his blessings over Minnie and myself, saying:

"True marriages of earth are recorded in heaven." Then he pointed with his left hand far away beyond the sky, where flowery fields of Eden seemed to open to our view: Many people were there; many cities, towns and villages; many beautiful groves, with crystal fountains and streams of living water; many birds of bright plumage and sweet song; while in the zenith over head a golden sun lit up the depths of space with a bright, mellow light. Minnie saw these things as well as I-for this was the culminating point of our perfect union.

Congratulations of friends followed: nor were the congratulations confined to the mortal side of life: Many of the Indian "shades" and many of the departed friends of both families were there - "Cuff" seeming overjoyed, as though this event was the result of his own

The wave of being rolls on. We have traced in this instance its course from the ripple of childhood to the deepening current of youth, till it now sweeps forward into outbroadeningand perchance more pacific-manhood. Nature throughout her vast domain moves not with another, are not identical in height or volume; do not sink after all-but, as the rising tide, and upward, too!

Earth and time place upon us one and all imperative duties which must be rightly discharged to fit the spirit-oft through danger and sorrow and tribulation-for its home in the sky. When the stern lesson of trial has been learned, and the fierce excitement aroused by continued effort to attain that which the soul holds most dear, seems to fall away and give place to negative quietude, the "calm" that follows on such occasions is but the spirit's resting-time-the day of the soul's recuperation. As sleep is to the weary body, so is this "calm' to the souls of men. In sleep, the body gains strength for the toils of the coming day-so from these "calms" the spirit awakes with renewed strength to meet the demands of a wider development.

New Publications.

ASSADAGA: ITS HISTORY AND TEACHINGS: With Histories of Spiritualist Camp Meetings and Biographies of Cassadaga Pioneers and Others. Edited and compiled by H. D. Barrett and A. W. McCoy. Illustrated. 8vo, cloth, pp. 248. Meadville, Pa.: Gazette Print-

Dr. Storer has held that office about one-half the time his present engagement at Onset in the same capacity preventing him from continuing to do so.

Mr. McCoy gives a very full history of Cassadaga which, we are told, owes its origin indirectly to a spiritualistic movement in the town of Pomfret, Chantauqua County, forty years ago; that taking its rise from discussions caused by a course of lectures on Mesmerism-or what its early opponents now accept under the name of Hypnotism—In the winter of 1844-5 by Dr. Moran of Vermont. Want of space prevents us from giving even the leading incidents of the author's narrative, which is very full in its details, and of much interest. Several fine photo-illustrations are given, including a full-page one presenting in a group excellent portraits of the eight Trustees. Biographical sketches of sixty pioneers in the work, me dlums, lecturers, and others, with portraits, and other matters of interest, contribute to render this a volume that will deeply interest all Spiritualists, and all who would be informed of the remarkable growth and pres ent status of Modern Spiritualism.

THE RECTOR OF ST. LUKE'S. A Novel. By Marie Bernhard. Translated by Elsie L. Lathrop. With Photogravure Illustrations. 12mo, cloth, pp. 343. New York: Worthington Co., 747 Broadway.

The opening chapters give one the impression that this is nothing more than a society book, an ephemeral production for the passing hour, but as the reader proceeds he soon realizes that he will be amply repaid in following it to its close. The story of the prisoner alone is a book in itself, while the fine, manly character of the young clergyman inspires on to imitate his many good deeds. The artist, Karl Delmont, is a character full of interest and gives emphasis to the tone of the story, which is finely worked up and displays an original power of construction.

ORIGIN, PUBPOSE AND DESTINY OF MAN; or, Philosophy of the Three Ethers. By William Thornton. 16mo, cloth, pp. 100. Boston: The Author The Author.

The author will be remembered as having published a book in 1885 entitled, "Rationalism in Medicine." The favor with which that work was received by medical authorities has led to the publication of this. which is an elaboration of a theory of which the previous was simply a summary, the aim of the writer being to prove to the satisfaction of his readers that s science of medicine can be founded with mathematical precision. He judges the germ theory of disease to be untenable, upholds that of transm and closes with an argument for immortality.

THAT UNCOMFORTABLE SHOE, By Avard J. Moore. 12mo, paper, pp. 138. New York: M. T. Richardson.

The author, a practical shoemaker, describes the imperfections in construction that cause the discomforts of foot-gear, especially of "breaking in" new shoes, and gives suggestions that, it followed, will insure case and comfort.

Coupon Bonds, and Other Stories. By J. T. Trowbridge. 12mo, paper, pp. 411. Boston: Lee & Shepard.

A new, low-priced edition of the most popular of he author's works, supplemented by nine stories that will pleasantly occupy the vacationist's leisure hours. The volume is the eleventh of the enterprising publishers' "Good Company Series."

Sick-Headache? BEECHAM's PILLS will relieve.

Munner Correspondence.

CalHornia.

LOS ANGELES .- "Aunt Fanny" writes: Having noticed lately in the columns of the BANNER OF LIGHT some discussion upon the merits of prophecy, I desire to add a few words in favor of prophetic inspiration.

in favor of prophetic inspiration.

For the last forty years I have been known as a Modern Spiritualist, and from my first experience, following on in the same channel of thought, my mind has been wrought up to the point of giving testimony in favor of the predictions of past generations of mind, and also of forecasting future events.

Unlike Prof. B., I have no claim to scientific knowledge to assist in any conclusion of fact touching the scenes presented for my judgment to act upon. I simply see the portrayal of certain phenomena, the same as we see things in our dreams. I seem to be in the very midst of this active life, and the conviction comes with the presentation that these scenes will become living realities in the near future. The exact months and years in which future. The exact months and years in which these scenes will be enacted are not given me to know; but daily and hourly we are forced to acknowledge the verification of both an-cient and modern predictions of coming

I think it was about two years previous to the great Chicago fire that quite an excite-ment was raised in that city in regard to wallment was raised in that city in regard to waining sounds as of distress and auguish, which were nightly heard with startling effect for some two or three weeks in the vicinity of the court-house. The phenomenon was thoroughly investigated in its external aspect, but no clue investigated in its external aspect, but no clue was obtained to the why and the wherefore of those sounds. One of the papers, in commenting upon the incident, suggested that the Spir itualists make an effort to solve the mystery. When I read the suggestion, I took my pen in hand, and the following prediction is what came of it:

'We come to render to the people of Chicago, and all others whom it may concern, a candid and truthful solution of the mysterious cago, candid and truthful solution of the mysterious wailings which have lately been heard within the area of the court-house, arresting the attention and startling the minds of witnesses with intense curiosity, coupled with a goodly amount of superstitous fear touching this peculiar phenomenon, which has thus far proved itself entirely unsolvable as a commonplace occurrence. We have come to assure our brethren in the flesh that they are not, as many occurrence. We have come to assure our brethren in the flesh that they are not, as many brethren in the flesh that they are not, as many have supposed, made by ghosts of individuals who have taken an ignominious flight from this to the other side of life from your courts of justice, come back through a feeling of revenge to annoy and disturb the peace of the community; but are given as notes of warning to mankind everywhere, that afflictions dire and calamitous are about to fall with crushing weight upon the most sacred intercrushing weight upon the most sacred inter-ests of human life.

'We have come to assure you that elemental

strife, both in the physical and the mental atmosphere, is even now preparing to open all its ports of action to the most unbridled license and tempestuous fury of its power, in fires, floods, droughts, earthquakes, famine, pestilence and war, and afflictions of every name with all their attendant horrors. These are

with all their attendant horrors. These are the voices of the seven thunders (spoken of by the prophets) unsealing the fountains of the great deep in these latter days, in the "valley and shadow of death."

'Very soon mothers will be heard weeping for their children because they are not. Wailing cries of distress and sorrow will come rolling in upon every hand, exciting the love and the sympathies of the more favored of earth's children in behalf of the heartrending anguish of the afflicted ones, with death and destruction scattered broadcast in all their pathway, in every land and every clime.

tion scattered broadcast in all their pathway, in every land and every clime.

'These troublous times will continue to increase in volume and intensity of action until the human soul will be led to cry out in all its bitterness of anguish, "Except these days be shortened, no flesh can be saved."

'This desolating scene of affliction which hangs with such fearful import over the destinies of nations will, in its practical application upon human interests, serve as a crucible of fire, purging all the dross and impurities from the life of manhood, leaving only pure and solid principles of action to build up a kingdom of righteousness in the earth which shall transport the family of man from the old to the new Jerusalem dispensation in the ad-

sorrow, of suffering and tears, and the splendors of an eternal day will burst into view as the shadows disappear. (Signed) MANY VOICES FROM THE SPIRIT-LAND."

SUMMERLAND .- A. H. Nicholas writes: 'Truths can never antagonize; facts can never be opposed to each other, however much they may appear to disagree. If we cannot reconcile truth with truth and fact with fact, it is no argument against the perfect friendliness o all truths and facts to each other; it simply shows us how limited are our powers of perception. Truths are stubborn facts, and facts are stubborn truths. Though men may lack wisdom in support of truth; though they may not fully understand it, it lives and grows and conquers the human soul at last and sets it

Theology has failed to save the race from unbelief, and it is left to Spiritualism to demonstrate immortality through the simplest facts. Man now desires knowledge in-stead of belief. Truth sweeps down the centu-ries, destroying things that cannot stand the test of its searching power. It plows deep the soil of superstitions and destroys the roots of error that have grown strong in beds of ig-norance. But it builds as well as it destroys; and so, out of the walls it has torn down, erects fair temples of liberty.

The soundest argument will produce no con-

The soundest argument will produce no conviction in the mind of him who has not the mental development to comprehend it; and you can comprehend only as you live in harmony with the highest truth you find. We accumulate soul-wealth by living the truth. It is only when one is thoroughly true that there can be purity and freedom. He whom the truth makes free is redeemed from the tyranny of things and enters like a prince into

the truth makes free is redeemed from the tyranny of things, and enters like a prince into the possession of higher freedom, which is liberty to serve and live a life of truth in obedience to one's highest convictions of right and duty. And we are called upon to day to live the highest and purest truth in every act.

Be the truth what it may, it is more precious than the loveliest illusion, and must be identical with the wisest and best. Unadulterated with error, it will everywhere electrify the souls of mankind. The sunshine of wisdom, of truth, light and love, belongs to you and me, and cannot always be obstructed by error.

Many cry for truth, but reject it when pre-

and cannot always be obstructed by error.

Many cry for truth, but reject it when presented. It is too blinding for the soul, perhaps. It is not necessary to startle and astonish with truth; everything genuine is simple and convincing. Truth knows no favorites, bows to no individual shrine; neither can it be mocked or set aside with impunity. Opposition only causes it to shine with a clearer, brighter, steadier light.

It is a matter of importance what relation you sustain toward the truth, whether it be valuable to you or not. Those who under trials are faithful to the truth that is within them are souls that are blessed of heaven; for they who feel a truth so strongly that neither temptation nor coërcion can change them are linked with the heart of all truth, and demonstrate their relationship to the divine." strate their relationship to the divine.'

Oklahoma Territory.

Oklahoma Territory.

GUTHRIE.—Mrs. G. W. Townsend, Secretary, writes: "The Spiritualists and Freethinkers of this city having organized a Sunday School and Lyceum, solicit contributions of books, papers, in fact anything calculated to Research of the Spiritual Society will be held at New Era, Clackamas County, Ore, beginning Sopt. 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 those net wishing to camp. Hotel accommodations for those net wishing to camp. Hatel occurrence of the Gregon Camp-Meeting.

The Annual Camp Meeting of the Oregon State Spiritual Society will be held at New Era, Clackamas County, Ore, beginning Sopt. 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 those net wishing to camp. Hatel accommodation for those net wishing to camp.

to similarity of the forms of their

Advance the aims and purposes of a School and Lyceum of the kind. Our members are few in number, and pecuniarily poor, but they have organized with a full determination to work faithfully for success, and build up a practical and sublime rollgion in Guthrie; hence solicit and will thankfully receive all the assistance our brothers and sisters are disposed to grant us."

South Dakota.

ABERDEEN .- E. Bach writes: "Spiritualism has literally been the architect of its own fortune. It has propagated itself with very little assistance from any one; or, to say the

little assistance from any one; or, to say the most, what assistance it has had has come from the poor and lowly—from those who were not able to push it with anything beyond their personal exertion; that was all that class had to give. Every dollar received by its mediums has been more than hard-earned; it hardly gives them the bare necessaries of life.

Spiritualistic papers have not had the support they are entitled to from the followers of the ism. Rich Spiritualists have not been liberal to any great extent, or not nearly to the same extent as rich men in the churches. The rich are timid; they have business interests, and Spiritualism does not bring popularity. Many wealthy Spiritualists keep the knowledge to themselves, and affiliate with some popular church, such as the Unitarian.

The writer does not think he slanders the very 'upper crust' when he says that the rich are not the thinkers of the country. Their time is employed in other directions; besides, they have the means of hiring their thinking done.

All that our opponents seem to know of

done.
All that our opponents seem to know of All that our opponents seem to know of Spiritualism is its physical phenomena; and what little they know about that, as they think, they have picked up from hearsay, or from garbled and ignorant reports of alleged seances. That has been their measure of investigation, and on that foundation they call us 'frauds' and 'fools,' as well as credulous dupes. The assertion is, however, easier made than proven. The writer has had so many strong manifestations within his own family circle that he positively knows the reality of the physical phenomena; and yet as compared to what is beyond it in the science of Spiritualism, the most wonderful physical demonstration pales into the most insignificant nothingness: It is simply the announcement from ingness: It is simply the announcement from the outside; it does not even deserve the name of 'prelude' when contrasted with the facts and beauties developed in Spiritualism

on the higher plane.

Different opinions exist regarding the acceptance of challenges (public or otherwise), by mediums; but it seems to me that we, as Spiritualists, having hung out our sign, owe it to itualists, having hung out our sign, owe it to ourselves to prove the physical phenomena to be true, when their verity is denied by investigators or opponents. Thousands of slatewriting scances have been given, and the wonderful results obtained have been advertised far and wide. Thousands upon thousands of forms have been materialized; thousands have disappeared, and if we cannot show these things when challenged, it seems to me that thousands of Spiritualists have been duped, and if I have been, I want to know it. Spiritand if I have been, I want to know it. Spirit-ualistic mediums who profess to do these things owe it to themselves to demonstrate that they are true mediums; the burden of the proof lies with them: Let it be forthcoming.

What Spiritualism needs to-day more than anything else is to get within its ranks people of intellect—positive people, people who have the courage, who have proven that they are worthy of followers; while there are many mediums whose shoe-laces common people are not worthy to undo, men and women who dwell years much about the average. very much above the average, men and women who are spiritualized in the full sense of the word, there are not near enough of these—not near enough intelligent, practical, progressive teachers and demonstrators among us. They have not been encouraged. There are also too many among the Spiritualists who are still in the orthodox churches—who accepted one ism, not because they had reasons to do so, but because of certain psychological impulses, and they have accepted their present ism for no better reason. We want to make converts among people who cannot be converted through that blood-pump, the heart; we want men and women among us who can only be reached through their well-developed senses—through their intellect—and when you convert these you will have no backsliders, you need not be will have no backsliders, you need not be ashamed of them, and they will bring the ism

investigated facts, proven over and over.

Written for the Banner of Light. MINISTERING SPIRITS.

BY MARY WOODWARD WEATHERBEE.

'Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation? Why should it seem exceeding strange, That spirits should have interchange; As well, when habited with grace, As when enwrapped in cloth and lace; As if the spirit could not know its own,

Were it a lesser wonder how Soul can its finer essence bow, And in the body take its rounds: Its minister there in prison bounds; So closely veiled, can have communion still With other souls, by force of Love's sweet will Then, should it soon or later fare.

What time itself becomes diviner grown.

Among the many mansions there. Where all are ministers: how plain, It should communicate again With other souls, as corelated heirs. And tenderly help them mount life's winding stairs.

The Italian government has at length become thoroghly alarmed at the wholesale emigration of its subjects to America, and will not, for the present, allow minors to leave the country except under certain stringent conditions.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colle, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Passed to Spirit-Life,

From his home in Roxbury, Mass., Aug. 18th, Mr. J. S. Bishop, in his 67th year. Bishop, in his 67th year.

He was originally from Glasgow, Scotland, but has resided for several years in Boston. He was a good, upright man in all vocations of life; a devoted Spiritualist, doing all he could to further the cause he dearly loved.

Most impressive funeral services were held by Miss L. Barnicoat. His departure has left a sad void in the hearts of his relatives and friends.

From Portland, Ore., Thursday, July 2d, 1891, Mrs. Phebe Humpleby, aged 68 years 9 months and 11 days.

Born in Elmira, N. Y.; afterward lived in Iowa, but the past eight years has lived in Oregon. After an illness of five weeks, crossed the "river of life," fully understanding the life beyond. While sick she was shown her "spirit-home." She was a fine clairvoyant and trance medium.

The funeral services were conducted by Mrs. J. W. Miner, a trance medium at the request of the departed sister). The address was considered grand and beautiful, even by non-believers. At the grave Mrs. Miner sung the beautiful song, "Tell Us, oh! Tell Us." Sister Humpleby leaves a daughter and son and grandson.

Obituary Notices not exceeding twenty lines published gra-tultously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an avearge make a line. No poetry admitted under this heading.

Oregon Camp-Meeting.

[Continued from first page.]

tion, something we carry within us both here and hereafter. If we could carry with us into a second material Jerusalem, spiritualized to meet creedal demands, and could be shut in with the creedal saints, a guilty, reproving conscience would make of it a hell of personal tor ment. If we could be imprisoned in the blackness of a spiritualized Gehenna, amid the wailings of the creedal damned because of their lack of faith in what they could not comprehend, and our judgment upon ourselves, our characters, and our purposes found approval at the bar of our conscience, as in accordance with the higher law of our spiritual natures. we should make of that hell a heaven of helpfulness to others and of supreme happiness to ourselves. It is the law; the uniform expression of effect following cause in the moral world.

We will speak of only one more of these distinctive revelations:

4. The realm of spirit existence embraces this earth. Our conceptions of being involve the idea of locality, and our knowledge of matter bounds it always by a three-dimensional space. the cube. We can conceive of matter permeating other and extrinsic matter even in its solidified form, as nickel or silver or gold permeating iron; as electricity surcharging an iron or copper highway, or the subtle aroma of the flowers entering into and giving forth their perfume from earth's solids. But after all our experience and investigations, we know comparatively little of the laws or higher functions of matter of which our bodies are composed. or the soil upon which they tread, or the forms. instinct with life, by which we are surrounded.

That all matter has, or has had, the spirit of life, the mysterious and undefinable diffused force throughout the universe in both matter and spirit, we are assured. Matter, to our conception, must have space, must occupy space. But life, like spirit, is not so bounded and restricted. A spirit is not restrained in its movements by the presence of matter. This is illustrated, and by the Christian world accepted, in the appearance and sudden exit from human sight of the arisen brother of Nazareth, and notably by his sudden presence, in form, in the closed room where his disciples prayed. The record says: "And the doors were shut." It is also proven by the records of a thousand séance rooms.

What, then, is the revelation brought to us by the excarnate spirits touching this law of spirit and matter, and their relationships? There is a unity of statement among them all, a perfect agreement as to the fact. It is that when the spirit leaves the body, and the umbilical cord is severed by the waiting spirit accouchers, the spirit stands, or floats, without the prone, dead casket, intact in itself, clothed in its spirit body, which has been evolved from the mortal of which it has been the spirit counterpart; that it sees, hears, knows-unless a merciful sleep has sealed the spirit senses during the transition; that it can as readily and as easily exist in the earth atmosphere when without the material body as it could and did a living spirit entity in a mortal man; that the home of earth spirits surrounds and includes the earth where they first took on conscious existence, lived a brief, tuitional life, and left it for the wider and more natural realms of pure spirit existence: that they can and do make themselves manifest to those still living on the earth, but always subject to the conditions which the laws of such intercourse impose.

The old creedal idea of a city far removed from the birth and childhood home of the spirit, in some wilderness of supernal glory, with St. Peter or some other guardian at the gates of entrance, and only near or within seeing and speaking distance of another spirithome-and that the lurid castle of hell-is as false to reason and common sense as it is false to fact. The idea was born in the crude condition of the world's intellectuality, and the myth-makers are largely responsible for its existence and spread. The many-mansioned country of the All-Father, disclosed by the brother of Nazareth, covers a boundless empire of space, and is not confined to a crowded city of earth's believing saints.

To the objection that spirits cannot dwell in a material atmosphere and think and act, we reply to the objector: "You, sir, are a spirit living in this atmosphere, and you are thinking and acting now, and so are all the human family yet on earth." To the objection that the good, the pure and the benevolent would be pained at the scenes they constantly witnessed in earth, we reply that they are pained now over a view of the same scenes in a limited degree, and if they are what they profess to be in spirit, their highest joy and their sturdiest moral growth have resulted from wise but unselfish efforts for the amelioration of these unfortunates. Are our creedal friends better than the brother of Nazareth and Galilee, whom they call their God-who, according to their creed, witnesses all the sufferings of the world constantly?

I have thus called your attention to some few of the many revelations made by our

few of the many revelations made by our spirit-friends, all of which are natural, reasonable and consistent with a well-ordered universe of matter and spirit, and with such an infinite design and outworking.

To the charge brought against our harmonious philosophy by our creedal friends, that it offers no moral restraint to a criminal and impure life on earth, we reply: If to live in inward wretchedness and pain, under the blazing light of law and the lash of an avenging conscience, the pain and shame and agony which has amused, perplexed and converted ing conscience, the pain and shame and agony running parallel with the character, with no power of getting rid of ourselves, until by choice, through penitence and reform, we find a new light and a new life, if these facts do not afford a higher incentive to personal purity and uprightness of character here than to advertise in advance that the blackest character and the foulest nature may, at the close of a oriminal earth life, by a single act of oredence, a single volition, become close and eternal neighbors and companions of the higher angels, and the purest and best of earth's emancipated ones, then "judgment has fled to brutish beasts, and men have lost their reason."

The scenes witnessed in every prison before the execution of murderers, either by hanging or the late electrocutions at Sing Sing prison, where the guilty murderers looked on a cross, made by a mechanic and held in the hands of a priest, and professed their belief that the innocent God assumed all their crimes, and stood waiting in spirit-realms to welcome them as his dear children, were simply creedal advertisements that a criminal character was no bar to offizenship in the New Jerusalem, provided that at the last gasp of earth the soul said: "I believe." There is greater restraining power in the truth that if we create a hell glossy black hair turned white as snow. It was soon of character here we shall carry that hell with returned to its original color by Hall's Hair Renewer.

us when we leave earth, and that our future associations will be after our kind, under the eternal law of like to like.

The sweet, comforting, glory-side of our beautiful philosophy; the richness, solace and loy of the relinions, after the tears, sorrows and anguish born of the sad partings which death inflicts, these, when once experienced, are never forgotten. He who has entered into communion with his invisible loved never returns to the dry husk's of a life of mingled faith and doubtings. Because he desires communion with the pure, he leads a life of spirit and personal purity. Because he seeks the continuance of the old loves, he lives a loving and not a hateful life. Because he knows the law of spirit attraction, he builds here a character fitted for the eternal communion of the pure in spirit. Because he would spend an eternity in unselfish devotion to others, he commences and continues the work of the humanitarian disciple here.

I see, in soul-vision, the coming triumph of the truth. I feel the spirit-wave from the eternal sea of life. I greet my arisen loved. I offer my heart with all its burdens of sympathy to the emancipated humanitarians who are walking the earth unseen, scattering spiritual blessings upon the poor, the sorrowing, the outcasts, the slaves of earth and its passions. That they will give me hail, welcome and greeting in their work and mine, I know. For the crown of a humble spirit is like itself modest and unassuming, and that crown I

Apparitions.

Seen at Death.

An incumbent in Yorkshire narrates a family legend of an apparition, witnessed by one of his aunts, and often told by her. This lady used, when a girl, to visit at the house of a gentleman near Ripon, and on one occasion, when about thirteen or fourteen years old, was spending the afternoon there. She was playing in the garden with his children, young people about her own age, when one of them exclaimed: "Why, there is brother walking at the bottom of the garden." She looked up, and recognized the form and features of the young man who was then in India. His figure

and recognized the form and features of the young man, who was then in India. His figure appeared with perfect distinctness upon a gravel path which led round the garden, but not to any other place.

One of the children, a young girl, ran into the house and told her father what they had seen. He bade her run away and go on playing—it must be a mistake. However, he took out his watch, noted the time, and wrote down the day and the hour. When the next Indian mail arrived it brought intelligence of his son's death at the very time when the chil-

mail arrived it brought intelligence of his son's death, at the very time when the children had seen his eidolon in the garden.

Canon Humble used to relate the following story of similar character: "The following curious circumstance occurred to a man I knew very well, named S., then a curate of St. A., Newcastle. He had, when in his previous curacy at L. B., been paying his addresses to a young lady who resided at F. Hall, near B., but a coolness had taken place between them. One summer evening he was riding in the but a coolness had taken place between them. One summer evening he was riding in the neighborhood, and saw the lady standing at the end of the drive which led to her house, without her bonnet, and dressed in light blue muslin. He thought at once that she had seen him in the distance and had come out to have a word of explanation, so he attempted to direct his steed toward her. The animal would not go but enorted and turned away. He brought nts steed toward her. The animal would not go, but snorted and turned away. He brought its head round, but it began to kick and plunge so violently as to endanger his seat. He could do nothing with it, and was at last obliged to follow its wishes instead of his own. The next morning, feeling that some explanation was due, he determined to go and tell the young lady how her dress had startled his horse, and how impossible he had found it in consequence to approach her. On reaching F. Hall he found to approach her. On reaching r. Hall he found it closed, and was informed that Miss M., the lady in question, had died the evening before, at the very time he had seen her form on the road."—Falcon, in Light, London, Eng.

DEATH.

The stars that disappear at morn, They are not lost, they are not gone, But, mid the glory shed Around them by the source of light, They shine more sweetly than at night; It is the night that's dead.

And thus the loved who disappear, Pass like the morning's flight.
But walk in paths so sweet and clear,
As blind us with the light—
They sit upon the azure day,
They float on twilight's downy gray,
And on the clouds at night.

Oh deep and wondrous heart of man,
Strange fount of joy and woe;
In this sad life no eye may scan
Thy current's ebb and flow;
But in the glorious world to come,
The voice of discord shall be dumb,
And thou thyself shalt know.

The Spirit-Machine of the American Psychic Society. To the Editor of the Banner of Light:

Somewhat after the manner of Prof. Hare in his remarkable experimental research, the Psychic Society has devised a machine to test mediums and the spirits. It was planned entirely on this side, without any consultation with those who are to use it, and in utter ignorance of spiritual laws.

It is as though the priests whom Galileo asked to look through his telescope and see

which has amused, perplexed and converted thousands; or, better yet, the *Psychograph*, which is a tipping-table in miniature, and the perfection of Prof. Hare's dial, which gave him such extraordinary results?

perfection of Prof. Hare's dial, which gave him such extraordinary results?

These instruments are made according to well-understood spiritual requirements. It has been said in objection to the latter that it corroborated the theory of involuntary muscular action of Faraday; but those who have used it well know that the intelligence which communicates—spelling messages, answering questions, etc., beyond the knowledge of any one in the circle—disposes of all theories, and proves the interposition of spiritual beings. With good mediums, the investigators of the Psychical Society might obtain a similar series of results which thousands of Spiritualists have gained; they must expect little more.

They should accept whatever they receive, and not at once make demands which may or may not be consonant with the essential laws and conditions of control.

The parallel greature of the Market Portion of the second of the se

The usual signature of Mrs. Jefferson Davis is "V. Jefferson Davis." It was explained by some writer not long ago that the V. stood for the French word widow, and that the signature as written by her was the lady's own conceit tor paying homage to her distinguished husband's name. That this writer was partly wrong is shown by the signature in the reply made to the request that she designate. Richmond as the final burial place of Mr. Davis. This reply is signed "Varina Jefferson Davis."—Ez.

An Olilo lady was so frightened by a snake that her

August Magazines.

THE QUIVER .- The opening article is descriptive of 'A Bunday in Norway," illustrated with picturesque and characteristic sketches. In it allusion is made to the extraordinary length of some Norwegian words, and, as a specimen, one is given which signifies the material of a lady's dress; here it is: Konstantinopolitanerinderneshöltidsbekiædningstoffen. "The Sunshine of Smiles" is a bright and cheery paper, followed by New Fables with Old Morals." Laura Bridgman, of whom a picture is given, is the subject of an interesting paper entitled "Through Closed Doors." New York: Cassell Pub. Co.

THE LADIES' HOME JOURNAL,-Lady MacDonald eads the contents with the first of a series of papers An Unconventional Holiday," illustrated with scenic views furnished by herself. "Types of American Girls" are represented by one each from New York, the West, New England and the South. Six articles regarding "Summer Ills and Summer Danger," are contributed by an equal number of writers, and all the departments are filled with entertainment and instruction. Philadelphia: Curtis Publishing Co.

CASSELL'S FAMILY MAGAZINE. - "The Temptation of Dulce Carruthers" is concluded, and three complete stories given: "Jack and His Master,"
"Chased by a Lion," and "What Came of a Clergyman's Fortnight." An illustrated paper, "About London Cabs," reveals the mysteries of "ranking" and "crawling," the two methods by which a cabman picks up a fare. New York: Cassell Publishing Co.

HALL'S JOURNAL OF HEALTH.-The danger of njury to health by early rising and insufficiency of est in sleep is considered in the leading article. the general contents an "Extraordinary Case of Somnambulism" is related, an account given of "A Boy Mesmerist," and a poem, "If We Could Know," reprinted from the BANNER OF LIGHT. New York: 340 West 59th street.

THE HOUSEHOLD.-Three short stories and several sketches in fact and fiction precede a large number and variety of articles treating upon the utilities and economies of domestic and social life, seasonable hints and suggestions in canning fruits and vegetables being given by Mrs. Lincoln. Boston: 50 Bromfield street.

THE COMING DAY .- The editor, John Page Hopps, in considering the question, "Who was Jehovah?" is disposed to answer it by saying that "The Jehovah of the Old Testament was either a band of spirits of varying grades, or a masterful spirit who assumed that name." London, Eng.: Williams & Norgate.

HERALD OF HEALTH .- Dr. M. L. Holbrook contributes No. 12 of his series upon "The Hygienic Treatment of Consumption." "Notes Concerning Health," and "Health and Working Habits of a Distinguished Educator," complete the general articles, followed by well-filled departments. New York: 46 E. 21st street.

THE BIZARRE, NOTES AND QUERIES. - " Notes About Names" consist of interesting facts in regard to them. A lengthy reply is given to the question, When did the Cali-Yuga Begin?" and reference made to mention in the Bible of Hiram Abif. Manchester, N. H.: S. C. & L. M. Gould. For sale by Colby & Rich, Boston.

SIGNS OF THE TIMES.-In the department of " Remarkable Nativities," that of Hannibal Hamlin is given. Articles that follow are "The Planet Mer-Views Concerning its Influence upon Mankind," "The Pleiades and Orion," a Sermon by Talmage, and "The Sympathies and Harmonies of Creation," from "Jamblichus on the Mysetries of the Egyptians." Boston: Grant & Co.

THE HOME . MAKER .- Ella Wheeler Wilcox contributes a capital story, "The Old Sanders Wimin," and Mary R. Dallas, a bright one, "An American Knight Errant." An illustrated historical account of "Nantucketers and Their Island," by N. C. Parshall, will interest all who are attracted to quaint people and places. F. Marion Crawford's serial, "The Three Fates," reaches its tenth chapter. New York: 4-East 14th street.

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Mind-Reading at Cassadaga. To the Editor of the Banner of Light:

Among the many attractions at Lily Dale. not by any means the least important has been the wonderfully convincing exhibition of mindreading by Mr. Chauncey Palmer, who is certainly a genuine and remarkable exponent of this strange and fascinating phenomenon. Unlike the late Washington Irving Bishop, Stuart Cumberland, and others, Mr. Palmer no word or act which critical listener and observer could possibly construe into an attack upon Spiritualism. The exhibitions given at Library Hall, Lily Dale, and at the residence of Mrs. Hamilton, 418 Eagle street, Dunkirk, N. Y., were attended by numerous and delighted students of men-tal marvels. All were satisfied that collusion of any kind was utterly out of question. On two occasions W. J. Colville and other prominent workers took active part in the pro-

ceedings, and expressed themselves in the pro-ceedings, and expressed themselves in the warmest terms in commendation of Mr. Palm-er's sincerity and gifts. It is difficult to decide as to whether this ability is only what is generally understood by mind-reading, or a

is generally understood by mind-reading, or a direct exercise of mediumship.

Mr. Palmer is modest, unassuming, and the very opposite of being dogmatic. His parents were Spiritualists, and he is a diligent student of the philosophy and phenomena. He presents his gift to the world in the fairest and most straightforward manner, and impresses all who meet him with his perfect sincerity of motive and conduct. When a committee has been selected by the audience, and one of their motive and conduct. When a committee has been selected by the audience, and one of their number leads him out of the hall, and he reënters it in company with his escort, blindfolded, and exactly reproduces the movements and fulfills the desires of the members of the committee who remained behind, and decided among themselves what they wished him to reproduce on his return, there can be only one of two explanations of what occurs: he is produce on his return, there can be only one of two explanations of what occurs: he is either an extraordinary medium or an expert thought-reader. Many people believe he is a combination of both. Mr. C. Alfred Shourds, a young man of sterling ability in many directions, acts for Mr. Palmer in a business capacity.

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The author of this little work performed her task in the face of a great difficulty, viz., the opposition of Spiritualists to anything savoring of creeds; but the bost wisdom is to avail ourselves of everything of which we can make a proper use in the important matter of training the minds of our children. It is to them we must look in the future for the harmonlous carrying out of those plans which dwellers on the other shore are constantly developing. We take great pains to impress the minds of grown-up people with the truths of Spiritualism. Spiritualists have no schools. Our children attend schools where orthodox ideas are constantly instilled, and it is our duty to do all we can to counteract such influences; for the children absorb orthodox ideas almost without knewing it. This work, then, has been undertaken from the feeling that there was urgent need of it. It has been the aim of the author to avoid all disputed points, and endeavor to make plain to the child only those points on which there is believed to be full accord among Spiritualists. The book is not a creed, but designed to familiarize the child with the Spiritual Philosophy, which can, it is believed, be better done in this way than in any other. New edition. Paper, Icents.

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to to BE OBSERVED WHEN FORMING to bent pair SPIRITUAL CIRCLES:

BY EMMA HARDINGE BRITTEN, 1970 HORU

BANNER OF LIGHT BOOKSTORE. SPECIAL NOTICE.

Gothy & Rich, Publishers and Booksellers, D. Besworth Hirect (formerly Menagemery Place), ecraer of Prevince Street, Hoston, Mass., keep for sale a complete assertment of Spiritual, Progressive, Referencery and Miscellaneous Mocks, at Wholemie and Reight.

The Guth. Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid 0, 0, D. Orders for Books, to be sent by Mall, must invariably be accompanied by dash to the amount of each order, We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps —ones and twos preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mall or express.

Bubscriptions to the BANNER OF LIGHT and orders for our publications may be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is 5 cents for any sum under \$5.00.

This is the safest method to remit orders.

In quoting from THE BANNER care should be taken distinguish between editorial articles and correspondto distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opinion to which correspondents give uterance.

E. No notice will be taken of any letter or communication which does not come authenticated by the name and dress of the writer.

Newspapers sent to this office containing matter for in-postion, should be marked by a line drawn around the article or articles.

Banner of Pight.

BOSTON, SATURDAY, AUGUST 22, 1891.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

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PUBLISHERS AND PROPRIETORS.

ISAAO B. BIOH.....BUSINESS MANAGER. LUTHER COLBY.....EDITOR.

JOHN W. DAY......ASSISTANT EDITOR.

All communications relative to literary or editorial matters must be addressed to the EDITOR. All business letters must be sent to ISAAC B. RICH.

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

Subscription Terms for The Banner.

A Camp-Meeting Secretary writes under a recent date:

"Will you please state prominently your special rates for new subscribers for one year. six months, three months, or one month, that we may announce the same from the platform? We would like to see THE BANNER in as many new hands as possible."

Thanks, friend, for your good wishes. Our terms for subscription are as follows:

Per Year8	2.50
Six Months	1.25
Three Months	
One Month	25
Postage Free.	

We earnestly hope for your cordial assistance -and that of the officers and friends at all these summer gatherings-in efforts to extend the circulation of THE BANNER.

Material and Spiritual.

There are two divisions of the life of the world in respect to religion-the material, which makes much of the merely ceremonial, and the purely spiritual. The one is satisfied to conform to external rights and observances, the other is wholly internal and searching, niercing to the very joints and marrow.

The Hebrews thought, in the days of Isaiah, that if they could but have a beautiful temple, could join land to land, field to field, estate to estate, possess enough riches and material prosperity, and form satisfactory alliances with neighboring nations, there would be success for them as a nation, a salvation that would be righteousness, holiness for all, and that the very bells on the horses would ring it

But on the other hand, they who worship holiness spiritually, apart from and in spite of any and all material conditions; who, though exposed to the great temptations of richesstanding on the apex of the pinnacle of worldly honor and glory where men have placed themstrive to express their souls and stand in the strength which God supplies; or who, though stricken to the earth, surrounded by poverty, and the very offscouring of men in point of reputation, are alive like Paul because they have the life of God within them-these are the truly spiritual, regardless of all circumstances of material prosperity, finding the expression of their souls in the life of God, whence it springs, to whom it belongs, and whither it is going.

These two divisions in religious conception and life formed the theme of a deeply impressive discourse recently delivered by Rev. Mr. Fuller, rector of St. Paul's Episcopal Church in Malden, Mass., his immediate text being taken from Isaiah, the familiar one reciting the touching of the prophet's lips by one of the scraphim with a live coal from off the altar. In the case of the prophet, said the preacher, the fire of God has done its perfect work, and there stands before us the greatest of the Hebrew prophets; a creature of clay touched with the fire of God, and, behold, one of the grandest figures on the page of history:

Isaiah is a sagacious politician; a profound statesman; a man bred in the city, always living in the capitol; of high social rank; having access and great influence at court and great opportunities and power, so that he could address the King in very plain and direct language. And he is a man of great literary skill and training as well, as is apparent from his writings. His soul is so set on fire by God that his mental perceptions are all aglow, and he can see where other men are blind, hear where others are deaf, and respond where others are indifferent to the fundamental principles of eternal truth.

Fancy with me, said Rev. Mr. Fuller, eternal life as a circle. Moses taking hold of his segment of the circle, Isaiah taking hold of his, and so with every great spirit, every one taking hold of his own particular segment of the circle of everlasting truth, and you will get some conception of the opportunity that rests upon every human soul to declare itself. Isaiah thus was himself.

In the profusion of Israel's material pros book of the life beyond,

olio — A. Dr.A. Száli terteke "10-17. adminya Tridundena:

perity, when there was a failure to distinguish between righteousness as it affects the soul and mere ceremonial righteousness, the one burden of his message to his fellows as individuals and as a part of the state, speaking both as a preacher and a statesman, is Holiness. To a large extent it had been with them ceremonial righteousness merely. The Jewish mind conceived that everything would go well if they conformed to the requirements of the state. Isaiah first gives us the embodiment of spirituality in concrete form, and establishes the fellowship of righteousness. In him we discover that larger, completer view of the oneness and the brotherhood of the human race. Up to his time there was the lurking feeling in all men that our brethren are foreigners, barbarians. It is a poison that pervades our present day civilization. It is a disease which refuses to recognize the brotherhood of man. Isaiah beholds the true vision of the oneness of the brotherhood of mankind, in which alone the human race is to accomplish all the grandeur for which it is called into being.

There is a moral necessity for this oneness. When the faces of the poor are being ground, then the kingdom of heaven is being thwarted. We are holding back the great charlot of the divine purpose, when one member of the human race is outraged, his rights withheld, or himself made a slave. Whenever we are oppressing the poor, adding field to field, estate to estate, piling up millions at the cost of the suffering of any brother, we are ignoring that fundamental principle of the spirituality, the brotherhood of the human race, and rolling PUBLICATION OFFICE AND BOOKSTORE. back the onward movement of the coming of the great civilization, the divine citizenship, the coming of the kingdom of God. The highest achievement of human life is oneness with God himself. Even though the life be cut back, it is done by a pruning knife held by the loving hand of God. The branch is pruned because the great heart of God sees in the vine and in the branch greater possibilities. The pruning is in order that it may bring forth more fruit.

The State and the Sabbath.

Judge Hammond of the District Court of the United States has given his decision at Memphis, Tenn., in the case of Mr. R. M. King, the Seventh Day Adventist, who was convicted a year ago of breaking the Sabbath by plowing on Sunday. The State Supreme Court affirmed the sentence on appeal, and the case was then taken up by the Adventists and carried before the Federal Court on a writ of habeas corpus. The contention was that the conviction of Mr. King on a charge of that character was contrary to the bill of rights of Tennessee and the Constitution of the United States, and that the sheriff held the prisoner in his custody without due process of law.

The application was argued several months ago, and it has been held under advisement ever since. The decision of Judge Hammond is that the defendant be remanded to the custody of the sheriff, to pay the fine imposed or to serve the time fixed for imprisonment instead. It harmonizes with other decisions of United States courts, that amendments to the Constitution bind Congress alone, and not State legislatures; and as Sunday laws are simply religious legislation, and sustained on that ground alone, the present decision is based upon the fact that King was convicted under the laws of Tennessee, and therefore the Federal Court cannot interfere to review the case. Judge Hammond observes that it is not essential that the violation of a Sunday observance law shall be immoral to make it criminally illegal.

It may, he adds, even be harmless in itself to work on Sunday, as the prisoner believes it is, because God has not set apart that day for rest and holiness; yet if man has set it apart in due form by his law for rest, it must be obeyed as man's law if not as God's law. So that any legislature can establish religious holy days, and enforce their observance, and the United States courts can afford no redress.

This ruling of the judge foreshadows a singular condition of affairs in the United States, if it is to be maintained as a precedent hereafter. If, indeed-as under this decision-the national guaranty of religious freedom for the citizen has no binding power on the States, the matter should be fully understood by the people of the country. The case should be carried higher.

"The Religion of Man."

We shall print next week a verbatim report -prepared expressly for THE BANNER's columns-of a discourse titled as above, which was delivered Aug. 8th at the Cassadaga Lake (N. Y.) Camp-Meeting Ground, by Hudson Tuttle, Esq., of Berlin Heights, O.

Through toil - and strife, if need be this nation of ours is to be led on and up to the triumph of a purer and better condition. The Spirit of Justice is not dead. A more equitable distribution of the products of industry will be the rule. The fraternal spirit yet will supplant the competitive. A more perfect government will embody the spiritual evolution of the masses of the people. The new heaven on earth will be the reign of harmony and peace.

Among the communications that appeared in the Message Department of THE BANNER, June 13th, was one from a spirit who said she once resided in London, in which city her relatives and friends now reside, with some of whom she expressed a desire to communicate. At the request of Chas. Gray of in the Medium and Daybreak of July 81st, with the hope that it will lead to a recognition of the spirit, who gives her name as MARY ELIZ-ABETH DAVIS. We trust that the purpose of its republication may be attained.

Mr. W. T. Tallman, the noted trance medium, who is residing at present at Lake Maranacook, Me., exhibited to us recently a new phase of his mediumship, no less than downward, continuing to the left until the spirit message was finished. By turning it round, we found a communication in a clear hand, the same as if it had been written from left to right in the usual way.

Interesting articles are those on our third page headed, "The Spirit-Machine of the American Psychic Society," and "Mind-Reading at Cassadaga."

Do not miss perusing each week the Message Department of THE BANNER on the sixth page. It is a valuable index to the great

The state of the s

The Veteran Spiritualists' Union.

This new organization is rapidly gaining adherents and friends. This is encouraging. We have been made a life member, and shall ald the Union all we can, as we feel it will do much toward assisting not only unfortunate Spiritualists in need, but will also be a blossing to the Cause. Already one modest individual, who declines to allow us to use his which is here given, taking as his theme, "Has Spiritname, has paid over to the treasurer one hun- unlism Anything to Do with National Ethics?" dred dollars, to be used for the special relief of a worthy veteran Spiritualist in need. Thus and have learned that our condition, happiness and the good practical work is going on. At the present time the Union has one hundred and ter, education and surroundings, Spiritualism certainly seventy members. Life membership is put at twenty-five dollars, and yearly membership costs one dollar. Let us enroll your name in revolutionize political and national affairs. one class or the other, veterans, or as donators in this good work. Members of The Union who have not received their certificates of membership will please send their names and post-office address to the Treasurer, Moses T. Dole, care Banner of Light, Boston.

"Starnos"

Is the title of a new work to be issued about September 1st from the press of Colby & Rich, Boston. Its contents comprise some two hun dred pages devoted to pertinent and apposite selections (nearly one thousand) from the inspired writings of the spiritual seer, Andrew Jackson Davis. These have been personally collated and arranged in their present form by his wife, Della E. Davis, M. D.

The volume cannot fail of being of interest, for the pages of Mr. Davis's many books afford a rich field from which to cull rare blossoms of spiritual truth.

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 error-to the end that its circulation be increased tenfold.

The Great Pressure exerted upon our columns by the current Camp-Meeting re-

The recent work wrought by J. Frank test-medium, musician, etc., called out high encomiums alike from residents and visitors. Cassadaga is requested to make a note of this

The readers of THE BANNER may look for some startling evidences of cures made by the newly-introduced mineral water, called WATER OF LIFE. Look out for a special column in our next issue.

"The Voices of the Stars!"

Zadkiel, the London astrologer, makes the follow ing statements in the line of prophecy regarding

"Austria is under a cloud, and cannot hope to escape war, her emperor is in personal danger in the latter part of this month. Sedition is rampant in more than one European capital. Deaths by violence and murders will be very prevalent both in London and Paris. Mars speeding through the sign Leo excites the warlike spirit of the Frénch; their president will find his position a thorny one, and will be in personal danger. News from America will tell of intense excitement there, and confusion in government circles; the taxgatherer and the soldier will be to the fore."

Raphael, an English astrologer gives admonitored. "Austria is under a cloud, and cannot hope to

Raphael, an English astrologer, gives admonitory lines regarding the days of August, from which the following (remaining) dates are excerpted:

"22. Avoid females; buy nought.
23. Sunday—Court and marry, travel and visit thy

rienus. 24. An unfavorable day; be very careful. 25. Avold the fair; sell; the day is evil. 26. Ask no favors especially before noon, and do not

buy.
27. Sell before 4 P. M.
28. Court and marry between 11 A. M., and noon, then be careful.

ne careful. 29. Buy and negotiate thy business in P. м. 30. Sunday — travel and see thy friends; do not

31. A doubtful day; be very careful." A Protest for Justice.-We are pleased to note

that The Summerland (Cal.), of a recent date, contains a card signed by Mr. H. L. Williams, the founder of the settlement and proprletor of the newspaper, in which he emphatically denies that Albert Morton, its late editor, retired from his post because of inimical pressure brought to bear upon him (Williams), by the inhabitants of the village. Filled with righteous wrath Mr. Williams exclaims: "The statement is false from beginning to end."

"The facts in the case, (he continues,) are that Dr. Morton came here for his health, and not to edit a paper. He resigned before he commenced, and many times during his editorship asid he thought he would resign. Three or four weeks before the close of the second volume of the paper he resigned, to take effect at the end of the volume."

We are glad that Mr. Williams has taken this uncompromising way to set matters right before the people of America-for Mr. Morton is, as it were, the common property of both Atlantic and Pacific coast Spiritualists, and is known to be an honest, reliable and gifted man, and one immeasurably superior to those who, for reasons best known to themselves, are seeking, by various peculiar methods, to do him harm.

Mr. Colville's Work. W. J. Colville addressed two large audiences on

Sunday last at Corinthian Hall, 1524 Arch street, Philadelphia. A rescript of his remarks will be presented next week. Mr. Colville is giving special lectures and answers to questions at the same place on Tuesdays. Thursdays and Saturdays, at 3 and 8 P. M.

On Sunday next, Aug. 23d, he lectures again at 10:30 A.M. and 8 P.M. On Sunday, Aug. 30th, he resumes his work in Berkeley Hall, Boston. By request of many friends at Onset, he will revisit that camp Aug. 31st, and remain there till Sept. 4th, inclusive.

Alex. Keht. President National Indian Defense Association, Washington, D. C., issues a call to the nembers of that Association and to other friends of Birmingham, the communication is reprinted the Indians, to the effect that Dr. T. A. Bland has recently returned from an extended visit to the Sloux Indians: His report of his observations and experiences-including his arrest and expulsion from Rose bud Agency, at the request of the commanding officer at Fort Niobrara-is very interesting and instructive and it is thought its publication would be of much service to the cause of justice. There being no funds in the treasury of the Association to meet the expense of publishing this pamphlet, President Kent feels constrained to ask for subscriptions to it in advance The pamphlet will be uniform in size and automatic writing, from the top of the page | the last two issued by this Association, and the nominal price will be ten cents a copy. The publication of the pamphlet will depend upon the sufficiency of the subscriptions to meet the expense. Friends desiring to subscribe for it can address Dr. T. A. Bland, 1121 10th street, N. W., Washington, D. C.

Spiritualists going to Paris we are requested to say-will find pleasant, respectable and reasonable accommodations at the boarding house of Madame Raulot, No. 3 Rue Berryer (Avenue Friedland). This lady speaks English, is a firm Spiritualist in bellef, and enjoys the confidence of the friends of the faith in the French capital, being endorsed, we are informed, by P. G. Lemayrle, editor of the magazine Revue Spirite, and by the Spiritualist Society of which he is director.

Mr. Baxter at Onset.

On Friday r. M., Aug. 14th, Mr. J. Frank Baxter oc cupled the platform at Onset Bay, and addressed an unusually large week-day audience. He was intro-duced by Rev. Solon Lauer, acting chairman in Dr. H. B. Storer's absence, and sang "The Master's Gold Year," following it with a poem, "The Reformers." After an original composition, he sang "The Golden Age," and proceeded to his lecture, a synopsis of

In view of the fact that we live beyond the grave, teaches a humanitarian course, reaches every department of life on earth and every reform. It not only produces ecclesiastical changes, but is destined to

The all of Spiritualism is not spirit communication or manifestation. Spiritualism has a deeper and grander meaning. It has revealed to Spiritualists a mighty work-thorough renovation of church, society and State. It has come to produce practical work against all things which fetter the mind and keep the world in darkness.

Spiritualism teaches that better than being a Jew. a Catholic, a Protestant, a Free-religionist or a Spiritualist, is being a true man or woman; and so, too, in the political arena, better than being a Democrat, a Republican, or one of any party, necessarily, is being a true man or woman in whatever position one feels to take.

Mr. Baxter then proceeded to show how the adage like attracts like, has had exemplification through all history-how warlike and corrupt ages have been accompanied with warlike and corrupt spirit assist ance or interference, drawing his illustrations freely from both sacred and profane history. He clearly demonstrated that as was the condition and advance ment of a nation, so in great degree was the animus and disposition of the attracted spirits. Hence, logically, if followed, the better and better we condition the people, the better and better, naturally, will be the classes of spirits attracted to move among, influence and assist them.

He believed, and gave good reason and illustration that the minds and actions of many of our best polihas for so many years stood in the front of the ticians, statesmen, leaders and thinkers were more battle against superstition and bigotry and often directed by spirit forces than people, or often those moved themselves were aware. In illustration he cited certain experiences and declarations because of them, of many of our public servants; Lincoln, Garrison, Sumner, Wilson, Phillips, Parker, Queen Victoria, Victor Emanuel, Garibaldi, the former Czar ports has necessitated the leaving out of a having been moved by spirit-power, and in many number of editorials and much other matter instances lifted from their pulpits to a broader plat of interest which we had purposed giving our form, calling to mind the experiences of the Hulls readers-but which must now be deferred till Strickland, Pishback, Taylor, Denton, Peebles, Pierpont, Putnam, Spear, Beals, Dean and others, they proclaiming the fact that they had learned that it was spirits at work-and others who while not yet able to Baxter, at Onset Bay Camp, as orator, platform | acknowledge direct power of spirits, yet admitted some unaccountable force, as an Adler, Frothingham, Father Welsh and Father McGlynn.

From the experiences of these and others it was easy to argue that it is possible had not this latest revival in Spiritualism, called Modern Spiriualism, have been, human slavery might now be in existence in our country.

Spiritualism as to the creeds or theologies of Spiritualists-Spiritualism as a religion has nothing more to do with the State than should the church have, and that is nothing at all; but Spiritualism as a natural development, as a matter of phenomena, as a science, no nation can ignore or any church movement attack to injure. Remember Spiritualism is not man-made; theologies are. Spiritualism is beyond mortal control; theologies can be and are manipulated. How can man avoid the influx of thought which comes sur prisingly over him at times suggesting a higher power than he himself possesses? He cannot. He can only wonder and await results. How can man prevent the coming, unlooked-for to him, of a spirit unconscious of it as he may be, until made aware by some sign or outpouring? It is impossible. Nations are but men. Then what nation is wise that turns itself against the

inevitable powers that be? Nations, like men, must learn that there is a power unseen which exerts an influence upon them. Mr. Baxter referred to the teachings from the inspired lips of a Swedenborg, a Davis, a Harris, a Colville, a Richmond, a Brigham, a Brittan, a Lillie and others, that there are legislative bodies in spiritlife as in earth-life, who have guided the "ship of state" safely through many conflicts and heated passions; and that grand principles have been projected and grander results have been secured, and yet greater issues are to be outwrought in the near future. Hence it is that spirits urge the need of an acquaintance with the controlling forces, for whether recognized or not, man is an instrument in the hands of powers unseen. The belief of Christendom is that God directs all by special enactments, and these often in answer to the prayers of an imploring people, as instanced particularly in outpourings of prayer on

Fast and Thanksgiving days, or during a special week of united prayer at the beginning of the year. They ask God to direct the affairs of the nation, to lead the President and his officers to do right, etc., and say God will do as they sincerely implore; but it is more reasonable-at least, as reasonable-to ask wise and experienced spirits, like Washington, Lincoln, Garfield, Grant, Sumner, Paine, Jefferson and others -if they live. Christendom believes they do, and Spiritualists know it—to aid us and our national cause, in which they still must be interested. He could easier believe in spirit interposition than that a personal God heard, directed and acted.

Men, we know, are not only subject to laws governing all matter and things, but they are likewise subject to influences special and direct from other minds, and are often made to perform acts, enact laws and espouse causes which they do not clearly understand the full meaning of at the time.

Here in illustration Mr. Baxter quoted effectively the words of Gladstone to Talmage in reference to how by circumstances and unaccountable influence he, in his old age, when he "ought to be resting," was led to espouse Ireland's cause, and also from the statements and concessions of explorer Henry M. Stapley, wherein he frequently admitted that a power higher than his own sustained him and his, and other intelligence than his own guided and guarded them; and he declared himself conscious that the issues of all his efforts were in other hands.

Empires, kingdoms or republics seldom recognize the need of reform in any department until the people make the demand. The Church never would have advanced from its past dogmas had not the people pressed her on; and the people themselves all ac snowledge that they are subject to a power which crowds them forward. Everything must advance, or be ground to powder.

Spiritualism comes as a pilot to guide the Ship of State. We say it because it comes to guide and uplift individuals-and individuals make the nation. As was said of, old, " Vox popult, Vox Det!" so to day we may with more propriety declare, that the voice of the people is the voice of the spirit-world.

Miss Jennie Leys was a visitor at THE BAN-NEB editorial rooms the past week. She is rapidly regaining strength, and has evidently years of good work before her on the rostrum, which the various Spiritualist Societies all over the country will, we feel confident, see that she does. She can be addressed for engagements at 115 Walnut Avenue, Roxbury District, Boston, Mass. She speaks at Onset, Mass., Friday, Aug. 21st, and Sunday, 23d; and at Lake Pleasant, Mass., Sunday, Aug. 80th.

The health of A. E. Giles, Esq., of Hyde Park, fiass.—one of the veteran Spiritualists of New Eng land-is, we are sorry to state, not of the best. He informed us, recently, that he was confident he should ere this have passed from the body had it not been for the skill and power of his attending physician-Andrew Jackson Davis.

Mrs. Gillette, now at Onset Bay, Mass., is acknowledged by all to be an excellent medium in the line of her special gifts.

NEWSY NOTES AND PITHY POINTS.

JONAII. IN TWO PARTS-PART II. [The Whale-Rejoins:]

-Courter.

[The Whale Rejoins 1]
But when, with his tenement sorely displeased,
He tore and he whooped and he squoze and he
sneezed
Till he made the cetacean feel so diseased
He could no longer bear it and grin it,
The fish made a spurt for the shore thereabout,
And he served on his tenant a writ of "get out,"
And landing him there did triumphantly shout:
"Eh, Jonah! old boy! you're not in it!"
—Courier.

The Gallic republic has two illustrious invalids within its borders just now. Gounod's health has become so badly shattered that his physicians have denied him the sight of callers. The other distinguished sick man is De Lesseps, whose hold on life is regarded as very slight. He is eighty seven, and lacks physical vitality to rally.

Force of Habit.—A lady who wished to weigh her baby, two months old, but who had no scales at hand suitable for the purpose, took the child to a neighboring butcher's shop. The butcher put the baby in his spring scales, looked at the dial and remarked: "With the bones and all, mum, it's fourteen pounds and a half. Shall I—" "How dare you make such a suggestion!" screamed the woman, as she snatched her baby and rushed out of the shop.— Youth's Companion. Youth's Companion

An exchange is responsible for the statement that a publisher who "picked up the trade," on making up the forms for the first time, got a marriage and grocer's notice sandwiched so as to read: "John Smith / and Miss Ida Quay were united in the holy bonds of sourkrant, which will be sold by the quart or barrel. Mr. Smith is an esteemed codfish at ten cents a

Moncure D. Conway will, it is said, bring out before ong a work on the life of Thomas Paine, in which new information will be set forth

In Germany it is stated semi-officially that all European nations will combine against America commer-

The inventor of the "Waterbury watch," William N. Weldon, passed to spirit-life recently from his home in New Bedford, Mass.

President Harrison has detailed Lieut. McCarty Little, one of the brightest officers in the navy, to go to Spain to superintend the construction of the fac simils that is to be made by the government of the caravel Santa Maria, in which Columbus sailed on the greatest voyage of the ages, for exhibition at the World's Fair. The caravel will make its first appearance in the grand naval review in New York harbor, where it will be saluted by the huge guns of the cruisers of the world's navies of to-day.

We are in receipt of two photographs of Solomon W. Jewett of San Francisco, Cal. Mr. Jewett, who has passed the eighty-third year-stone on the highway of his earth-life, has the appearance of being as hale, hearty and rugged as a young man of fifty.

Time pulls down Error but establishes Truth .-

Like the mosquito, the anonymous letter-writer is a perennial pest.

Lee & Shepard, of Boston, have in press a handsomely illustrated volume by the Rev. Louis Albert Banks. The book is a series of realistic studies of the Sweating, Tenement House, and kindred wrongs of the working people of our great cities. Dr. Banks's extensive personal investigations eminently qualify him for this task.

"We have no use for bear stories," said the editor.
"Our readers demand something spicy." "Well,"
said the man with the manuscript, "this story is about
a cinnamon bear."—Indianapolis Journal.

James Russell Lowell, poet, litterateur, ambassador and man of letters, passed to spirit-life from his home in Cambridge, Mass., soon after 2 o'clock on the morning of Aug. 12th.

Vacation sojourners are beginning to journey home again for rest and recuperation. There is no place where a man can get, as much rest after all as in his A quarter of a million dropped, as the result of an architectural blunder in the construction of the World's Fair buildings, is hardly the method to further the great exposition, which is on a not altogether too strong financial basis already.—Boston Evening Pacord

The Damon Safe Works, located on the West Boston Bridge, on the Cambridge side of the Charles River, also the Kendall Machine Works, near by, were de-

stroyed by fire on the morning of the 18th inst.-loss **\$**350,000. Ornithologists tell us that when feeding the stride

when walking, but not feeding, twenty six inches, and when terrified, from eleven and one half to fourteen feet, or at the rate of about twenty five miles an hour. The New York Sun calculates that the transformation of Trinity Church, Boston, into a cathedral

but it allows that Bishop Brooks is a man who could probably get that sum together. The churches, in their haste to convince, wait neither for calm reason nor clear sight, but build up a specious wall of fallacies, in the vain hope of strengthening a truth which needs no such support, and which is weak-

ened by every such attempt. They frighten when they

should convince, and then wonder why their cause

does not make more headway.

would require an endowment of millions of dollars;

The Parisian woman is plain, but there is a witchery about her that is captivating; an abandon, a chic, a delicious fascination, that with her passionate eves and inimitable taste in dress, make of her a creature to hold one's interest and admiration. So says an American visitor.

The Theosophist for July opens with a tribute in memoriam: to Mme. Blavatsky from H. S. Olcott; an address read at the cremation of the body, and a résumé of incidents connected with her departure. "Theosophy in the West" is the subject of the Adyar Convention lecture by Bertram Keightley, printed in this number. Archibald Meston contributes a paper of great interest and historical value, entitled, "Religious and other Notes on Queensland Aboriginals." Mr. Olcott prefixes an introductory note in which he says: "The awful tragedy of the merciless extirpation of dark races by the conquering whites is being repeated in Australasia with the same concomitants of ferocity, selfishness and faithlessness, as darken the history of Mexican and Peruvian conquest." Following Mr. Meston's article is one by W. O. Hodgkinson upon" Australian Ghosts." Madras, India. For sale by Colby & Rich, 9 Bosworth street, Boston.

Domestic Happiness.

The secret of domestic happiness to a certain extent is the housewife's ability to place upon her table dishes which are so deliciously palatable as to call forth words of praise from her better half. It has been said, and with truth, that in households where this sublime and much wished-for consummation has been reached, Baker's Flavoring Extracts are always to be found; they are as necessary as the existence of true love.

John Slater, platform test-medium, called (with his agent) at THE BANNER office on Monday afternoon, 17th inst. Mr. Slater is at present making his home at the Lake Pleasant Camp ground. He reports everything to be successful there, and has found all he could do in the way of mediumistic labor since he established himself at the grounds.

E. W. Gould of St. Louis, Mo., called on us recently. He is making a tour of the camps—having already visited Minnetonka, Minn., Cassadaga, N. Y., and Lake Pleasant, Mass., on his way to Onset, where he is stopping at present

"Union Villa," Onset Bay, Mass., kept by Mr. F. L. Union-who is well known to Boston Spiritualists—is a fine hostelry, and worthy the public patronage. Mr. Union proposes to enlarge his dining-hall next year.

Buddha, and A. J. Davis. .

To the Editor of the Banner of Light: In the January and February issue of "The Buddhist Ray, a monthly magazine devoted to the Lord Buddha's doctrine of Enlightenment," published at Santa Cruz, California. appeared Andrew Jackson Davis's presentation of the Central Idea of Buddha, reprinted from the Pantheon of Progress in Vol. V. of Davis's Great Harmonia. The Buddhist editor commented on certain parts of it as being more or less erroneous; to such criticisms, Mr. J. B. Loomis, an intimate and life-long friend of Davis, replied in the subjoined article in the July-August issue of The Ray. Mr. Loomis argues that the truth in respect to the nature of Buddha's Central Idea, as well as that of the meek and lowly Nazarene, was more likely to be ascertained through Andrew Jackson Davis's clairvoyance than from any books and manuscripts, however ancient they might be. The article is interesting, as disclosing somewhat of the nature and wonderful extent of Davis's clairvoyance: Editor of The Buddhist Ray:

Editor of The Buddhist Ray:

A copy of your interesting journal came into my hands through the courtesy of the "prominent Spiritualist" referred to in your January February number. I have thought it might interest some of your readers if you would allow me a brief comment on the article in that number quoted from "The Great Harmonia" of Andrew Jackson Davis.

With a single eye to reaching the truth, I have read with interest the article and notes appended, but I fall to see that the main buddhistic Idea is distorted, or unjustly presented by Mr. Davis. It is difficult at this late day, of course, to say with absolute certainty what the Buddha's Central Idea was, if we assume to search for it in our ordinary state of mind through the tomes and folios, secluded as they are in the crypts and cloisters of antiquity.

In other words, external methods of research through such records rarely reach the arcana of Ideas or Principles, or penetrate to the Spirit or Essence of a subject, hidden as these Ideas are far within the vell of externality, where cold type or folios cannot enter.

Ideas, as you well know, are spiritual and eternal. In the "Harmonia," Mr. Davis, the seer, being in spirit, came into rapport with the Central Idea of the

Ideas, as you well know, are spiritual and eternal. In the "Harmonia," Mr. Davis, the seer, being in spirit, came into rapport with the Central Idea of the Buddha; for, to his consciousness, the past and present were equally open. Hence we are safe in asserting the conviction or in formulating the belief that he was mainly correct in his analysis of the Buddha's Central Idea, which exists, in fact, to day, in its essence, as it did then, for we are living now in the sphere of the Eternal. Had the seer informed himself through the usual channels of learning and records, which are transient at best, his conclusions, or his analysis of the character and teaching of our ancient brother, would have been vitiated by existing commentaries and theories, which, like tributaries to a stream originally pure, largely modify what we receive of it through history, recorded by interested parties along the declivities of time. But with a flight swifter than the electric flash, his peculiarly trained and exceptional consciousness went out direct to the fountain of the idea, away back in the morning-time of its expression, and his report represents exactly the Buddhistic Idea as it was in its purity. And in tracing it down to the present era, he saw the many "useless thoughts and ordinances" that have since attached to the Idea, many of which are foreign and "worthless," as is the case also in the Christian system.

"worthless," as is the case also in the Christian system.

The analysis of the character of the Nazarene, as given in "Nature's Divine Revelations" by Mr. Davis, and elsewhere in his volumes, is most wonderful, and I have no doubt their accuracy will outlive all external objections preferred by those not inspired with the grand possibilities and powers that are engendered in the spirit. Yet at the time these were written, he had never read a line of the Nazarene's history. His clairvoyance took him to the times and actors in this noted drama, and his report is verily a safer record than those held in stock by most theological writers, though they claim lofty authority. The mutations of tribes and nations make records very uncertain as to continuity and accuracy, while the spirit, the supreme essence in man, has in it possibilities and powers to reach out consciously and touch the white light of truth, away beyond the intervening ages, and to overleap the aggressions of authority and the presumptions that bring on theological and political antagonisms.

The Buddhist Ray editor claims that the

I can scarcely realize the great changes which have been made in the camp grounds since I last visited them.

A great number of cottages have been built: the grounds have been beautified with shrubbery and flowers; the lake front cleared of pery and howers; the lake front cleared of reeds and rushes, and a magnificent auditorium erected. The supplies of the camp are cheap and abundant, a necessity to a place which has become as a town of itself.

The present session is pronounced on every hand to be one of the most harmonious and successful ever held. The necessities are now foreseen and provided for, and the friction attendant on new enterprises avoided. The

tendant on new enterprises avoided. The week-day meetings were never better attended, and on Sunday the auditorium is crowded to its utmost capacity. The management have secured the best talent, and their action is rewarded.

The platform tests of Miss Maggie Gaule given

The platform tests of Miss Maggie Gaule given after each lecture are simply marvelous, and have steadily increased in their wonderful accuracy—it may be said she makes no failures.

The Children's Lyceum is prospering under the management of Mrs. Tillinghast, who is a most efficient guardian.

The smoothness with which the meetings are conducted may be referable in a great measure to the tact and ability of Mr. H. D. Barrett, the chairman. To his perfect understanding of parliamentary usage he brings a courteous, gentlemanly bearing, and a promptness of decision which smooth over the rough places of his difficult position.

The growth of Cassadaga has not yet reached its highest point. It has only begun. From a camp and summer resort it will become an educational power which will be felt far and wide.

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.

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

Camp and Grobe-Meetings.

Onset Bay, Mass.

Hon. A. B. Richmond again addressed the people on Tuesday afternoon, Aug. 11th. On Wednesday morning a very interesting conference or experience meeting was held at the Auditorium. Mrs. Dr. Bland gave some remarkable experiences, and spoke of the

morning a very interesting conference or experience meeting was held at the Auditonium. Mrs. Dr. Bland gave some romarkable experiences, and spoke of the manner by whilch she was led from the faith of the Methodist church into the grand knowledge of spirite communion. Mrs. Dr. Miller and Mr. F. A. A. Heath followed in the same the of thought—urging the importance of sustaining the Bankist Of Littler and other legitimate spiritual publications in the dissemination of spiritual ruth and the overtire of error.

In the alternoon Prof. J. W. Kenyon was the speaker, and read a poem cutitled, "The Building of the House," opening his address by saying that there is one thing we always need, and that is the truth, and that Spiritualism is the great revealer of truth. The subject of his address was: "The Evidences of Immortality in Man." Immortality takes in this definition—"something without beginning and without an ending," Theology says that honor lead the consist forever, there must be some evidences in man's life. The church is beginning to accept the doctrine of evolution as proof of infinity. Upon this doctrine of the evolution of life depend many others. The atmosphere, geology and everything in science demonstrate that man must have existed long before the history of the creation of this earth.

The first evidence of immortality is found in the fact that "life is transmitted from the lower organisms to the higher, originating in the mental"—a law of progressive development. If we are immortal beliggs we must have infinite possibilities. The fact is man is naturally immortal. Take the science of mathematics, the only absolute science in the world. All nature is mathematical. Take a tumbler of water, put fire to it and it evaporates. What is the result? Why, the particles exist, and are dependent upon mathematical aws. Mathematics can never be exhausted; from Arithmetic to Calculus there is constantly something to learn and develop. Take memory, the power of psychometrizing the matter within us, conscious life in

Corsadaga, N. Y.

To the Editor of the Baner of Light:

Cassadaga, N. Y.

To the Editor of the Ranger of the Nazarene and the sport is and clarena to hot the same improsument of the parks. If the present and the same of the Editor of the Baner of Light:

A. E. Gill. Summer complaints and all bowel troubles are soon cured by Johnson's Anodyne Liniment.

Cassadaga, N. Y.

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To the Editor of the Baner of Light:

Cassadaga,

Nows, once hotel-keepers; Captain Nelson and John S. Butler, welk-known in Malden, Mass.; Erastus Pease, a musician in Providence, was remembered by several present, and Rev. Mr. Pope of liyannis—all were verified.

A large and very interesting séance was held in the Pavillon in the evening in charge of Mrs. Dr. Heath. Mrs. Hammett of Southern California sang at the opening "The Water Mill," accompanied with the guitar. Mr. Carroll of Providence, R. I., spoke of the importance of giving out thought and expressing ourselves in some way to help others; and further, that when we return to our several homes we should hold meetings for the expression of thought, following with an inspirational poem upon the same subject. Mrs. Hammett gave an outline of her work in founding a Mediums' Home, valued at \$10,000. Mrs. Dr. Heath gave several tests that were convincing proofs of a life beyond.

Mr. Nelson A. Huckins, one of the directors of the Association, has built a beautiful launch called "The Sireny" commanded by Capt. Thomas Clarke, which make's four trips daily between Ouset and Monument Beach. The boat is run by a naphtha engine, which is fast becoming a motive power, and is a stanch, tidy and smooth-sailing sprite upon the water.

At the conference meeting Saturday morning, Mrs. Eliza Lamb Martin of Fitchburg spoke upon "The God of Spiritualism." An inspirational poem was given by the guide of Mr. Carroll of Providence, R. I., upon the same topic. Mrs. Collins of Brooklyn gave a brief history of her life among the Shakers. Rev. S. L. Beals and others followed with earnest thoughts regarding inspiration.

Owing to rain the afternoon service was held in the Skating Rink, Rev. Mr. Lauer presiding. Mrs. C. Fannie Allyn was introduced as the speaker, and recited one of Will Carleton's poems. Mrs. Allyn speaks on subjects given by the audience, presumably from those who are in a greater or less degree skeptical. In consideration of various topics thus suggested it was said: Truth is the power which brings every one up.

Life," and several other subjects in a masser, men.

The afternoon service opened with singing "Beautiful Land of the Blest" by the choir. J. Frank Baxter was the speaker, who, after reciting a poem and singing in his inimitable manner, spoke of the return of Samuel N. Gaut, a baker in Boston who recently passed to spiritlife, and now whiled to send a message to his brother. Henry. Several other spirits were mentioned as present, and by their names and descriptions recognized. Mr. Baxter's theme was "The Value of Phenomena," in his treatment of which he gave a clear demonstration of the importance of phenomena to prove our own immortality. The church asserts immortality, but

presents no positive proof thereof, and tells us further that we have no need of phenomena, that we must take it upon faith, forgetting that its structure is built upon phenomena alone, from the birth of Jesus of Nazareth to his miracles of healing. The founders of the church were accompanied with miraculous phenomena. Modern Spiritualism does not undervalue the phenomena of the ancients, but strengthens them. All revelation given to the world has been given through human agency.

Mrs. Jennie Bowker followed Mr. Baxter then gave additional descriptions of friends who have passed from the mortal and return to give proof of the phenomena of Spiritualism. Among the many given and recognized were Dr. Edmund libake and his daughter Stella, formerly of Stoughton, Mass.; Jennie Beeves Tillinghast, daughter of Charles Reeves, who passed on from an Indian village in Greenport called Arshemomoque; Leonard P. Gammon; James Lincolu, who lived in Warcham years ago, and was the only Spiritualist in the town at that time, and one of the lirst who became interested in the phenomena at Onset; Shepard B. Briggs, Abraham Briggs and Dr. Pixley Curtis of Taunton; Henry F. Harrington, Keene, N.H., and New Bedford, who was a minister, but did not care to have the prefix Rev.; Augustus A. Greene of New Bedford came with him, and was well known; William Bryant, East Middleboro', who was washed overboard in Buzzard's Bay and drowned; old blind Dr. Amasa Welch, and several other parties living once in Methuen. All the above were recognized.

Sunday evening, Aug. 6th, at Mrs. H. B. Fay's séance, Mrs. Ann Miller of Salt Lake City was present, and reports that Brigham Young, whom she knew well in earth-life, came from the cabluet, shook hands with her and spoke of the good work she was doing. Her husband and sister, both unknown to the medium, materialized. They gave their full names, came out strong, appeared as natural as when living one carth, and dematerialized outside the cabluet, one of the cash was present; also Jim Lane, body-servan

the till of the chest was a document bearing a seal that they could not read, printed in some foreign language.

A large and very interesting meeting was held in the Pavillon last Sunday evening in charge of Mrs. Dr. Heath, who opened with an invocation. Music was given by Mrs. Hammett, who sang an inspirational plece entitled "Coming to Our Ranks." Mrs. Heath spoke upon the grand power and inspiration that comes to us, proving the continuity of life. Prof. Perkins of California gave a brief history of the work being done upon the Pacific coast, following with some very remarkable readings and delineations of character, from having the day, month and year of a person's birth—all recognized as true. Mrs. Hammett sang "The Land Unknown," and Mrs. Perkins spoke of her pleasure at being permitted to come all the way from California to Onset Bay, adding that she found everywhere an increasing interest in Spiritualism, an indication that sometime all mukind shall be so imbued with it that one church, one religion—that of humanity—shall fill the world with harmony and peace. Several tests were given and recognized. Public test scances are held in the Pavilion every evening, and a developing circle every morning at 9 o'clock, where subscriptions are received for The Banner.

On Thursday evening the day to be a some the subscriptions are received for The Banner.

On Thursday evening, Aug. 13th, a benefit-musical, dramatic and literary—for the "Oak Grove Associa-tion," was given at the Spiritual Temple, Onset, conducted by J. Frank Baxter. The programme was as follows, and was well rendered as to every number:

1. Plano, Brilliante, Miss Adelaide Harding; 2. Reading, Mr. A. B. Richmond, "Parson Brown's Prayer at Opening John Booker's Ball;" 3. Waltz Song, J. Frank Baxter; 4. Recitation, "The Polish Boy," Miss Maggle Vaughn; 5. Song, with guitar accompaniment, "Write Me a Letter," Misses Zula Kenyon and Hattle Small; 6. Reading, "I vash so Giad," J. Frank Baxter; 7. Guitar and Harmonica, Mr. Carr; 8. Recitation, "The New Psychical Society," Mr. J. W. Fletcher; 9. Plano Solo, Miss A. Harding; 10. Recitation, "Roger and I," Mr. Dan Gilfeather: 11. Song, Original Medley, J. Frank Baxter; 12. Recitation, "Pat's Message," Prof. J. W. Kenyon; 13. Ballad, with guitar accompaniment, Mrs. E. A. Hammett; 14. An Original Offering, Mrs. C. Fannie Allyn; 15. Negro Songs, with banjo accompaniment, Charles Pierce; 16. Recitation, "Bay Billy," Miss Maggie Vaughn; 17. Song, "Nobody Knows," (by request, J. Frank Baxter; 18. Recitation, "John Jenkin's Sermon," Miss Zula Kenyon; 19. Musical Melange and Good Night, J. Frank Baxter.

A séance was held at the Bay on Thursday afterducted by J. Frank Baxter. The programme was as

A séance was held at the Bay on Thursday afternoon, Aug. 13th, at the cottage of Mrs. Roberts-the following correspondence regarding which appeared in the Boston Globe of Saturday last:

in the Beston Globe of Saturday last:

To whom it may concern:

The undersigned, having had the following experience with Mrs. Etta Roberts at a materializing séance, give this statement to the public from a sense of duty, which they owe to the Spiritualists and to the investigating public generally.

The séance was held in Mrs. Roberts's cottage at Onset in the afternoon of Aug. 13th, 1891, and was attended by Mrs. Dr. Bland of Washington, D. C., Mr. F. P. Baker of Topeka, Kan., Mrs. Lillan Wood of Kansas, and Mr. M. B. Little of Glens Falls, N. Y.

The séance was allowed to proceed undisturbed to the end, although several in the circle were suspicious of the character of some of the manifestations; but at the close of the séance Mr. Little and Mrs. Baker took possession of the cabinet, which was a small room, and they found a young girl concealed under the bed in the cabinet with Mrs. Roberts. They recognized her to be the same person who had appeared to some of them during the séance as a spirit. She was found to be Anna West of Kansas City. In view of this enormity, the undersigned laid the matter before the Directors of the Onset Grove Association, and the following notice was sent to Mrs. Roberts, signed by such of the Directors as were present and heard the statements of those who presented the subject for their consideration and action.

(Signed)

MEREDITH B. LITTLE, Glens Falls, N. Y.

F. B. BAKER, Topeka, Kan.

MEREDITH B. LITTLE, Glens Falls, N. Y. F. B. BAKER, Topeka, Kan.
M. B. BLAND, Washington, D. C.
LILIAN WOOD, Topeka, Kan.

OFFICE OF THE
ONSET BAY GROVE ASSOCIATION,
ONBET, MASS., Aug. 14th, 1891.)

To Mrs Etta Roberts:
It having come to our knowledge from reliable witnesses, who were present at your scance on the afternoon of Aug. 13th, that you were assisted by a confederate in the person of Miss Anna West in producing fraudulent manifestations; and, whereas, the Board of Directors desire to sustain by their sympathy and support all genuine mediums for every variety of manifestation, and to protect their reputation from the demoralizing influence of fraudulent pretenders, even though they may be at times genuine mediums, hereby request you to leave the grounds of the Association, and to attempt no more deceit in the sacred name of Spiritualism. name of Spiritualism. (Signed)

DR. H. B. STORER,

President of Association.
THOMAS B. GRIFFITH, Treasurer.
WILLIAM F. NYE, Secretary.
CHABLES HOWARD.
HENRIETTA R. Z. BULLOCK.

Lake Pleasant, Mass.

To the Editor of the Banner of Light: The third week of the great camp-meeting has eclipsed all of its predecessors, in point of interest and attendance. The week has averaged fully six thousand people here each day. The principal speaker has been Mrs. Carrie E. S. Twing of Westfield, N. Y.

she having spoken on Tuesday and again on Friday to large audiences. The conferences have also been well attended.

The Tournament, or Musical Festival, drew immensely, and, being a new feature, was of interest. The woods resounded with sweet sounds, which the people duly appreciated.

The following has been the order of exercises for the week:

The following has been the order of exercises for the week:

Tuesday Morning a conference was held, with speaking by Mr. Gould of St. Louis, Mrs. Burnham of Boston, Mrs. Rathbun of New York, Mrs. Clark and others.

Afternoon.—Opened with singing, Mrs. Carrie E. Twing of Westfield was then introduced, who read a poem entitled, "The City of the Living," and then gave the address of the afternoon upon "Spiritualism as an Emancipator." The address was an able effort, and of much interest. Tests were given by John Slater.

Wednesday.—No exercises at the stand. The band

Slater.

Wednesday.—No exercises at the stand. The band tournament by the Battery B Band (here for the summer), and the Overman Band of Chlcopee, was held. The selections given were of the highest order.

Thuraday.—A perfect day, and an occasion long to be remembered. Morning concerts were given by the Battery B Band and the New Home Band of Orange. For three hours it was a perfect musical melange, the grand old woods echoing the retrain, and the audience manifesting their appreciation by hearty applause.

Afternoon —Five bands were present: Battery B of Worcester, Carter's of Boston, New Home of Orange, [Continued on eighth page.]

Spiritualist Camp-Meetings for 1891.

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 being hold.

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. 30th. Trains leave Boston for Onset Junction at 8:15 A. M., 9:00 A. M., 1:00 P. M., 3:28 P. M., 4:10 P. M. On Sundays leave Boston at 7:30 and 8:15 A. M. Sundays leave Middleboro at 8:10 and 8:42 A. M. Week-day trains only to and from Provincetown leave for Onset at 6:05 A. M. and 2:10 P. M. LAKE PLEASANT, MASS .- The Eighteenth Annual Convocation 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 commenced Aug. 2d and ontinues to Sept. 6th. VERONA PARK, ME.-Meeting will be held from Aug.

16th to Aug. 30th. SUNAPER LAKE, N. H.-Meeting commenced Sunday, Aug

2d; closes Aug. 30th. TEMPLE HEIGHTS (Northport), ME .- Commenced Aug

VICKSBURG, MICH.-The Eighth Annual Meeting will be

held at Fraser's Grove, Aug. 6th to Aug. 23d. MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION. The Ninth Annual Camp-Meeting commenced at Mount

Pleasant Park, Clinton, Ia., Sunday, Aug. 2d, to close Aug. 30th. ETNA, MR .- The Camp-Meeting will commence Friday, Aug. 28th, and continue ten days.

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

ng commenced July 29th, continuing to Aug. 31st. SUMMERIAND, CAL.-Commences Sept. 5th and close

NIANTIC, CT .- Opened July 1st, closes Sept. 1st. MANTUA STATION, O .- ASHLEY, O .- The National Spir tual and Religious Camp Association will hold its second session in Shoemaker's Grove, Ashiey, O., from Aug. 21st to Sept. 8th, inclusive.

DELPHOS, KAN. - The Twelfth Annual Camp-Meeting of the First Society of Spiritualists commenced Aug. 6th, and closes Aug. 24th.

MEETINGS IN BOSTON.

Dwight Hall, 514 Tremont Street, opposite Berkeley.—Spiritual meetings at 2½ and 7½ P. M. Mrs Dr. Heath, Conductor, office Hotel Simonds, 207 Shawmut

Eagle Hall, 616 Washington Street.—Sundays at 10½ A.M., 2½ and 7½ P.M.; also Wednesdays at 3 P.M. F. W. Mathews, Conductor. Alpha Mall, 18 Essex Street.—Services every Sunday at 10½ A. M., 2½ and 7½ P. M.; also Thursday, 2½ P. M. Dr. Ella A. Higginson, 61 Clarendon street, Conductor. Rathbone Hall, 694 Washington Street.—Spirit-nal meetings every Sunday, at 2½ and 7½ P. M.

Ragie Hall.-Wednesday, Aug. 12th, the tests were given through the mediumship of Mesdames Davis, Bailey, Wilson, Wilkinson, Mr. Stiles and Mr.

Davis, Balley, Wilson, Wilkinson, Mr. Stiles and Mr. Tuttle.

Sunday, Aug. 16th, 11 A. M.—The developing and healing circle was a success. At 3 P. M. the exercises opened with vocal music by Carrie Bishop, Neille Carleton, Mrs. Anderson and Mr. Bartlett. Remarks were made by Dr. Fernald; tests and readings given by Mrs. Wilson, Mrs. Wilkinson, Mrs. Neille Thomas-Burbeck, Mrs. Davis, Mr. Anderson, Mrs. Chandler-Bailey and Mrs. Kelley.

The evening meeting opened with singing. Readings by Mrs. Forrester, Mrs. Davis, Mrs. Chandler-Bailey, Mrs. Dr. Bell and the Chairman, the latter also answering mental questions. Meetings in this hall every Wednesday at 3 P. M.; Sundays at 11 A. M., 2:30 and 7:30 P. M.

F. W. MATHEWS, Cond'r.

Alpha Mall.—Dr. Ella A. Higginson, Conductor.

Last Sunday morning's service consisted of singing by the congregation, led by Miss Putnam of Everett. Invocation, Bible-reading and remarks by the Conductor, who also read a poem and certificates of cure performed of late.

Afternoon.—Singing. Invocation, Bible-reading and remarks by Dr. Higginson. Tests by Mrs. Jennie K. D. Conant, Mrs. A. Wilkins, Dr. Bell and others.

Evening.—Singing. Invocation, Bible-reading and remarks by the Conductor. Tests by Dr. Bell and others.

Evening.—Singing. Invocation, Bible-reading and mrs. A. Wilkins. Mr. Quint of Everett spoke on materialization. The services were very interesting throughout the day. Many strangers attend these meetings from surrounding towns, and also come for treatments and diagnosis of diseases from Dr. Higginson, who gives treatments between the convictor. ginson, who gives treatments between the services.

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

Walter Howell, it is announced, will commence his fall and winter work in Conservatory Hall, Brooklyn, N. Y., on Sunday, Sept. 6th; he hopes to see his old friends in that city rally in goodly numbers. He is engaged by the First Society of New York for several Sundays during the winter. Societies wishing his services for open dates, should address him at once: "100 West 61st street, New York City." He wishes to remain East all the season of 1891 and 1892.

Dr. Chas, E. Bigelow of Skowbeggn, Me., will, he at

Dr. Chas. F. Bigelow of Skowhegan, Me., will be at the Etna Camp from Aug. 28th to Sept. 8th; and will also be at the Madison, Me., Camp-Meeting. Dr. H. F. Merrill will be at Etna, Me., the last eight days of the meeting, and at the Madison Camp-Meeting during the entire time. Would like to correspond with societies in the West and New England for fall and winter engagements as a platform test medium. Address, Western Avenue, Augusta, Me.

Bishop A. Beals speaks for the Society at Albany, N. Y., the month of October.

Mrs. Ada Foye will—writes H. W. Boozer—illustrate spirit-communion by means of her profoundly interesting mediumship in Kennedy Hall, Grand Rapids, Mich., under the auspices of the Spiritual Phenomena Association of that city, on the evenings of the 4th, 9th, 11th and 14th of September; and also give sittings at the S. P. A. Home, 30 Sinclair street.

Inlight H. Sayersuce M. D. beschapped her rest.

at the S. P. A. Home, 30 Sinclair street.

Juliette H. Severance, M. D., has changed her residence, and is now located at No. 2 Warren Avenue, Flat 4, Chicago, Ill., where she can be addressed.

Dr. F. H. Roscoe and wife (of Providence), and Dr. Willis Edwards (late of London, Eng., now of Lynn, Mass.), are making a visit to the Spiritualist camps in the North. Dr. Roscoe has the months of January and February open for lecture engagements, either in New York State or through New England. Address him at his home, 430 Broad street, Providence, R. I.

Expression of Thanks. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

By a vote passed at the last meeting of the Executive Committee of the late Onset Fair, thanks are tendered The Banner for its kindness in advertising the same. We cleared eight hundred dollars from our sales.

HELEN M. WOOD, Sec'y.

Onset, Aug. 15th, 1891.

FOR SLEEPLESSNESS USE HORSFORD'S ACID PHOSPHATE. Dr. C. R. DAKE, Belleville, Ill., says: "I have found it, and it alone, to be capable of producing a sweet and natural sleep in cases of insomnia from overwork of the brain, which so often occurs in active professional and business men."

MEETINGS IN NEW YORK.

Knickerbocker Conservatory, 44 West 14th Street.—The new Society of Ethical Spiritualists holds meetings every Sunday at 11 A. M. and 8 P. M. Speaker until further notice, Mrs. Heien T. Brigham.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—The Progressive Spiritualists hold services every Sunday at 3 and 8 P. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Conductor.

MEETINGS IN PHILADELPHIA.

The Second Association meets every Sunday after noon at 2½ in the Church, Thompson street, below Front. T. J. Ambrosis, President, 1223 North Third street. Meystone Spiritual Conference every Sunday at 24 P. M., southeast corner 10th and Spring Gardenistreets. William Rowbottom Chairman.

MEETINGS IN MASSACHUSETTS.

Of Cheises, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and enting of the first and third Tuesdays of every month.

Friends cordially invited. Mrs. M. L. Dodge, Secretary.

Subscribers' Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers who wish their paper continued will avoid inconvenience by remitting before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their inportant COLBY & RICH, Publishers.

some eighteen pages—a copy of which we have received—wherein in poetle phrase the thoughts of "Sitting 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 frontisplece. Copies of this "Message" may be obtained from Mrs. Stiles at 16 cents each, by addressing her at 43 Dwight street. Boston.

ADVERTISING RATES.

25 cents per Agate Line.

OR,

Special Notices forty cents per line, Minion each insertion.
Notices in the editorial columns, large type, leaded matter, fifty cents per line.
No extra charge for cuts or double columns. Width of column 27-16 inches.

Advertisments to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

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

SPECIAL NOTICES.

Send for our Free Catalogue of Spiritual Books-it contains the finest assortment of spiritualistic works in the world.

Dr. F. L. II. Willis may be addressed at Glenora, Yates Co., N. Y.

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 Colby & Rich.

James Burns, 15 Southampton Row, London, 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 countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months. WRITING PLANCHETTES for sale by Colby

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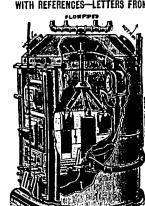
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SEND YOU A DESCRIPTIVE CIRCULA WITH REFERENCES-LETTERS FROM USERS?



We Guarantee it to Give Perfect Satisfaction in Every Particular if Properly Arranged and Used.
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MACEE FURNACE CO., 34, 36, 38 Union St., Boston, Mass. 117 Beekman St., New York. 86 Lake St., Chicago.

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CREEN CUT BONE
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Bteow ... Aug. 22. DR. STANSBURY Specific Remedies.

GREATLY, IMPROVED AND ENLARGED. Wonderful Elixir of Life; Marvelous Throat and Ling Healer; Great Blood and Kidney Remedy; Magical Sea Moss Hair Tonic. Thousands of Testimonials. Large bottles, Sl.0; six for \$5.00. Liberal terms to healers and others. BORNHURGH&WASHBURN, Olmstedville, Essex Co., N. Y., Successors to DBS. STANSBURY&WHEELOOK, or COLHRAD RICH, D Hosworth Street, Boston, Mass. 18 July 25.

Dr. and Mrs. W. A. Towne, MAGNETIC, Miud and Massage Treatments, also remodeles furnished. Now located at Hotel Aldrich, 88 Berkeley street, Boston. Hours 10 to 7. is May 9.

Adelaide E. Crane,

LEST and Business Medium. Magnetic Treatments. 8%.
Bosworth street, Room 4, Boston. Hours 9 to 5.
Aug. 22.

Aug. 2:

ASTROLOGY.—Most fortunate dates for all purposes, life writings, advice, etc.; full descriptions free. Send date and hour of birth with stamp. T.A. BEARBE, Astrologer, 172. Washington street, Rooms, 12 and 14, Boston, Mass.

ASTROLOGY.—Would You Know the A Fature! Accurate descriptions, important changes, and advice free. Send date and hour of birth, with stamp. No callers.

P. TOMLINSON.

Aug. 22.

INT. G. Bavere street, Boston.

THE ELIXIR OF LIFE. From a Chela's
Diary. By G. M., F. T. S.
Paper, Price 25 cents.
For sale by COLBY & RICH.

Message Department.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that these who pass from the mundane sphere in an undeveloped condition, even ally progress to a higher state of existence. We ask the reader to receive no decirine put forth by spirits in those columns that does not comport with his or her reason. All express as much of truth as they porceive—no more.

It is our earnest desire that these who recognize the messages of their spirit friends will verify them by informing us of the fact for publication.

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

Notice.

The Banner of Light Free Circle Meetings have been suspended for the summer. Due notice of their reopening 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 26th, 1891. Spirit Invocation.

For the wealth of spiritual unfoldment, for the power of soul-expression, for the grandeur of knowledge that comes from above, for life itself, with its vast developments and experiences, we thank thee, oh! our God. For all the beauty of the universe spread out before us, teaching and appealing to the heart of man, bringing forth his love of the beautiful, educating his finer qualities, we are thankful.

We behold the glorious heavens spread above us, and at night can read a lesson of wisdom, of derign and of matchless power in those marching orbs that roll in splendor along their tracklesss course. We gate around us upon the earth, observing the varying manifestations of life and of Divine skill. We listen to the beating of the waves upon the occan abore, and understand that here is life and harmony and activity forevermore. We go into the forest, even to its remote solltudes, and listening with the ear of the spirit we may hear the surging, beating pulsations of potent life, telling us that God is there. And so in every part of the universe, manifesting throughout all objects and works of nature, there dwelloth the Infinite Spirit of power and of intelligence, and we may feel that thou art everywhere, omnipotent and oternal.

We offer up our praises unto thee at this hour. We bring our aspirations for more light, for a higher phase of exist.

gence, and we may feel that thou art everywhere, omnipotent and eternal.

We offer up our praises unto thee at this hour. We bring our aspirations for more light, for a higher phase of existence, for more power to press onward to grander heights of unfoldment and of understanding, and lay them upon thine altar, trusting they will be acceptable in thy sight. We offer up our inmost being for thy hispection, and we ask that it may be laid there before the angels of peace and love and truth, who go forth from place to place bearing their ministrations of good-will and tenderness unto mankind. We would at this time come under the inspirations of such lofty souls as understand the knowledge of the diviner life, and understanding it, know how to wisely apply it to their own lives for the betterment of others. We desire to receive influence from such peaceful souls as are the mselves at peace with the world and with all mankind. May we be uplifted in this hour by the gratte ministrations of these holy ones. May our souls be bathed in an atmosphere of harmony and of spiritual joy which will attend us in our daily works and assist us in the coming time to unfold into new beauty and strength of character.

To this end, ohlye bright angels from the higher life, we send out our thoughts to you, we uplift our souls in sympathy, asking that we may join with you in your good works for mankind.

Questions and Answers.

CONTROLLING SPIRIT. - We are ready for your questions, Mr. Chairman.

QUES. - [From one in the audience.] Philosophers say that "whatever had a beginning must have an ending." If this be true, what proof have we of the continued existence of the human soul, since none of the evidence that purports to come from spirit-life goes back further than a few centuries? But is it not more probable that, after a time, the spirit gradually loses its identity and goes back to its original source?

ANS.-We know that returning spirits are ANS.—We know that returning spirits are wont to claim immortality for the soul, or the human entity, basing their claim upon the assumption that, as the human entity as a conscious intelligence has survived the shock and the experience of the death of the physical form, it may reasonably be supposed that it will continue to exist, even through the endless ages of the coming time. Many of them, also, base their claims upon the assertion that they have come in contact with intelligences. they have come in contact with intelligences in the spiritual kingdom who have experienced many centuries of life, and who yet remain conscious, human entitities. Some of these intelligences have passed through various grades of experience and discipline, have gone from world to world, still retaining their nor-

same human being coming to an end, or finding annihilation as a personal entity sometime and somewhere in the future. There are spirit intelligences on our side of life who claim that this is so; that there will be an end of individualized life in the remote future; that, after passing through various gradations of mental unfoldment, of expressed energy, and of personal experience upon different worlds and in contact with various planets, these human entities will finally be absorbed into a great sea of light, and that the elements of which they have been composed, the vital, essential essence have been composed, the vital, essential essence of life, will be sufficiently powerful to pass forth into other forms of life, vitalizing even worlds for future growth and usefulness, but as human individualities they will cease to exist.

This is merely a matter of speculation. No man knows anything about it, as far as we can learn. The highest spirit in intellectual growth and spiritual advancement whom we have met affirms that he is conscious of and familiar with still higher grades or conditions of human life and activity which are far beyond those conditions and spheres which he has inhabitconditions and spheres which he has inhabited, as he can come into communion, through occult means, with the denizens of those higher planes of existence, and from them learn of their states and surroundings. These exalted intelligences, he also affirms, claim knowledge of still more advanced worlds and conditions of life, peopled by human, individualized intelligences. Therefore, all we can learn points to the fact that man continues to press on and on, from world to world, through sphere after sphere of unfoldment or exaltation, constantly increasing in mental power, gaining the opportunity of expressing still more vitalized energy from his own conscious life, becoming more and more a creature of activity and usefulness along all the ages through coming more and more a creature of activity and usefulness along all the ages through which he is called to pass; and, therefore, we have not been called upon to concern ourselves with the fear of annihilation or of being swallowed up in any great sea of unconsciousness. It is also true that the active spirit who has become entirely freed from the physical environments, and wno has ascended to other worlds from which he may contemplate the past, comes into consciousness of many conditions of existence which he has known or participated in prior to this birth upon the planet earth; and hence the spirit, 1921ning of these various states of environment, of discipline and growth, comes to believe, an 1 we might say comes to realize, that he had no 'ccinning; that, as a human soul and potential, Individualized power, he has always existed, b ing a part of the great individualized Intelligo ice which controls and animates the universe.

Q.—[By Phila.] Why does the same spirit make different statements on the same subject through alfferent mediums, or, in fact, contradict itself? Is, it possible for a good spirit to make a false statement?

A.-A good spirit never intends to make a A.—A good spirit never intends to make a false statement, either through a medium or in its own natural home in the spiritual world. A good spirit may make a mistake, and after he has done so, and learned of his error, he may not have the opportunity or power to correct the misstatement, and so it may seem to you who receive the information through the mortal medium that the spirit has made a false statement.

may have had to contend with in taking possession of his instrument. You do not know what has been the condition of the medium's brain previous to this trial, nor the surroundings in which she has been placed and which may have affected her psychologically or physically, and thus had a bearing upon the difficulty which the spirit has had in making itself clearly understood. Therefore you may at times, from one whom you have reason to suppose is a "good spirit." As your correspondent expresses it, have statements that cannot be refled upon. Something is proven false, and the conclusion is that the spirit has deceived you.

But first you must be sure that the spirit is a good spirit. His claiming to be so will not prove the fact. Indeed, a good spirit and a wise one never claims to be anything specially grand or perfect. He only desires to do his work in ability, in the hope that it may benefit some one whom it may reach. Through observation and experience, and perhaps by other means, you may be able to try the spirit to see if he is of God or good, and if this is proven satisfactorily to your mind, then it is only right for you to believe the different statements he has made to you were given in good faith, and that there is some sound reason why the matter which he sought to convey through the mediumistic instrument was not correctly given. you to believe the different statements he has made to you were given in good faith, and that there is some sound reason why the matter which he sought to convey through the mediumistic instrument was not correctly given. It may perchance be that the information or advice was, so to speak, warped or distorted in transportation through a foreign brain.

Your correspondent wishes to know why the same spirit makes different statements upon same spirit makes different statements upon the same subject through different mediums. Now, she must be satisfied conclusively that it is the same spirit controlling the different mediums. It may be that a spirit who has controlled one medium and made a statement finds himself in close contact with another instrument, and he may desire to reiterate that statement through that other channel. He seeks to control the new subject, but is unfamiliar with her organism. He does not know fully how to manipulate her mental forces so as to subject them to his will and make them obedient. In them to his will and make them obedient. In trying to give expression to his thought through that agency, he may manifest himself differ-ently from what he did through the first medium—his thought may be misrepresented or perverted, and consequently the hearer in mor-tal life does not get the full expression of the spirit. Again, many mediums are attended by a familiar spirit whom they call their "con-trol," whose business it is to take possession of a lammar spirit whom they dath their control," whose business it is to take possession of his medium and to convey through her organism such thought as shall be given either by himself or some other intelligence. These spirits do not always announce themselves as the familiar controls of their mediums. Therefore one such may have possession of the medium, and receive the thought of the spirit who claims to be giving the matter; but this controlling intelligence, in endeavoring to transmit the thought, may misunderstand its import, and may not give the information precisely as it should be worded, hence the discrepancy.

It is difficult, also, for a spirit who is familiar with the control of one brain to thoroughly manipulate another to his own satisfaction, and you may not receive the same information from even the same spirit through two or more

and you may not receive the same information from even the same spirit through two or more mediums. We have known many instances where a spirit has taken possession of one medium, given certain information to a mortal friend, and later controlled another medium at a distance, repeating the same information and corroborating the statement made at first. We have also known a spirit to communicate through one medium, giving certain advice and knowledge. The same intelligence has afterward come in contact with another medium at another place, and has expressed his thought according to his desire to the same friend, but making no allusion to his former control of the first medium, nor in any way referring to the matter which was under consideration at the former meeting with the mortal friend. And yet the evidence given in both instances was sufficient to establish the identity of the communicating intelligence before any tribunal of exacting minds. If you could We have also known aspirit to communicate ty of the communicating intelligence before any tribunal of exacting minds. If you could behold the sensitive brain of the medium as it is manipulated by the controlling spirit, you would see, as do we on the immortal side, that the spirit at the time is perhaps directly concerned only with his work. He has a special mission to perform, some particular word to give, and his mind must be fixed on it while his full attention is given to the manipulation grades of experience and discipline, have gone from world to world, still retaining their normal faculties and claiming to be human personalities the same as when they dwelt in bodies of flesh on the planet earth.

We can conceive of nothing that can exist through all the eternal ages of the future that could have possibly had a beginning in the past; and Spiritualism teaches that the human soul as such has always existed, that it is coëternal with the universe, having a preëxistence, and that it will continue to live through all the ages to come. If we for a moment admit that the human entity first sprang into being upon this or some other physical planet, then we shall be obliged to admit the possibility of that same human being coming to an end, or finding

Q .- [From one in the audience.] What are the ideas of the spirit-world concerning the teachings of Theosophy that are now causing considerable sensation and gaining many converts?

A.—Theosophy is a form of ancient spiritual revelation, and it deals entirely with the power of spirit over matter, with the occult forces of the human mind, whether they are expressed through the mortal organism, or are manifested through external agencies, under the direction of decarnated intelligences.

Theosophy is a study for these thinking

Theosophy is a study for those thinking minds who wish to learn of the past and its people, of the spiritual unfoldment and manifestation of the East in ancient times. It is however, with many, a passing fancy, taken up for the moment, to be dropped when something more striking shall appear to engage the atten-

It will do no harm for any one to study any of these subjects that claims to deal with snir of these subjects that claims to deal with spiritual laws or occult forces, if he brings an intelligent mind to its investigation, if he is earnest in his search for truth, because he will find underlying each subject of this kind a certain amount of truth which belongs to the spirit, and which is of value in increasing the information of any mind.

Q.-[By a friend.] Mr. Chairman, I was a firm friend to the late Dr. A. B. Child, dentist, of this city , and knowing him to have been a devoted Spiritualist, I have wondered why he has not reported at the Banner Circle Room, as he was always on friendly terms with the Banner people. Can the control give any reason why my dear friend remains silent behind the vail?

A.—If our good friend, Dr. A. B. Child, was the only devoted Spiritualist and firm friend of the BANNEH OF LIGHT and of the Spiritual Cause who remains silent on the spiritual side Cause who remains silent on the spiritual side of life, it might be considered remarkable that he does not more frequently return and express himself through medial lips; but you must remember that there are a host of such intelligences who have gone on to the higher life during the last forty years, and who but seldom return to give personal expression to their thought through your platform mediums. You may inquire why this is so, and if the friends have lost interest in our Cause, and in the work and mission of mediumship, and we reply no.

the work and mission of mediumship, and we reply no.

Certain spirits, like ourself, for instance, have been attracted back through the operation of law to accomplish a special work. By and by that work will be performed to our satisfaction. We shall feel that we have done our part in this line, and so probably shall then any down the work for other intelligences to take up, while we go forward perhaps to other worlds, seeking for new occupations or for higher knowledge than we have attained; or it may be that we shall not give up our line of work in connection with the earth and its dear people, but shall find other channels of labor work in connection with the earth and its dear people, but shall find other channels of labor or other methods of accomplishing that which we have in hand. Therefore you may not hear from us from such a platform as this, and may inquire if we have lost interest in the Cause, or why it is that So-and-So does not return from the spirit-world and communicate with his friends, if he was known to have been a Spiritualist when here, and also a friend of mediums and of the BANNER OF LIGHT and other spiritual publications; but you may be

Q.—[By "Inquirer."] It looks at present, as it did many years ago, that the spiritual forces are averse to Spiritualists in the earth-life organizing, as every time a movement of a general nature has been attempted it has been frustrated. What is the reason I

What is the reason f

A.—Spirits have diverse sentiments on this subject, as have you of earth. There are Spiritualists here in the body, some of them in this room, who do not believe in organization among Spiritualists. They do not believe there is agreement enough of sentiment or harmony of spirit to ensure a permanent organization of their forces. They do not believe that Spiritualists can sufficiently lay aside their self-opinions and individuality, so-called, as to be willing to confer together, or defer to each other in any plan or project sufficiently important to form an organization that shall be abiding. There are other Spiritualists, some of them right here, who believe that organization should be attempted and could be established; for they say that without union there can be no strength, and that the house divided against itself will surely fall. They believe sincerely that they can come together in harmony of thought and condension in the project of senthey can come together in harmony of thought and opinion, in liberality and toleration of sentiment, laying aside, to an extent, personal matters sufficiently to unite and become a body of individuals who may claim the respect

body of individuals who may claim the respect of the world for themselves and for the principles which they adopt and would inculcate.

There you have the two varieties of opinion. We have the same in the spirit-world. All spirits, even among the wisest and the most advanced thinkers of the higher life, are not adverse to organization, by any means. Many feel that there should be a union of forces, a consolidation of ideas and strength among Spirit-ualists on earth, and that there must be before there can be any grand, effective work accomthere can be any grand, effective work accom-plished other than what returning spirits are performing every day through their chosen in-struments. Then, again, there are many spirits, some of them quite wise and advanced, who do some of them quite wise and advanced, who do not believe in organization. They think it impossible to build up a society among Spiritualists for other than local or social purposes. They do not think any grand work can be accomplished throughout the country by any such union of forces, because they claim that there is too much pronounced individuality among the Spiritualists, too much clinging to self-opinions, for any abiding force to remain with them. They say that the disintegrating elements would be always at work pulling apart, and therefore preventing the consolidation of such forces as are necessary to unite in order such forces as are necessary to unite in order to build up a permanent society. Some spirits are afraid that if Spiritualists attempt to are arraid that if Spiritualists attempt to unite, even for social purposes, they will want to organize for religious purposes; and by-and-by, if they do this, even though their platform seems broad and liberal, they will formulate creeds and presumptions, and say that none can join their number who shall not subscribe to certain ideas, and thus they will crystallize and run in ruts which will be against the prowhile other spirits do not tolerate any such idea, they do not see why human beings cannot come together on such a broad platform with so much liberality of sentiment that they will not demand a subscription to any formulation of ideas or belief by those who unite with them.

By-and-by, no doubt, the highest thought will be sufficiently unfolded to gain expression, and perhaps there will be guidance given to the wiser minds of earth, so that they may fully understand just how to unite with their kind on the principles of love and justice in order to bring forward only the best conditions of unity without any of the adverse or trying elements which engender discord.

We personally believe the time is continued that they will be without any of the adverse or trying elements when there will be a seem things I am sure he would like to know.

We personally believe the time is coming when there will be more of organization than there has been for many years among Spirit-ualists. We believe it is demanded of you, and that in order to present the highest phases of that in order to present the highest phases of Spiritualism, not only of the phenomenal manifestations, but also of the philosophical expression of the spirit, you will have to come together, laying aside personal grievances and desires, and looking to the general good of all, that the world may learn from you, as a united people, what it is to be a Spiritualist and what it is to understand Spiritualism as a clear revelation of immortal life and love from the heavenly world.

SPIRIT MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Longley.

Report of Public Séance held May 29th, 1891. John Stevenson.

It is to a distant port that I hope my word will go, for I come here trusting to reach friends of mine at Melbourne, Australia. I know this is a long distance from there, but I was told by spirits in that city that if I would come to this place I might succeed in sending a word to my friends. I have tried to do so for three years,

triends. I have tried to do so for three years, but this is the first time I have succeeded in taking hold of your instrument.

You may call me John Stevenson, and say for me, if you please, that I have the power to return from the other world whole in mind and body; somewhat different from the condition under which I went out of earth-life, but, nevertheless strong and active and as the second nevertheless, strong and active, and, as far as I know, an entire man in appearance as well as in intellect.

as in intellect.

I did not expect to go from earth in the manner that I did, and I hoped to live many more years on this side. I knew nothing of the spiritworld, I did not realize what manner of life is there, and that natural reunion takes place in that country between friend and friend. I was rather positive by nature, and I may say a natural born skeptic. I had to inquire into things to know their why and wherefore before I could accept them as facts. I am very much the same as I was here, but I have learned many lessons, and have come to wait patiently until I can understand a matter that is up for consideration before I pass judgment on it. I was a little in that line when here, but not as much as since.

on it. I was a little in that line when here, but not as much as since.

Some of my friends in Australia, not only in Melbourne but at Sydney, are asking questions concerning the spirit-world. This Spiritualism has a hold on many, in those places, and it is quietly making its way and creating interest in the minds of thinkers. Now some of my friends are coming to learn of it. They do not understand it at all, but they say they wish to do so, and I hope they will establish a circle, or circles, in their own home life, and truly seek oircles, in their own home life, and truly seek to investigate the subject. I promise to do what I can to give them information, and to bring evidence of spirit existence and of spirit communication to them. I think, after a while,

we have recounted old stories and burned our camp-fires, and we feel that we are all together in a pleasant home.

Just now I feel it a good time for me to come. You are, as is the custom, about to celebrate Decoration Day, when thousands of mounds will be adorned by beautiful flowers in memory of those whose bodies sleep beneath the sod, and you may be sure that this custom of yours attracts back to the mortal side the old soldiers who laid down their physical bodies on the field of battle, and also those who lingered along for years, like myself, weak and feeble in many respects, but who at last answered to the great roll-call, and passed on to the other side. They are all grateful for your memories, and they appreciate the kindly thought that goes up to them, or out toward the past which they lived, for it not only keeps alive in your hearts these remembrances and associations, but it helps also to keep alive in the hearts of those who come from the other side sociations, but it helps also to keep alive in the hearts of those who come from the other side the same sweet memories and associations of the past. But I am glad to say that we are not dead. We are alive, and in better condition now to answer to the call of duty than we were in times gone by when hampered by the feeble body of earth. We one and all send our greeting and social calls to friends who are yet on this physical side. To the comrades who still linger along the way we say, The time will come, the day is not far distant, when you will hear the tap, tap, of that great drum which shall summon you to new duty, and which will call to your aid and to your welcome the good souls who have gone before you to the other side.

I have left friends here, and I send them my I have left friends here, and I send them my greeting. I have not many bound to me by family ties, yet there are a very few who will perhaps be interested to know that I come back at this time, when the great Army of the Republic is to decorate the graves of the other great army that is marching on to new scenes and to new duties in the spirit-world. To all who have known me I bring a word of kindly thought, and I wish to say that the dear friends on my side of life also send back greeting and many pleasant thoughts and regards.

You can call me B. G. Chapman. I went out from Bennington, Vermont, where I found

out from Bennington, Vermont, where I found a home in my last days. I have a fondness for the old Green Mountain State, and I would like, if possible, to tell every one of its people of this blessed life on the spirit-side. I have friends in North Enosburg, where I shall perhaps be known, and I hope received.

Maria Wiley.

[To the Chairman:] I have not much to say, sir. I am not used to speaking in this way, and coming before people in public, but I found that you receive spirits from the other world, and take down what they say for their friends on this side; so I was encouraged to come, as I want my people to know that I am well satisfied with the eternal life. It is not what I thought it would be before I went from earth, although its conditions may represent earth, although its conditions may represent somewhat the idea that I had in mind; but it is more real, more like the natural world, and its homes and occupations are more like what they are in this world than I thought they could be. So I feel as if it was only like stepping out of one place or one town into another, and it is really but a continuation of the life we have here.

I know I do not express the thought very

well, and perhaps I could do better in the spirit than I can through a mortal brain, because I feel hampered in a good many ways; but that, I suppose, is just what I might expect

I went from East Aurora, New York State. I am Maria Wiley.

Dr. J. G. Ladd.

This is an experience that I hope to find val-This is an experience that I hope to find valuable to myself as a man and a student, as well as a practitioner. I feel that I have been a resident of the spirit spheres sufficiently long to take up a line of study in psychic realms as well as in the direction of physical force and its operation. I would tell my friends that I have turned my attention to the observation of mental disease as it affects the individual, for I can study this subject from the spirit-side, and mark its inroads upon the system better than our practitioners can do system better than our practitioners can do on the mortal side.
Some one among those I have known and as-

some one among those I have known and associated with has recently inquired what a soul can find to entertain and to exercise its thought and energy upon if one continues to be an individualized entity through eternal years. This inquiry has not been made in public, but I have heard it as it passed from one friend to another, and I thought if that friend could only near into the sairtfrail realm friend could only peer into the spiritual realm and behold its people busying themselves upon all sorts of questions, employing their energies in all sorts of avocations, studying every kind of research in various fields of investigation, his question would be answered, and he would begin to think that eternity would seem almost brief for the soul to employ itself with all these various lines of thought, study and occupation that it may

thought, study and occupation that it may enter upon.

I thought I would just briefly say that I am engaging myself in the pursuit of knowledge upon those subtle forms of disease which most frequently clude the grasp of our physicians, and which baffle the skill of the most learned and successful many times. I did not come, sir, to give you a treatise upon any subject of medical reform or jurisprudence; I merely came for the pleasure of announcing myself as a living, conscious entity, and to satisfy my own mind that I can do this thing—handle another organism and manipulate its brain so as to impress upon it rays of thought from my other organism and manipulate its brain so as to impress upon it rays of thought from my own mentality. I would also waft a greeting to friends, and tell those who have been closely allied to my life that I cherish their memory, and hold them in my heart with tender affection, hoping to be instrumental in bringing some helpful influence to their lives while they linger on earth, and trusting to be one of the first to give them greeting when, as ascended spirits, they enter the eternal world.

I come from Newport, R. I. I am Dr. J. G. Ladd.

Martha Ann Russell.

The last time I came into the atmosphere of my daughter, Sarah, close enough to understand her outward surroundings and physical condition, she was at La Porte, Indiana, and I presume she is there still. I would like to have her know that her mother can come back from the unseen shore, and not only bring a word ner know that her mother can come back from the unseen shore, and not only bring a word of love and sympathy, but also at times come near enough to her and her dear ones to make an influence felt. I think I have done this— that my presence has been felt, though per-haps not recognized; but I have the satisfac-tion of knowing that several times when my daughter has been afflicted, sometimes by men-tal trouble other times by mental trail trouble other times by menstatement.

You must remember, friends, that it is not an easy task for a spirit to communicate with sure there is some weighty reason why certain spirits do not come to communicate. (They and listen to the expressions of intelligence given through her lips. You do not see the attendant spirit, nor understand what forces he tendant spirit, nor understand what forces he in the spirits and of the Banner of Light and of the Banner of Light and of the Banner of Light and other spiritual publications; but you may be an influence felt. I think I have done this—if they are medium satisfied that there are medium stic qualities among my friends which may be developed and bring good and useful results.

The Banner of Light and other spiritual publications; but you may be communication to them. I think, after a while, I may succeed in that line; because I am satisfied that there are medium stic qualities among my friends which may be developed and bring good and useful results.

B. G. Chapman.

B. G. Chapman:

[To the Chairman:] I want to report, sir, have been strong enough to bring a feeling of

from the spirit world that I found it all that I hoped for and very much more than I could believe. No matter how a man understands, or thinks he understands, something of the life beyond, when the reality comes to him he finds so much more of actual existence than he could have thought possible, that he can truly say it is more than he hoped or even dared to wish.

I have met many friends, and I had a good many of them on the spirit-side, for most of those whom I had known and cared for went before me to the spirit-world. I have found them, and we have had pleasant meetings in that world, not only with dear ones of my own home, but also with friends, relatives and old comrades, who fell by the way long before I was called. We have met and clasped hands, we have recounted old stories and burned our camp-fires, and we feel that we are all together in a pleasant home.

Just now I feel it a good time for me to come. You are, as is the custom, about to celebrate the correction Day, when thousands of mounds will be adorned by beautiful flowers in memory of those whose bodies sleep beneath the sod, and you may be sure that this custom of yours attracts back to the mortal side the old soldiers who laid down their physical bodies on the field of battle, and also those who linds of the past which they greed along for years, like myself, weak and feeble in many respects, but who at last answered to the great roll-call, and passed on the other side. They are all grateful for your memories, and they appreciate the kindly thought that goes up to them, or out toward the past which they lived, for it not only keeps allowed they have measured to the past which they lived, for it not only keeps allowed they have measured to the physical summary the physical sungth here and try lolve in error have to do that, it will be a live with the trials and the pains of this mortal like. I feel that if I am permitted to do that, it will be all I ask, thought have many more things for which to be thankful.

I have found.

I wish my dear fri

there and try to live in readiness for the things that are to come.

I bring my message of love, hoping it will be of use to some life on earth that is in need of a word from the spirit-world. Martha Ann Rus-

Captain John Johnson.

[To the Chairman:] Put me down on your records, sir, as Capt. John Johnson, who hailed from Medford, Mass.

I do not know as I can explain to you why I

come back here among so many crowding in-telligences that are trying to send their word over the line into this country; but one reason is that my daughter, who is one of our com-pany in the spirit world, desires to send a message to her particular family on this side of life, and she does not wish to come in a public way to do that. She wants to come through some private medium, and she wishes that her own people would visit some such channel in the company and parkers come the way for her to

some private medium, and she wishes that her own people would visit some such channel in person, and perhaps open the way for her to come and speak, or in some way to make her presence known, and to give those thoughts from the spirit world which she has in mind.

It is also a privilege to me to come here in this way, and to say that there are a host with me from the other world who wish to send messages to their friends. Joseph has tried to come a number of times, but he has not succeeded in doing that which he desires. William says he tried before Eliza passed on, but now he has given up the attempt, because he thinks that he will wait until the friends come over and see for themselves what this world has for them. Then there is one in our circle of relatives, Sarah Ann. who wishes it known that she has long ago risen above the infirmities of the outward life, and has got strong and well and happy in this world where she lives, and which she would not exchange for the old at any price.

For myself I am very well satisfied with what I have. I am not so well content but that I am reaching on for something more, yet enough so not to hanker after the old flesh-pots of Egypt, or of the world temporal, but to be content with those lines of life and opportunity that are always opening before one in the spirit-world who cares to go on and look for something more.

Now I will not tarry longer to take up the

something more.

Now I will not tarry longer to take up the

time that others desire to occupy, but will express my obligation to you for this privilege. [You are welcome.] Thank you.

Fred. I. Glaze.

I went in comparatively early life from my home and my occupations. Thirty years do not seem long in looking back over the mortal life. I had hopes, and I had some ideas in mind that I wished to see unfolded in connection with the mortal existence before I went to the spirit-world. I do not know as I am sorry for that, for it has raised me above material circumstances and limitations that come to one here, and I can now reach out in the spirit to outwork those ideas and hopes which seemed a part of my nature, and which belong to me still.

I left dear friends on this side, those who were very near and very kind to me, and I would like them to know that I have not lost all consciousness or remembrance. Indeed, in the spirit-world I feel more conscious and stronger in memory than I did in any one hour stronger in memory than I did in any one hour of my life on earth. I have met my father, and he has given me some light on this life that I find, but he says he has still many things to learn for himself, and that teachers who have been helpful to him will be only too glad to extend assistance to his son in this other world. I am not quite ready to say what I shall become, or what line of work I shall adopt as a spirit, but I know I shall have the opportunity to become something better and stronger

spirit, but I know I shall have the opportunity to become something better and stronger than I am now, and to accomplish some work that I shall be proud of by-and-by.

Father joins me in regards and love and all sorts of tender messages. We cannot give them in words, but if they are felt as coming from the heart, we know they will be understood and will do their work.

I lived in Newark, New Jersey, on Fulton street. I am Fred. I. Glaze.

Ellen Carberry.

I am Ellen Carberry, and I do hope that my sister Dora will know that I come back. She lived in Prince Edward's Island. Sometimes it seems to me as if she is in trouble. I cannot come near enough to know what it is, but a feeling comes to me that she is in sorrow from something that comes to her. I trust that all things are pleasant with her, but I cannot tell. If she is in sorrow, I hope the shadow will pass away very soon.

I would like my sister to know that the dear

I would like my sister to know that the dear friend who passed from her life and left her very desolate some years ago only went as far as the physical is concerned, but in spirit remained as a helper and guide. Conditions are not always favorable on this side so that we can get near enough to our friends to know

[Continued on seventh page.]

ORIGINAL. No. 53. Luncheon Muffins.

BY MARIA PARLOA.

For one dozen muffins use one pint of flour, a generous half pint of milk, two teaspoonfuls of Cleveland's Baking Powder, half a teaspoonful of salt, two tablespoonfuls of sugar, three tablespoonfuls of butter and two eggs. Mix the dry ingredients together and rub through a sieve. Melt the butter. Beat the eggs till light and add the milk to them. Add this mixture to the dry ingredients; then stir in the melted butter. Beat the batter vigorously for a few seconds and then put in buttered muffin pans and bake for about twenty minutes in a quick oven.—(Copyright, 1891, by Cleveland Baking Powder Co.) Use only Cleveland's baking powder, the proportions are made for that.



Cleveland s Superior Baking Powder is perfectly wholesome. It leavens most and leavens best. hand to be a Try a canolida a con bee April Market

[Continued from sixth page.] just what their situation is, or to help them in just the way that we most desire; but sometimes we can come, and sometimes the way is open for us to bring an influence that is useful and that does a helpful work for our friends on earth.

Mother sends love. She does not feel equal Mother sends love. She does not feel equal to coming in this way. She has been gone to the spirit-world so long that it seems, almost impossible for her to take hold of the material things and use them in communicating or in doing other work, but her affection always goes out to those whom she knew and loved on earth, and who are left to gain experiences on this side of the river of life.

R. D. Maynard.

I am permitted to step forward and to announce myself as an inhabitant of the spiritworld. It is indeed a vast country; and its area is large, and its people are many. If one who has passed through the experience of death can report that he is living and is very much the same man that he was before he went from earth to another world, one may believe that he is also living in a locality that is real and tangible to his senses, and that he has associations and employments there which will satisfy the demands of his nature.

I was an active business man on earth. Mr.

has associations and employments there which will satisfy the demands of his nature.

I was an active business man on earth, Mr. Chairman. I lived over half a century of time, and perhaps reaped more experience in that number of years than some others do who live to be three-score-and ten; and yet my experience was narrow compared with that of many others who live a like number of years on this side, but I make no complaint. I used my energies in such ways as I could, and I feel that my discipline has been good for me.

I will not say I left a dear family on this side, for I hardly feel that I did leave my dear ones. As far as the body is concerned, I did; but as far as all that goes to make up a man is concerned—intelligence, love, sympathy, active remembrance and consciousness—I did not forsake them. Their interests are my interests, their happiness is mine, and I send out to them from my spirit-home my love and thought, hoping I shall be received, and that my dear ones will desire to come into close communication with me through such avenues as they may find by seeking, and surely I will do my part in bringing to them information

communication with me through such avenues as they may find by seeking, and surely I will do my part in bringing to them information and truth from the other world.

The closing years of my life, and many of them, were spent in Waltham, of this State, where I built up my business, which was that of a caterer, and where I formed many pleasant associations and friendly ties. I bring my greeting, not only of love to my family and circle of relatives, but to my friends everywhere. Tell them I am pleased with my spiritlife, and am most pleased to know that I shall meet them all when they, too, come to the spirit-world. R. D. Maynard.

Susan Place.

I would like to give just a few words to my friends in Cambridgeport and Boston. Tell them that Edward and I come to-day with loving thought and regard for each one, still cherishing in memory the kindly deeds which they performed for us in our closing days of need, still holding in tender remembrance the loving service bestowed upon us by thoughtful friends.

ing service bestowed upon us by thoughtful friends.
You, friends, are bringing in these days your floral offerings, your tender tributes to the memory of your dear ones who have gone to the spirit-world. You decorate their graves with flowers, although you know the friends are not there; yet you think of the bodies you have loved which rest beneath the sod, and so you place your blossoms upon the lowly mounds. have loved which rest beneath the sod, and so you place your blossoms upon the lowly mounds, with songs and beautiful words of tribute to the memory of your arisen friends. Why, then, should we not come back from the spiritworld bringing our lovely blossoms that do not fade to place upon the brows of our friends, bringing our magnetic forces in which to bathe their beings, that they may gather strength from our atmosphere, bringing our words of remembrance, appreciation and thanks for their kindliness in times past? For as they give tribute to us in the spirit-life, so do we bring remembrance and tribute to the kind friends who are still walking the pathways of the mortal world.

Some of you, friends, are mediumistic; some

the mortal world.

Some of you, friends, are mediumistic; some of you are passing through strange experiences; you find the thorns piercing your feet and the way rugged. You have many cares, yet I also know you have some pleasures, some happy experiences, and some flowers blooming along your way that bring beauty and fragrance to your lives. I wish to say to you all that we of the spirit-world who care for you know your trials and your pleasures; we sympathize with you in all, and will do what we can to help you along the journey of life, to bless you with the sunshine of spiritual peace and love, and to make your passage into the higher life pleasant and sweet. Susan Place.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK. June 5.—Oliver Field; Thomas Sherwin; Mary E. Hewins; William Brown; John Mackay; Neillie Spaulding; Mattle Roberts; May Flower, to her medlum, and for Mary Sawyer, Joseph Strong, Charles C. Dudley.

UNAWARES.

He leaned from out the dusty car, And looked far up the village street, Where great green boughs met overhead, And all the air was soft and sweet.

He watched, half wistful, half amused, The country traffic ebb and flow, The farmers' wagons in the shade, The village people come and go.

A little girl stood near the track,
With cheeks that matched her fresh pink gown;
She watched the train that blocked her way
With quick, impatient little frown.

He felt the charm of simple things, The magic of a drowsy day, Then the bell rang, the whistle screamed, And he was whirled upon his way.

He had no thought that summer noon
That this small village, fresh and green,
Would come to be his fairy land,
Where that young girl would reign, his queen!

Nor did she dream, while standing there, Impatient of the slight delay, This train was an enchanted coach That bore her lover far away! — Bessie Chandler, in Chatter.

THE ORIGINAL ORGANIZATION OF THE THEO-SOPHICAL SOCIETY.

BY WILLIAM EMMETTE COLEMAN. To the Editor of the Banner of Light:

I note that in a recent BANNER Mr. J. J. Morse states his desire to hear from me relative to the first formation of the Theosophical

I have recently been looking up the matter, and the results of my researches will be published in the next (August) number of the Carrier Dove of San Francisco, in which journal I am now publishing a history of Theosophy so far as it has been connected with Spiritualism.

My information has been gathered principally from articles in the Boston Spiritual Scientific in 1978, and from present of the carlier.

tist in 1876; and from an account of the early history of the society by Col. Olcott, published in The Theosophist, November, 1890. The narratives of Mr. Newton and Mrs. Brit-

The narratives of Mr. Newton and Mrs. Britten refer to the same society—there was only one; and it seems that the differences in the two consist mainly in the place of meeting of the infant society. My sources of information do not state the rooms at which the early meetings of the society were held; it was at Madam Blavatsky's rooms that the initial steps were taken for the formation of the society, and this occurred Sept. 7th, 1875. On Oct. 16th a meeting of the members was held to discuss the draft of the by-laws, and on Oct. 30th the by-laws were adopted and the society formally organized.

At an early date the Society selected Mott

organized.
At an early date the Society selected Mott Memorial Hall for its meetings, and the President's inaugural address was delivered there Nov. 17th, 1875; but at what rooms it held its sessions from Sept. 7th to the time it went to this hall I am not informed. Probably some were held at Mr. Newton's and some at Mrs. Britten's parlors. San Francisco, Cal.

THE HAIR

When not properly cared for, loses its lustre, becomes crisp, harsh, and dry, and falls out freely with every combing. To prevent this, the best and most popular dressing in the market is Ayer's Hair Vigor. It removes dandruff, heals troublesome humors of the scalp, restores faded and gray hair to its original color, and imparts to it a silky texture and a lasting fragrance. By using this preparation, the poorest head of hair soon

Becomes Luxuriant

and beautiful. All who have once tried Ayer's Hair Vigor, want no other dressing. Agers Hair vigor, want no other dressing. Galbraith & Starks, Druggists, Sharon Grove, Ky, write: "We believe Ayer's Hair Vigor to be the best preparation of the kind in the market, and sell more of it than of all others. No drug store is complete without a supply of it."

"I have used Ayer's Hair Vigor with great benefit and know several other persons, between 40 and 50 years of age, who have experienced similar good results from the use of this preparation. It restores gray hair to its original color, promotes a new growth, gives lustre to the hair, and cleanses the scalp of dandruff." — Bernardo Ochoa, Madrid, Spain.

After Using

A number of other preparations without any satisfactory result, I find that Ayer's Hair Vigor is causing my hair to grow."—
A. J. Osment, General Merchant, Indian Head, N. W. T.

"Ayer's Hair Vigor is the only prepara tion I could ever find to remove dandruff, cure itching humors, and prevent loss of hair. I can confidently recommend it."— J. C. Butler, Spencer, Mass.

"My wife believes that the money spent for Ayer's Hair Vigor was the best invest-ment she ever made, it has given her so much satisfaction."-James A. Adams, St. Augustine, Texas.

Ayer's Hair Vigor

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DONALD KENNEDY Of Roxbury, Mass., says

Kennedy's Medical Discovery cures Horrid

Old Sores, Deep-Seated Ulcers of 40 years'

standing, Inward Tumors, and every dis-

ease of the skin, except Thunder Humor,

and Cancer that has taken root. Price

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A Vacation Trip

THE CHICAGO, ROCK ISLAND & PACIFIC R'Y It runs through Car Vestibuled trains from Chicago to Denver and Colorado Springs. This latter point is but six miles from the popular pleasure resort, Manitou, that is at foot of Pike's Peak. A Carriage Drive from Colorado Springs through the Garden of the Gods to Manitou is most charming and to ride in a Railway Car to the top of Pike's Peak (road now completed), is truly wonderful.

SECURE YOUR TICKETS VIA THE GREAT ROCK ISLAND ROUTE.

E. ST. JOHN, JNO. SEBASTIAN,
Gen'l Manager. G. T. & P. Agt.
July 18. CHICAGO, ILL. 6m

SOUL READING,

Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps.

MRS. A. B. SEVERANOE,

April 4. 6m* White Water, Walworth Co., Wis.

COUNTRY BOARD.

A FEW people, who would enjoy the stillness and rest of a hill farm in New Hampshire during the months of September and October, are invited to correspond with C. M. N., Box 90, Peterboro', N. H. 3w Aug. 16.

DEAFNESS & HEAD NOISES CURED
by It Car's invisible Tubular Ear Cushons. Whupers
cally by F. Hissox, 868 B'way, N.Y. Write for book of proof. FREE
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ASTONISHING OFFER. SEND three 2-cent stamps, lock of hair, name, age, sex, one Seading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa. July II.

CANCER and Tumors CURED no knifes
CANCER bookfree, Dra.GRATIGNY & NORRIS
No. 183 Elm street, Cincinnati, O.
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Mrs. Eliza A. Martin. SEALED LETTERS answered. Terms \$1.00. Lock Box 500, Fitchburg, Mass. 500 Aug. 22.

Mrs. H. B. Fay,

BLUFF COTTAGE Onset, Mass. Seances Sundays, Mednesdays and Saturdays, at 7:30 F.M. July 18.

OPIUM Morphine Habit, Cured in 10 to 20 days. No pay till cured. DR. J. STEPHENS, Lebanon, Ohlo

June 6.

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading \$1.00. Magnetic Remedies prepared by spirit-direction. Address West Garland, Me.

MRS. B. F. SMITH, TRANCE MEDIUM, LYL holds sittings daily, Fridays, Saturdays and Sundays excepted, at Vernon Cottage, Crescent Beach, Revere, Mass. Terms, 81.00. Hours, from 9 A.M. to 6 P.M. tf* Oct. 11.

STELLAR SCIENCE.

I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, I the piaceanu date of their that the latters of the money or stamps.

I will write Hlographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the solutions for a fee of \$1; Consultation fee \$1; at office, 206 Tre-

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No. 24 Worcester Street, Between Shawmut Avenue and Washington Street. Sittings daily from 9 A. M: till 5 P. M. Price \$1.00.

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Patients Visited at their Homes by Appointment. MR. COCKE will visit patrons at their homes, either for

Magnetic Treatment or Development, if in Boston or nes

Private Sittings on Sunday by Appointment, Aug. 8. J. K. D. Conant,

TRANCE and Business Psychometrist. Sittings daily from 10 A.M. to 4 P.M. Séances Sunday evenings at 7:30; also Friday afternoons at 2:30. Psychometric Readings given by letter of Business Prospects, and if Clairvoyant Examination of Disease, state sex and age, enclose lock of hair. Terms \$2.00. 11 Union Park, Boston, Mass., between Shawmut Avenue and Tremont atreet. Answers calls to lecture, or hold Public or Private Séances.

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DEVELOPING, Business and Test Medium. Slitings daily, from 8 A. M. to 5 P. M. Development of Medium. Ship a specialty. Test Circles Sundays and Wednesdays, 8 P. M., and Tuesday atternoon at 3. No. 8 Dwight street, Boston. Will be in Lynn every Friday at No. 77 Pearl street. Aug. 22.

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Circles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00.
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Aug. 22.
1w*

Mrs. Lizzie Kelley,

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Gives private sittings daily. Public circles every Sunday and Thursday evening at 7:30, at her parlors, 823 Washington street.

Aug. 22. Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock. 41 Winter street, Room 8, Boston. Aug. 22.

Mrs. A. Forrester, TRANCE, Test and Business Medium. Also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. 181 Shawmut Avenue, one flight, Boston. 4w* Aug. 1.

Dr. E. A. Pratt,

A T 130 Dartmouth street, Boston, Thursday, Friday and Saturday, every week. At Onset, Pleasant Avenue, Sundays and Mondays of July and August.

9w* July 4.

RUSSIAN BATHS.

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Aug. 15.

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to receive astonishing communications from their departed friends.

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Aug. 8.

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4w* Aug. 1.

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Since the Issuance of the early editions Mr. Massey has become a Spiritualist, and being such, and one of its able advocates, his poems, as they now appear, are of special interest to our readers. In his preface he says:

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MAN IN SEARCH OF HIS SOUL, DURING
Fifty Thousand Years, and how he found it.
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Collision tion in the Christ. Culmination in the Christ.
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The ministry of angels is a subject that will always possess a deep interest for serious, thoughtful minds. There is nothing for which the hearts of humanity long with more pathetic yearning than for a resumption of fellowship with the loyed and lost. What mother does not long for one sound of the voice of her son who has crossed to the further shore? What would not fathers give for one more smile from their daughters passed all too soon away? And what is more reasonable than to hope that the loved and lost have joined the ranks of the angels, and are busy in tender services for those whom they, having left behind, love still the more? This book is written with the view of stimulating such hopes, of lifting sad hearts out of the darkness of despair into the sunny region of hope and courage and faith.

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July 4.

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In the above-named Songs the words are by MES. W. H. OROWNINGSHIELD. Music by H. P. DANKS.

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[Continued from fifth page.]

Worcester City of Worcester, Overman of Chicopee Palis. Bathoned in different parts of the Grove, the effect was of a nature entraneing and unique. The consolidated concert was a reminder of the grand

consolidated concert was a reminder of the grand peace jublice.

At a husiness meeting it was decided to hold another featival in August, 1802, on a much enlarged scale, with several additional features.

Friday Morning — Conference. Singing by the Hayes family; speaking by Mrs. Holcome of Springfield, Mrs. Clara lianks, Marguerite St. Omer of London, Miss Tilly Haynes and Mrs. Spaulding. Exercises in mediumship were given by E. W. Emerson and John Slater.

Afternoon.—Service at the Auditorium opened with the "Song of the Sea." by Mr. Hayes. Mrs. Carrie E. S. Twing was then introduced as the speaker of the occasion, and opened by reading a poem entitled "Every Year." The address was upon the topic "Contrasts," and was one of her best. A largé audience was present. ence was present.
Saturday Morning.—Conference in the hall. Speak

ence was present.

Saturday Morning.—Conference in the hall. Speaking by several campers.

Afternoon.— Session at the Auditorium, opened with singing "Footsteps of Angels." by the congregation. The address was given by Mr. F. A. Wiggin of Salem, upon "Psychle Force and Obsession," closing with an interesting exercise in mediumship.

Sunday.—Another perfect day, and another large attendance. Morning service at the Auditorium opened with singing by the Hayes family. Invocation and address by Rev. John W. Chadwick of Brooklyn. Subject, "If a Man Die, Shall He Live Again?" Closed with an exercise in mediumship by John Slater.

Afternoon.—Opened with singing. Hon. A. H. Dalley of Brooklyn was the speaker of the afternoon, opening, with a poem, "Oh! Thou Eternal One," then giving a memorial address, alluding to the transition of several members of the Association. Closed with tests by John Slater.

NOTES.

The illumination on Saturday was a grand success. The place was brilliant with hundreds of colored lights and Jap lanterns.

The Methodists of Troy, Lansingburg and Cohoes, N. Y., were here on Wednesday for their annual outing. There were eight hundred in the party.

Mr. John Chamberlin, Mrs. Turner, and others from Newburyport came on Wednesday.

Several parties who came to remain two days have engaged rooms for the remainder of the season.

Mr. Fred Haslam of Brooklyn is building a fine cottage on the Highlands.

Miss H. B. Lochlan of Greenwich is at Bethlehem Cottage.

Miss H. B. Localist of Cottage.

A grand display of fireworks will be given on the evening of Aug. 29th.

The Indian "Council Fires," under the direction of Jennie Rhind, have become an interesting feature of

Jennie Rhind, have become an interesting reature of the camp.

Mr. James Lewis of Springfield is in camp.

Lake Pleasant is getting to be quite famous as a resort for excursion parties.

Mr. Edgar W. Emerson, the noted platform medium of Manchester, N. H., has been in camp for a few days. Mr. Emerson left here for the West.

The annual meeting of the Lake Pleasant Association was held on Monday.

The following officers were elected for the ensuing year: President, A. T. Plerce, Boston; Secretary, J. Milton Young, Haverhill; Treasurer, James Wilson, Bridgeport, Conn.

Dr. Fred L. H. Willis of Glenora, N. Y., and A. E. Tisdale, will lecture Aug. 23d. Lake Pleasant, Mass., Aug. 16th, 1891.

iny, Etc.

Spiritualism at Maranacook, Me. Presentation to Mr. David W. Craig; Wild-Flow er's Reception; Physical Manifestations; Mental Mediumship; Inspirational Speak-

(Specially Reported for the Banner of Light.)

The Spiritualists who are summering at Craig's Point, Maranacook, Me., are bringing the truths of immortal life to the attention of the residents of Readfield, Winthrop, and other towns in that vicinity in a manner that cannot fall to awaken thought upon our Cause, even in the most prejudiced and narrow-mind. With such experienced and well-tried workers in the field of Spiritualism as those who have recently appeared in its explanation and defense upon these grounds, working earnestly to enlighten the ignorant, and to inform the doubting mind, some practical good must be accomplished, and spiritual seed of a productive wealth by a way.

appeared in its explanation and definite the lighorant, and to inform the doubting mind, some practical good must be accomplished, and spiritual seed of a productive quality be sown.

On the evening of Aug. 15th, Wild Flower, the Indian maiden who has controlled Mrs. M. J. Butter as a messenger spirit for many years, gave a pleasant reception to her numerous friends at and near Craig's Point, in the beautiful cottage creeted and furnished by W. S. Butter of Boston, for this valued Indian guide of his wife, and known as "Wild-Flower's Lodge." On this occasion the "Lodge," beautifully decorated with floral offerings from appreciative friends, presented a gay appearance, while its air of hospitable welcome made every guest feel at home. The exercises of the evening, presided over by Mr. Thomas Dowling, whose ready wit and pleasant speech in presenting the different speakers gave added lustre to the feast, consisted of singing by Miss Belle Hinckley, also by C. P. Longley; and appropriate remarks by Mrs. Longley, Dr. Dyer of Farmington, Me., Mr. Dowling, Mr. Craig, Mr. Drew and Mr. Kirby—each of whom volced in kindly sentiments their friendship for the host and hostess, and their appreciation of the humanitarian work that Wild-Flower has accomplished through her medium, and their love for the Indian spirit who has endeared herself to hundreds of human hearts. "Moscow," another good spirit who at times controls Mrs. Butter for humane purposes, was also mentioned by the speakers in words of praise; and later in the evening, Mrs. Butler, in response to an urgent call to address her guests, replied in grateful words to the honor that had been paid her guides; giving some of her interesting experiences as a medium, and, yielding to the influence of Wild-Flower, who, in characteristic expression, welcomed the friends to her lodge, greeting each one with kindly cheer.

A most unexpected and pleasing feature of the occasion was the presentation of a beautiful silver tea service to David W. Craig, from his friends W. S. Que

where Mr. and Mrs. Butler had prepared a dainty collation, and which was partaken of with keen enjoyment by the happy throng.

Among the visitors to Craig's Point for Saturday and Sunday came a party from Farmington, Me., consisting of Dr. and Mrs. Dyer—well known to the readers of The Banner—and Mr. and Mrs. Hiscock. These friends are accustomed to holding home-cycles in their private life, and are the recipients of powerful manifestations of a physical character, such as foud knockings, the tipping and lifting of tables, ringing of bells and kindred demonstrations of intelligent force, together with the formation of hands, and also the production of independent slate-writing. Mr. and Mrs. Hiscock seem to make up the battery for the production of these manifestations, for while both are mediums, and together can receive these remarkable evidences of spirit presence, neither of them can produce the phenomena alone.

Immediately succeeding the reception of Wild-Flower on the evening mentioned, a party of friends, including Dr. Dyer and Mr. and Mrs. Hiscock, adjourned to the cottage of C. P. Longley, where a circle was formed, and at which for nearly two hours manifestations of a convincing character were given by "Panther," "Joe" and "Twinkle," the spirit intelligences who have charge of the mediumship of the worthy pair. Want of space forbids any extended description of the occurrences of this séance; but suffice it to say that although held in the dark, and under such disadvantage for investigation as that condition gives, yet so powerful were the manifestations of unseen and independent intelligence, and so obvious was the honesty of the mediums, that the most obdurate skeptic could not fail to be astonished and impressed by the work of that hour.

An open air spiritual meeting at Craig's Point had been publicly announced for Sunday, Aug. 16th, at 2:20

could not fail to be astonished and impressed by the work of that hour.

An open air spiritual meeting at Craig's Point had been publicly announced for Sunday, Aug. 16th, at 2:30 P. M., and, long before that hour, carriages and boats from various parts of the country began to arrive with their occupants. From Augusta, Monmouth, Winthrop, Readfield and other places came those who wished to listen to the word of truth from inspired lips, and it was estimated that more than three hundred visitors occupied the sefts under the trees, and gave their undivided attention for nearly three hundred visitors occupied the sefts under the trees, and gave their undivided attention for nearly three hundred visitors occupied the sefts under the trees, and gave their undivided attention for nearly three hundred visitors occupied the sefts under the trees, and gave their undivided attention for nearly three hundred visitors occupied the sefts under the trees, and gave their undivided attention for nearly three hundred visitors occupied the sefts under the trees, and gave their undivided attention for nearly three hundred visitors occupied the sefts under the trees, and gave their undivided attention for nearly three hundred visitors occupied the sefts under the day. The meeting opened with a standpoint? The speaker was highly inspired on this occasion, and volced in soulful speech and telling synonyms the religious onceptions of her spiritual guide, John Pierpont, which were as broad as human life, as deep as heavenly love, and as tender as the heart of an exalted being can define. He who humbleth his heart and is not puffed up by vanity and pride, he is the righteous man. He who walketh in the paths of unselfishness, living in the tuilliment of that law, which si love, working no ill to his neighbor, but do unselfishness, living in the tuilliment of that law, which si love, working no ill to his neighbor, but do unselfishness, living in the tuilliment of that law, which si love, working no ill to his neighbor, but do unselfishne

dience that seemed to drink in with eagerness the inspirations of this carnest man.

Arts. M. J. Butler, the beloved worker and medium in our Cause, naver speke with more uffited speech and higher knowledge of the spirit-world than when she appeared at this meeting and faced the silent throng. True to her convictions of spiritual truth, faithful to her spiritualides, and filled with enting siasm over the work of the angels, Mrs. Butler carries the sympathies of her hearers with her, and wins the hearts of believers and non-believers alike by her impassioned words.

V. C. Tallman, the whole souled medium and Spiritualist, preceded the singing of Mr. Longley with an address, as full of fire and thou dit as any that had been given, and which added greatly to the spiritual food of that glorious feast.

Remarks and communications by Mr. Kirby, which, owing to the latenesss of the hour, were necessarily brief, were followed by a rousing temperance speech from the orator in temperance work, Mr. John W. Drew of Boston. Full of pithy suggestions and strong exhortation, as well as replete with spicy anecdotes, this speech of Mr. Drew seemed to give the finishing touch to an afternoon of grand experience, and to complete a day for blessed memories in the life of each one who had been privileged to attend. At the conclusion of the exercises a number of copies of the BANNER OF LIGHT were distributed to the eager hands outstretched to receive them, and many more could have been disposed of had they been on hand.

On the evening of the same day another dark séance was held at the cottage of Mr. Tallman by the Farmington mediums, at which the physical manifestations occurred with great variety and force. Mr. and Mrs. Hiscock are undoubtedly mediums of great power, and destined to accomplish much good in behalf of Spiritualism in that section of country to which they belong.

Matanacook will undoubtedly be filled with magnetic force and spiritual power which the founders and residents of Craig's Point are bringing to it through

Cassadaga (N. Y.) Camp. To the Editor of the Banner of Light:

The large number of people who come upon these grounds each day is an unmistakable evidence of the growing thought of the masses. There are people growing thought of the masses. There are people from nearly every State in the Union, many of them highly intellectual, and all manifestly seekers of truth. On Sunday, the 9th, there were fifteen car-loads from the North and South; all the barns and stables, even the woods, were literally alive with horses and vehicles that had conveyed visitors from the adjacent country. Phenomena of the most remarkable character abound, and our lectures are of the most pronounced reformatory and spiritual character. On Sunday morning, Aug. 9th, Mrs. H. S. Lake of Boston delivered an address upon "The Unity and Diversity of Spiritualism." She prefaced the lecture by rendering very effectively Augusta Cooper Bristol's beautiful poem, "The Web of Life," after which she said:

Boston delivered an address upon "The Unity and Diversity of Spiritualism." She prefaced the lecture by rendering very effectively Augusta Cooper Bristol's beautiful poem, "The Web of Life," after which she said:

"The bellevers in Spiritualism unite upon these primary truths: the conscious, continued existence of and communion with those who have died; that this communion is established under law, and is not a miracle; that expressions from this interior side of life have been felt and known since the history of man began, but that they have been more marked and potent since the so-called advent of Modern Spiritualism in 1848; that these manifestations are continually increasing in power, and have largely affected the trend of the world's thought; that progress after death is possible, and that increase of effort will eventuate in multiplying phases of mediumship and enlarging spiritual knowledge. Following this unity, however, and closely interwoven therewith, is the utmost diversity—so great that it sometimes deters the investigator, perplexes and confounds the believer, and creates in our ranks antagonisms as violent and enmity as hostile as is felt by any class marshalled in the name of any other philosophy or religion. As to the question of God, it is well known that the believers in Spiritualism are divided upon this subject, as upon many others. Some affirm a delife principle, others pougunce themselves as entirely agnostic; some believe in and make use of prayer, others feel it to be useless and unsatisfactory. As regards temperance and health, the disagreement is vast and pronounced; some go so far as to advocate and indulge in the use of narcotics and stimulants, others carefully and continually avoid them. Some regard the habits of the body as of little or no consequence, while others lay great stress upon the observance of hygienic laws. In the matter of industrial reform, there are large numbers who insist upon an entire reconstruction of society in this direction, while others denounce the effort

The large audience greeted the telling points in the discourse with hearty applause, and the press, through the Jamestown Morning News and the Buffalo Evening Times, made mention of it in most commendable terms, declaring that Mrs. Lake more than fulfilled the expectations of her warmest friends, and that the critical and overflowing audience received her eloquent, forcible and logical utterances with great favor. In the afternoon that united pair, whose life is not only a sermon, but a practical illustration of the true marriage which our hearts emulate—Hudson Tuttle and his lovable wife, Emma Rood Tuttle, graced the platform. Their world-wide fame, as good and noble people, speaks sufficiently of the high e-steem in which they are held, and serves as a sort of preparation of the minds of their hearers for the reception of the seeds of truth which fail so beautifully from their lips. The large audience greeted the telling points in the

the minds of their hearers for the reception of the seeds of truth which fall so beautifully from their lips.

Mrs. Tuttle made some amiable but earnest remarks at the opening, advocating that we awake from our dreams and go out to labor—making use of the present instead of so much speculation in regard to the future—that we talk less about what we believe and more about what ought to be done. The first step toward progress is to know and practice Truth. The grand ultimate of truth is The truth shall make you free. Her remarks were interspersed with gems of poesy, embodying bright kernels of truth.

Mr. Tuttle followed with a scientific discourse upon "The Religion of Man." It began with a comprehensive review of the ancient civilizations which now lie burled beneath the sands of the desert, Chaldea, Assyria and Egypt, with their gods now dead after all their boasted strength.

He then proceeded to show how all religions began among savage people, in ignorance and superstition. The ideas of good and evil arose from a misunderstanding of nature. These were personified in good and evil gods. The gods became everything—man nothing; he a slave—all he held dear must be sacrificed to the gods. It was the religion of pain, of suftering—of living to die instead of to live. The religion of man places man, not God, in the centre of creative force. He lives that he may enjoy this life and prepare to carry forward all its attainments into the next. True happiness is the result and measure of a life in harmony with the laws of being. The religion of man is the religion of joy. Growth, according to the new gospel, must come from within and not from without. We are brought directly face to face with the great questions of the hour—we accept temperance because the body is as sacred as the spirit. We accept woman's rights because woman is a human being. Marriage may need no changing of laws, but



a higher education that shall make husband and wife nobler, purer and co-protective, Salvation from all evis shall come, not by a personal savior, but by an inherent growth of goodness. The only infallible authority is nature, righty interpreted by reason. This brief outline does not convey a just conception of the lecture, which, while daring and fearless in utterance, making no apology for its defiant tone, presented the truth so vividly that to object was like opposing, an inflowing tide.

In the evening the first meeting of the season for the purpose of selling stock in the C. L. F. A.—ostensibly "A Love Feast"—was held in the auditorium. Forty shares were sold, and all went away feeling that Lily Dale was a good place to come to.

At the Conference held in the auditorium on Monday P. M., Aug. 10th, the question, "Shall Spiritualists be Represented at the World's Fair?" was discussed, and finally unanimously answered in the affirmative. The following Resolution submitted by C. H. Mathews of Ohio, and amended by Mr. E. W. Bond of Ohio, was unanimously adopted:

**Resolved, That a Committee of the proper number of persons he appointed by the settle whose duty it said he for

of Ohlo, was unanimously adopted:

Resolved, That a Committee of the proper number of persons be appointed by the chair, whose duty it shall be to solicit subscriptions to aid in defraying the expenses of representing the Spiritualists at the Columbian Exposition at Chicago in 1893. Also that the same Committee be authorized to procure remonstrances against closing said Exposition on Sunday.

Resolved, By the Spiritualists of Cassadaga, in Convention assembled, that we are unalterably opposed to the closing of the World's Fair in Chicago in 1893 on the first day of the week, commonly called Sanday.

On Monday avening. Aug. 18th. Mrs. H. S. Lake, by

assembled, that we are unalterably opposed to the closing of the World's Fair in Chicago in 1833 on the first day of the week, commonly called Sanday.

On Monday evening, Aug. 10th, Mrs. H. S. Lake, by special invitation, delivered an address upon "Marriage." There was present in the auditorium a very large audience, who for two hours remained patiently listening to her exposition of this mooted question. Tuesday, A. M., the 11th, the usual conference convened. In the afternoon Mrs. H. S. Lake closed her engagement with the C. L. F. A. by giving a discourse upon "The Laws of Spiritual Life." She expressed an earnest desire to represent the laws of spiritual life as expounded by excarnated spirits who have been her teachers and guides, watching over her and directing her steps. A wonderful power of spirit seemed to permeate and inspire her. She spoke quite at length upon the unhappy effects of suicide upon its perpetrators, and said she felt compelled to speak as she did from the sensing of a large number of spirits who had thus released themselves from the body, and had come for relief and instruction.

The speaker manifested deep and heartfelt emotion as she bade the audience adieu, and thanked the people for the great kindness and attention they had shown her.

A generous purse was presented to Mrs. Lake at the close of one of her lectures, the receipt of which she acknowledged with much emotion.

The psychic conditions seemed so perfectly attuned to the spirit-world, that the denizens thereof were not only attracted but found it unusually easy to manifest. Wonderful power rested upon Miss Gaule, the platform medium, and many remarkable tests of a personal character were given. I have taken pains to chronicle the details of one of them, which will serve to show the character of the others—ten or fifteen being given after each lecture. The gentleman to whom this remarkable test was given is a native of the British Isles, has no relatives in this country, and, as he affirms, there is no person on the American C seriously.

He sat in the midst of the crowded audience, little

He sat in the midst of the crowded audience, little thinking that anything of interest would come to him, when Miss Maggie Gaule, the platform medium, pointed him out, and stated that she saw an old lady standing by his side. The medium described her complexion, hair, and the way it was worn—that it was crossed over her forehead by two bands of black velted, and that she wore a lace cap. She called him by a pet name she had called him in childhod, and also gave her madden pame which was culted uncomponent. crossed over her forehead by two bands of black velvet, and that she wore a lace cap. She called him by a pet name she had called him in childhood, and also gave her maiden name, which was quite uncommon. The medium then said she saw his father, and described him accurately, and stated that there were three men standing there, all bearing the same name. They were the grandfather, father and son, the latter being the gentleman's brother. The medium told of a brother that was found dead in a lane, and described the place accurately. It was always supposed he had met his death by striking his foot against a heap of dirt that had been scraped from the road to the side, and, falling, had struck his head, and so caused his death. His watch, purse and ring were found on his person, but a diamond pin was missing; but the idea was that if he had worn it (which no one could prove,) it had fallen from his necktie when he fell, and was either in the ditch by the side of the road or some one had picked it up. The medium stated that he did not meet his death by accident, but that he was murdered by a blow on the head by a tramp, who snatched the diamond pin, and, being frightened, ran away without finishing the robbery. The medium then told the river near the gentleman's house. The suicide was the tramp who had murdered his brother, and was so haunted by his conscience that he had drowned himself. The name of another brother, also a cousin who had lately died, was given, and also the name of the cousin's wife that is living, and the statement made that she would die before the month is out (the woman has cancer of the stomach and cannot live). There was also the name of a sister given, who died four months ago in Australia. The gentleman affirms that the statements were perfectly true in every sense, that he had never met Miss Gaule privately, and that she had no means of knowing anything of his history. He also states that while not wishing his name to be published, for fear it might reach his sister who is in delicate heal

accuracy. His name and address have been given to the editor of the Banner of LiGHT.

Wednesday P. M.—Hudson and Emma R. Tuttle closed their engagement with the C. L. F. A. Mrs. Tuttle gave the opening address, which was upon "The Kihleal Training of Children," an embodiment of sound, sensible and practical thought, clothed in choice language, but without any mere verlage or high sounding pretense. The training of children kindness and care even to dumb animals—industry and equal helpfulness of husband and wile—the sanctity of home and marriage, were the central themes of the discourse, and the devoted wile, wise and loving mother, ever loyal to truth, justice and mercy, illumined every word with the brightness and glory of noble womanhood. Mr. Tuttle followed with a discourse upon "The Ethics of Spiritualism." He claimed that Spiritualism has a higher system of ethics than any other religious organization in existence—that the golden rule of Spiritualism is deeper than the golden rule of the past, which is politic and selfish. The golden rule and perfect love and entire unselfishness—the giving of everything and asking nothing—giving without hope or expectation of reward. That is the golden ideal which we are all striving to attain, and which must eventually unite all people in one common brotherhood, and redeem mankind from the thraildom of ignorance, suffering and want. The deep sincerity and thorough understanding with which Mr. Tuttle handled his subject commanded the close attention and thorough appreciation of his audlence, and its clear and logical presentations were irrefutable. We consider him and Mrs. Tuttle valuable adjuncts to this camp, and hope they may be spared many years to work shoulder to shoulder with which Mr. Tuttle handled his subject commanded the close attention and thorough appreciation of his audlence, and its clear and logical presentations where the subject of the presentations were irrefutable. We consider him and Mrs. Tuttle valuable adjuncts to twist and the subject of a subject

importance of a spiritualistic representation at the Columbian Fair at Unicago in 1803, appointed the following committee to take initiatory steps in a course of procedure to accomplish the same: Mr. A. (Laston of Mendville, Fa., President; Mr. E. W. Hond of Willoughby, O., Secretary. Members: Eli Clark of Yates County, N. Y.; Edwar Gregory, Lockport, N. Y.; Wm. Floming, Pittsburgh, Pa.; Abby L. Pettingal, Cloveland, O.; Mrs. Marion H. Skidmore, Lily Dale, N. Y.; Mr. U. O. Stowell, Cincianat, O. At a meeting of the above-named committee, held at the cottage of E. W. Bond, Lily Dale, N. Y., Aug. 13th, 1891, the following resolutions were adopted:

*Recolved, That Hudson Tuttle of Berlin Heights, O., be recommended as Chairman of the Executive Committee to represent the Spiritualists at the Columbian Fair at Chicago in 1893.

*Recolved, That it be recommended that a Vice President be selected from each State, said Vice President to act as a representative Spiritualist.

*Recolved, That He Clairman of the Executive Committee be empowered to select Vice Presidents from the different States.

*Recolved, That Luther Colby, editor of the Bannen of Light, be recommended as Treasurer of this National

Resolved, That Luther Colby, editor of the BANNER OF LIGHT, be recommended as Treasurer of this National

movement.

Resolved, That William Richmond of Chicago be recommended as Secretary of said movement.

Resolved, That we carnestly press this movement on the attention of all camp-moeting associations, and express our desire that the spiritual papers discuss the subject.

By order of E. W. Bond, Secretary.

attention of all camp-meeting associations, and express our desire that the spiritual papers discuss the subject.

By order of R. W. Bond, Secretary.

Mrs. Seery, the trumpet medium from Dayton, O., formerly of Cincinnati, O., is enthusing the entire camp with her wonderful manifestations. We had the privilege of attending one of her remarkable scances last evening. There were twenty persons present, among them several celebrities and unbe llevers. There were two Reverends from Chautauqua, two doctors, three newspaper reporters, Mr. A. B. French of Clyde, O., Mrs. Mary Tyler and Mrs. McGuffin of New Castle, Pa., Mrs. Dr. Thomas of Cardington, O., Mrs. Dr. Gibbs of Andover, O. The most unquestionable test conditions were present. A number of independent voices were heard, and many names of personal spirit-friends given, which were unknown to the medium. Several quite lengthy and touching conversations were held between the spirit-voice and the mortal friends. One German came and conversed in his native tongue, with one of the Reverends, and the two sang a song in German together. Other pieces were sung independently and very beautifully by the spirits, and the entire circle was impressed by the convincing evidence of the genuineness and high order of the manifestations. We have also attended scances given by Sig. G. Green at the Wilcox cottage on the Terrace, and believe the material izations there given are of a genuine character.

Mrs. Mary Moss of Cleveland, O., is at the Gifford cottage, kept by Mr. Powell on the Terrace. She is a fine business and test medium, and has given the writer of this some remarkable propheeles which have been fulfilled to the letter.

Madame Cooke is also at the cottage on the Terrace, and is very successful with her alcohol and sea sait baths and massage treatment.

A committee was appointed to send the following message and greetings to all the different camps—Onset Bay, Lake Pleasant, Haslett Park, Mantua Station, Mt. Pleasant, Iowa, and all others:

"Cassadaga Camp sends greeti

"Cassadaga Camp sends greetings, and that with a larger attendance than ever before. The most fraternal feelings pervading the camp, with platform utterances of the highest order, the twelfth annual camp promises to be the best ever held here. Signed, E. W. Bond, Mrs. E. M Babcook, Ell Clark."

To-day, Saturday, 15th, is Woman's Suffrage day; already at an early hour the grounds are swarming with people. The sequel in my next. GLEANER.

Rindge, N. H. To the Editor of the Banner of Light:

The camp meeting so auspiciously begun has, with this our last meeting, come to a close for 1891. In taking a retrospective view of the work accomplished, we find not one discouraging feature. The grounds have been much improved and new buildings erected—but these are the least important of the many changes wrought since Mr. Albro, with his enterprising spirit, announced his intention of holding a campmeeting. It is a well-known fact that the towns and villages in this vicinity have been bitterly opposed to everything connected with Spiritualists and Spiritualism. Mark the change. The seats have been filled with attentive listeners composed of the most cultured portion of the towns people. They have not only expressed their approval of the meetings, but have put their hands deep into their pockets to help meet the expenses of them, and have also shown in their generous contributions of flowers and quiet demeanor their appreciation of the necessity of surrounding the speakers with an atmosphere of harmony and beauty. ing a retrospective view of the work accomplished,

meanor their appreciation of the necessity of surrounding the speakers with an atmosphere of harmony and beauty.

Then, too, there are earnest souls among these people who are Spiritualists and not afraid of showing their colors. A rather cantankerous party of the Baptist faith wrote an article in one of the local papers calling Spiritualists and asnare, and raking fore and aft all professed Spiritualists. This letter was replied to by Mr. and Mrs. Johnson of Rindge, in a Christian-like invitation to come to our meetings, read our publications, consuit our mediums, and learn through these channels what foundation there is for a spiritualistic belief. Mr. Whittaker of Jaffrey also replied in a kindred spirit. Last week our Baptist friend outdid himself in his letter, requesting Spiritualists, if determined to make a demonstration, to give it some practical form through our mediums use of their psychic force in the destruction of the potato bug or Gypsy moth, or solve the historic mystery of "Who struck Billy Patterson?" The calm, evenly-balanced reply of our spiritual friends has shown them to be an honor to our Cause and awakened special interest in it.

The exercises throughout this, the closing day, have been conducted in the usual order, the East Jaffrey band giving concerts morning and afternoon. Frank T. Ripley was the speaker for both services, and too much cannot be said in his praise. The addience was by far the largest of, the season, and his lecture and tests were given the closest attention.

At the close of each service Mr. Ripley was besieged with sitters, to all of whom he gave tests both

much cannot be said in his praise. The audience was by far the largest of, the season, and his lecture and tests were given the closest attention.

At the close of each service Mr. Ripley was besieged with sitters, to all of whom he gave tests both satisfying and convincing. Surely his work has been productive of great good among the people. Mr. Ripley leaves here for Etna, Me., where he is engaged for the entire meeting. Mr. Albro addressed the people, expressing gratitude for all kindness shown him, calling attention to the floral offerings and thanking each donor for them. Everybody, seemingly, who has a flower garden, has bestowed its choicest blossoms upon speaker and platform, making it a bower of beauty and a fit temple for their loved ones to manifest themselves in. The speaker also thanked musicians and singers for their harmonious playing and sweet songs. "Good-by" and "God bless you" were heard on all sides as people flocked about Mr. Albro to congratulate him on his perfect success as a manager—for the blessings received in being brought into communication with their loved ones, and for all the enjoyment his four weeks' labor had brought them. Regrets were many that the meetings were at an end, and heartfelt wishes that he would continue them for years to come, promising in return their presence and support.

We, too, must say good-by to forest, mountain and lake until another year. Our city home is calling for us to return to take up neglected dutes. We can well afford to.do so, for camp-life among these pines has given us renewed strength and vitality. I must not forget to tell The Banner how popular thas become, and how earnestly the people crowd about the Auditorium to obtain a copy. All that have been ordered (even extra ones) are disposed of as soon as announced from the platform.

Abbie Ripper Lake. N. H.

Sunance Lake, N. H. To the Editor of the Banner of Light:

Saturday, Aug. 8th.—The afternoon meeting was held in the grove. There was no regular lecture; the exercises were varied. Addresses were made by Mr. Cobb and Mr. E. W. Emerson, and were answers to the question: "What Good has Spiritualism Done?" Miss H. E. Bailey sang some delightful soles, the Misses Davis several charming duets, and Miss Addle Leavitt gave one of her fine recitations. In closing, Mr. Cobb related an interesting account of a wonder-

Leavitt gave one of her fine recitations. In closing, Mr. Cobb related an interesting account of a wonderful case of form-materialization.

In the evening the usual Saturday entertainment took place. The hall was crowded at an early hour, and the audience enjoyed a delightful treat in the varied parts presented.

Sunday, Aug. 9th.—A day of golden sunshine and bainy breezes. Under the skillful hands of Mr. Carter and Dr. Prentiss, the speakers' stand was a veritable floral bower: ferns, golden-rod and wild flowers innumerable, of bright and glowing colors, were banked between immense bouquets of more outlivated ones, with tall evergreens interspersed, and graceful trailing vines looped in artistic festoons. One of our visit ris declared it was the most attractive platform he had seen at any Spiritualist Camp-Meeting this season, and he had visited all except a new one in Indiana. The camp-grounds were more than full at the morning service. Vice-President Cobb gave the invocation, also the opening address, full of beautiful and elevating thoughts. He was followed by Mr. Chapell; who spoke a few earnest words upon the benefit Spiritualism had been to the world. Miss Addie Leavitt gave a reading full of sweet pathos. Mrs. E. R. Morgan gave a number of excellent tests, all of which were recognized. The noon hour was made interesting by a seance given by Mr. E. W. Emerson in the Pavilion, for the benefit of the Association.

The afternoon exercises were opened, as were the morning, with a service of song. Vice President Cobb made a few opening remarks, partaking somewhat of a little sermon on temperance and mother-love. He was followed by Mr. Emerson, who gave one of his sensible talks on right living, and closed by giving evidence to many present of the nearness of their loved ones. He also spoke a good word for the BANNER OF Light, Better Way and Progressive Thinker—spiritual journals that could be subscribed for on the grounds.

and in doing good, and his presence, as well as his words, are unmistakable testimonials of what he has achieved.

NOTES.

NOTES.

The interest felt in the conference meeting was manifested to-day by a delegation walting on the Vice-President and asking that one be held this evening. Like the preceding, it was full of good things given by our speakers and mediums. The National Devel-

oping Circle was hold at the usual hour. Wonderful physical power was again present in the form of lights, independent writing, drawings and materialized hands.

JANE J. CHURCHILL, See'y.

Queen City Park, Burlington, Vt. IWe regret to state that the report of this campmeeting reached us just as we were going to press. That covering the time from Aug. 11th to Aug. 15th inclusive will appear next week .- Ep.]

That covering the time from Aug. 11th to Aug. 15th inclusive will appear next week.—ED.]

On Bunday, Aug. 16th, the campers were favored with a lovely day and everybody was happy. Mrs. Emma Paul's discourse upon the text "Rightcousness exalteth a nation," was an ininassioned and eloquent plea for that honesty and unselfishness which can alone produce the higher civilization which is prophesied. She urged to concerted action for the incoming of individual, social and political regeneration. None can ignore the call to duty. She depicted the condition of the "City of our God" when man deals justly and lives rightcously.

At the closs of the lecture Dr. W. B. Mills of Saratoga Springa gave a goodly number of descriptive tests from the platform, which were received with great satisfaction.

There were a large number of people upon the beautiful grounds, from whom come expressions of increasing interest in the meetings.

In the afternoon Dr. Geo. A. Fuller in an inspirational lecture replete with logic and eloquence demonstrated that the phenomena and philosophy of Spiritualism were in strict accordance with primitive Christianity, also that Unitarianism was nearer in such accord than any other church organization.

Afterward Dr. Mills gave a large number of tests to an eagerly listening crowd.

Mr. Maxham's delightful solos are heartily applauded.

In the evening Dr. Henry Slade related his experiences in England, Germany and Russia, among crowned heads, royal families and scientists, including Prof. Zöliner, ending with wonderful impersonations while entranced. His quaint descriptions are of absorbing interest. A number of other mediums and healers are in demand, and give general satisfaction. Life at the Park is delightful. Secretary.

Haslett Park, Mich.

To the Editor of the Banner of Light: This camp is enjoying a season of spiritual blessings. Mrs. Hagan-Jackson opened the season in her

ings. Mrs. Hagan-Jackson opened the season in her usual happy manner, winning the entire approbation of her hearers. Mrs. R. S. Lillie followed with her profound and instructive lectures. During their stay together here they gave a poem, each contributing the alternate verse. The title: "Music and Inspiration from the Summer-Land," drew out beautiful, soulful thought, until we were taken away for a time from all the unpleasant things in life.

Appropriate music was given just previously by Miss Cora Denny of Dayton, O. Miss Denny is a young medium, of rare musical abilities, which are constantly unfolding. Her instrumental pieces, given under the best conditions, are very beautiful, and a close observer cannot but know that a master's hand is guiding her.

is guiding her.
We have many very excellent mediums on the

We have many very excellent mediums on the grounds.

Dr. A. W. S. Rothermel will be here in a few days.
Several of our secular papers have sent in for reports of our meetings, which marks a change in their attitude toward the philosophy of Spiritualism.

This camp has sustained a great loss in Mr. Haslett's transition, but we know he still will work with and for us.

Aug. 12th.

Verona Park, Me.

To the Editor of the Banner of Light: The commodious Pavilion has been artistically decorated by the Ladies' Auxiliary Society. At the rear of the platform, festooned with evergreens, appears the motto, "Building for Eternity." Wild howers in profusion occupy every available space, with trees and branches from Verona's seemingly exhaustless forest treasures.

with trees and branches from Verona's seemingly exhaustless forest treasures.

Dr. C. F. Ware, President of the Association, welcomed the audience with a few well-chosen remarks. Alluding to the often met criticism that "Spiritualists do not believe anything," he gave a brief, comprehensive statement of the prominent points of belief accepted by all Spiritualists. He also dwelt upon the incalculable good resulting from a belief in the principles of the Spiritual Philosophy. He was followed by the Secretary, Mrs. Matilda H. Cushing, who read an original poem, composed for the occasion, entitled, "Verona Park." President Ware then introduced the speaker of the day, Hon. Sidney Dean of Rhode Island, who was enthusiastically received. The appreciative audience was cheered and uplifted by his earnest utterances.

M. H. C.

Niantic, Ct.

The annual election of officers was held on Saturday Aug. 15th, with the following result: President, S. O. Harrington of Bridgeport, Ct.; Vice-Presidents, Orin Harrington of Bridgeport, Ct.; Vice-Presidents, Orin Morse and Mrs. E. R. Davis of Putnam, Ct.; Secretary, R. F. Stanton of South Windham, Ct.; Treasurer, Jonathan Hatch of South Windham, Ct.; Auditors, S. O. Harrington and Orrin Morse; Board of Management: S. O. Harrington, E. M. Lyman, Springfield, Mass.; J. D. Eager, New Haven, Ct.; Chas. Belknap, Bridgeport, Ct.; Orrin Morse, M. E. Puffer, Stafford, Ct.; N. H. Foge, Southington, Ct.; Geo. Griswold, Niantle, Ct. The above was received from our regular correspond-

ent, the remainder of whose report is unavoidably deferred for want of space until our next issue.

Summerland, Cal.

expected to attend this camp during its sessions, Sept. 5th-25th: Dr. J. H. Randall, Dr. J. M. Temple, Mrs.

5th-25th: Dr. J. H. Randall, Dr. J. M. Temple, Mrs. Maud Lord Drake, J. Madison Allen and wife, Miss Susie M. Johnson, N. F. Ravlin and Dr. and Mrs. Nickless.

Arrangements have been made (says The Summerland) with the Southern Pacific, and all its branch lines up and down the coast, to carry passengers to and from the Camp-Meeting for one and one-third rates. Those intending to come will write to H. B. Allen, Secretary, for certificate to be filled out and signed by the agent at starting point. Efforts are also being made to get similar favors from the Santa Fé, and other roads further East.

NEW YORK.

Brooklyn. | The meetings at Conservatory Hall, Bedford Avenue, corner Fulton street, Brooklyn, will reopen Sunday, Sept. 6th, with Walter Howell as W. J. RAND. Sec'u. speaker.



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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 mediums always' present. Seats free. All cordially invited. Samuel Bogert, President.

Samuel Bogert, President.

Spiritual Union, Fraternity Rooms, corner Bedford
Avenue and South Second street. Meetings Sunday evening at 7% o'clock. Good speakers and mediums always
present. Services held under the auspices of the Ladies'
Aid. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Bundays 10% A. M. and 7% P. M. W. J. Band, Secretary.

The People's Spiritual Conference; held every Monday evening at 8 o'clock in the Parlors [6] Lexington Avenue, three doors above Franklin Avenue I Station. Interesting speakers, good music, questions answered, teste given. Admission free; all are cordially invited. Also meeting every Friday at 3T. M. Mrs. Mary O. Morrell, Conductor. ing every Friday at 37. M. Mrs. Mary C. Morrell, Conductor.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 234 Franklin Avenue, near Lafayette Avenue, overy
Sunday evening at 6° olock. Samuel Bogert, Conductor.

Eureka Hall, 878 Bedford Avenue, between So.

4th and So. 5th streets, Brooklyn, E. D. Mrs. Dr. L. Knowles
Douglas will lecture on Sundays at 11 A. M. and 7M P. M.

The Woman's Spiritual Conference meets at parlors No. 21 St. James Place, corner Fulton street, every
Wednesday evening at 6 o'clock. Seats free; all invited.

S. A. McCutcheon, Fresident.