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The Spiritual Rostrum.

THE RELIGION OF MAN.

Delivered at Cassadaga, N. Y., Sunday, Aug 8th, 1801,

BY HUDSON TUTTLE.

Reported specially for the Banner of Light.

COME before you this evening to proclaim a new religion; one that is the antithesis of all others since time began; for all others have been religious of the gods, but this which I present to you is the Relig-

ion of Man. Sometime far in the mists of the morning of man's advent on the earth, before his fancy was sufficiently quickened to picture the dream of the Garden of Eden, in the childhood of the race, primitive man, a brawny savage, dwelling in caves or burrowed excavations, was terrorized by the dim light his awakening intellect received from nature. He was a child in reason, and the world appeared to him as to a child-a wonder world. He was thrust in the midst of the enchanted scene, with enemies on every hand. Around him extended dark and interminable forests; the night came terrible in its blackness, and out of it came the savage beasts against whom his club and hand-thrown stone were poor protection. He was crushed by the overwhelming power of the elements. The rush of winds, the blinding flash of the lightnings, the bellow of the thunder, what was he in the hands of servile implorations which came from the dust of the Book, wherein the strivings of ignorance came evil. in which he prostrated himself devotion and have become fossilized, have completely forbidworship; it really was only an expression of den discovery, or the introduction of the new. abject fear. The forces of nature were invisible, irresponsible, incalculable, dependent on system from God comes perfect and change something beyond human foresight, and as less. All the colleges and institutes in the children are afraid of the dark these childish land offer prizes for new ideas, discoveries in people were afraid of the unknown.

It is difficult for us to understand the thoughts of this early man, for we are habituated to judge by the standard of the present, of man after thousands and tens of thousands of years of advancement. Yet I desire to deeply impress the condition of this early time, for it lies at the bash of my argument, as being the fountain source from which the great streams of religious thought have flowed.

The people of darkest Africa, although advanced far above the early cave-dwelling man, furnish some vivid illustrations of the depth of the primitive darkness.

ORIGIN OF RELIGIOUS SYSTEMS.

It is out of the ignorance, superstition and absolute horror of fear of the unknown, all religious systems sprang into being. Brahmanism. Buddhism, Fire-worship, Judaism, Chris- grain. tianity and Mohammedism start from a common centre and run almost parallel courses. Every advance in the intellectual powers added to the force of these currents. The mind did not sufficiently awaken to resist, and was content to explain, theorize and add new material to the drift on their surface.

As in a mathematical calculation an error in the data increases at every step, so the mind of the savage evolving into civilization. worked over the data furnished by the preceding and still more savage age without questioning their correctness, and the next generation, with somewhat keener intelligence, resumed their fathers' fancies.

There came a time which we call the dawn of civilization, between which and the beginning of authentic history lie uncounted ages. During that time thought became pictured in hieroglyphics, and the picture-writing gave place to the alphabet. Writing was regarded as mysterious and sacred. Those having ability to write were next to the gods, and inspired. The written page was thought to be alive and able to speak.

Now what happened with all these fugitive writings in that awakening age before history makes certain record? Different races, existing under widely varying conditions, gathered the fragments of their literature, and superstitiously held them of divine origin and sacred. The Hindu made the largest collection in the even taste of the fruit! Vedas: the Persians gathered theirs in the the New. The books all originated in a simi-

darkness of animality and passion. When man attained sufficient enlightenment, and the knowlege of writing became diffused, it lost its mysterious and sacred character; and hence the strange anomaly is explained why all writings to a certain period should be regarded as sacred, while after that even the most perfect compositions are profane.

INFLUENCE OF SACRED BOOKS.

The primitive religious thoughts, ideas and interpretations of the phenomena of nature by the imagination became permanent in the Sacred Books. They became authority, and thus thought solidified into a repressing crust, preventing mental expansion.

In China this has been most disastrous on account of the immobility of the language, and the "sacred writings" furnish not only the forms by which thought must be expressed, but make it difficult or impossible to give any other expression. Education becomes a training of the memory to retain these dead forms, and little more.

THE OLD TESTAMENT

is one of the best examples of the gathering of the literary fragments of a half-civilized people and labelling the collection holy and inspired because no one knows when or by whom it was written; there is not a scholar in the world to-day who even claims to know. The New Testament is another example: all manuscripts written before certain assemblages of leading devotees, after sifting and revising to suit the beliefs of the time, were bound together as the new Bible.

EFFECT OF THE SACRED BOOKS. We now have the beliefs and fancies of sav-

age and half-civilized man formulated in a book, held sacred, holy, inspired by God himself, and hence absolute and binding authority. The gods, who at first veiled in darkness stood behind the scene, have become united in one, and enthroned as the world's tyrant! Man becomes nothing, God everything. He made man for his selfish pleasure, and man, to appease his wrath or gain his favor, must give himself as a willing slave. In the language of modern times man had no rights God was bound to respect. The bare permission to live was a favor granted an unworthy creature.

THEOLOGY MAKES NO ADVANCE, I call your attention to this fact, which is self-evident, and requires nothing more than the statement, that while the human mind by inherent growth has taken broader views, and come to a more perfect understanding of the laws and forces of the world, reaching further and further toward absolute causes, in this religious realm it has made no forward movement. The awakened activity of thought has these giant energies which he could not think not been exercised in original discovery, or in of without personifying? You may call the the introduction of anything new. The claims good men and women and they sinned and be-

> The book is above the human mind, and the the arts and sciences, but the theological schools offer prizes, if at all, to those who follow closest the old ruts of time-worn beliefs. The best thesis or sermon is that which adheres closest to the creed and the Book. To depart from these, to make a discovery as to the nature of God or the truth, instead of a prize gains the badge of a heretic and dishonorable dismissal from the church. All mental activity is bestowed in the examination and explanation of the old ideas. The old straw is threshed over and over, although every grain of wheat has been taken out centuries ago, and a great deal of the straw never had any wheat, but chess and cookle and foul seeds of bitter rag-weeds. The ministerial threshers raise clouds of dust, which they call the mystery of godliness, concealing heaping measures of pure

CANNING THE TRUTH.

Theologians would have us believe that there is no truth in the world except that contained in the Bible; that Moses and the prophets and apostles had a patent right to can and seal up all fruit which grew on the tree of life and knowledge, and to supply mankind with this canned fruit to all time. It has been nearly two thousand years since they closed their factory and retired from the preserving business. because enough had been put up for all future demand, and since that time the priests have been employed as retail agents to dispose of the canned article, and in warning every one of the danger of plucking the fresh fruit.

We look around and above us and behold the giant Tree-of-Life, with roots running down to the foundation of the world; with branches swaying in the heavens, loaded with tempting fruit that will slake our thirst for knowledge and appease our spiritual hunger; we put forth our hand to pluck and are greeted with a hoarse rebuke by the theologians: 'Nay! nay! To pluck is sin and death. If you hunger we have the same fruit, canned by Moses and the apostles. It has their seal and trade-mark, showing its genuineness, and it is in every way preferable to the fresh fruit. Wait, for you must not open the cans for yourself. We have been appointed by God as canopeners, and you must pay us before you can

We taste, and protest at the moldy flavor Zend Avesta; the Chinese theirs in the Book and disagreeable odor. Why should we take of Kings and Confucian writings; the Jews these old rusty cans rather than the fresh collected the Old Testament; the Christians fruit Moses may have understood the process, but it has been too long since the canlar manner, and record the conditions, the ning. We have doubts about his having put rude brutality and selfishness of those early up these cans. The packages may have been

aspirations which began to appear above the | torn off and new ones patched on; for instead | ress of the savage to the full splendor of per- | people of this age, and demand why it should of bearing the trade-mark of Moses and the prophets, they now have that of Catholicism, Methodism, Calvinism, Episcopalianism and a thousand others; and as M. les or the apos-tles never heard of these is not it is impossible that they should have carried a supply for each petty ism and ite which should strut the world two thousand years after them. Hence, we believe this canning business, by which eternal truth is bottled and labeled like patent medicine, warranted to cure infritual sin, is a

We claim the heritage of the Tree-of-Life we claim the heritage of the Tree-of-Life and Knowledge, and the right to pluck the fruit fresh from the bending branches. Those who believe otherwise prefit the old canned fuit, which is moldy by the pand fermented with the leaven of superstition, until nearly all its nutrition is gone. It with have it in peace and enjoy it in ignorance that within their reach haugs the same fruit, fresh with the kiss of the dew and the sun. But let them not seek to force its faithful down to their them not seek to force us torsit down to their

There was a time, not remote, when those who refused their invitation were devoted to the flames, or tortured into obedience. The pillory of public opinion remains, but even that has ceased to disgrace the refractory public opinion is the other way. Let them sit and enjoy their poor pleasure, while the priests, who have special right to the patent, can open and serve the moldy sauce.

IGNORANCE THE BEGINNING OF RELIGION. Ignorance, an erroneous understanding of nature and of man's relations to the world was the beginning of the great religious sys tems, and as the intellect infolded, instead of marking out new pathways it was amused with new interpretations of received religious dogmas, which grew apace, and reason itself became a potent means of their extension. It received the data furnished by preceding generations, and evolved by its inexorable logic conclusions which none might gainsay.

GOOD AND EVIL.

Thus the personification of good and evil by the savage, the belief in good, and evil gods, was the first step in explanation of the mysterious problem. The next step was to reconcile the existence of these opposing forces. The thoughtful Christian asks to-day, "Why does not God kill the devil?" and the ancients were perplexed by the same question. Man was created by the good Deity, and hence must be perfect. He is not perfect, nor is the world around him in accord with his wants. Into the good world, peopled with good men and women, evil has fallen, and the people have become wicked. How? Only possible by the instigation of the god of evil. He wrought on the

The third step is the redemption of these wicked people, who have fallen, by a sacrifice commensurate with the enormity of their guilt. As this is infinite, so must be the sacrifice, and as God is the only infinite being, he only is equal to the atonement. The crucifixion of his son, who is himself, is the third act of this awful drama. Here briefly is the gigantic scheme of Christian salvation: its origin, its necessity, and completion in the death of Jesus Christ. It makes man utterly depraved, a miserable worm of the dust, dependent on the will of God, and so sinful that he ought to be thankful for the least favors.

You will understand that this scheme rests on the existence of the Garden of Eden, the creation of man perfect by a Creator, and his

Thus far in the history of the contest against this system the sectarian leaders have chosen their own grounds, and fought with metaphysical weapons. The tactics of scholasticism have prevailed, the Bible has been a common arsenal for both parties to receive weapons, and words and texts have been hurled mercilessly from rank to rank.

I LEAVE THE OLD LINE.

I propose to leave the old line of entrenchment and make a strait march for the sea—not the Atlantic, but that of knowledge. Go with me, and when we get on the other side of this system and throw a beam of light athwart its shadows we shall find that it has no reality; that it is a series of conclusions resting on chimeras and phantasms.

When instead of six days geology proved that six wons of ages were not sufficient to account for the rock history of the earth, theologians reconciled" geology with Genesis by saying that the Bible meant by day just that indefinite, vast period of time, and that they had always taught that doctrine. The Bible said the world was flat and square, and the sun went out at the East over to the West. Galileo proved the contrary, and some centuries after he was tortured into recantation theologians now see no conflict, and think Galileo gave a fine rendering of the true meaning of the Bible. Well, these antagonisms may be reconciled, for they are side issues; but if we prove that an early paradise, from which man fell from a state of perfection, is a dream, then the whole superstructure falls, for its base is gone, and there is no reason or cause for its being. If man did not fall, then he is not lost, and a mediator or sa vior is not required.

EVOLUTION! How shall we prove this most important propo-

By evolution. What is evolution? growth of a plant from a seed, that is evolution; the growth of the infant to manhood, that is evolution; the advancement of a savage people, as of the ancient Saxon and Brit-

sition?:

fect civilization, that is the complete expression of the evolution of man. I need not pause to tell you that this process is the exact reverse of that required by the Christian scheme of salvation. In the latter man is growing worse and worse. He is sinking by the very weight of his accumulated sins, and has no power to redeem himself. In the other he was a brutal savage, dominated by his passions, his intellectual and moral faculties feeble, and by force of inherent growth of these mental powers he has advanced by slow and painful steps to a comprehension of moral duties and responsi-Fallen? When? Six thousand years ago?

The rock-crust of the earth was laid down in the order of time. There has been no designing interpolator there; no false copyist to make corrections and insert falsehoods for the sweet sake of his religion, and to assist the cause of God. The alphabet of this volume is engraved on its rocky leaves in characters none may gainsay. Turn back those leaves and we find the rude arrow-head of flint and the burned smoke of burning cities, with rapine and fragments of human bones with those gigantic | slaughter; not the desolation of liappy homes, animals which roamed over the plains of Europe when a tropical climate prevailed at the base of the Alps, even when those mountains were only a series of hills. He was a companion of the lion, tiger, the mammoth and elephant. What kind of a man was this, who was the ancestor of Adam by hundreds if not thousands of generations? His skull is preserved, thick, heavy, with retreating forehead and massive jaws. The remains of his feasts show that he was a cannibal, this perfect man of the good old times, a ferocious brute able to meet the lion, though armed with only a club, or dispute the possession of his cavern with the cave-bear. Such is the type of the first known race, and it would be impossible for man to fall

Time does not allow of my entering into detail of the discoveries made of fossil man in bone caverns, drift-gravel and rock-strata, and happily this is not required, for there is not a student of the subject to-day who does not grant the remotest antiquity to man, even placing him in comparatively high estate before the great ice age, the duration of which has been computed as being at least one million years. You may be assured that this result was gained by determined resistance, and not admitted until demonstrated by overwhelming evidence. We yet hear the wail of regret for the

GOOD OLD TIMES. and the lost arts of the days of man's per-

fection. The colleges still cling to the belief that the most desirable knowledge is of Latin verbs and Greek roots, and the empirical fancies of Aristotle and Plato. It is the time-old negro should attempt to understand an Orthocry for the flesh-pots of Egypt! The moan of dox tract on "Predestination and Original senility for past youth! When we examine Sin," he would not need the rum to drive history we find that this state of perfection is a myth. There are no lost arts. There has been a constant progress in every direction, morally, intellectually, physically, spiritually, Man is better fed. better clothed, better housed, longer lived; there is less crime, less suffering, a higher moral tone, more general culture from age to age, until the present stands superior to all past ages. Slavery has vanished, belief, and no one need remain shelterless Slavery, sanctioned by the expressed laws of God in the Bible, has vanished before the growing tide of humanity. War has ceased to be the occupation and glory of nations, and will soon be counted among the barbarities of the past. That half of mankind who incurred force, as the last term of an infinite series. He the especial vengeance of the Creator for having | is the final fruitage of the Tree-of-Life. enticed her partner to partake of the forbidden fruit of knowledge, and hence has been crushed by that partner by brutal laws and customs condemning her to slavery—woman, advanced from savagery to civilization. The whom to hate and despise was once taught by orthodox theology to be a means of righteous ness and mark of a saint, has been emancipated, and recognized the equal of her brother right. We are immortal because it is our man. The story of the garden and the temptation is a dismal myth, and its only beauty is tained by fixed laws, man's future life, as an Eve. If I believed it, I would offer up in every prayer thanks to that mother of the race! Stolid Adam never seemed to be more than half-awakened out of the plastic state in which in the physical world. We have gained high he was molded; but Eve had a lively curiosity and a desire for knowledge, and was the first broadens. martyr in the cause of science. I would oldrify Eve, who preferred the hardships of life lime position is his! He has started on a jourand death itself to paradise and ignorance. Adam was a type of the whining Sunday-school goody-goody, who only does wrong when tempted, and seeks some one to share the blame and bear the burden, while Eve is the self-reliant spirit of the age, demanding light and knowl edge above all things, and willing to sacrifice

all things thereto. The ancients never had an art which is not more perfect to day, and for the slaves who toil the steam-engine alone in this country is computed to do the work of a billion men. Science was unknown in the old time. Every occurrence was a miracle, and not an effect of law. In fact, in the good old time, people were so engaged in preparing for the next world. attempting to appease the wrath of God and save souls, that they had no time to care for the most urgent needs of this.

NO APOLOGY.

It is usual for those who dissent from these moss-grown beliefs to which mankind have turned for spiritual sustenance, and regarded as sacred and too holy to impeach, to apologize and ask pardon for their doubts and for expressing them. I make no apology, I ask no pardon; for the truth asks no favor and needs no vindication. In its name I arraign this system of Religion which has enthroned a phantom god over the universe, and made man a times, as well as the spiritual longings and broken, and we know the old labels have been on to civilization, that is evolution; the prog-slave. I arraign it before the tribunal of the and the more perfectly these are performed

be suffered to exist, and not be blown into the limbo of dead and forgotten things?

You may say that the churches furnish social life, train the young in Sunday-schools, hold up a moral ideal to the community, and, surrounded by a halo of traditions, preserve religious life. Grant all this, and then recall the fact that they rest on a falsehood; that man is inherently depraved, fallen, and redeemed by a scheme of salvation false as the basis on which it rests. Evolution proves the falseness of the fundamental assertion, and all conjecturing, dogmatizing, speculations and beliefs which have grown in such rank exuberance from this source are worthless. Why shall we longer reverence and pay tribute of worship? What has this scheme of salvation done for the world?

Its mission has not been of peace, for truly it has been a flaming sword, and productive of war, slavery and the more terrible serfdom of the spirit. Not the battlefields, where the wreck of armies enriches the plain; not the and the wall of countless orphans, give the whole of this dreadful story. These were occasional; but these doctrines cast the gloom of despair on the people of Europe century after century, and the horrid nightmare was brought to America in the Mayflower. Its lingering presence is manifested in the efforts to enforce Sunday laws, and force God into the Constitution of these United States.

The inherent power of growth of the human mind has carried the race onward, and it has been evolved out of the night of ignorance, fighting the battle single-handed, and meeting the opposition of theology at every step. Christianity set out with the high expectation of reforming the world. It has had nineteen centuries of trial. Has it succeeded? There are four hundred millions of nominal Christians, of whom it is a high estimate that one-tenth are to be saved; there are one thousand millions of Pagans. Millions of money are expended to bring a few savages to the sanctuary, and so far Christianize them that they will dress themselves with a standing collar and stove-pipe hat, while at t. I very doors of the churches in all Christian lands squalid hunger implores in vain for food, and souls are purchased for a piece of bread!

Millions for missions! The other day one of the steamships engaged in the Congo trade sailed for "Darkest Africa," with an assorted cargo of rum, gin, gunpowder and missionaries! Sixty thousand gallons of rum, seven thousand gallons of gin and twelve missionaries! How many Bibles and tracts went with the missionaries is not stated. If a Congo crazy!

WHAT IS RELIGION?

Already have we wasted too much time in clearing away the rubbish of old beliefs. There is more pleasure in constructing than in destroving. I sympathize with those who have bowed at the shrine they now find a mockery of faith, but knowledge is better than blind

The new religion, which, as it deals with his whole nature, is material in its inception and reaches forward into the future of spirit, and therefore is Spiritualism at its highest and best, places man in the center of creative

When he became physically perfect, evolution changed its course. Through his mind, as the child attains manhood by growth, man old system made immortality a gift from God, because of the reception of certain beliefs. The new religion claims immortality as a birthheritage. As creation is pervaded and susextension of this, is controlled in the same manner. Man's immortality is a part of the great scheme of evolution, and its final term ground, and the horizon clears of clouds and

Look at man! In the new light what a subney which will continue in its eternal cycles when the earth shall grow old and stars of heaven be cast in dust on the shores of Time. Eternal progress! which means eternal unfolding in the knowledge of the laws of creation. and acquisition of corresponding power.

As immortal beings with such an exalted destiny, our simple duty is to conform the order of our being to the order of the world. Religion has been expressed by a long face and tears. The saint wore sackcloth which cut to the bone: fasted in the desert: flagellated himself or stood on the windy top of a lofty column for years together. The crucifixion of the sinful body was an easy road to heaven. How mistaken! Purity and holiness begin with the body, and physical pain is indicative of physical error. The spirit touches the material world through and by means of the physical body. Hence physical purity is a condi-tion of spiritual growth, and its perfection the rhythmic harmony of all physical and spiritual functions, which is perfect health. No baptismal fount will bestow it. It is acquired by a life of struggle, by which is gained the serene calm of spiritual dictatorship, wherein all untoward desires are under the control of reason.

The spirit-life begins with this earth-life. .. It is not in the future, but to day, and while, today lasts our duties and obligations are here, the better are our preparations for the future. Of that future life, which shall rise in spiral steps to the most exalted ideal of knowledge and power, we may not know in completeness until we have breathed its reflued atmosphere. (IOD)

And do you leave out of your Religion of Man the presence of a God? How can you have a religion without a God? I have not denied the existence of God, but I do deny that true morality depends on belief in any certain conception of the Deity. Men have believed in all varieties of gods, or renounced all) gods, and yet lived honest, upright, noble lives. While the best men have held diametrically opposed ideas of God, the worst and most flendish have claimed to understand God perfectly, and have waded in human gore to vindicate and maintain their opinions, and often sealed their faith with terrible forms of martyrdom.

Science will go her quiet way, of God neither affirming nor denying. She goes forward from facts to the order of facts called laws, on to the organization of matter. Here the mind stands on the threshold of the unknown. Back of all fleeting phenomena, under all, permeating all, is an Omnipotent Energy, into whose mysterious arcana no one has entered. All we can know is through the material creations around us. We trace the process of development called evolution, read its purpose, and conform thereto, which is obedience, respect and worship. We recognize the Energy which lies back of the laws of nature, but make no attempt to fathom the infinite abyss. Explain the nature of God? In all the world there is not one who can explain the growth of a blade of grass! This we know, that this energy, call it Jove or Ormuzd, Allah, Odin, Jehovah or God, requires nothing of man beyond preserving himself true to the requirements of his constitution, which is a state of unalloyed happiness. He asks no prayers, no supplications, no sacrifices, no burnt offerings, no penance, no whining confessions. His altar is the loving heart, his temple the universe. He is not confined in an Ark of the Covenant, borne on poles by sweating priests; he does not hide behind the veil of the temple and show himself only to a few anointed ones; he is not engaged in the predatory warfare of a wandering tribe of Israelites; his plans of creation are not thwarted by a serpent; he is not compelled to sponge the slate with a deluge, or suffer death on the cross to atone for a botched creation: he does not govern by make shift and miracle, patching and piecing, repenting and destroying. His is the course of continuous evolution without shadow of turning, and man is his spiritual representative and only comparable impersonation. CONCLUSIONS.

Allow me to present the propositions which attach themselves to the theory of evolution of man from a larva to his present estate.

He has never fallen, never been lost or estranged from God. There is consequently no necessity for a mediator, and through knowledge man becomes his own savior.

Evil is imperfection only overcome by growth. Immortality is a continued evolution, and the spirit-life is governed by laws as fixed as those of the physical world. There is no authority but Nature, and Reason is her only interpreter.

What will be the result of the acceptance of these propositions in the formation of charac-

Nobility of life; highest aspirations for ideal perfection; calm reliance in the presence of universal and omnipotent forces; all-embracing charity and philanthropy; earnest endeavor to actualize the ideal perfect life rendered possible by his organization in this world as the best preparation for the next; the resolution of faith into knowledge; duty into obedience, not from servile fear, but because such is the constitution of things; ceaseless effort for purity and integrity of being, which is harmony with the order of the world; devotion to the right; and for the Religion of Pain which has made wretched the hearts of men, the substitution of the Religion which is of Joy.

Written for the Banner of Light. QUESTIONING A SPIRIT.

There is no shrinking in my heart-Give me the answers which I crave: Ere thou and I forever part, Tell me of life beyond the grave: The mighty future, far, vet near-The track of soul-that world of light, Like dim-discovered hemisphere, All this and more I ask to-night. Dreams which have life, and shapes that rise Like islands in the sea of time,
Whence come they? When a mortal dies Can he retrace from clime to clime His airy steps, where footfalls leave No prints on th' unechoing shore? Shall widowed hearts, sad eyes that grieve Behold the loved ones never more? Do ships that sail from ports of earth. With cargoes rich of love and tears, Return no more? Does that high birth Disrobe of all this world endears? Does mother, sister, lover, friend Speak no sweet word for ears that wait? But this the final close and end-An unseen flight, an unknown fate? Then death indeed is lord of all, The king is but a common slave; Genius but soars to deeper fall. And hides its glories in the grave. Who, then, would live? Who dare to die And pass to endless nothingness; If on those shores no shallops lie-

A Frequent Cause of Death.

JAMES M. ROGERS

No pilots steer from thence to this?

To the Editor of the Banner of Light:

Niantic. Ct.

A few days since a lady stopped for the night at one of our hotels. In the evening she was prostrated by a severe rheumatic pain. An M.D. was called, who injected morphine. That transferred the disease to the heart, and she died at one o'clock.

Every now and then I hear of a case of pneumonia which ends in heart disease, the patient generally dying, but sometimes living through it only to be a sufferer for life. If people understood the risk they run in such cases, they would choose to have the pain stopped by drawing out the disease, as is easily done by a

skillful magnetic physician. But here the question arises, How many of our healers are qualified to oure a severe case of pneumonia or enteritis? I think I have become an adept in the treatment of these rheumatic diseases, and would willingly impart my skill to others, so far as I can do so. Of some other diseases I am quite ignorant, and desirous of learning. Why cannot healers have confer ences at our camp-meetings for mutual instruction and improvement?

"Wilew! how my stomach aches." Take Johnson's Anodyne Liniment in sweetened terformed

The Camps.

Miantic, Ct.

To the Editor of the Banner of Light: Saturday, Aug. 16th. — Your correspondent feels thankful that her health has thus far been restored, and to the many friends for their expression of kind words and deeds during and since her illness, as also to Dr. Bullard for ably filling her place in reporting

to Dr. Bullard for ably filling her place in reporting the doings of our camp. (?)

Mr. George Eager, son of J. D. Eager of New Haven, has just returned from a three and a half years residence in Germany, where, at the Conservatory of Music, he took the highest honors, the Helby Medal, with over nine hundred pupils in plano music as competitors. We were not able to attend his entertainment, but heard it spoken of with praise.

Friday evening (14th) an entertainment was given in the Pavilion. Miss Lizzle D. Lyman of Williamstic, reader; Miss Catherine Clarke, whistler; Miss Clara Louise Hicks, vocalist, Miss Mille Stearns, accompanist. It was pronounced fine.

Recent arrivals are:

From Williamnite, Conn., Hattle Borden, Hepsie Borden,

Recent arrivals are:
From Willimantic, Conn., Hattie Borden, Hepsie Borden,
E. S. Ripley, Mr. and Mrs. Wm. H. Dorman, Mrs. Fred
Windmiller, Mrs. Wm. Hempetead.
Wooncoket, R. L., E. F. Perkins.
Hope Valley, R. J., Mrs. Mary E. Webster, Mrs. Lucy
Quebe and three children, Mrs. Fannie Briggs and two

Queble and three children, Mrs. Fannie Briggs and two children.

Port Chester, Conn., C. J. Bowen.

Jersey City Heights, N. J., E. L. Bowles.

Philadelphia, Pa. Miss E. Jessie Chase.

Hurlington, Wit., Miss Janette Anderson.

New London, Conn., Mrs. A. H. Conklin.

Bridgeport, Conn., Mrs. A. H. Conklin.

Bridgeport, Conn., Mrs. Fred H. Ufford, Miss Jennie R. Byrnes, Mr. and Mrs. F. L. Kelley, Mrs. H. A. Russell, Mrs.

Henry Gardner.

New Britain, Conn., Mrs. James Mason, Mrs. L. C. Becket,

Miss Alile Mason.

Rockrille, Conn., Mrs. E. J. Battersey, Mrs. M. Saubscher.

Hamburg, Conn., Mrs. Beebe and daughter Gertrude.

Hartford, Conn., Mr. G. M. Beers.

The milita have arrived at their camp adjoining us. With them come numerous guests to our own camp, and the social hops of the coming week will be enjoyed by many.

Mrs. Orrin Morse and Mr. Stetson are among the

The militia have arrived at their camp adjoining us. With them come numerous guests to our own camp, and the social hops of the coming week will be enjoyed by many.

Mrs. Orrin Morse and Mr. Stetson are among the late arrivals.

Sunday, Aug. 16th.—Mr. 8. O. Harrington in the chair. Singing by the choir. Mr. E. W. Emerson read a poem by Fellx Adler, entitled "The City of Light." Invocation, in which "the boys in blue," many of whom were interested listeners, were remembered. The control said that as he looked upon the earthsphere and came in contact with our needs of the hour, he sensed many conditions that would serve as the theme of his remarks, but he would confine himself to a single one, "Christianity vs. Spiritualism." and proceeded to show that all the thoughts of the past had left their good influence. As we progress, each age calls for higher spirituality. Our loved ones come to answer our needs, and we are led by them to discard the creeds and dogmas of the past, to put off the old and to take on the new.

Following the lecture, which was one of the best of the season, Mr. Emerson gave names and descriptions of spirits, among whom were Justin Beckwith, seventy years on the earth-plane, Niantic, Ct.; Capt. Nathan Sawyer, Mystic River, Ct., accompanied by Dr. Seth Smith and Horace Cory (said he lived in New Britain, Ct.; Olive Cone, was a close-communion Baptist, but was glad to say she now knows better; thanked Dr. Jehiel Williams for his help; was in company with Betsey and Polly Williams of Moodus, Ct.; Capt. Geo. Sidleman, wanted to come as well as deacons and church-goers; Asa Manning, with "grandpa" Albro Greenville; Seth Chapman and Aunt Sarah Vincent of Montville, Ct.; the latter said that when in earthlife she told a medium she thought her a crank, but she now sees the medium was was right, and that she herself was the crank. Next came one who said he was with the soldlers in their camp; Frank Parrott. Bridgeport, Ct.; Addie Case, Bristol, Ct.; Fred Whiting, New London, Ct.; Mrs. Susan Smith and

within it. Mrs. Jennie S. Rudd gave some beautiful thoughts. Mrs. Mary Simonds, Danielsonville, Ct.; Anna Hicks Bunts, and Dr. Charles Carleton. All recognized.

At 2 P. M. a large and attentive audience gathered in the auditorium to listen to the control of Mr. E. W. Emerson, who said when in the earth-life some seventy years ago he was a Connecticut Yankee. He did not believe in remarantion, but did in reembodiment, as he was even then reembodied in Emerson; also, if it suited people to believe these various ancient doctrines and theories he was willing they should, and presumed that there was a need for it in the rounding out of their being; but as he heard the cry of a child, he could not help thinking that its mother might have the remearmated spirit of her grandfather or mother in her child, if such doctrines were true. He noticed that those who came back for remearnation were generally kings and queens, and not servants and beggars. If one class had to come, why not others? He spoke of the Spiritualism of the Bible as constituting its most valuable portions, and of materialization, that it is proved by the Bible. In all his life in the spirit home he had not seen God, nor any one who had, neither had he found a great white throne. If people when they read their Bibles would speil God with four letters, GOOD, it would convey a more correct meaning than in three.

At the close of the lecture, Mr. Emérson gave names and descriptions of spirits as follows: Daniel Stanton, accident by wagon, New London; Capt. George Packer, Mystic River; Deacon Daniel Latham—(said he would come and speak for God and Christ's sake, as he was not over-well pleased with what the spirit previously had said); Harry Warner and old Daylel Knowles, Lyme, Ct.; Betsey Lee and Richard Lee, East Lyme, Ct.; Ersey Lee and Richard Lee, East Lyme, Ct.; Betsey Butters, Columbia, Ct.; John O. Hatch, Mrs. Abble Webster, Mary Hatch, South Windham, Ct.; Betsey Butters, Columbia, Ct.; Wm. Cunningham, (killed in grist mill.) Willimantic, Ct.;

Harhord, Ct.; Joseph Daniels, withinantic, Ct.; John O. Hatch, Mrs. Abbie Webster, Mary Hatch, South Windham, Ct.: Betsey Butters. Columbia, Ct.; Wm. Cunulugham, (killed in grist mill.) Willimantic, Ct.; brought by Frank Fuller: — Kingsbury; Henry Butts; Mrs. A. C. Ladd, Glastonbury, Ct.; George Osborn and wife Mary, Bridgeport, Ct.; Miss Emma L. Beckwith, Montville, Ct.; Lleut. Peter Campbell, Norwich, Ct.; Alice Smith to Uncle Geo. W. Burnham, Willimantic, Ct.; Mosse Wolf, Groton and Mystic River; Daniel Howlet, Putnam, Ct.; old Dr. Berkley, Norwich, Ct.; Daniel Webster, Wethersaeld Jall, warden.

arden. Conference in the evening. Mrs. N. H. Fogg.

From a letter by DELoss Wood-which is largely covered by the above-we subjoin the following ex-

More young people have been at our camp this year than on any previous one.

The one thing lacking at this camp is a good private medium, possessing the different phases of mediumship. Efforts should be made to induce them to locate here. cate here.

The social dances in the Pavilion are very popular.

The social dances in the Pavillon are very popular, large crowds gathering on each occasion.

Edgar W. Emerson spoke to the largest audience of the season—some say the largest ever gathered on these grounds. This was the case when Mr. Emerson was here last year.

Queen City Park, Burlington, Vt.

Aug. 11th .- At the conference, which is always an interesting occasion, many of the mediums and speak. ers on the ground took part. In the afternoon J. Frank Baxter gave his third and last lecture of the season in the grove. His subject, "The Spirit and its Emancipation, or the Spirit and its Exit into Spirit.Life," was instructively and eloquently treated. Mr. Baxter made the distinction clear between Spirit, Soul and Body, and depicted the two former while withdrawing from the latter upon their entrance into the next sphere. He described the influence of anæsthetics upon the soul-forces, and in illustration of that influence gave the case of a physician who passed over from the effects of chloral taken by mistake, describing the process of dying. The case was recognized by friends who were present before the speaker gave the name of the physician. After the lecture Mr. Baxter distinctly described twenty-four disembodied spirits, and gave their names and places of residence. As on former occasions the tests have been remarkable and beyond cavil. Upon skeptics the effect of such indubitable tests has been startling. ers on the ground took part. In the afternoon J.

tests have been remarkable and beyond cavil. Upon skeptics the effect of such indubitable tests has been startling.

During the day the grounds were visited by a large number of excursionists, beside parties coming to remain. In the afternoon Dr. Smith arrived from Lake Pleasant accompanied by two car-loads of visitors, who, with guests already on the ground, filled the large hotel and neighboring cottages. There were never as many persons on the grounds on any previous occasion.

In the evening the Pavillon was crowded by spectators to witness the performance of "The Deestrict Skule," under the able management of Charles W. Sullivan, who took the part of Miss Polly Hayden, and outrivalled Polly herself. It was a comical sight to study the antiquated dress and manners of "yo good old times." The entertainment was a success, as, also, was the dance that followed.

Aug. 12th.—Conference as usual in the morning. In the afternoon A. E. Tisdale lectured upon. "The Secret of Power," in which the controlling intelligence traced the inception and growth of power in a few strong willed and intellectual individuals "from the beginning" to the present, and asserted that such leaders, especially in ecclesiasticism, have always been media. Rulers are as much born as poets and musicians; they are horn with a greater amount of spirit than those having qualities leading them to quieter walks. Ascetics and monks possessing large powers of soul and will become magnetic centres, and exercise psychological influence over their undeveloped fellows. Power differs from force. The latter springs from animal magnetism, the former from the inherent spirit.

Europe is on the verge of a tremendous upheaval, the control continued, and it would not be strange if, in the course of a few years, the different countries

became republics, connected and governed similar to the States of our Union. He then gave a scatting review of the corruption existing in our political centers, and declared that there must be a development of moral power ere the country can truly prosper. The influence also asserted that if Spiritualists organize and become narrow and bigoted like other sects, their power and usefulness as a movement will be gone, and a new inspiration will succeed.

Ar. Wiggin gave tests after the lecture white in unconscious trance. His increasing power is noticeable.

Mir. Wiggin gave tests after the lecture white in unconscious trance. His increasing power is noticeable.

Aug. 13th.—The lecture of Mr. Wiggin to-day was upon "Obsession and Psychic Power." During its course the controlling intelligence (John McCullough, the actor) gave a description of his own psychical experience, both while on earth as the pupil and friend of Edwin Forrest; and since his transition to a higher sphere as the psychologist of Mr. Wiggin. He explained the law of vibrations, showing that an approximation of harmonic vibration must be established before spirit-control is possible. The vibrations of the medium's brain must be raised and those of the spirit lowered before spirit control or psychologic influx can take place. In regard to obsession, the influence declared that while it was possible, the blame of yielding to low influences rests on him who yields to temptations from the sensuous side of his nature.

In the evening a delightful entertainment consist.

influence declared that while it was possible, the blame of yielding to low influences rests on him who yields to temptations from the sensuous side of his nature.

In the evening a delightful entertainment, consisting of music and literary exercises, took place under the charge of Charles W. Sullivan. Among those who took part were Mr. Maxham, Mr. Harris, Mrs. Whitlock, Miss Robbins (of Toronto), Miss Smith, Miss Phelps and Miss Billings (of Rutland), whose whisting solos were much enjoyed by a large audience.

Friday, Aug. 14th.—Mrs. Whitlock opened the afternoon exercises with a poem. Subject of lecture:

"The World's Greatest Need." Individual research, coupled with a powerful effort to maintain individuality, was urged. The religion of damnation must give way to that wisdom, which is salvation. A thorough knowledge of self and of the subtle forces of nature should be sought. At the close of the lecture several satisfactory psychometric readings were made by Mrs. Whitlock.

In the evening a sheet and pillow-case dance afforded unlimited amusement to a great number, including the young people, of whom there is an unusually large contingent this year.

Aug. 15th.—Dr. George A. Fuller occupied the platform and gave a ringing lecture on "The Age of Controversy," in which he reviewed the disintegration going on in evangelical churches. Spiritualists need no longer be iconoclasts. Christianity is taking that out of our hands. He quoted Heber Newton, Dr. Parkhurst, Prof. Swing and others, showing the tendency of the age. Religious thought tends toward Unitarianism, and that tends toward philosophical Spiritualism, and so humanuty sweeps onward. Yet this progress and the advent of new truth have come in spife of obstacles thrown before the advancing host by creedal Christianity. But there are no back stairs in nature. We "fall" upward. Spiritualism, coming in the process of evolution, is a science and the only proof of immortality.

The heleyon weather, seldom too warm for comfort, beautiful scenery, air of etherea

Sunapee Lake, N. H.

To the Editor of the Banner of Light:

Tuesday and Wednesday, Aug. 11th and 12th .- The Ladies' Ald Fair was in progress. The Pavilion was handsomely decorated for the occasion. It was a decided success in every particular, and the ladies feel well satisfied with the results of their efforts. New

well satisfied with the results of their efforts. New features were added this season, among them a gypsy tent, where information of Interest could be had for a trifling sum. It was well patronized, and the gypsy appeared to give perfect satisfaction. The fair closed with a dance by the young people. Prof. Maynard of Boston, who arrived on Wednesday, attended the fair, and added to the pleasure and interest by very fine music on the plano.

Thursday, Aug. 13th.—The meeting to-day was held in the grove. A large audience gathered in the audi torium at the usual time of service. Prof. Maynard gave an interesting account of the method employed in educating the blind; having been blind from birth and educated at an asylum for the blind, he could speak with authority. Amusing incidents and accidents were related. In closing he gave 'The Mocking Bird.'' as arranged by himself for the plano. The song of the bird was whisted in a marvelous and delightful manner; the notes were as clear and sweet as those of the little songster itself. In the evening the social dance in the Pavillon took up the hours; it was well attended, the steamer bringing many from points about the lake. Prof. Maynard played for several of the round dances, much to the delight of all.

The National Developing Circle met at the usual

for several of the round dances, much to the delight of all.

The National Developing Circle met at the usual place and time. Several visiting members of the circle were present. Blackfoot came with great power. Others manifested, and all felt the elevating influences of the time and place.

Friday, Aug. 14th.—Another beautiful day, and the grove filled with the sweet odors of the plnes. The lake lies like a burnished mirror in the sun; rest and peace are everywhere. The meeting was held in the grove. Mrs. Craddock of Concord gave the address; subject, "What Has Spiritualism Done?" At the close Mrs. E. K. Morgan gave a number of very good tests. In the evening an interesting conference meeting was held. The Rev. L. H. Squires of New Haven, Conn., a Universalist clergyman of note, was present, and on invitation of Mr. Cobb gave an address of much interest, his remarks showing that his ideas were in harmony with spiritual philosophy, and that he was a person of advanced thought. Dr. Richardson, who had just arrived, came forward and greeted his old Sunapee friends. The conference closed with remarks by Mr. Cobb on the evolution of religion.

Saturday, Aug. 15th.—Owing to rainy weather, the meeting was held in the Pavillon; it was a sort of the circle of the conference contents and the meeting was held in the Pavillon; it was a sort of the circle of the circle of the conference contents and contents and

remarks by Mr. Cobb on the evolution of religion.

Saturday, Aug. 18th.—Owing to rainy weather, the meeting was held in the Pavilion; it was a sort of conference—no regular speaker. Short speeches were made by Rev. L. H. Squires, Vice-President Cobb, Dr. Richardson and others; every one seemed interested and willing to do their part. In the evening a grand entertainment was given, consisting of ilterary, dramatic and musical talent. Prof. Maynard assisted and gave some humorous selections, consisting of dialogue and music.

Dr. H. B. Storer, who arrived to day, was warmly welcomed by the audiences. He read a touching poem by Alice Cary.

Mrs. H. S. Lake also arrived to-day, much to the delight and satisfaction of her numerous friends.

Jane D. Churchill, Sec'y.

Parkland. Pa.

To the Editor of the Banner of Light: I am surprised at the mammoth proportions and excellence this camp is assuming. Assuredly it can lay claim to being national. All the essentials are here for the Spiritualists of the nation to utilize. The management has been exceedingly liberal. The

here for the Spiritualists of the nation to utilize. The management has been exceedingly liberal. The length of the season, embracing three months, precludes holding lectures and test meetings only, hence much time is given to amusements. The combination is highly useful. Lectures are held each Sunday, Tuesday and Thursday. There are other meetings of interest. The Lyceum exercises attract much attention. Messrs. Benner and Rice give incessant labor to make every possible pleasure and profit for all.

The new hotel and cottages are elegant. The place has attractions for a summer resort that draw large crowds of people. Parkland is four miles below the former camping place at Neshaminy Falls, and is more picturesquely situated upon a more romantic portion of Neshaminy Creek. The location is midway between Philadelphia, Pa., and Trenton; N. J., on the Bound Brook railroad. The place is well favored by railroad facilities. Spiritualists from everywhere should visit this camp. The season lasts three months—closing Sept. 16th. A weekly change is made in the platform falent. There are no conflicts for precedence, nor unpleasant relations of any character. The management makes it pleasant for each and all. Mrs. Kates and self bave much enjoyed an engagement here Aug. 16th, 18th and 20th. Our audiences were large and cordial. The musical service was inspiring, and all went along with such pleasing harmony that we feel to express our sincere appreciation of Parkland, and our gratification to live so near in touch to an enterprise of such hopeful promise.

Philadelphia, Pa., G. W. KATES.

Lake Cora, Mich.

To the Editor of the Banner of Light: The Spiritualist Association of South-western Michigan met according to announcement at Lake Cora Aug. 1st and 2d, and were addressed by L. V. Moulton of 1st and 2d, and were addressed by L. v. mounton of Grand Rapids Saturday afternoon, and Sunday at 10 A.M. The lecture was very able, and logical throughout, and was listened to with marked attention. In the afternoon subjects were taken from the audience, Each session was opened and closed with music by that well-trained and sweet singer, Mr. B. Cummings of Paw Paw, Mich.

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 Diarrhoa. Twenty five cents a bottle.

Bunner Correspondence.

Delaware.

WILMINGTON. - Mr. S. N. Fogg writes: 'In the Bannen of Light of Aug. 8th, 1891, appeared an article written by Mr. Pratt of

appeared an article written by Mr. Pratt of Centre, Ala., in which he refers to a communication of mine entitled, "A Problem for Skeptics," in The Banner of March 7th.

It appears the case he recited as happening in Alabama, and the one I narrated as happening in Tennessee, are two distinct though similar cases. Mr. Baugh, one of the members of the spiritual circle in Massilion, O., from whom I received all the details of my narrative, is now residing in Wilmington, and vouches for their correctness. Let us compare the two statements:

Mr. Pratt says three young men lagged be-

now residing in Wilmington, and vouches for their correctness. Let us compare the two statements:

Mr. Pratt says three young men lagged behind when Sherman's army moved from Alabama; that they were captured by a guerrilla named Gatewood, and that they were taken out and shot and their bodies buried; one of them had black hair; his father lived in Ohio and was very wealthy; thirteen months after the event, an old man appeared at the place with a metallic coffin, and said he had been instructed by a spirit-medium where to find the remains of his son. When found the body was recognized only by the hair, and the father departed for his home without having met Gatewood.

Now for the other case: Mr. Baugh says that Lieut. David Lee had light hair and light moustache, and his father was not wealthy. He could not have been in Sherman's army, but was with the army of Tennessee. He was a br ve young man, and one not likely to be a stra ler. He was one of twenty-two men who wen out on a foraging expedition and met Gat- ood and his band; after a desperate fight they were all massacred and their bodies buried. About six months afterward, (and they were mostly winter months.) Mr. Lee, by spirit direction, went to the locality described by the spirit, with a metallic coffin, found a grave and had a body exhumed, which he recognized as that of his son by its natural appearance, it not being much decomposed, as Mr. Baugh attests, for he was the undertaker, and prepared the body for burial.

Before leaving Tennessee Mr. Lee met Gatewood and received from him a ring which Mr. Lee's son wore away with him, and which the medium had told him he would get. My theory concerning Gatewood's movements is that after Sherman's army marched, Gatewood and his band also left and went to Tennessee, where he continued his guerrilla campaign and remained there after the war was over, and that

his band also left and went to Tennessee, where he continued his guerrilla campaign and remained there after the war was over, and that Mr. Pratt did not know of his whereabouts.

I am glad Mr. Pratt wrote that article, for it corroborates one thing: Several have doubted there being a guerrilla by the name of Gatewood, as they had never heard of him before. That question is now settled beyond all controversy. I am pleased to learn that the true Southern soldiers did not approve of Gatewood's reprehensible mode of warfare. Is it not singular that two old men, residents of Ohio, should procure metallic coffins, and go, one to Alabama and the other to Tennessee, and under the direction of different spirit mediums should search for and find the buried remains of their soldier sons, both of whom met their fate, though far apart, at the whom met their fate, though far apart, at the hands of the same guerrilla, Gatewood?"

Maine.

CASTINE .- S. D. Gray writes: "Last June Mrs. Hattie Bakeman, a former resident of this place, but now of Belfast, was dangerously ill. Several physicians of the old school attended her; finally a consultation was held tended her; finally a consultation was held and her case pronounced by them hopeless. At one time she was supposed to be dying; after lying unconscious several hours she seemed to rally and called for water. She told her friends she had seen her sister and nephew in spirit-life, and they told her if she would have a Spiritualist doctor he would oure her. Up to, this time she had steadily opposed having one called. She again relapsed into an unconscious state, and her friends thought she could not live till the doctor arrived; but Dr. B. Colson of Belfast was sent for, who, under the influence of his guide, found his way to the house and into the sick room without directions from any one. After looking at the patient a few moments he said there was one chance in five hundred and he should take it. The medicines he prescribed for her proved to be so highly efficient that next morning there was a decided change for the better. be so highly efficient that next morning there was a decided change for the better; in eight days she was able to ride out, and she says she now feels as well as ever! It is the opinion of her friends and nurse that she could not have lived four hours longer without help. Here is a case pronounced hopeless by three of the best 'regular' doctors in the place, but cured by a 'hay doctor,' so called. We want no 'medical law' in Maine!"

California.

SAN FRANCISCO. - Solomon W. Jewett writes: "I desire to file my testimony to the truth of healing by laying on of hands. In my practice I have received instructions from Dr. Benjamin Rush, and many more, on the spirit-side of life. I have made medicine and healing a deep study from my boyhood, and healed the sick and blind while in my teens and since; sick and blind while in my teens and since; and generally without any money consideration from my patients, nineteen out of every twenty of whom have not required more than one visit or treatment from me. I am the only person (to my knowledge) who treats fevered patients with hot water and magnetism alone. I have cured every case—from childhood to old age, male and female—to which I have been called, inside of thirty-five minutes."

Massachusetts.

DEDHAM. - A correspondent writes: "I hope no patron of THE BANNER fails to read and ponder the answers to questions through and ponder the answers to questions through Mrs. Longley, published every week. Those two answered in The Banner of Aug. 8th were of special importance. The first—on the difficult subject of embodiments, about which there is such a conflict of opinions—has never been treated by any one, to my knowledge, in so clear and comprehensive a manner, with so masterly a statement of the reasons for such a conflict of views by different minds. The other question, of the settlement of the great political and social difficulties which confront society at the present time, is treated in a society at the present time, is treated in a peculiarly judicial and comprehensive manner. They are of inestimable value."

Rhode Island.

PROVIDENCE.-Wm. G. Wood writes: "The Spiritualist Association that has lately held public meetings in Slade Hall is now holding them in the homes of several of its members, and will continue to do so during the warm season, at the close of which it will occupy a new hall, corner Richmond and Broad streets. Mrs. Sarah Humes, at whose home some of the meetings are held, is an excellent test-medium. She has given me, as she has many others, unquestionable proof of the nearness of spirit-friends, their ability to communicate, and their cognizance of events attending the lives of their friends on earth."

Seen to Attend His Own Funeral.-Q. V. and L.O. Broderick, communicating to the London Medium and Daybreak an account of their father's funeral in April, 1889, 8ay:

April, 1880, 8ay:

"As our home was scarcely two hundred yards from the beautiful Cemetery at Ryde, Isle of Wight, our father expressed the wish that he should be borne to the grave by his personal friends. "Accordingly, as we walked on either side of our brother, as chief mourners in the funeral procession, we saw our beloved father walking on the pavement, without his usual stick; and apparently not taking any notice of us! One of us supposed it to be only an optical illusion. But on her sister the next day saying that she had seen her father? walking on the pavement, adding that he had no stick; we both became convinced that we had really seen the actual spirit of our beloved parent, who, knowing that we were both clairvoyant, probably took that means of assuaging our intense grief by proving that he could, and therefore would, often visit us!"

If you are billous take BEECHAM's PILLS.

Mr. Colville in Philadelphia. Pa.

To the Editor of the Banner of Light: On Sunday Inst, Aug. 16th, W. J. Colville lectured to large audiences in Philadelphia at

Corinthian Hall, 1524 Arch street. The morning discourse was an astronomical and astrological one in some respects, as the speaker dealt with the genesis, development and observation of planets, considering them

speaker dealt with the genesis, development and observation of planets, considering them as called into existence to afford opportunities for soul-expression, and then, having served their purpose, to return again into the great electric centre of force whence they proceeded. Worlds are always being born, and worlds are always dying; there is no limit to the ebb and flow of the boundless tide of life, forever pulsating through the universe.

Worlds, like individuals, have their guardian angels, and these bright, pure spirits are the emancipated and glorified humans who in ages past tofled and strove on some earth as we are struggling now.

When more attention is given to man's relation to the universe, and we cease to narrow ourselves to the contemplation of but one little star, we shall find our spiritual perception equal to the task of discovering much concerning other worlds than this. It is a beautiful thought that as we love to travel from one country to another, so in future stages of existence we shall roam among the planets, and live on many of them in turn. At no special time is there more than one planet in a system inhabited by beings with corporeal organisms like those we are now wearing on earth; but on other orbs there are inhabitants whose forms are perfectly adjusted to the condition of their home. Astronomers may declare Jupiter uninhabited because they do not take into account the various conditions under which human life can exist. Astrologers, when wise, never preach fatalism, but, agreeing with occult philosophers in general, they argue the interdependence of worlds on the basis of a universal ether as a medium of communication. universal ether as a medium of communica-

Many novel ideas were introduced into the address, and the audience declared upon leaving the hall that such teachings not only gave people much to think of, but helped them in daily life by directing their thoughts into wider channels than the ordinary, thereby fitting the mind above the commonplace sufficiently to enlarge the horizon of aspiration. In the evening the lecture was on "The Spiritual Significance of the Bible, Christ, Buddha and Messiah." The speaker commenced an eloquent and exhaustive discourse by referring pointedly to the new school of interpretation in the Episcopal church, which undertakes to widen the meaning of phrases in the ancient creeds, notably such sentences as "I believe Many novel ideas were introduced into the

tion in the Episcopal church, which undertakes to widen the meaning of phrases in the ancient creeds, notably such sentences as "I believe in the resurrection of the body." If the New Testament is really the accepted text-book of the Christian church, and the creeds are founded on it, then the progressive clergy have right on their side, for who can read the letters of Paul without discovering that his view of the Christ was a mystic, esoteric or gnostic one? In the very early church it appears that all the baptized or initiated ones regarded themselves as forming together a spiritual circle or fellowship. Jesus was to them the unseen director of head from whom they felt they received answers to their prayers for guidance. As to his Messiahship, they seem to have been uncertain of the exact view they should take of it, and the majority of them let go of its external aspects and laid hold upon the idea of a great invisible, uplifting, spiritual power acting upon them and stirring up all good resolves within them. Buddha, meaning the enlightened one, is a title ascribed to several great teachers in the East, though Gautama is universally looked up to as the latest of the oriental saviors. Messiah means deliverer, and is a title applicable to all who accomplish the spiritual deliverance of mankind. Messianic hopes and prophecies are truly fulfilled only when an external state of peace and prosperity results from spiritual awakening.

Delaware.

Spiritualism at the World's Fair. To the Editor of the Banner of Light:

Your suggestions for the representation of Spiritualism at the World's Fair are well received here. All that is wanting is some reliable organization for the purpose. Mr. Hudson ble organization for the purpose. Mr. Hudson Tuttle would be the right man for the head of such an organization, but it seems to me there should also be formed a board of well-known American Spiritualists; books then could be opened to receive contributions, and a weekly or monthly list of contributions published in the Spiritualist papers. The organization could formulate plans and send circulars to all societies or noted workers throughout the world. It should also have power and means to employ the best mediums in all branches of spirit phenomena. Apartments for them should be provided convenient to, or in connection with, the exhibition. A well-conduct nection with, the exhibition eli-conduct-

nection with, the exhibition. A well-conducted department of the kind at the World's Fair would place Spiritualism on a firmer basis in the public mind than it can otherwise gain perhaps in another half century.

Visitors would go away with the impression that Spiritualism contains solid truths which they had never dreamed of. The material or physical phenomena alone would compel the scientific world to bow in humility to its investigation. Materialized forms in human shape, appearing in drapery of proper texture, and, on proving their reality to the satisfaction of the observer, vanishing again as suddenly as they came; the passage of one block or piece of solid material directly and immediately through another without leaving any discernthrough another without leaving any discernible mark or indication of the passage on either; and also the collection and transference of actual or earthly fruits and flowers from distant gardens and orohards through closed doors to friends present at scances— all these and other classes of physical phenomena, so common of late, could be exhibited to educated and appreciative observers from all parts of the world under such conditions and

parts of the world under such conditions and in such frequency as to leave no room for doubt or skepticism.

The coming Fair will afford the friends of Spiritualism a grander opportunity for spreading a knowledge of its truths than has ever been offered to any other discovery, and it is to be hoped the opportunity will not be neglected.

In the very limited scope of my acquaint-ance here, I feel confident I could procure con-tributions, in aid of this project, in short or-der, amounting to \$50 or \$100, if my friends could be assured that the proposed movement the best interests of the Cause.

P. O. Box 166, Pittsburgh, Pa.

Passed to Spirit-Life,

From North Scituate, Mass., Aug. 14th, 1891, Mr. Elwood From North Scittate, siass., Aug. 11th, 1991, Air. Edwood B. Litchfield, aged 20 years. He was a faithful member and officer—always at his post; our Lyceum has sustained, a severe loss in his sudden de-parture. May others of our members be stimulated in this crisis. to greater action in the good work in which we are

crisis to greater avoids and are the direction of the Lyceum at Beylees were held under the direction of the Lyceum at the house of Dr. G. L. Newcomb, at Beyleck A. M., on the leth, and at his home in Norwell at 2 cclock P. M. Mrs. N. J. Willis and Rev. Joseph Osgood conducted the services.

M. O. Monnia,

Cor. Sec'y North Scituate Progressive Lyceum.

Aug. 8th, 1891, Mrs. S. Louise Colby.

Aug. 8th, 1891, Mrs. S. Louise Colby.

She was a firm believer in the truth of Spiritualism, and had been for years one who always looked to the change of death as the archway of heaven that led to Paradisc. She was always a great admirer and reader of the BANNER OF LIGHT. Of a sweet disposition, of rare qualities and patience, this dear soul left a rich legacy of remembrance to her husband and only child, a daughter, upon whom has fallen the mantle of her mother's grand life.

She made, all necessary arrangements for her transition, and patiently waited for the auminons to "come up higher." Her arisen spirit now speaks to the dear ones loft bohind in words of Joy and peace.

[Haeerhill, Mass.]

From Red Pine Grove, N. B., July 28th, Elizabeth M., beloved wife of Joseph Donald, Esq., aged 83 years.

From Red Pine Grove, N.B., July 28th, Elizabeth M., peloved wife of Joseph Donald, Esq., aged 83 years.

They were among the first to enlist in the cause of Spiritualism, and she passed on fully believing in spirit return. She was granddaughter of Mathew Thornton, of Thornton's Ferry, N.H., and mother of the medium, Mrs. Wm. Brown, who was present at the time of her decease, together with her husband and four more of her dhildren, and a large number of grandchildren. The closing of her earth-life was happy, and she rests in peace.

B.

(Oblivary Notices not exceeding twenty lines published gra-tuitously, 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.)

Peurls.

And quoted odes, and jewels five words long, That, on the stretched fore-finger of all time, Bparkle forever,"

One class of men must have their faith hammered in like a nail, by authority; another class must have it worked in like a screw, by argument.—O. IV. Holmes.

> The wish, that of the living whole No life may fail beyond the grave, Derives it not from what we have The likest God within the soul.

Age is a matter of feeling, not of years.

Lay not up treasures for yourselves On earth, and stint and starve the soul By heaping granaries and shelves
And high store houses; for the whole Of wealth is this, to grow and grow and grow In soul; to know and ever seek to know.

The furnace which melts gold, also hardens clay. Before blaming thy fate, therefore, find whether thou art gold or clay.-Ivan Panin.

-[Joaquin Miller.

Like wind files Time, 'tween birth and death; Therefore as long as thou hast breath, Of care for two days hold thee free: -[Omar. That day that was and is to be.

To be selfish is to be ignoble.

Many a fool, and prophet too, Hath spoken wiser than he knew. -[A. D. T. Whitney.

Original Essay.

CERTAIN REMARKABLE FACTS.

BY W. A. CRAM. In the following account I shall endeavor to

present to the readers a few incidents, illustrative of a very remarkable phase of an individual life, otherwise quite commonplace. I name them facts, because vouched for by halfa-dozen or more honest, discerning men, who witnessed them at different times. The subject of these strange phenomena, which may, perhaps, generally be classed "hypnotic," was a young man about twenty years old, poor and illiterate; as a youth, of good health, mentally dull-in some directions bordering close upon stupidity; he was no wise remarkable save in that phase of his life scientifically considered "hypnotic." At first, the condition of the subject in which these strange manifestations of occult powers and senses appeared was induced by the word or hand movement of a mesmerizer, or an operator; later, the subject himself could induce the condition at win: In fact he at length became so susceptible, and found such delight in this remarkable state of exalted powers and senses, that he would remain in it for whole days. The simplest manifestations of some occult power were certain feats of strength; some object to be lifted would be presented before him, requiring the force of three or four ordinary men to raise it from the ground. The subject in his natural condition would vainly attempt to move it, possessing less than average manly strength.

state than in his natural condition of seeing. To test his superior seeing still further, a number of hills here and there throughout the corn-row would be dropped and carefully covered without his knowledge—so as to appear as if not planted to all common sight. Set to drop the corn in such a row he recently that the corn in such a row he recently that the corn in such a row he recently that the corn in such a row he recently that the corn in such a row he recently the corn in such a row he recently the corn in such a row he recently the corn in such a state than in his natural condition of seeing. It has entered, if only a little way, into the corn in such as the recently having a foretaste of the promises. It has entered, if only a little way, into the delights that our dear ones, those gone before, and for whom we so often weep and refuse to be comforted, are now tasting. But if I can be comforted, are now tasting. But if I can be comforted, are now tasting of the recently that the such as the recent in th drop the corn in such a row, he never failed to er? see the corn in the planted hills through the inch or two of soil covering, and so passed them. He said he saw the corn all the same, whether uncovered or covered with two inches of soil, and all the while perfectly blindfolded. Questioned how he saw, he could not tell.

Again, while the subject of these peculiar phenomena was in one room, some person in an adjoining, with no opening for seeing between the two rooms, would hold up a closed book in his hand; the subject being asked to read on a certain page named—no one present knowing what might be printed on that particular page—he would begin and slowly read; on turning to the page designated, it would be found that he had read what was there printed-often in such experiments being also blindfolded, thus plainly seeing through thick folds of cloth, the walls dividing the rooms, the cover and leaves of the closed book.

There were other manifestations of his superior vision similar to those recorded by Swedenborg in his own experience. With a circle of neighbors about him in the evening, this subject, when in his "hypnotic" state, would be asked to look over into a neighboring village some three miles off into a certain house and tell what he saw. He would immediately begin and describe objects in the room. dress and acts of the inmates-sometimes even to very minute circumstances and details, at times laughing over some amusing or strange thing he had discovered. It would be learned afterward on careful inquiry that he saw and gave accurate accounts of the room, objects, people, etc., at the specified time.

He finally grew into the habit of self-inducing this abnormal condition in leisure hours, and entertaining himself by looking miles away upon people and objects all about, sometimes laughing immoderately, at other times seemingly afraid.

peared to harmonize quite well with the best geological knowledge, allowing for crudity of description.

After having acquired the habit of self-inducing the hypnotic state he would often hurry to his chamber to bed in early evening. The cause was soon discovered, for on following and observing him without his knowledge, it was seen that here alone he would pass into the "hypnotic" state. He would then lie in bed, or sit on its side, talking and laughing. with apparently a pleasant company of unseen people all about him. While in this condition the invisibles about him formed his world, so that with them-whatever "them" might behe entered into another kind of life, to him more interesting than our common sense one.

I have presented only a few of the peculiar, and in some ways remarkable, manifestations of this man's life. Appearing as they did on the background, or in the frame-work of a life otherwise very commonplace, if not in some phases even stupid and almost imbecile, they seem to have marked significance. I present them here without embellishment or comment as simple facts, resting on the solid testimony of half a dozen honest, clear-thinking men who witnessed them.

In some future paper I propose to consider these manifestations in the light of science as to their relation and promise to our presentwhat I term by way of distinction-"common sense" life.

[The name of Mr. Cram is well known to the readers of THE BANNER—as he has in the past contributed quite a number of thoughtful essays to our columns-for which kindly act we return our thanks. In the above article he deals with a subject out of the usual line with him. Judging by his report, the young man of whom he speaks was at least a measurably developed physical medium, in whom the gift of clairvoyance was specially prominent. We have been cognizant of such cases for years. "Psychic Research" is now endeavoring to relegate this class of the spiritualistic phenomena to the "hypnotic" realm -but the success which the future will show in this regard will, to our mind, be of a futile and negative character. Our correspondent announces his intention to deal, in a future article, with this topic "in the light of science." We shall be pleased to hear from him-however, and of course, reserving all editorial rights in the premises.-ED. B. of L.1

Summer Thoughts.

Good Night.

Good Night.

Good night, pretty Sun, good night;
I've watched your purple and golden light
While you are sinking away.
And some one has just been telling me
You 're making, over the shining sea,
Another beautiful day;
That, just at the time I am going to sleep,
The children there are taking a peep
At your face—beginning to say,
"Good morning!" just when I say good night!
Now, beautiful Sun, if they 've told me right,
I wish you 'd say good morning for me
To all the little ones over the sea.

—St. Nichole

.. →St. Nicholas.

From the Top of Mt, Washington, In New Hampshire, that talented lady, Eleanor Kirk." contributes a syndicate letter to the press, from which we make the following selections, beautiful in conception, as the scenery which called them forth:

"In default of heaven give me a mountain top, but not Mount Washington. This height is far too grand, and commands a view of too many The moment he passed into the "hypnotic" condition, he would put his hands or arms carelessly upon or about the object, lifting it apparently with the least effort; sometimes it seemed to follow his hand, rather than be lifted.

In his marvelous powers of seeing, the phenomena were perhaps most interesting. On the farm where he lived he would be assigned to the work of dropping corn, but first so completely blindfolded that by no possibility could he see through our ordinary vision; thus blindfolded he would drop the corn into the hills with careful exactness. It was soon discovered that he did this work better in such a state than in his natural condition of seeing.

Captain Heywood's Dream.

The following narrative is from the Rev Mr. L'Estrange's memorial of the late Lady Belcher, the account being derived from her step-father, Capt. Heywood, R. N.:

step-father, Capt. Heywood, R. N.:

"When young Heywood was on service at Tahiti he had a dream which greatly affected him. He thought he saw his father standing before him and opening his arms as if to embrace him. Afterward he found that his father had died at that time at the early, age of forty-four. A similar occurrence happened when he was serving at a later period in the Walcheren Expedition. Capt. Heywood was ordered to land the bluejackets, and they slept in huts along the shore. One night when Capt. Heywood, his first-lieutenant and surgeon were in bed, the surgeon started up and demanded who touched him. All denied having disturbed him. They settled themselves again, but half an hour afterward he again jumped up and said he was certain some one was playing tricks with him. He went to asleep again, and once more awoke, declaring that some one had placed a cold hand on his cheek. He heard afterward that his father had died at that time."

Too Literal—By Half.

times laughing immoderately, at other times seemingly afraid.

Questioned as to what he was laughing at or afraid of, he would in a semi-imbecile way describe some funny or terrible, thing he saw over in a house, or mill, or wood, a mile or ten miles away.

Bearing in mind that the subject knew nothing of the science of geology, the following fact offers very emphatic testimony of his superior sight. Of the geological formation of the neighborhood very, little was known by the circle that witnessed these phenomena. On one occasion the subject became suddenly interested and excited, looking down into the earth; encouraged to tell what he was seeing, in his uneducated language he described what appeared to him in the earth-crust beneath him. Later the matter being presented to a practical geologist, he stated that the description ap-I would flee from the city's rule and law

The Rebiewer.

CASSADAGA: , ITS HISTORY AND TEACHINGS; With Histories of Spiritualist Camp Meetings and Blographies of Cassadaga Ploneers and Others. Edited and compiled by H. D. Barrettand A. W. McCoy. Published by Barrett & McCoy, Meadville, Pa., 1891. 247 octavo pages. Price, \$1.50.

The authors and publishers have spared neither time nor expense to make this volume acceptable.

time nor expense to make this volume acceptable. The matter is valuable, and the dress all the printer's and binder's art can make it.

Mr. Barrett is a prominent educationalist, and brings

to Spiritualism ripe scholarship and rare honesty in expression of his convictions. His style is incisive, clear, crisp and emphatic. In the preface he presents Cassadaga as a type of the spiritual movement. He

"A summary of the duty of the hour, evolved from the spiritual movement, is this: That we study and obey the laws of our being, and have the courage of our convictions; that we entertain a holy spirit by developing a healthful and well balanced body with all its powers conserved to holy uses; that for these ends we employ science and art, happy homes, clean and beautiful environment, 'temperance in all things,' suitable clothing, ample and nutritious foods, society and personality in mutual helpfulness, civil government protective of all these needs and blessings in justice to all. Here, then, is cast the horoscope—ANGEL MINISTRY IN PRACTICAL REFORM."

The book opens with a condensed account of every

The book opens with a condensed account of every spiritualistic camp meeting movement thus far undertaken. This is followed by the history of Cassadaga in detail, by A. W. McCoy. The succeeding pages are made up of articles contributed by eminent writers, and biographic sketches of the speakers who have appeared on the Cassadaga platform. As the management have secured the best available talent from year to year, these sketches include almost every prominent spiritual speaker in the ranks.

There are also sketches of the ploneers in the camp movement, and its officers.

The book is profusely illustrated with views of

cenery and portraits. Now that the Cassadaga organization is pushing for ward to higher grounds, and seeks to become a rival of Chautauqua in educational methods, proposing no less than the establi-hment of "Cassadaga circles" and a college, the early history of the movement be comes of growing interest, which will increase as the HUDSON TUTTLE.

Found Through a Vision.

Two years ago at Jamaica, L. I., William Short, employed by the Long Island Railroad Company as a carcleaner, suddenly disappeared. No suspicion was entertained that he had met his death, and Mrs. Short who, because of his absence, was forced to labor very hard to support seven children—every night, says the New York *Press* of Aug. 13th, from the time of her husband's disappearance to the day of her death, would place a light in the window and leave the door unlocked, believing that her husband would return. Monday morning, 10th inst., she attempted to leave the house, but sank into a chair exhausted and died shortly after. During the two years intervening between Short's disappearance and his wife's death, the children repeatedly declared that they believed the body of their father would be found at the bottom of the old rallroad well, the use of which had long been abandoned.

Mrs. Short did not believe the statement of the children. Recently, however, she told some neighbors that she had been repeatedly awakened at night by a vision of her hysband, who stood by her bedside and told her that he had fallen into the well. The vision appeared so real that several times she got up and lighted a lamp, after which the vision would disappear.

Mrs. Short's death revived these stories, an examination of the well was made, and the body of the missing man was found in a good state of preservation, no sign of decomposition being visible. This peculiar fact is attributed to the depth of the well and the large quantity of lime in the water.

It is a great misfortune for the young and middleaged to be gray. To overcome this and appear young, use Hall's Hair Renewer, a reliable panacea.

In Tents.

A special to the Philadelphia Inquirer of Aug. 19th reports that much excitement has been created in the vicinity of Harrodsburg, Ind., by the strange doings of three women who have lived in a tent about five miles west of that place since last March, and are visited daily by hundreds.

When under proper conditions these women fall into trances, during which malformations of the body and contractions of the features take place, and they talk in a tongue unknown to their visitors, and, they claim, under ordinary circumstances, unknown to themselves. The women will accept only a pittance for the revelations they make, and in several instances "have," says the report, "displayed won-derful powers of divination or guess-work."

Visitors of a devotional turn of mind are disposed to believe these sensitives possess power to converse with God, and it being apparent that a change of re-ligious belief may take place in the minds of those who come under their influence, the orthodox portion of the community have undertaken to evict the three women from the neighborhood, but the number of their adherents has so increased, that the attempt has proved abortive.

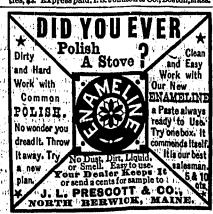
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THIS PAPER may be found on file at GEQ. P. ROWELL (10 Spruce street), where advertising contracts may be made for it in New York.

THIRD EDITION.

A REVIEW

|Seybert Commissioners' Report;

WHAT I SAW AT CASSADAGA LAKE. By A. B. RICHMOND, Esq.,

By A. B. RICHMOND, Esq.,

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

Mr. R., although not at the time a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received from the hands of a friend just returned from Cassadaga Lake a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experience there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his Open Letter to the Seybert Commission, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and wields his weapons with strong, unerring alm in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter bis "Open Letter to the Seybert Commission"; Chapter St., III. and IV. are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V. treats ably of the Bible on Spiritualism; Chapter VI. has for its motio." In my Father's House are Many Mansions"; Chapter IVI. contains C. O. Massey's Open Letter on "Zöllner" to Professor George S. Fullerton; Chapter VIII, sives an incident which took place in 1854 at a meeting of the "American Association for the Advancement of Science," with remarks made on that occasion by Professor Robert Hare, etc., etc.; Chapter IX. consists of the "Report of the London Dialectical Society," made in 1869; Chapter X. gives Professor Crookes's testim

12mo, cloth, pp. 244. Price \$1.25, postage free. For sale by COLBY & RICH.

An edition of the above mentioned Review has been bound up under one cover, together with the "Adendum," and the two combined make an exceedingly valuable work of 407 pages, substantially bound in cloth.

The Child's Guide to Spiritualism. BY MRS. LUCY M. BURGESS:

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 best 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 harmonious 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 imake plain to the child only these 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.

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SEXT PREE

RULES

TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

BY ENMA HARDINGE BRITTEN HARDINGE

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BANNER OF LIGHT BOOKSTORE. SPECIAL NOTICE.

Coiby & Rich, Publishers and Bookseliers, D. Booworth Street (formerly Montgemery Place), erner of Pravince Street, Boston, Mass., keep for sale a complete assortment of Spiritual, Progressive, Heformatory and Miscellaneous Hooks, at Wholesale and Reistl.

Terms Oath.—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 (O.D. Orders for Books, to be sent by Kall, must invariably be accompanied by cash to the amount of each order. We would remind our parrons 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 mail or express.

Subscriptions 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 lyte 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.

In quoting from THE BANNER care should be taken to 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 utterance.

No notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer. Nowspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles.

Banner of Pight.

BOSTON, SATURDAY, AUGUST 29, 1891.

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PUBLISHERS AND PROPRIETORS. 18AAO B. RICH... BUSINESS MANAGER.
LUTHER COLEY. 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, Ignorance dies, Error decays, and Humanity rises to its proper sphere, of Knowledge.—Spirit John

Subscription Terms for The Banner.

A Camp-Meeting Secretary writes under a

"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:

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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.

We shall print next week the rerbatim report-made specially for our columns-of a lecture delivered in Corinthian Hall; Philadelphia, Pa., Sunday, August 23d, by W. J. Col-VILLE, the theme treated being:

"The Keys of the Kingdom of Heaveu: St. Peter in the Modern World."

Concentration of Force.

The word "organization" has become wearisome to the ear, and expresses only an attempt to bind or restrain. For this reason the true friend of spiritual progress hesitates to give his assent to any terms of agreement that include more than a material basis. Seeing how organization tends to limitation, he says, let us have freedom even if it be chaos.

But we are immediately confronted with the fact that all power is simply organized effort. Looking at the material world we perceive at once that concentrated effort is power. Therefore organization is the law of nature. The planets revolve, the suns attract, the systems of suns proceed on their track, all by perfectlyacting laws of concentration. And in all this system and order there is but one law-the law of sympathy or harmony. The world in its planetary place in the solar system keeps its own individual sphere, and yet obeys the unchanging law of attractive power, and revolves in ceaseless order.

There is but one law in all this organization -the law of attraction-and without it chaos would result. Spiritual order or organized power can have no other law.. All effort toward concentration of force must recognize this primal law. Then what is the barrier to spiritual organization but the lack of spiritual harmony? We have it not as a body of Spiritualists. Numbered by millions, having homes in all countries and lands, we have yet no central holding power, and without it centralization is impossible.

Jesus recognized the power of spiritual life when he said, "The kingdom of heaven [or true spirituality] is like leaven, which a woman took and hid in three measures of meal till the whole is leavened." Thus Spiritualism is day by day, hour by hour, acting on the mass of intellectual life and forcing into it a new

Can we doubt that when the whole mass is leavened it will assume a higher power and obey a higher law? The very doubt which a free mind feels when it compels obedience to external restraint which organization implies. proves that at present the time of leavening is not passed. It may still be hidden in the mass but it is a power, a force, silently at work changing old conditions, and bringing nearer the kingdom of heaven or true harmony.

Washington, it is said, is soon to have a large attendance of scientists there-so-called. It is said that it will be an exceptionably good meeting. We earnestly hope so. And we hope also that this alleged scientific conclave will discuss the question of occult science, in which thousands of Spiritualists the world over are deeply interested.

Where Our Storms Come From.

Wiggin, the Canadian weather prophet, as cribes the drought in Canada to the existence of wire fences and telegraph lines across our Western prairies. His explanation is, that there is a constant atmospheric current running up the Mississippi Valley, that bears moisture from the Gulf of Mexico and distributes it over the Western States and Canada. But now the electricity from the wires on the great Western plains causes the clouds to precipitate their moisture prematurely, and thus defraud Canada of its just share of rain, at the same time engendering cyclones and other atmospheric disturbances in this country.

But Col. Stewart, who has charge of the United States signal service at Pittsburgh, thinks there is nothing in such a theory. It is not the fact that all, or a large majority, of our rain-bearing storms start down in the Gulf of Mexico and follow the Mississippi Valley up into Canada. Nearly all our storms are first reported in the Northwest, principally in Montana. The theory of the signal office at Washington is that these storms originate somewhere in Central Asia. They are supposed to travel through Siberia, cross Behring Sea south of the Alaskan peninsula, travel over the western mountain range somewhere in British Columbia, and then pass off eastward into the Atlantic Ocean. The storm centres are indicated by the centres of low barometrical pressure, and they sometimes cross the continent at lower latitudes than they do at other times. For the last two years nearly all winter storms have passed through Canada, giving the United States milder winters than usual. Col. Stewart's theory is that this is due to some meteorological disturbance in the neighborhood of Hudson Bay.

It is likewise probable, in his opinion, that the same cause is responsible for sending rainstorms across the continent at a lower latitude than usual, thus causing the drought recently existing in Canada. Col. Stewart, while wholly discarding the Wiggin theory, believes that electricity is a much larger factor in our meteorological phenomena than is at present sup-

The Humble Nazarene.

By and through the politeness of Mrs. M. Eugenie Beste, now sojourning at Onset, Mass. at the Glen Cove Hotel, we have been favored with a copy-a large-size photograph-of the "humble Nazarene," which, through this lady's mediumship, was precipitated on a canvas stretcher. In fact, it is a beautiful oil nainting of the person represented as being known the world over as "Our Savior," both by Protestants and Catholics. Whether it is so or not, matters not. From our spiritual standpoint it is an exquisite work of art, and will be considered so by the world at large when seen and criticised.

From our own impressions, this, the latest demonstration of spirit-power, is a significant fact that the people of earth are undergoing a radical change in their previously conceived theological opinions; and through such demonstrations as the one we have briefly alluded to above, the religious world will come together in unity of thought and vitality of expression; that thus our common humanity may and will be emancipated from the thralldom of superktition and bigotry and selfishness, and with the aid of those in spirit-life, who have already been liberated from the chains of avarice on the one hand and from superstition on the other, will make of this earth a Garden of Eden in reality, instead of a warlike planet as it is at the present time.

Undiluted Personality

Is all that takes certain ebullitions of inborn spite out of the category of the ridiculous. Some persons would not think they lived at all unless their lives were purely selfish. That, of course, implies meanness, malice, envy, and the vitole viperous brood of poisonous qualities. from which all healthy souls most ardently wish to be free. How little do such individuals reflect on their own undefended condition, their vulnerability on every one of their weak and open sides! Punishment before the general sight would do them no good, because it can do them no harm. They can take no hurt but from themselves. Only by continuing in their instinctive course of viciousness and satanic delights can it be expected that they will ever be overtaken with justice. Like the scorpion in a ring of fire, they can do nothing but commit felo de se with their own sting.

An Intelligent Commerit.

London Light of Aug. 8th says: It would seem that one Mr. Lincoln has written to the Boston Investigator some remarks on what Spiritualism proves. They are not particularly striking: but their feebleness pales before the comment of the editor. He must be quoted; to condense him would be cruel. "Mr. Lincoln, like [some] other Spiritualists, thinks that the word 'spirits' solves every problem from gypsy moths to theosophy. His assertion that spiritpower accounts for life on the earth is no improvement in the belief of other supernaturalists that God created this life. The plain English is that no one knows how life came on the earth, nor what life is, nor what follows life when death takes place." There is no equal to an ignoramus for a dogmatic utterance. He does not know, therefore no one else does. He has not taken any pains to know, therefore he can from his pinnacle of ignorance laugh at the humble slaves of knowledge. It is so easy to climb and sit and speer; so hard to pick up the crumbs of knowledge and make them use ful for the world. But what poor stuff is this: how paltry! Get down from the pinnacle and do some real work.

"Starnes"

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 hundred 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.

In the Argentine Republic Spiritualism is making rapid progress.: Le Constancia, published in Buenos Ayres, says that in that city there are ten Spiritualist Societies, the aggregate number of members being 10,629.

Special Notice-A New Volume.

THE BANNER begins Volume 70 with its issue for Sept. 12th, and we trust that those of our patrons whose term of subscription expires with the present volume will do us the favor of a renewal.

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

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

COLBY & RICH, Publishers.

A "Knock-Down" for Bigotry.

The charge brought against Mrs. Mary A Tabor in Marshall, Texas, of pursuing the occupation of "fortune-telling" without a license, simply because she is a medium and a clairvoyant, after an harassing and cruel delay at last reached trial, and was disposed of by the jury after being out fifteen minutes by their bringing in a verdict of not guilty! The people who crowded the courtroom expressed their decided satisfaction with the verdict. It gives us sincere pleasure to have noted the candid and unprejudiced manner in which the case was treated by the Marshall Messenger and Marshall Star, both of which papers had the courage to de nounce the entire proceedings as a travesty on justice, and a case altogether that should bring a blush of shame to the cheek of manhood. For two days and nights Mrs. Tabor, the defendant, was kept in jail, separated from a dozen or fifteen jail-birds, white and black, by the bars of the prison-cage only. It was a case of unmitigated and indefensible persecution for opinion's sake throughout, which we shall duly show next week by extracts from the Marshall papers already named.

Portrait Gallery of American and Foreign Mediums.

The Veteran Spiritualists' Union désires to establish in connection with its Museum of Phenomenal Productions a gallery of portraits of public and private American and Foreign Mediums, past and present; photographs, crayon drawings, paintings, engravings, etc., accompanied by a statement of the phases of mediumship, circumstances attending development and such other facts as may be thought to be of general interest; also the same of lecturers and other workers in the interests

of Modern Spiritualism. Address John S. Adams, BANNER OF LIGHT office; or, P. O. Box 1126, Boston, Mass.

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

Those indefatigable Spiritualist missionaries, Mr. and Mrs. G. W. Kates, Will please receive our thanks for a copy of a neat and delicately wrought double-photograph of their pleasant features.

We give The Banner's readers this week a "Camp-Meeting" Number. It will richly repay the most careful perusal.

Re-opening of Berkeley Hall.

This popular place of Sunday gatherings will reopen Sunday next, Aug. 30th. W. J. Colville will lecture at 10:30 A. M. on "New Wine in New Bottles." At 3 P. M. questions will be answered. At 7:30 P. M. the topic of discourse will be, " A Spiritual Interpretation of the Struggle for Existence and its Final Outcome." Public cordially invited. Voluntary collections morning and afternoon. Ten cents at door in the evening.

More than Forty Years Ago .- On our third page will be found an account of some remarkable facts. from the pen of our correspondent W. A. Cram. A letter with the following additional particulars has been received from him since the forms containing that article went to press: To the Editor of the Banner of Light:

After sending you the MS. a few days ago I felt that a statement of time should have been given, as adding significance to the facts. The events I relate took place a little more than forty years ago. I had the account of them direct from my father, older brother, and some aged neighbors who witnessed them...

W. A. CRAM.

Mrs. Britten Declines .- Mention having been made in these columns-over the signature of J. J. Morse-of a projected testimonial to be presented to the veteran worker. Mrs. Emma Hardinge Britten, on the occasion of her retirement from the spiritual rostrum (to occur at the end of the present year), it is but just to Mr. M., to that lady and to our readers that we chronicle the fact that in an open letter to him, in the issue of her paper (The Two Worlds) for Aug. 14th, Mrs. Britten "positively and determinedly" insists that "this matter of the proposed testimonial shall be now and forever dropped.'

Prof. J. J. Watson writes us Aug. 23d, from New York, concerning the decease of Mr. Daniel Underhill, husband of the late A. Leah Fox Underhill, eldest of the famous Fox sisters: "A nobler speci men of humanity than Mr. Underhill cannot be found in this mundane sphere. Generous, and loving to a fault, he will be greatly missed by hundreds who have received almost innumerable acts of kindness at his hands. Like his noble wife, he has gone to his re ward. 1 10 CH 446

There is in The London Medium of July 31st 1891, a fine portrait of Mr. Andrew Cross, the ploneer lasgow Spiritualist, who called at our office recently It also contains some of the early experiences of Mr. Cross in connection with Modern Spiritualism when opposition ran high against our philosophy in the old country, which will be transferred to the columns of THE BANNER as soon as our space permits.

To Go Higher. The Seventh Day Adventistsas we thought they would—have appealed to the United States Supreme Court from the decision of Judge Hammond (District of Tennessee) in the King case, believing that the intention of the framers of the Constitution and of its several amendments was to wholly and entirely separate the State and the Church and to guarantee to all citizens alike the fullest meas ure of religious as well as civil freedom,

The Bludge (N. H.) Camp-Meeting having closed with excellent and flattering success, its man ager, George T. Albro, has now returned to Boston and can be found at his residence, to Rutland street.

We received at 5 a clock Tuesday afternpon just as our forms were being locked up—a report con-cerning the Dr. Storer Testimonial Fund at Onset Bay, and are obliged to defer it till next week.

NEWSY NOTES AND PITHY POINTS.

VAMPIRES. I do despise the puny things of earth! God only knows why ever they had birthi Frayers in their mouths, but venom in their hearts, These human reptiles play their sundry parts. Like Egypt's locusts they infest our lyomes, And rake up graveyards to molest one's hones. Treat them with kindness, they reply with scorn,

For in their souls their venom is in-born.

Of the six hundred railway corporations in this country three hundred and seventy-five prohibit the use of intoxicating liquors by their employes. Among the number are the largest railroad systems in the country.

A short cut has been discovered across the continent of South America, which reduces the journey from Lima to the eastern river ports from thirty days to four or five.

THE GATE OF SLEEP.

Lying between the dusk and dawn of night, Upon the borders of the sea of sleep, Lo. oft there cometh in the fading light The break of surges in the eternal deep.

The soul of me swims out across the space That yawns between the pulse of life and death; The senses fall; the spirit seeks its place With those that dwell beyond the gates of breath.

A SURVIVAL .- The Xerobates Agassizii, the grasseating turtle of the Mojave desert, is said to be the only one of the turtle species which lives by grazing like a horse or an ox. Xerobates digs a hole in the sand to escape the intense heat, and is about ten inches in length when full grown.

Before the end of his reign, Henry VIII. had organized his navy, established dockyards at Deptford, Woolwich and Portsmouth, set up the admiralty and navy offices, and placed all naval affairs on a footing which for the most part remained as he left it for over a century.

France has a cycling population of 80,000.

An exchange asks "What causes so many confla-rations?" We cannot tell in every case, but a ouple of children and a few matches in a well-filled barn seldom fail to connect .- News.

> THE OLD OAKEN BUCKET. As revised by a Sanitarian.

With what anguish of mind I remember my childhood, Recalled in the light of a knowledge since gained; malarious farm, the wet, fungus grown wild-

The chilis then contracted that since have remained;
The seum covered duck-pond, the pig-sty close by it,
The ditch where the sour smelling house-drainage
fell.
The damp, shaded dwelling, the foul barn-yard
nigh it.
But worse than all else was that terrible well,
And the old caken bucket, the mold crusted bucket.
The moss-covered bucket that hung in the well. The chills then contracted that since have re-

Probably the first standing army was raised in Egypt by Amenophis. When his son was born, Sesostris, all the male children born in Egypt on that same day were set apart to be reared as a military oody. This was seventeen hundred years B. C.

The waiters are complaining about their insufficient alaries. If the managers of hotels and cafés would pay their help enough to live on and not expect their patrons to do it in the way of tips, says the Boston Evening Record, they would earn the thanks of a long-suffering public, and take effective steps toward the suppression of a crying evil. The tipping system is nothing more nor less than petty blackmail, and a kind that it is inconvenient to resist.

At 12:30 o'clock P. M., Aug. 22d, an explosion occurred in the buildings Nos. 68 to 78 Park Place, New York City, and with the rapidity of thought after the explosion the entire five story structure collapsed and fell to the street like a "castle of cards"—as it is alleged it was. The calamity was so sudden that it resulted in much loss of life-some accounts placing the killed at upward of one hundred persons.

THE MODERN HEGIRA

THE MODERS HEGISA.

To Hampshire's lofty mountains,
To Maine's bold, rocky strand,—
To where Atlantic's waters
Roll o'er the golden sand—
To many an ancient homestead,
To many a shady lane,
Thousands each week are hustling,

A pound a day to gain.

"Can lying be justified?" asks the Courter-Journal.
Justified? Why, down this way, if it is on the right side, it can be sanctified.—Waco (Tex.) Day. The same is true in the North, brother.

And now the bicycle is being pounced down upon Sundays. This will give the Sunday newspapers a little rest.

The unreasoning bigots of now a days should re member that there is nothing in which men more deceive themselves than in what they call zeal.

> [IN SUMMERTIDE,] The white cap waves come rocking In the sun so soft and bright. —Howells.

The increasing demand for decorated table ware which has displaced white china, has induced Jones, McDuffee & Stratton to add two large lofts to their seven floors they have occupied since they moved into Franklin street seventeen years ago. The china shops of Franklin street are one of the attractive features of Western and Southern tourists at this season

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 held.

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

ONSET BAY, MASS.—The Fifteenth Annual Camp-Meeting at this place commenced its sessions July 12th, to close Aug 0th. 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 Sunday leave Boston at 7:30 and 8:15 A. M. Sundays leave Middle-boro 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 2:16 P. M. LAKE PLEASANT, MASS .- The Eighteenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association, Lake Pleasant, Montague, Mass. (on the Hoosao Tunnel route), July 25th to August 20th inclusive

CASSADAGA LAKE, N. Y.—The Twelfth Annual Meeting of the Cassadaga Lake Free Association commenced July 4th and closes Aug. 30th. QUEEN CITY PARK, VT .- Meeting commenced Aug. 2d and

VERONA PARK, ME,-Meeting will be held from August 16th to Aug. 30th. SUNAPER LAKE, N. H .- Meeting commenced Sunday, Aug.

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

2d; closes Aug. 80th.

MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION. The Ninth Annual Camp-Meeting commenced at Mount Pleasant Park, Clinton, Is., Sunday, Aug. 2d, to close Aug.

ETNA, ME.—The Camp-Meeting will commence Friday, Aug. 28th, and continue ten days. LIBERAL, Mo.—The Missourl Camp Meeting will be held

at this place Aug. 15th to Sept. 15th. HABLETT PARK, MIOH.—The Ninth Annual Camp Meet enced July 29th, continuing to Aug. 31st. SUMMERIAND, CAL.-Commences Sept. 5th and close

NIANTIO, OT.—Opened July 1st, closes Sept. 1st. MANTUA STATION, O. ASHLEY, O. The National Spiritual and Religious Camp Association will hold its second session in Shoemaker's Grove, Ashley, O., from Aug. 21st to Sept. 8th, inclusive. Vacation Notes

To the Editor of the Banner of Light: Having just returned to official duties from my annual vacation, passed chiefly among time-honored scones in dear New England, visiting relatives, etc., among whom is the dearest of dear old mothers, now approaching her ninth decade, also visiting friends and acquaintances scattered throughout several of the States, I am moved to render a brief account of my trip, as there may be an interested few who perchance will look for some mention of the doings spir-

Constant employment of the brain-forces on the high-pressure principle during the entire year, to one of my very limited physique, necessitates annually a radical rest. Thus, as the time comes round, do I feel an increasing need of planting my feet upon spiritual camping ground, not only for physical and social considerations, but also for reasons touching my own spiritual well-being. So during these vacation seasons do I gravitate to and remain with, for a brief period at least, these popular places of resort. In various ways and through apparently strange combinations I receive the good I need, which I duly appreciate and upon which I seek to improve. In addition to bodily strength gained, the renewal of old associations with cherished friends, the forming of new acquaintances, a glad recipient of new elements of mentality, etc., I have further to report that rarely before has it been my good fortune to receive through specially favored channels such satisfactorily personal interviews with the immortals of the present, and also of the more remote generations, with whom I stand related privately and publicly. As this, however, does not particularly concern the reader, it is mentioned only incidentally. Whatever results follow will be made known in due time.

To realize beyond cavil the presence of these spiritual associates, whether they come manifesting-as they did in certain instances-their deathless affection, or, as in other cases, their fraternal, personal regard and business oversight, or in yet other instances, their shaping and guiding interest in one's public work—each class brought certain elements of strength and encouragement best known to those most concerned. For one, I hesitate not to make my acknowledgments, simple and poor though they may

At Onset, the effect of the modified salt air which abounds in that vicinity was as a health-giving tonic to my partially depleted physical system. The camp here was characterized in a large measure by good feeling, large attendance, excellent speaking and a first-class presiding officer. Whether Dr. Storer is au fait in parliamentary law-points or not I am unable to say: but for genial and commanding presence. for quick and discerning judgment, for gracious manner, affable address and good-natured impartiality, heds a chairman par excellence, Onset or any other public gathering might well be proud of and heartily congratulated for possessing. Peculiar qualities are essential to a successful presiding officer, and few men possess this happy combination. Everybody knows when such a man is in his right place.

The natural scenery and salubrious surroundings of Lake Pleasant are always inviting enough to draw one thither, apart from the great crowds that usually gather there. This camp is invariably well attended, and one's old-time personal friends are sure to be present, with whom it is always a pleasure to meet: hence, when the way is open, 1 am usually one of the many who make at least a flying visit to this spiritual Mecca. Queen City Park and Sunapee were on our list, but want of time prevented our reaching those places; but other seasons are to follow, and campmeetings are not going out of fashion or out of existence right away. They are improving in character, in practical good and spiritual elevation. G. A. B.

Washington, D. C., Aug. 20th, 1891.

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

J. W. Fletcher will be in Boston at 14 Ashburton Place for two weeks. Societies near Boston desiring his services for Sundays of September can address him there. He opens in New York for the entire sea-son October 1st.

G. W. Kates and wife will hold meetings during September in the hall corner Third street and Girard Avenue, Philadelphia, Pa. Address them 2234 Frankford Avenue.

Frank T. Ripley, the well-known test-medium, is engaged for the season at Etna, Me., Camp-Meeting. He would like engagements in Maine, Vermont and Massachusetts or elsewhere for fall and winter. Ad-

Massachusetts or elsewhere for fall and winter. Address 9 Bosworth street, Boston, Mass.

The Belfast (Me.) Age, of a recent date, remarks:
"Oscar A. Edgerly, trance and test medium, of Newburyport. Mass., spoke at hall St. George Sunday. His subject was the 'Spiritualist's God.' Mr. Edgerly is one of the best spiritualistic speakers, and the clear and forcible manner in which he handled his subject proved conclusively that he is fully able to sustain the position which he occupies."

Mr. I Brank Boston has just concluded a most suc-

position which he occupies."

Mr. J. Frank Baxter has just concluded a most successful week's work at the Temple Heights Camp-Meeting in Maine, and starts this week to fill his appointments at Lake Pleasant camp, his first exercises being announced for Thursday F. M. Aug. 27th, and his last for Sunday F. M. Aug. 30th. He then will return to Maine, meeting appointments at Etna Camp-Meeting each day, Saturday excepted, from Wednesday, Sept. 2d. to Sunday, Sept. 6th, inclusive; in Kenduskeag Monday evening, Sept. 6th; Upper Stillwater Wednesday evening, Sept. 5th; Upper Stillwater Wednesday evenings, Sept. 5th; Belfast Thursday and Friday evenings, Sept. 10th and 11th; Ellsworth Sunday, Tuesday, Wednesday and Thursday, Sept. 13th, 15th. 16th and 17th; Sutton, N. H., Sunday, Sept. 20th; Plymouth, N. H., Tuesday and Wednesday evenings, Sept. 22d and 23d; and Salem, Mass., Sunday, Sept. 27th.

Dr. and Mrs. F. H. Roscoe of Providence were at

Dr. and Mrs. F. H. Roscoe of Providence were at last accounts at Newport, R. I. W. S. Eldridge, M. D., is now at 329 W. 20th street, New York City.

PENNSYLVANIA.

Philadelphia.-On Sunday last, Aug. 23d, W. J. Colville lectured in Corinthian Hall, 1524 Arch street, Philadelphia, to large audiences, morning, afternoon and evening. The morning address, on "Heavens, Hells and In-

termediary Conditions," was a strong presentation of spiritual philosophy, combining much truth regarding the subjectivity and objectivity of spiritual and mental states. Heavens and hells are and are not localities. They are localities in the sense that the law of attraction draws kindred souls together, causing them

ties. They are localities in the sense that the law of attraction draws kindred souls together, causing them to form societies, compose families, and enter upon associative effort; they are not localities in another sense, because happiness and sorrow spring not from surroundings, but are results of inward development. In the afternoon the lecture on "Keys of the Kingdom of Heaven" was reported expressly for the Banner of Light. On the occasion of the delivery of a closely similar discourse in Boston June 28th, many requests were made for its publication. [It will appear next week.]

In the evening a lecture upon "Signs Following Trust in Spirit," drew vivid comparisons between the phenomena of the first century and those of the present day. The speaker argued in favor of instantaneous spiritual healing, only in cases where the patient's mind is ripe to respond immediately to an appeal. It is a great mistake to suppose that all responsibility lies on one side; people blame the medium if manifestations are not satisfactory, and condemn the mental healer if they are not at once delivered from their infirmities. The vicarious theory of atonement has had much to do with beclouding the popular mind on the question of self-help. Cooperation is necessary everywhere in all fields of effort, and until there is a proper conjunction of faith and effort, the best results will never be obtained. No work is great if the worker be not faithful; great faith leads to great accomplishments, for exnestness and courage are inseparable from grand achievements.

On Monday evening, Aug. 24th, Mr. Colville spoke in the same place on "Socialism, Its Advantages and Disadvantages," on which occasion his remarks were principally directed to wage-workers and their employers. The dignity of work, its beauty and desirability, formed the staple of the answer to the objection that no one would work unless compelled to.

In addition to public lectures on stirring topics Mr. Colville has taken a class in apiritual science at the Mental Science a

NEW YORK.

New York City -- Adelphi : Hall .-- The Independent Spiritualist Society has taken the above hall for the season, and will commence lectures the third Sunday of September. J. W. Fletcher, Dr. Augusta Fletcher, John Slater, Isabella Beecher-Hobker and others, will appear during the season. All correspondence should be addressed to J. W. Fletcher, 268 W. 43d streef, New York City.

Camp and Grobe-Micetings.

Cassadaga (N. Y.) Camp.

To the Editor of the Banner of Light: Saturday, Aug. 15th, was one of the most glorious days known in the history of Cassadaga. Glorious because successful in the representation in numbers, and in the graphic promulgation of one of the main auxiliaries of spiritual Truth, Freedom and Progress -the equal suffrage and recognition of woman on all questions and in all places where her wise intuitions may lead her. Cottages all over the grounds were embowered in overgreens and flowers, and star spangled banners floated from verandas and balconies like bevies of bright-winged happy birds, and the golden emblems of wisdom, and the oncoming golden era when woman, as well as man, shall place her hand upon the helm of State, were twined about the pillars and destooned over arching windows, balconies and door ways. Men, as well as women and children, were hurrying about the grounds, wearing the insignia of loyalty and wisdom—the golden yellow badge and all, as one enthused with the spirit of the occasion — Political Equality Clubs and their sympathizers came in on the trains and by carriages from Jamestown, Binclarville, Dunkirk, Fredonia. Centrala, South Stockton, Brockton, Falconer and other towns, numbering twenty-three clubs in all besides large representations from Cattaraugus and Alleghany counties. It was estimated that from 5000 to 6000 people were present. A large banner in gold and blue, bearing the device "Lily Dale, Greeting to Political Equality," was strung over the main entrance, and banners bearing mottoes, "Wyoming," "Equality is Justice," "Eternal Justice Knows No Bex," etc., appeared over the different avenues. Banners, in unique designs, representing the different clubs, were placed upon the restrum, also Miss Anthony's flag, "Wyoming," on whose centre was emblazoned one lone golden star, proclaiming Wyoming to be the first in Wisdom, and alone the lie granting of equal suffrage to woman. The portfaits of those immortal women, Elizabeth Cady Stanton, Lucretla Mott, Susan B. Anthony and others, appeared in the background festooned with evergreens and flowers—the emblematic golden yellow predominating.

Aeross the front of the rostrum were three large and beautifully designed mottoes—"Woman's Ballot Means Enlarged Opportunities for Doing Good," "Governments Derive their Just Powers from the Consent of the Governed," "On Earth Peace, and Good W questions and in all places where her wise intuitions may lead her. Cottages all over the grounds were

Consent of the Governed," "On Earth Peace, and Good Will to Men."

Our worthy chairman, Mr. H. D. Barrett, in a few well chosen words, savored with earnestness of heart and loyalty of soul, welcomed the speakers to the platform and the people to Cassadaga. He considered to one of the most auspicious days known in the history of Cassadaga. He said: "Woman has been ahead in every true religion and in overy true reform the world has ever known, and when she sits side by side with man, in equal power, equal recognition, peace, justice and moral purity will reign supreme, and our nation and the world be truly and eternally redeemed." In the name of the trustees, in the name of this Association, and in the name of the powers that are of us, he would most heartily welcome these earnest workers who have labored so earnestly in the cause of truth. Mr. Barrett then resigned his place to Mrs. J. W. Babcock of Dunkirk, President of the Chautauqua County Political Equality Club, who, in behalf of the women upon the platform, and of the people, felt to most sincerely thank the Chairman, the management and the friends for the hearty welcome they had extended to them and for the beautiful decorations with which we were surrounded.

Mrs. Sarah Anthony Burtis (a cousin of Susan B. Anthony) of Buffalo, the oldest living representative of the suffrage movement—a woman over eighty years of age—a graduate of a Quaker boarding-school, and an old teacher of Susan B., was then introduced, and read in clear tones the following original paper, which contains much of the history of the suffrage movement, and hence we give it entire:

Ladies and Gentlemen: I come before you not accustomed to public speaking. I have therefore writ

Ladies and Gentlemen: I come before you not accustomed to public speaking. I have therefore written a few thoughts to present to you in this grand

ten a few thoughts to present to you in this grain movement.

Looking over this vast assemblage of friends who have so cordially welcomed our visiting sisters, my mind naturally travels back to the days of "48," when even to be in sympathy with the woman suffrage movement was to become the butt of ridicule and the target of scorn.

Previous to the birth of this grand movement a convention was neld in New York in the interest of the great abolition cause, at which delegates of both men and women were appointed to attend a World's Convention to be held in London in the year of 1840. The women delegates sent from America were denied recognition, notwithstanding the stirring appeal of Wendell Phillips in their behalf, and the chival-rous protest of Win. Lloyd Garrison, who would not act as a delegate while his sisters were denied their right.

right.
Our beloved Lucretia Mott of Philadelphia was one of the delegates who had traveled thousands of miles to have her credentials rejected. While in England she met Elizabeth Cady Stanton, and the two became she met Elizabeth Cady Stanton, and the two became firm friends. Upon their return to America they began to agitate the subject of women's rights, and in July, 1848, a convention was held at Seneca Falls to discuss this question. A large number assembled to speak and to listen to the views presented regarding the "New Departure," It being my good pleasure to be among the number. The next meeting was held in Rochester in August, when the President's chair was filled by Mrs. Ablgail Bush of that city, it being the first time a woman had occupied that important position before a public audience.

It is perhaps admissible to say at this point that the one who now stands before you is the oldest living representative of the woman's suffrage movement, and had the honor at that meeting of reading the Secretary's report.

ment. and had the honor at that meeting of reading the Secretary's report.

Three years later my cousin and our honored guest, Susan B. Anthony, joined our ranks, and at once stepped to the front with her zeal and untiring efforts, and we all agree that it is owing in a great measure to her faithful guidance that the movement has reached its present success.

The contrast between the early days of '48 and '91 is so striking, and the result so gratifying—with obloquy and porsecution then, but applause and satisfaction now—and having lived through it all and watched with gladsome heart the growing pop ularity of a movement so dear to us all. I would like to say "well done" to all these talented women who have taken up the responsibility and burden of this glorious cause until the achievement is won.

Miss Kate O. Peate of Jamestown, N. Y., was th-

watched with gladsome heart the growing pop liarity of a movement so dear to us all. I would like to say "well done" to all these talented women who have taken up the responsibility and burden of this glorious cause until the achievement is won.

Miss Kate O. Peate of Jamestown, N. Y., was thirst speaker introduced. She is youthful, bright, in telligent and prepossessing in her personality—a daughter of a Methodist clergyman, and herself a member of the same church. She said that however much she might differ with the people of this camp upon the subject of Spiritualism, she could meet them on common ground and clasp hands with them in this great areas of truth, which proclaims equal suffrage and equal rights to woman. She was here on these grounds four years ago, when Cassadaga gave the dirst political equality Fourth of July celebration ever given. She was one of the speakers on that glorious and successful day, "The Goddess of Liberty first planted ber banner here, upon these grounds, and who knows that her bright scintilistions were not been ever to Chautaquia, fisshing upon her people the great and expanded thought of liberty and equality to woman, moving her to profer her platform and beautiful grouns to the promulgators of woman's cause? We wmen intend by legislation to banish all the sacions, all the brothels, all the pententiates, all the social evils, and bring about the permanent reign of peace in this fair land. Had woman had a voice in logislation, intemperance would never have had the (cothoid it now has and slavery never would have extited in this land, it was woman—Harriet Recche Stowe—thatstruck the death-blow to slavery. Women and frem are cosquals in all the bountles and all the opportunities of life. I believe that all, or nearly all, within the sound of my voice to day, recognize and accept this divinely given equality of the sexes. No argument is needed to convince you of its truth; but we all need to be stirred to a realization of our respects to the great state of the person of the criti

was," she said, "and that within the recollection of many of you here, that it was a crime against the laws of our land to give a cup of cold water or a night's shelter to the fugitive slave. But when they came to us, with their bleeding feet and bleeding hearts, we fed and sheltered them all the same, and we now, as then, consider it an honor, and that it was not a crime to thus violate the man made law. The Constitution and the Bible have been interpreted to mean slavery to the negro, and subjection and submission of woman to man made laws and institutions. When we have sent up our petitions for the representation of all taxpaying citizens, we have been put off and made to wait for the enfranchisement of the negro, but we now want the Constitution to be rightly interpreted and to mean the full enfranchisement of woman, and we shall not cease our importunings until we have it."

The speaker said she believed the enlightened men and women born and reared under American administration, favor and are in sympathy with the Woman's Suffrage Movement; but that the foreign element which is constantly being introduced, keeps the ratio down to where it was twenty years ago. Many of these immigrants are of the most ignorant and depraved character, and think they have not performed their duty as heads of the family if they do not flog their wives once or twice a week. She believes in petitioning the legislature for full school and municipal suffrage, and gradually working our way forward inrough it into full suffrage. She believes Kansas to be the place for immediate action, and that it the campaign is rightly conducted in that and other western states, woman will be admitted at the polls in 1894.

The "Star Spangled Banner" was sung by the entire congregation making the woods resound and the difference of the congregation making the woods resound and the congregation making the woods resound and the congregation and t

campaign is rightly conducted in that and other western states, woman will be admitted at the polls in 1894.

The "Star Spangled Banner" was sung by the entire congregation, making the woods resound, and the audience dismissed.

The exercises of the afternoon were opened by a recitation by Miss Clara Clark of Melrose, Mass., entitled "The Flag at Half Mast." It was rendered with mech spirit and elocutionary beauty. A very sweet vocal solo was then rendered by Miss Matilda Poppenburg of Buffalo. and the Rev. Annie Shaw was introduced, who by her eloquence, humor and logio, held the attention of the vast audience, and won its frequent and enthusiastic applause. She said: "Since I have been a Woman's Suffrage lecturer I have met with many surprises, and among them my visit to Cassadaga is one of the greatest. I have never stood upon a Spiritualist platform before, and I had gotten all the information I had of it from the newspapers; and you know Dr. Buckley has said that nearly all Spiritualists are women; that in theosophy and Christian Science there are more women than men; also that woman is at the head in all false religions; but he forgot to say that she is ahead in all good and humanitarian efforts. I find myself to day addressing

gotten and the mormation I mad of a troom the newspapers; and you know Dr. Buckley has said that nearly all Spiritualists are women; that in theosophy and Christian Science there are more women than men; also that woman is at the head in all false religions; but he forgot to say that she is ahead in all good and humanitarian efforts. I find myself to-day addressing an audience of more men than in any audience before which I ever stood. Hence I must conclude that I am to day addressing bratins, according to Dr. Buckley's theory.

Perhaps the fact has escaped the observation of the learned Doctor, but it is a fact, nevertheless, that at the prize fight there are more men than women; at the gambling-bouse there are more men than women; at the patient of the earned in the earned in the variety show there are more men than women; at the penitentiary there are more men than women; at the penitentiary there are more men than women; at the penitentiary there are more men than women; at the prize of woman's day than on any other day in her history, which shows that the tide of public sentiment is setting in toward justice. The sentiment is setting in toward justice, and in speaking of the eulogies given by the American people to the American flag and America's free institutions she said: "It is time that we women cease to be sentimental over a flag that does not represent us, and that we arise in the strength of our womanhood and demand justice. I have myself seen the time when I looked upon the American flag with teardimmed eyes; now I can look at it all day without winking. There is only one flag that I look upon with reverence, and that is the flag of Wyoming, that bears but one bright golden star as an emblem of its justly gained freedom. You say all governments derive that raxtom without representation is tyranny, and then go on making laws that totally disregard the just rights of woman's Suffrage cannot for a monent stand upon a platform of justice. The voic

an eloquent and mind-stirring address in behalf of woman's cause from the standpoint of a man, as he affirmed. Among other excellent things he said: "Where a man's heart is, there, also, is his work; and as I have been solicited by Mrs. Skidmore, one of the most prominent, noble, self sacrificing and efficient workers in the cause of woman and of this glorious camp, to take part in the exercises of this day. I am here. Cassadaga is making history with rapid strides, but no event in her history has advanced her

so far in the march of progress and the rhythmic chime of glad hearts as the dawing of this day.

All the spirit of reform is concentrated in the freedom of woman. So far as she is made equal with must there is advancement. Wherever libror are ministrations to the poor, the afflicted and sorrowing, wherever there is consecration to fine good, the true and the pure, there is consecration to fine good, the true and the pure, there is consecration to fine good the true and the pure, there is woman. And I am proud to say that we are not making measuline gods to day, but are weaving crowns for the goddess of Liberty—to all. We are shutting the St. Paulis out and inviting the St. And thonys in. The best thing that the Quakers ever did was to delfy an Lee, and give to the world a mother was elaborated in the most eloquent and feeling manner.) "The most and allous opposers to woman's suffrage are the men who have to cat cloves and caraway seed before they dare enter the society of rofined women."

In the evening the grounds were literally ablaze with Chinese lanterns and torches. There were fifty Chinese lanterns, hung semi-circularly about the Balley, Powell and Chase cottages.

The Saturday evening's dance at the Auditorium was conducted wholly by ladies. Miss Libble Turner and Miss Clara Clark were floor managers, and no gentleman had the privilege of dancing unless invited by a lady. The Northwestern Orchestra discoursed most enthusing music. The back portion of the Auditorium and itssurroundings were crowded with spectators. There were more dance tickets sold, the largest company of dancers, and the most perfect order and enjoyment that has been secured at any previous occasion of the kind here.

Sunday, Aug.,16th.—Fully two thousand people gathered in and around the Auditorium and listened with eager interest to the discourses and tests of the day. Mrs. Cora L. V. Richmond spoke in the morning. Several questions were submitted, and answered with the sweetness and aptitude which always characterize Mrs. Richmond's

ject for closing poem, "The broadest meaning of the word Mother."

The session of the P. M. was opened by a very beautiful and comprehensive improvisation by Mrs. Jennie B. Hagan-Jackson on subjects submitted by the audience, viz., "Woman's Day at Cassadaga," "The Coming Woman." Upon the platform were the Hon. Susan B. Anthony, Hon. H. E. Parsons of Ashtabula, brother-in-law of Senator Wade of Ohio, and A. B. French. Rev. Annie Shaw was also present during both sessions. Hon. A. B. Richmond of Meadville, Pa., addressed the large and appreciative audience, taking for his theme "Is Spiritualism a Religion?" It opened with a wonderfully comprehensive quotation from the immortal Pope:

"Say, first, of God above, or man below, What can we reason but from what we know? Of man what see we but his station here, From which to reason or to which refer? Through worlds unnumbered though the God be known "It so curs to trace him only in our own."

After defining the meaning of the word Religion, as

Through worlds unnumbered though the God be known "T is ours to trace him only in our own."

After defining the meaning of the word Religion, as given by lexicographers, the speaker gave a comprehensive review of the religions of the past. He said: "The religions of the world, although born of errors and founded upon the fears and superstitions of mankind, have conduced to his benefit. Absurd as many of them were in their tenets, and cruel in their demands upon their votaries, yet did they have a restraining power upon the actions of their followers. Early half-civilized men had no conception of the principles of justice that now form the basis of the laws of civilization. They did not recognize the plain principles of right and wrong that now are axiomatic, and that to-day govern the intercourse of both men and nations: Might to do often made right what was done; and a physical power to enforce commands was a prerogative derived from nature that made obedience a duty unquestioned by the weak in their conflict with the strong."

the strong."

After elaborating and comparing the different sys-After elaborating and comparing the different systems and beliefs of the world, and quoting largely from the Bible of Christendom, the speaker concluded his eminently scientific speech as follows: "Verily Spiritualism is not only a religion, but the only true religion of earth; true in its demonstrations of the religion of earth; true in its demonstrations of the immortality of the soul; true in its teachings of the brotherhood of man and the Fatherhood of God; true in its moral teachings that punishment follows sin in obedience to the natural laws, and is not the act of a wrathful Father; true in its recognition of the precepts of the Golden Rule; true in its mediation as a friend to all the mourners of earth who, standing by the graves of their loved and lost, grieve without hope, and find no comfort in the freible support of faith graves of their loved and lost grieve without hope, and find no comfort in the feeble support of fath alone; true in its mission of peace. It smooths the pillow of sickness and suffering, and glids the darkening hours of the approaching night of death with the radiance of the morning rays of a coming day of immortality. Truthfully it interprets the end of the life here to be the beginning of a life hereafter, in which the human soul may begin a new career, learning

[Continued on eighth page.]

ENLARGED

The increasing demand for decorated China Table Ware has induced us to secure two lofts adjoining our store on corner of Devonshire and Franklin, and connected with our main store, which has enabled us to develop a new STOCK PATTERN HALL, on the floor above the Dinner Set Hall and Art Pottery Rooms.

Buyers for families, hotels and clubs will see over forty stock patterns here displayed, from which any set, OR PARTS OF SETS, may be had at prices always marked in plain figures from the low cost wares to the finest specimens. The advantage of buying a service from a stock pattern is appreciated by experienced housekeepers.

Among the many stock patterns displayed in the new Hall will be seen the

Mintons India Tree Ware, Old Blue Canton China Ware, **Doultons Enamelled Sorrento,** Medallion Green and Gold China, Dresden Blue Onion China, English Blue Onion Falence, Copelands Gray Delhi, **Bootes Brown Tournay,** Royal Worcester Lace Border, Havilands Toulon China, Gerards Pontarlier China, And thirty other patterns.

In the Dinner Set Hall will be seen many superb sets, which are not duplicated, in addition to the regular stock patterns, as well as the exquisitely decorated COURSE SETS.

We invite attention to the new rooms now open to the public, and to inspect a stock of ware which, we dare say, is not excelled on this continent.

Jones, McDuffee & Stratton, Fine China, Glassware and Lamps,

(SEVEN FLOORS)

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September. 1891 1891 Su. | Mo. | Tu. | We. | Th. | Fri. | Sat. 9 | 10 | 11 | 12 13 | 14 | 15 | 16 | 17 | 18 | 19 20|21|22|23|24|25|2627 | 28 | 29 | 30

MEETINGS IN BOSTON.

Borkeley Hall, Corner Borkeley and Tremon Streets.—Public meetings every Sunday at 10 ½ A. M., 3 and 1½ P. M. Lecturer, W. J. Colville, Instruction in Spiritra Science, Tuesday, Thursday and Saturday, 7% P. M. Bwight Hall, 514 Tremont Street, opposite Berkeley.—Spiritual meetings at 2½ and 7½ P. M. Mrs Dr. Heath, Conductor, office Hotel Simonds, 207 Shawmu Avenue, Boston.

Alpha Hall, 18 Essex Street.—Services every Sunday at 10% A.M., 2% and 7% P.M.; also Thursday, 2% P.M. Dr. Ella A. Higginson, 61 Clarendon street, Conductor. Rathbone Hall, 694 Washington Street.—Spirit ial meetings every Sunday, at 2½ and 7½ P. M.

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

America Hall .- The Echo Spiritualist Meetings will be reöpened in this hall on Sunday, Oct. 4th, for

will be reopened in this hall on Sunday, Oct. 4th, for the season of '91 and '92. The hall—which has been occupied by this society for the past three seasons—is being thoroughly renovated throughout, and will present the same homelike, harmonious feeling which has always characterized it.

Dr. W. A. Hale, who has conducted these meetings since they were first opened, has assumed full responsibility, and is sparing no pains to make the services of special interest. In addition to the usual three services on Sunday and Thursday afternoons, there will be every other Thursday evening special exercises, which will be announced from time to time. This hall is very conveniently located, near all of the main dépôts, with all lines of street cars passing the door.

main depots, with an initial of the door.

The writer learns that Dr. Hale is intending to arrange for a fair for the benefit of these meetings in the fail. I trust that he may receive in this, as in all his labors for the Cause, the hearty cooperation of the Spiritualists of this city and vicinity.

SAMUEL D. STRONG.

Bamuel D. Strong.

Ragle Hail.—Wednesday, Aug. 19th.—In the absence of Mr. Mathews the chair was filled by Mrs. Chandler Balley. The services were opened by Mrs. A. T. C. Bullermon with remarks and tests. followed by Mrs. Wilson, Mr. Coombs, Osgood Stiles, Mr. Tuttle and Mrs. Calahan.

Sunday, Aug. 23d.—Developing and healing circle at 11 A. M. In the afternoon Dr. Coombs and Mr. Edson made remarks. Tests by Mrs. Wilson, Mrs. Chandler-Bailey, Mrs. Kelly, Dr. Bell, Mrs. Rich and Mr. Anderson.

The evening services opened with singing by Neilie Carleton. Remarks by Dr. Willis, who occupied the chair; also by Mrs. Davis. Tests by Mrs. Forrester, Mrs. Chandler-Bailey and Mrs. Wilson. A test given by Dr. Coombs a year ago was publiely acknowledged to have proven true against all knowledge of it at the time it was given. Descriptions by Dr. Coombs and remarks by Mrs. Burbeck of Plymouth closed the meeting.

meeting.

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, Conductor.

Alpha Hall.—Dr. Ella A. Higginson, Conductor. Sunday services Aug. 23d. Music by Mrs. Locke; singing by the audience; Bible reading, invocation and remarks by the Conductor. Tests by Mrs. A. Wilkins, Mrs. J. K. D. Conant, Mrs. C. E. Bell and

Dr. Thomas.

The meeting at 2:30 was well attended, several coming from a distance.

Services every Sunday at 10:30, 2:30 and 7:30. Every Thursday at 2:30 for brief lecture on health and free diagnosis by Dr. Higginson, also tests.

E. A. H.

WHEN THE ENERGIES FLAGUSE HORSFORD'S ACID PHOSPHATE. Dr. T. C. SMITH, Charlotte, N. C., says: "It is an invaluable nerve tonic, a delightful beverage, and one of the best restorers when the energies flag and the spirits droop."

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 Hogort, President.

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Rand, Secretary.

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

Eureka Hall. 376 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 74 p. M.

The Woman's Spiritual Conference meets at parlors No. 231 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. B. A. McCutcheon, President.

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

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HOW PRODIGAL IS NATURE

In disponsing her blessings when we ask in the spirit of truth and with a view to learn her secrets! Thus is the science of life established and its duration prolonged. There is a specific for every form of disease, and even when declared by physicians as incurable, which is simply an acknowledgement on their part of ignorance of the true remedy and right course of treatment.

The newly-discovered MINERAL WATER, bubbling out of the earth in Wilkes Barre, Pa., named the

On account of the many extraordinary and wonderful cures it has made, challenges the attention of every sufferer. The mineral qualities of the water not only supply important elements necessary to continued health, but they dissolve the uric acid in the blood and extract therefrom the impurities, and thus permanently cure the kidneys, stomach, liver, bowels and bladder, which relieves the system of all forms of blood poison, such as malaria and chills, Bright's disease, or any urinal disturbance, whether of the form of albumenuria or the excessive flow of thin urine, which fails to remove the uric acid. This WATER OF LIFE is nature's remedy, and not one atom of any drug is added. It is bottled and sold absolutely as it is pumped from the spring. It has never failed to cure the most obstinate cases, where used as directed, and in no single instance yet heard from has it failed to give relief in some form or other. It is a specific which will do its work thoroughly. It is the absented On account of the many extraordinary and stance yet heard from has it failed to give relief in some form or other. It is a specific which will do its work thoroughly. It is the chronic and deep-seated cases where all others have failed that we solicit. This water has cured hundreds, and brought returning sunshine to their homes where physicians had to abandon the case as utterly beyond help. If you have been a sufferer, and bed-ridden for years, why call in the old practice which cannot cure, in preference to this new and rational method, fully described in a pamphlet sent free on application?

ence to this new and rational method, fully described in a pamphlet sent free on application? If you have any disease of the kidneys, bladder, liver, stomach, bowels, rectum, why waste time and money where you can get no cure? In the end you may have to drink the WATER OF LIFE, or never recover.

I am fully aware that the reading public and the sick have been deluded, humbugged, and often deceived by those who think anything pushed into the papers must sell and make them rich, but those times are gone. Now an article must have merit, or soon it will sink into merited oblivion; but the proper way is to investigate, and learn what from time to time is being discovered to help the sick and prolong human life, and thus permanently benefit mankind. To be too incredulous, we but deprive ourselves of the latest truths, and so are the losers. losers.

There is nothing equal to good health, neither lands nor houses nor gold. What would a person not give for that which will bring health and happiness? Then send a postal card and read a pamphlet of the most remarkable cures ever made by the use of WATER OF LIFE, and send for it now to

J. R. PERRY, No. 34 South Main St., Wilkes Barre, Pa.

A SAMPLE OF THE CURES MADE BY WATER OF LIFE. Bright's Disease of the Kidneys, of nine or ten years' standing, cured in six weeks' use of the WATER. The case of Dr. E. A. MacDonald, 42 West 125th Street, New York City.

MICHONIAL HERE BY WORK CITY.

MY DEAR MR. PERRY: It gives me very much pleasure to say to you that I am realizing more and more each day that the WATER OF LIFE has helped me. I am stronger and better than I have been for nine or ten years. I feel more like my former self, and have really no more pain, fatigue or weariness across my kidneys, such as I had for nine long years, except a short time while on sea I was for a time exempt. If you will put an advertisement in the Harlem papers, I 'll give two hours daily to free consultation in kidney and liver difficulties, and recomend the WATER OF LIFE as I am really delighted at my improved condition, and am inclined to attribute it entirely to the value of the WATER. At first I could use but half a tumbler, now I can drink six or eight daily. I shall begin my lectures in September.

Very sincerely and fraternally yours,

ELLA A. MACDONALD, M. D.

Dr. MacDonald voided from twenty to fifty per cent. of albumen, and had to give up a lucrative practice and take a trip around the globe to save life. The above leiter was written Aug. 22d, 1890.

Loco Motor Ataxia, Kidney, Bladder, Etc.,

Loco Motor Ataxia. Kidney, Bladder, Rtc., cured by the use of the WATER OF LIFE. A wonderful Cure. Nee full account in pamphlet.

WILKES BARRE, PA., Aug. 5th, 1890.

MR. PERRY—Dear Sir: About five years ago I was paralyzed in my lower limbs and became entirely helpless; remained so for six months then I recovered for a short time, but soon relapsed, and remained so until I was cured by the WATER OF LIFE. I went previously to Jefferson College. I took all kinds of treatment. I was drawn, pulled, pounded, rolled, and actually hanged by the chiu and neck for five minutes at a time, and nearly shook to pieces, all to no purpose, and treated to big doses of saline waters, etc., until I lost all control of my bowels, and was obliged to use a catheter constantly. I have suffered all that I could endure, and spent lots of money; have had to get out of bed twenty times a night to urinate, and could not walk much of the time; when I did, had to use crutch and cane; suffered great nervousness from loss of sleep. The doctors called it Loco Motor Ataxia, and some had names I cannot remember or repeat. About three weeks ago I heard of the WATER OF LIPE, and began using it. I was much astonished and delighted to find its immediate good effects and improvement in my condition. I have now at this time used it about three weeks, and I am able to walk without a crutch or cane, go up and down stairs, and attend to business in the store, which is a mile away from the residence, I drive out in a carriage and attend to oustomers in the store, which is a mile away from the residence, I drive out in a carriage and attend to oustomers in the store, which is a mile away from the residence, I drive out in a carriage and attend to oustomers in the store. I sleep well at night, have a good appetite, and have regained complete control of my bowels and urine, and my limbs are quite store,... After passing through a terrible ordeal for years, I am indebted to the WATER OF LIFE for all the pleasure I enjoy, and to its magical effects upon me. It is the only medicine which has done me any real good. WILKES BARRE, PA., Aug. 5th, 1890.

THOMAS H. COSLET, 86 S. Lincoln street.

WILKES BARRE, Aug. 15th, 1891.

MR. PERRY: You sent me a jug of WATER OF
LIFE for my boy of twelve years old, after I spent fitteen dollars doctoring him, and that WATER has
cured him. He had heart-failure, the doctor said,
weak chest and bad stomach, and he was moping
around for the last year; would not go out of the house
to play, and had nightmare every night so we had to
run to his bed to keep him from choking; his heart
thumped so bad we could hear it, and see his shirt
move with the thudding of it. If I had sent for the
WATER at once, I would have saved my money and
much anxiety. The boy is as good and as well as he
ever was.

Yours, etc., Mrs. DUNSTON.

Another.

Another.

Golden Gate Cottage, Onset, Mass., July 21st, 1891.

Mr. J. R. Perry: Enclosed is a check from Mrs. Glendosky, my neighbor, who requested me to write you for her on account of company. She wishes me to say she would write you soon, and that she is feeling a little better, but the other lady, a friend in her family, is improving rapidly; that the Water of Liffe affected her kidneys immediately and relieved her of a severe pain there, and she is feeling; much better in every way. I am surely though slowly improving, but I am quite satisfied, as I do not expect to recover my health in a very short time, for I have been an invalid for years. My friends all notice my improved looks, and I feel quite good. I tell every one I meet that it is due to the use of the wonderful "Water of Liff."

We will return the carboys to you before long. I will send you the name of another patient soon—perhaps two or more who wish to use it.

Hoping you are well, I remain your friend and patient.

ELLA F. Porter, Box 17.

P. S.—Please send me more of your pamphlets. I have a number I should like to send them to. I feel gratefully toward the Water of Liff. I can truthfully say I am now enjoying its daity, which has not been the case for years past. Mrs. White wants some also. Would be pleased to meet you at Ouset.

A Word More; I have been informed through a Mrs. Miller of Onset, clairyoyant, and have been told by several

A Word More! I have been informed through a Mrs. Miller of Onset, clairvoyant, and have been told by several before, that it would be desirable to erect a Sanatarium at Onset to use the Water of Life as the principal healing remedy. That it would increase the attendance yearly there is no doubt, and, wonderfully improve the place as a health resort. The Water of Life Ompany will put in, in cath, from one to two thousand dollars to accomplish such a result, if others will meet the balance of the necessary cost of such an enterprise, and furnish the Water on the most favorable terms. That it would greatly improve the place and do much good, there is no doubt, . We want any and every means to aid in introducing this remarkable Water to the sick, and want it now. Who will help? Do not fail to write for pamphlet, and see what it has done antiwill do.

Aug. 29.

Wilkes Barre, Pa.

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 those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no dootrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

It is our earnest desire that those 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 COLDY & RICH,

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 MADIUMSHIP OF Mrs. M. T. Longley.

Report of Public Séance held May 26th, 1891. Spirit Invocation.

Spirit Invocation.

Oh! Most Holy and Divine Spirit, thou Infinite Presence of life and lovb, thou Soul of all peace, we would come into thy atmosphere at this time and be uplifted to a consciousness of thy hower and tender care. We desire to be imbued with the knowledge of immortal things, to receive instructions concerning the spiritual nature of man, and to have our minds stimulated and our hearts inspired, in order that we may press forward to now scenes of labor, to higher unfoldments and to grander experiences in life. We desire at this time to come under the ministration of wise and pure spirits, those who have dealt long with the laws of life, and who understand the workings of this wast universe, for we would be inspired by their knowledge and led onward by their guidance. We would also come under the influence of those bright and loving angels whose hearts are filled with compassion and tender sympathy for mankind, and who labor in good works for others, constantly spreading abroad the gospel of peace and good will, sowing seeds of kindness and cheer, calling the weary soul up to planes of strength, giving ministrations to those who are ignorant, that they may receive light and understanding.

Oh! may these angels be given power and opportunity to return to earth, bearing their glad tidings of great joy unto all people, that the light of truth may Illuminate darkened minds, and the upward way be made one of peace to weary feet. And, oh! our Father, whose name is Love, thou Divine Spirit, whose ways are wise and just, we ask that we may be led onward day by day by the grace and counsel and protection of thy good angels, so that we also may become fitted to bear companionship with the high and good.

Questions and Answers.

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

QUES.—[From one in the audience.] Will John Pierpont kindly answer the following inquiry through this subject: Have you ever known of a case of "materialization," so-called t and is such a thing, in your opinion, possible?

Ans.—Yes, we have known of many cases of genuine materialization, so-called; that is, the temporary building up of a human form from elements and particles of matter gathered from the atmosphere, collected from human beings present, but principally taken from the magnetic aura of the medium who has been employed as the agent for such manifestation. We know that the phase of spiritual expression which, for want of a better term, is called sion which, for want of a better term, is contact materialization, exists. It is a verify in the world of fact, and can be demonstrated scientifically under favorable conditions. We also know that much that has passed for spirit manifestation under the name of materialization has not been produced according to the claims of the medium or the band of spirit ciaims of the medium or the band of spirit managers at those séances where these manifestations have occurred; that much called materialization has either been a pure fabrication on the part of mortals, or it has been the expression of some other phase of mediumship. It is a well-known fact in the history of Spiritualism that what have been called physical manifestations have taken place in the department of mediumship for more than forty years.

ment of mediumship for more than forty years; that these physical movements and other manifestations are produced by material means, but by spirit intelligences, also, acting upon objective life and subjecting it to their will. objective life and subjecting it to their will.
These physical demonstrations of power are
produced, as you well know, by the spirit intelligences making use of the surplus energy
and nerve aura of the medium, and also by the
intelligent direction of occult forces gathered
from the atmosphere by operating spirits. Under their manipulation the objective form is
made to move without perceivable contest made to move without perceivable contact with human beings, the table is made to pass over the floor of the apartment with no mortal hand in contact with it; raps and other strange sounds are heard throughout the house, or in that locality, which are not produced by mor-tal agency. By-and by a hand is formed out of the atmosphere, and it is seen by those who happen to be at the place. That hand is seen to move, perhaps to thrum an instrument, evoking sounds; or perhaps to use a pencil, That hand has been produced by an intelligent power. It is not the result of legerdemain or trickery on the part of a mortal. All chance of deception has been guarded against, but yet the mani-

has been guarded against, but yet the manifestation occurs.

This phenomenon has been witnessed and proven to be a fact times without number during the last three and forty years; and we during the last three and forty years; and we affirm that if a hand can be materialized sufficiently to be seen and touched by mortals, so, under proper conditions, can an entire body be materialized sufficiently to be seen and touched by mortals. We know that this phenomenon has taken place time and time again in the experience of Spiritualism, but the most delicate conditions are required for such an operation on the part of spirit intelligences. The mediumistic channel must be held in a certain state by attendants on the spirit side.

its services. He may never have personally met them; he may not have heard their names or even been conscious of their existence; yet they know of his life and career. Something about it attracts them. They study his movements, watch his course, follow the line of his life as far as they can learn of it, and are constantly desirous of; gailing more information. A superdiscuss of; gailing more information of the personal power to form and to execute great plans or great movements. Many there are also to condemn his life, to turn aside from it with a shude, because, while they admire his great qualities, his conquering powers, they are not attracted by his personal character; but they look upon him as one who has been very orcal and far from spiritual.

Such a character attracts from the unseen word also those who admire his courage and provess, and who are won by his great executively of the control of the provides and provess, and who are won by his great executively of the control of the provides and provides and provides and the control of the provides and provides and the provides and provides and the provides and p

of having been at last conquered upon his spirit. Under these circumstances his entrance to the other life must have been one of gratification to him and to his personal friends, while he may not have been greeted by one smile of approval from other souls, who, from the exaltation of the supernal world, behold more of beauty, of glory, of true spiritual strength and advancement in the life that humbly goes forth to hand a cup of cold water to the thirsty traveler, to speak a word of consolation to the mourning heart, to bring peace and tranquility to the troubled soul by its influence and magnetic cheer, and to minister in humble ways to the lowly so as to assist them to rise to a higher state of happiness or of prosperity.

Such souls from immortal life do not regard the triumph of a great victor as of the utmost

Such souls from immortal life do not regard the triumph of a great victor as of the utmost importance. It depends altogether upon what ground and principle the victory has been gained. If it has been obtained through the earnest effort of a great soul to redeem a prin-ciple or to befriend an oppressed people, and to raise them out of servitude mentally or physiralse them out of servitude mentally or physically to a state of freedom which will give them opportunity to unfold their natures in loveliness, then the victor is smiled upon by angelic hosts, and the hand of greeting extended to him from all sides; but if the conqueror comes crowned with glory, and has only gained his victory because of the great innate desire to rule, to lead armies, and to show his splendid mental powers, he will attract hosts to his side who will greet him, but he will not win those who are of the truly spiritualized condition. who will greet him, but he will not win those who are of the truly spiritualized condition.

who are of the truly spiritualized condition.

In regard to Bonaparte, with whom we do not entirely deal in our remarks, we will say that, undoubtedly, he finds an avenue of expression for the great energies, the mental ability, the executive power which belonged to him as a man and individualized him as an antity distinct from all other human entities. entity distinct from all other human entities. These powers find a natural outlet in the spiritual world. Sometimes he chafes and rebels because the conditions have not been such as he might desire; but through all the experiences which have come to him, he has been finding, as we said at first, the glory of self-conquest and self-discipline; and through this will he undoubtedly rise to greater heights of conquest and power than he ever dreamed of attaining through physical ways.

Q.—[By Nathan Nutter, Amesbury.] How, when or where did man's active or creative power commence? Are there any intelligences n spirit life capable of solving the problem? Your inquirer has been endeavoring to find out for many years. Hiram Collins of our place, who is a philosopher, says it is "Thought." Then the question comes, "What is thought? How the question comes, "did it originate?" etc.

A.—When our correspondent, or any other man, comes to understand fully whence, how and just when human mind originated or sprung into active expression as intelligence, then will he have become infinite in thought and in the manifestation of his own intellect, and will have ceased to be a finite man. We and will have ceased to be a finite man. We find no infinite intelligences in the spiritual world, men and women who understand all things, the origin and genesis of life, intelli-gence and potential activity as displayed throughout this stupendous universe of ours. As far as we can reach upward into the realms of intelligence and intellectual life, as far as we can gain contact and association with advanced and exalted minds, we yet fail to find infinitude in human nature. We are told that those highest minds with which we are familiar are conscious of intelligence, individualized and conscious of intelligence, individualized and full of potential activity, who occupy worlds in advance of theirs; and yet they do not claim infinity of thought and knowledge for themselves, nor are they by any means infinite in power. Therefore it is impossible for us to answer the query of your correspondent in the manner that he desires to have it considered.

Human mind, to our conception, is that vehicle of expression which you consider the man or the woman, acted upon by that potenthat force which we call soul or intelligence, this force animating the vehicle of expression called the mind, giving it activity and power, and enabling it to bring into external form its own moods and its own thoughts, so that they

own moods and its own thoughts, so that they may be distinctly conveyed from mind to mind or from place to place.

We are hampered in seeking to give you an understanding of our own ideas upon this point by the limitations of your mortal language. You have no words in your vocabulary which are adequate to convey the ideas that come to us in the spirit world in relation to the generation of thought, and also of its modes of expression through the mental action and power of the human brain. Thus are we unable to answer your correspondent's query as we desire, and can only say that thought, to our mind, is not only the result of mental action, as your questioner might say, mental action, as your questioner might say, but it is also the generation of an active, intel-ligent power in the spiritual atmosphere which surrounds every human life, and which will find expression through some form in the universe.

Q.—[By Daniel Collins, Mandan, North Da-kota.] What will be the result of the fearful strife now going on between capital and labor in this and other so-called Christian countries?

A.—We think, Mr. Chairman, that we considered a query somewhat similar to this at a recent Circle, in which our questioner wished to know if we compared the present condition of things in the world to the state of the Roman Empire in ancient times prior to its fall; therefore we shall not treat this question very exhaustively to day.

We know that there is a conflict between labor and capital, that there is agitation on all

sides concerning the social castes which have been created among men and women in this and other countries of the civilized world; but we believe that this agitation will work out a good result, for it has long been calling the at-

delicate conditions are required for such an operation on the part of spirit intelligences. The mediumistic channel must be held in a certain state by attendants on the spirit side, as well as surrounded by special associations and conditions on the earthly side; and when all these points are nicely adjusted and the moment is favorable, a manifestation may occur in your midst which will seem contrary to all natural law; but you must remember that all natural law; but you must remember that all natural law; but you must remember that all natural law; by no means understood, even by our most scientific minds. There is much in nature that is highly possible with which the world is as yet unfamiliar, and until you can learn what is possible in human experience or in the production of nature, you will do well to pause before you claim that any phenomenon or manifestation is impossible in the world of spirits or in this material life.

Q.—[From one in the audience.] Can you tell in what manner Napoleon Bonaparte was received in spirit-life? and to what duty he has been assigned to him in the spiritual world is one of self-conquest and of self or spiritual world is one of self-conquest and of self or spiritual world is one of self-conquest and of self or spiritual education or unfoldment.

Napoleon had hosts of friends on both the spirit and the mortal side of life, just as any great actor in the world's drama, whatever his public position may be, wins hosts of friends on both sides of life. The great actor in the world's drama, whatever his public position may be, wins hosts of friends on both sides of life. The great actor in the world's drama, whatever his public position may be, wins hosts of friends on both sides of life, just as any great seturition is directed toward his life and its services. He may never have personally met them, he may not have heard their names or even been conscious of their existence; yet they know of his life and career. Something about it attracts them. They study his movements, watch h

creating new industries through which the tollers may be employed at not only fair but generous wages to utilize their energies and the labor of their hands and brains in beneficial and useful ways. We believe the question, sir, between capital and labor will be wisely adjusted in time through the educational growth of human minds, through the agitation of thought, through the ventilation of opinion, through the coming together of human beings who will desire to see a season of universal prosperity, thrift and happiness for all the race,

Q.—[By Fred S. Guest, No. 384 15th street, Milwaukee, Wis.] Is it a common occurrence for a person to get communications and messages, and all at once stop and get nothing of importance for a long time afterward?

importance for a long time afterward?

A.—We do not know that this is a common occurrence with mediums or with those who visit mediums, but we do know that it does occur, for we have seen many instances of it. We have known a number of mediums who for many months and years have constantly received communications and ministrations from their spirit-guides and friends, who have been accustomed to rely upon what has come through their own organisms from the spirit-world, when suddenly, or perhaps gradually, as the case may be, these communications have ceased, the visible ministrations have been suspended, and there seems to have been a closing-off of the return of the spirits to that avenue.

avenue.

But there is some cause for this. Perhaps But there is some cause for this. Perhaps the medium has become mentally and nervously exhausted, so that the spirit-attendants cannot make use of the nerve aura by which they come and give external evidence of their presence; perhaps the associations of the medium in physical life are not such as afford favorable conditions to the returning spirits, and therefore the door is closed for the time through which they have been wont to make their presence known. There must be some reason. Perhaps the spirit-guides think it well to retire for a while in order that the medium may recuperate certain forces that may be may recuperate certain forces that may be necessary for the health of mind or body, or perhaps they think the medium needs a discipline. She may have relied too fully upon the spirits and not sufficiently upon her own national manner of the spirits and not sufficiently upon her own national manner of the spirits and not sufficiently upon her own has she has not been true to herself and to the spirit-influences who have come about her, and they think she requires a lesson.

We have also known mortals not claiming to the spirit influence who have come about her, and they think she requires a lesson.

be mediums who have been accustomed to visit circles or to hold private sittings with mediums through whom they have received communica-tions from their spirit-friends; but the time has come when these communications have ceased. The mortals still visited the mediums, ceased. The mortals still visited the mediums, and also attended circles at various places, but for some reason the former communication between themselves and the spirit-world was suspended. There is also a cause for this. Perhaps their spirit-friends desire to teach these individuals a needed lesson; perhaps these mortals have been untrue to their convictions have been to the bighen law. victions, have been false to the higher law or perhaps they have been accustomed to rely too fully upon spirit ministration and not to de-pend upon their own responsibility and re-sources; perhaps they have been willing to be-come almost nonentities, desirous of having their work or their plans arranged for them and even accomplished by their spirit counselors, and have thus been willing to yield up their own individuality to others. The wise ones on the spirit-side know this is not for the best, and so they may have closed the door of communication until a needed lesson has been learned. It may be that some physical envi-ronment or association of the individual here conflicts with the atmosphere of his spirit friends, and thus the line of communication is tampered with, or in a measure interfered with, so that the spirits cannot give what they desire with justice to themselves. If each one will study the law, and also try to under-stand his own personal environments and associations, he may come to understand just where the difficulty lies.

SPIRIT MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. M. T. Longley.

Report of Public Séance held June 5th, 1891. Oliver Field.

[Referring to the song just sung by Professor Longley:] Those are beautiful words, and they echo in my heart, for they have the ring of truth in them. I know there is "not a vacant chair in that beautiful city beyond the sea," for I have found the places well kept and filled by those who went on before me.

by those who went on before me.

How different the spiritual world is from what the great mass of humanity believe or can imagine! I have found many wonders on the spirit-side, wonders of active existence for mankind such as I did not dream of before I passed from earth. It is a positive life, full of vital power, and it calls out man's energies, even more than this world does. He finds himself possessed of powers that he did not understand here, because there was little use for them. His sphere is limited on this side, and his powers are cramped. On the spirit-shore I find that his sphere is enlarged, and that his powers increase in vitality as he uses them from time to time. what the great mass of humanity believe or

that his powers increase in vitality as he uses them from time to time.

[To the Chairman:] I come back, sir, not asking pardon for intruding, because I have been told several times that this is a free platform, and that all comers are welcome. I have stepped into this place two or three times to look on and see just how the machinery is worked, and thinking I might succeed in saying a word, I asked permission from the spiritintelligences who preside to approach, and I am grateful for the privilege given me.

I would like my neighbors and life-long friends and such as remain of those who were nearest to my life to know that I, as a living man, return from beyond the grave to speak a word of remembrance and love. I would like

friends and such as remain of those who were nearest to my life to know that I, as a living man, return from beyond the grave to speak a word of remembrance and love. I would like them to know that I have gained a world of activity and life, which seems very beautiful to me. It differs somewhat from that life which I thought of as beyond when here, but it seems to satisfy the soul in its out-reaching for spiritual things.

I am familiar with the western part of Massachusetts, having spent my life in that section. I was an old resident of Longmeadow. That town I saw-grow up to its present position, and I can assure you that it presents a very different appearance to-day from what it did in the early years of my remembrance. I feel identified with the place, and my family has been identified with its growth. I believe I can say, sir, that I left many friends, for somehow I felt that the sphere of my friendship extended round widely, and I could take many a neighbor by the hand, knowing that there was a warmth of feeling existing between us. Now I come back with that same feeling, not only for those who were nearest to me, but for those whom I knew perhaps not as well as others, and I want them all to feel that I come with kindly remembrance and regard.

I cannot say that I expected my summon's home quite so soon. Although age had come upon me, yet I had felt comparatively well, able to get about, and to travel, even, because we did have a beautiful trip shortly before my decease. But when I found myself out of the body, I rejoiced to think it was all over. I know that it was hard for some who were left, for my dear companion, with whom I traveled life's journey for half a century; but the shadows which this so-called death brings to humanity are lifted gently and quietly by the hand of change; and, after all, it is just natural—a sort of dropping to sleep in one apartment and waking in another apartment of life in a refreshed condition.

You would like to know my name, sir, and

pleasant situation, and the years are opening before him with new light and knowledge all the while, so that he feels as if the grandest power that man can receive is brought to him through that which we call death. I think these are his words—at least, they contain the gist of his remarks. His name is Oliver Walcott.

I thank you for this opportunity extended to me, and I hope I may be able to repay you

Thomas Sherwin.

I like to follow in after that man, because I know he is a good old soul. He seems to send out such a glow of kindness and benevolence, I am very sure he was one who would be called a part of the salt of the earth.

well, now, I have been sometimes in my earthly life a little rough, perhaps, but I really never meant to be that. I suppose the burr was left on here so that it scraped a little occasionally, but I have toned down somewhat. Perhaps I have left the outside husk on this side.

Perhaps I have left the outside husk on this side.

I come back with kind greetings to my friends. I never stood on ceremony with them when I was here, and so it would not be like me to stand on ceremony in coming back from the spirit-world. I had one particular chum by the name of Fred Davis. I do not know just where he is at the present time, but I would like very much to come in contact with him. I think that he is what you call mediumistic. He is a genial, jovial sort of a fellow, that is more in sympathy with all the world than he is out of tune with it, and meets with a good many friends here and there. Sometimes I have thought that Fred was swayed a little unduly by associations not just exactly what were best for him, but I know that he has kept his heart all right, and I am sure he must be getting along pretty well wherever he is. Somebody told me if I came here I might get track of him. I don't know how that is, for you are all strangers to me and my friend, I suppose; but they said a magnetic line might be established between him and me, so that I could find him by following that. I don't quite understand these things. I was no Spiritualist when here. Well, I don't know as I was much of anything in the religious line. I thought that the future would take care of itself; that one must, while on earth, look out for the things of this world, and so I scraped along in that way.

would take care of itself; that one must, while on earth, look out for the things of this world, and so I scraped along in that way.

Now perhaps you think I have got into a pretty bad state on the other side because I did n't look up these things when here. Well, I have n't. It is not as high and elevated as that of some of those that are workers over there, but it is a very good sort of a place, and I know I can earn a better one when I get ready for it, so I am not at all dissatisfied with my surroundings.

surroundings.

I have friends in Buffalo who will be glad to I have friends in Buffalo who will be glad to learn I have come back to this place if they hear of it, and if they do it will please me. I send my greeting, and I want them to know that I hold a warm heart for them and for all my friends. Tell them death does not silence a man as they may think, for sometime and somehow he is pretty sure to turn up; it may not be for years, but after a while he will make himself heard just as I have done to-day. I am Thomas Sherwin.

There is an older man than I am who is pres-

Thomas Sherwin.

There is an older man than I am who is present. He says that his name was the same as mine, and his people will be disappointed that this is not from him. He would like to send words of love and good cheer to his wife at North Adams, and I speak it, for I like to do a good turn for a fellow. A lovely young spirit with him calls herself Lois.

Mary E. Hewins.

Mary E. Hewins.

Oh! if our earthly friends knew how anxious we are to reach them with our love and with some word that will convince them they are not forgotten by us, and that we would not have them forget those who have passed on to other worlds, they would, I think, be pleased to receive only a word from those friends whose bodies have gone to dust.

I had ties to bind me to the earth-life; I had affairs that attracted me; and yet before half a century had come to me I was called to the other world. I know that many pass away much earlier in life than I did, but it seems sometimes as if one needs a long experience here in order

other world. I know that many pass away much earlier in life than I did, but it seems sometimes as if one needs a long experience here in order to be prepared for that which is to come after. But I found a beautiful home, and kind friends waiting to give me welcome. I did not feel as if I had entered a strange place, for everything seemed natural and homelike.

I tried to give a thought of it to my husband, as he in his homelife of earth felt chilled by the gloom of that change which came to me, and which must come to all. I thought if he could only see the bright light of the new life, how strong it would make him for all coming time. I tried to reach others, too, but they cannot realize the spirit-life as it is. I don't think any of you can do this. Only by glimpses and snatches can you gain ideas of what the other life is to the arisen spirit.

I have nothing to say in public, only to send my love to my friends, to tell them I am happy in the spirit-world, and that I hope I shall be able to give them what I wish. There is something more to be told than I have yet said, and by-and-by perhaps I shall find the way to give it. I came from Falmouth, Mass. Mary E. Hewins.

it. I can Hewins.

William Brown.

I went out pretty quick. I fell overboard, and went out through the water. It didn't hurt me very much, but I was all wet. When I got up top I felt better after all, because I got free from the old body. It did trouble me sometimes, and it sort of felt like a worn-out jacket, but I have got rid of that, and I feel pretty well up there.

sometimes, and it sort of felt like a worn-out jacket, but I have got rid of that, and I feel pretty well up there.

I have been looking round these parts, and I thought I would just like to step in and say a word or two to the people that knew me. They'll wonder how Bill got back, and I'll say: Well, I've come back to report. Good soldiers are always ready to report for duty, and I was a veteran. I belonged to the Grand Army of the Republic, and I think I did my duty at the time when my work was needed.

If I don't make a very good speech, you will excuse me. This is a queer way of doing things, and I am not used to it; but I just come back to send my regards. Tell them I am all right; the wetting didn't hurt me a bit. I didn't put myself out on purpose, and I didn't know! was going out when I left home; but I am not sorry for it anyhow. People knew me in Newport, R. I., and I don't believe they have forgotten me. Just be kind enough to tell them that I hope to meet all my friends (and some of them were very good, and all of them were first-rate, I think) when they come over to the other side. We have good camp-fires there, for it is n't so hot but that we can enjoy a good camp-fire, and I tell you what it is, it seems good to get into old associations and feel you have really got a good place from which you can be promoted to a higher rank if you behave yourself and deserve the honor. You may call me William Brown.

John Mackay.

[To the Chairman:] I give you greeting, sir. I feel that I have a right to manifest in the city of Boston, because in this city and its vicinity I had many associations and experiences. As an old business man of the place, I have taken an interest in Boston during the past, and still do in the present, for although I am a spirit, so called, but not much more than you are, I have not turned away altogether from interests in earthly affairs and people. I feel that it is a good thing for me to come back

nels, that in half a century from this time you will be surprised to see the improvements and the progress that has been made.

Well, I did not come here to be prosy and to preach to you, but these thoughts come to my mind, and I thought I must express them. I come because there are people in this city who know about me, and who might be interested in Spiritualism if they learn that I have returned. There are members of my family on the spirits die—yes, I have a family in heaven—and they are interested in the growth of this line of communication between the two worlds. They are studying it up, and want to see it more perfected than it is today; not but what it is very good, for we must speak well of the bridge that carries us safely over to our destination, and I do think the line of communication is very good indeed, but I suppose it is subject to perfection, and, as I said before, members of my family, myself and friends on the spirit-side are interested in this work. That is why I come to express myself now. If somebody that has known me learns of my return, and becomes interested enough to try to get a communication from one perhaps nearer to him, I shall feel I am paid for coming, and I shall feel I am compensated anyway by the experience which I gain for myself. John Mackay.

I would like to say in this connection that I have always taken a great interest in the "Mechanics' Association." I know a good, helpful work has been done by that organization for a large number of human beings, and I do know, also, that all the good, unselfish work in that line, and indeed, on all sides, is recorded in the bank of heaven, and placed to the credit of those who have performed the work.

those who have performed the work.

Nellie Spaulding.

I hesitated about coming here to speak in public, though I was invited to do so soon after I passed to the angel-world, and again a few weeks ago; but I could hardly make up my mind to do so; yet I am so anxious to have my darling mother know that I can come to her, and that she has not laid me away forever, that I feel that I must come and say a few words. I feel that I must come and say a few words. I know she thinks that I was very young to be taken from her and the pleasant prospects which this life held out for me; but if she could see me in the other life, and know of the

could see me in the other life, and know of the sweet associations I have formed there, of the bright home which has been so lovingly provided for me, I think she would not feel so sad. I know the dear ones try to feel submissive to our Father's will, but still the gloom will arise sometimes, and the tears fall.

Tell my dear friends that I am truly happy, and my happiness has increased because I am not shut away altogether from them or from any that I have known and cared for on this mortal side. I have not been kept far off so as not to know anything of those who are here, but I have the privilege of coming and going, bringing influences and beautiful spiritual flowers from the higher life with which to try to bless them as I come to their homes.

flowers from the higher life with which to try to bless them as I come to their homes.

I would like my classmates to know I am not really dead, and also the young people of our society in which I was so interested. I like to see the work going on, for I know it is a good work, and I will do what I can to help them in their labors for others.

If I could only tell the dear ones at home how my time is passed on the spirit-side, I think it might interest them. Sometime, perhaps, I can come and do better in this way. I desire to say that I have the power and opportunity of coming into association with some of the beautiful musicians of the spiritual life, and I sometimes feel as if I was just alive with music and surrounded by an atmosphere of melody, which is very sweet to me. I am Nellie Spaulding of Amherst, in this state.

Mattie Roberts.

[To the Chairman:] Will you please to say, sir, that Mattie Roberts sends her greeting from the spirit-side to friends in and near Baltimore? I have tried to come to them and give timore? I have tried to come to them and give personal messages, and once or twice I thought I should succeed, but just failed. There was a lady medium on the platform giving descriptions and words from spirits, and I stood close to her, so that she caught a glimpse of me and commenced to speak, but another influence came, more positive than I, and controlled her, or overshadowed her, so that her sight was taken from me, and this other spirit was mentioned instead. One of my friends was in the audience, who is a great skeptic concerning Spiritualism, and I thought if I could say something, perhaps it would bring a conviction of the truth of this thing.

I have come here just to send out my remembrance, and to say I am working steadily in the same line of labor that employed me here. Of course it is a little different, because it does not belong so much to the material as it does to the spiritual, but there is need of it here, and there is also opportunity for pursuing it, and I am just as much interested now

ing it, and I am just as much interested now

ing it, and I am just as much interested now in it as I was when on earth.

I did not want to go from the body, and I clung for a while to material things; but after I had learned just what the spirit-life is, and what it means to a human being, I became willing to give up those things of earth which could not longer be of use to me, and to become acquainted with the spiritual life. I am now glad that I did so, for I seem to be in my proper sphere. If my friends will try to learn of me, or any of their spirit-friends, about this way of coming back, I will do all I can to help them in their search for truth.

May Flower, to her Medium.

I want to come to send a few words to my medy, who lives near this city. Tell her we are trying to do what we promised. Slow work, but we see the light; think it will break more full on her before many moons roll away. May

full on her before many moons roll away. May Flower comes to gather up magnetic forces, take them back to the squaw to help in the physical, in the mental too, so she be helped to work—not what has been, but new work, when the shadows fly.

The band tell May Flower say they have gone with the squaw through the deep waters, through the winding forest paths, and know all the outside—all the inside, too—better than the world can know. The band bring the forces just as well as they can. After a while will do better—get more strength. Belle wishes May Flower to say she brings strong greeting, new power—make way more free.

Now May Flower wants to say a few words for two or three spirits standing by. Want to [Continued on seventh page.]

[Continued on seventh page.]

Pure is one thing; wholesome, another. Pure arsenic is not wholesome. Pure ammonia, pure white clay, or pure alum cannot make a wholesome baking powder, even if it is called "absolutely pure."

Every housekeeper knows that pure cream of tartar, pure soda, pure flour, are wholesome. These three ingredients, and these three only, are used in Cleveland's Baking Powder. Cleveland's is pure and wholesome; it leavens most, and leavens best, but its special excellence is that it is perfectly wholesome.

[Continued from sixth page.] reach friends; got heap love in their hearts for their friends on this plane; want to send out big showers of sunshine for the dear ones here.

Mary Sawyer.

One little squaw calls herself Mary Sawyer. She has been gone, it seems to May Flower, most seven summers, not giving any word to her people since she went out, because she could n't speak. She's got dear friends in Columbus, O. Bring love and greeting, sympathy, and all good things from the spirit to flow out like a stream of light to the people here; bring comfort and consolation to their lives. She wants to get back somewhere in the West where she can give the words direct to her people.

Joseph Strong.

Tall old brave stands here, very tall, straight, not very large frame. Got clear gray eye like the eagle. He brings his greeting to friends. His people not believe in spirit-return, but he say he work till he make them know. He has friends in Boston. He says for them to study, learn of spirit-return. He work on their minds until they get uneasy, and have to hunt it up. He wants the people to know that he comes. John is over there, so is Sarah Ann, and other friends. May Flower gets the name of Joseph Strong. Been gone good while, it seems.

Charlie C. Dudley.

Now I must tell the squaw that bring the lovely flowers, big brave stands here, and warm sunshiny love from his heart, and sends all over the squaw like a blanket to wrap up her spirit and keep it warm. He not want the cold gloom to settle down on her life, but wishes all the radiance of the spiritual sunshine to flood it with happiness and with peace. This brave say he brings his influence every day, trying to cheer your life and make the shadows flee. He will be with you through the summer time, and is glad your mind turns to the dear old State where so many happy hours have been passed. He would like you to visit the old place, and says he will be with you there; but if its memories and associations seem too strong, why, he'll not ask it; yet he

you there; but if its memories and associations seem too strong, why, he'll not ask it; yet he thinks if you could go, you would get a magnetic strength that would be good for you.

He says the dear friends in the spirit-world all bring love. Mother is doing well, and is rejoiced to find herself out of the body. The spirit-world seemed strange to her at first, but she enjoys it more now, the brave says, than she possibly could the heaven of her own ideas which she expected to find. The dear daughter is with her, making her pathway pleasant. He sends love to you and to the squaw not here in the council, and will help you all he can.

can.

This brave bows to you, Mr. Chairman, and says he sends his greeting to you and to the boys. He calls himself Charlie C. Dudley.

Good moon, May Flower going. May Flower thank everybody for the band of this council

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

June 12.- Jonathan M. Roberts; Capt. Albert Grant; Mrs. C. W. Littlefield; Mary Bowie; Dan Curley; Maggle Moore; Dr. Edwin Webb; Mrs. Julia Driscoll; Caroline Palmer; Charlie Zimber.

GOLDEN-ROD.

When the swift field spider weaves 'Mong the dry, late garnered sheaves,
And the cricket's ceaseless song
Echoes shrill the whole night long,
From the bill
Shorn and still
Plaintive pipes the whip poor-will.

By the brooklet's reedy edge,
By the dusty wayside hedge,
From the fragrant, fertile sod
Steps my Princess Golden-rod.
All in state
Doth she wait
When the summer groweth late.

Motley is her retinue:
Dragon-files of steely hue,
Mail-clad beetles—warriors bold—
Bronze-brown bees with belts of gold,
Courtiers true,
Come to sue
E'er the sunshine dries the dew.

Butterflies with wings outspread,
Purple, richly broidered
With heraldic quaint device,
Timid hares and shy field mice,
Here they meet,
At her feet,
In the sultry August heat.

From no well kept garden bed Doth she lift her yellow head. Gorgeous-hued is she and wild-Summer's wayward gypsy child.

Her rich sprays

Softly blaze
By the homely weed grown ways.

In her tawny, tangled hair Spanish colors doth she wear, Royal fervid tints that hold All the summer's burning gold; And each line, Clear and fine, Glows with exquisite design.

Through my idly dreaming brain,
Princess of the blooming train,
Oh! how many fancies chase,
Musing on the ardent grace,
Come and go,
To and fro,
Like the ocean's rhythmic flow.

Who can tell in what far place
Grew the founders of thy race?
Who can tell—perchance they sprang
Where the shepherds piped and sang,
By the sea,
On those free
Flower-clad plains of Arcady.

Flower-ciad piants of Arcady.

If indeed a spirit dwells
In each flower-cup's scented cells,
As in classic days of oid
Famous pagan poets told,
Strong and fine
Sure is thine,
Fiery-sweet as cypress wine.
EVA KATHARINE CLAPP.

August Magazines.

THE INDEPENDENT PULPIT .- "Is Belief Safe?" is the subject of the opening article by J. P. Richardson. Mrs. F. C. Swift contrasts the religious outlook of to-day with that of 1870. In a paper entitled "Agnosticism and Spiritualism," Dr. Lee advocates a union of all shades of liberal opinion to defeat the enactment of unjust laws. "Something," he says, "must be done. Quarreling over minor difference of opinion is not that something. If we are the mental kings we boast of being, we must cease to depend on 'something' to make all right; we must make the right. We must see that our public servants are made to know that the people are sovereigns, and their prerogative—a right to an unobstructed pathway to happiness—shall not be interfered with by churchmen or public officers." Waco, Texas: J. D. Shaw.

THE VACCINATION INQUIRER.—The Royal Commission adjourned July 22d for its summer vacation The colossal work of Mr. Briggs of Lelcester, in behalf of the anti-vaccinationists, is eulogistically referred to, as well it may be. He appeared twenty times, before the Commission, replied to:three thou sand and sixty-three questions, and placed before it more than fifty statistical tables, and fifteen elaborate diagrams, holding many in reserve for future use, it need for them arises. At a meeting of a special committee of the London Society, a vote was passed thanking Mr. Briggs for his indomitable labors. A few such workers would insure the success of any cause. London, Eng.: E. W. Allen.

THE PHRENOLOGICAL JOURNAL A portrait and sketch, of George, Jones, the lately deceased proprietor of the New York Times, leads the contents. New York: Fowler & Wells Co.

Ayer's Sarsaparilla contains Todide of Potassium and Iron, and vegetable blood-purifiers.

The Annual Camp Meeting of the Oregon State Spiritual society will be held at New Era, Clackamas County, Ore, beginning Sept. 4th, 1891, and continuing ten days. Good Speakers and mediums will be present.
One and one-third fare on all the Southern Pacific Railroad

lines in Oregon.
Hotel accommodations for those not wishing to camp.
All are invited to attend. WILLDA BUORMAN, Sec'y.
East Portland, Ore., July 17th, 1891.

Your Couch

Has not yielded to the various remedles you have been taking. It troubles you day and night, breaks your rest and reduces your strength. Now try Ayer's Cherry Pectoral. before the bronchial tubes become enlarged or the delicate tissues of the lungs sustain fatal injury. As an anodyne and expectorant, this preparation has no equal. It soothes the irritated membrane, promotes expectoration, and induces repose. The worst cough

Can Be Cured

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"After the grippe - cough. This was my experience—a hacking, dry cough, with an incessant tickling in the throat, keeping me awake nights, and disturbing the household. I tried a great number of 'cough-cures,' but they gave me only temporary relief. At last I concluded to take Ayer's Cherry Pectoral; and before I had used half a bottle, I had my first all-night sleep. I continued to improve, and now consider myself cured."—A. A. Sherman, Coeymans, N. Y.

By Using

Ayer's Cherry Pectoral, many have been saved from fatal illness.

E. D. Estabrooks, Canterbury, N. B., says: "In the winter of 1859 I was a surveyor of lumber in Sacramento, Cal. Being considerably exposed, I took a bad cold accompanied with a terrible cough. I tried several remedies, but they failed to cure me, and it was thought I was going into a decline. On the advice of a friend, I began to use Ayer's Cherry Pectoral, and less than half a bottle completely cured me."

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DONALD KENNEDY Of Roxbury, Mass., says

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Old Sores, Deep-Seated Ulcers of 40 years' standing, Inward Tumors, and every disease of the skin, except Thunder Humor,

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THE CHICAGO, ROCK ISLAND & PACIFIC R'Y runs through Car Vestibuled trains from Chicago to I runs through Car Vestibuled trains from Chleago 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 tide in a Railway Car to the top of Pike's Peak (road now completed), is truly wonderful.

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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 be 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.

Address,

MRS. A. B. SEVERANCE,

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. 15. DEAF NESS & HEAD NOISES CURED by Felk's invisible Tubular Ear Cushions, Whappers only by Fe. History, 858 B'way, N.Y. Write for book of proofs FREE Mar. 28.

ASTONISHING OFFER. SEND three 2-cent stamps, lock of hair, name, age, sex, one Sleading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maqueketa, Iowa. July 11.

CANCER and Tumors CURED no knifes CONTROL NO. 163 Elm street, Cincinnati, O. 1y

Mrs. Eliza A. Martin. SEALED LETTERS answered. Terms \$1.00. Lock Box 5w* Aug. 22.

Mrs. H. B. Fay, BLUFF COTTAGE, Onset, Mass. Scances Sundays, Wednesdays and Saturdays, at 7:30 P. M. July 18.

OPIUM Morphine Habit Oured in 10 OPIUM to 20 days. No pay till cured. DR. J. STEPHENS, Lebanon, Ohio ly MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whote-life-heading \$1.00. Magnetic Remedies prepared by spirit-direction. Address West Garland, Me,

MRS. B. F. SMITH, TRANCE MEDIUM, holds sittings daily, Fridays, Saturdays and Sundays excepted, at Vernon Cottage, Crescent Beach, Revere, Mass, Terms, \$1.00. 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, money or stamps.

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

Nativities written at prices proportionate to the detail demanded. 'Address OLIVER AMES GOULD, Box 1664, Boston, Mass.

July 19.

DIACNOSIS FREE.

SEND two 2-ct. stamps, look of hair, name in full, age and Sex, and I will give you a CLAIRVOYANT DIAGNOSIS OF YOUR ALLMANTS. Address J. C. BATDORF, M. D., Principal, Magnetic Institute, Grand Bapids, Mich. Int. Aug. 1.

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Private Sittings on Sunday by Appointment. Aug. 8.

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Aug. 72.

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it, that which I positively declare to be, on authority experience as an Amercan dentist and student dating from 1860, of infinitely more benefit than twenty-five cents' worth of anything else on earth. The tooth-preservative measures taught alone are worth more to parents and guardians than a thousand times the amount of the investment." Put up in a neat box. Sent postpaid on receipt of 25 cents. For sale by COLBY & RICH.

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[Continued from Afth page.]

[Continued from 15th page.]

from the experience of the past how best to mold and form the future."

The lecture was followed by our wonderful test medium, Miss Maggle Gaule. A large number of tests of the most striking character were given—all of which were recognized, and that often with tearful eyes and choking volce of the convinced unbeliever.

Sunday Evening.—Madam Cole of Jamestown, the greatest contraits concert singer in the world, gave a concert in the Auditorium, which was conceded by the immense and highly-cultured audience to be a brilliant, artistic and musical success.

The most pleasing feature of Madam Cole's success in these concerts rests in the distinct and touching enunciation and peculiar sweetness of her voice, which not only portrays the artistic and ideal, but reaches the heart and soul of her hearers.

The opening pleee, "Ruth and Boaz." commencing "Where thou goest I will go," captured every heart and called out enthusiastic applause. "Home, Sweet Home," Down the Old-Lane." and at last the "Star Spangled Banner," were rendered in a manner to arouse the emotions and awaken the pariotism of the most stoild nature. Special trains were run from both the north and south, and crowds of people came in from all directions. The Northwestern Orchestra of Meadville interspersed the entertainment by giving some of its grand pleees, Mr. Lane of Boston played the plano accompaniments, and it was on the whole one of the finest musical entertainments of the season.

Monday, 17th.—The annual meeting of C. L. F. A.

Monday, 17th.—The annual meeting of C. L. F. A.

whole one of the finest musical entertainments of the season.

Monday, 17th.—The annual meeting of C. L. F. A. Board for the election of officers took place at the Auditorium in the morning. In the afternoon memorial services for the arisen friends of the last year were rendered in the most belitting and impressive manner. Mrs. Clara Watson of Jamestown, Mrs. Cora L. V. Richmond, Mrs. Jennie B. Hagan-Jackson, that prince of orators A. B. French, and our worthy Chairman, H. D. Barrett, were the speakers, Mr. J. T. Lillie giving the most delightful music. They each seemed inspired anew-from on high, and all seemed to feel afresh the sacred nearness and oneness of those who have passed through "the valley of the shadow" into the deeper realms of wisdom and love. Monday evening a reception was held at the cottage of Mr. A. Gaston in honor of our beloved chairman, H. D. Barrett of Meadville, Pa. It was gotten up all unawares to Mr. Barrett, by Mrs. J. Hagan-Jackson, Miss Maggle Gaule, Mrs. Gaston and Mrs. Baker. Their success and the large number who so readily responded, was a delightful showing of the high appreciation entertained by Mr. Barrett's friends of his arduous, efficient and self-sacrificing labors here. The number in attendance became too great for the capacity of Mr. Gaston's cottage, and we were obliged to addresses expressive of the high degree of fraternal love which obtains in the hearts of the spiritual brotherhood, and the recognition of the loyalty and efficiency of our Brother Barrett. Mrs. A. Gaston held the little box of silver with golden lining, which contained the handsome sum of one hundred and twenty-five dollars, as a gift to Mr. Barrett from his friends. She made a very suitable presentation speech. Mr. A. Gaston acted as chairman and made fitting remarks, Mr. Barrett being kept in wondering ignorance of the object of the meeting. The surprise was so complete that he was overwhelmed with deep emotion, and was unable to speak for tears—not of weakness but of manly emotion. He called upo

in the morning. The subject of the University at Casadaga was discussed. Six hundred dollars is the sum subscribed for that purpose within the last twenty-four hours.

In the afternoon Mrs. Jennie B. Hagan Jackson occupied the rostrum, and spoke in her own peculiarly sweet, impressive and innocent manner. Miss Gaule followed with remarkable tests, after which she gave us a brief and loving farewell. She is to leave us to-morrow, and we can truly say that by her kind and loving disposition and attention to all, she has won-all hearts and carries our very best and kindest wishes as she goes out from this camp to other places, doing good by bringing the facts of immortality to light, and thus binding up wounded and bereaved hearts. May God bless Maggle Gaule, and return her to us safely another year.

Wednesday, Aug. 19th.—This A. M. a glorious conference was held. The subject under discussion was "What shall be the attitude of the spiritualistic platform toward other religious denominations?" The outpouring of the spirit of fraternal love and tender charity was so abundant and so sensibly felt, that it seemed that there could be no dissenting thought. The general sentiment expressed was that the churches have served their purpose as stepping-stones in the grand ascent to Truth; and though our attitude toward them was that of truth toward error, the day of antagonisms and harsh denunclation has gone by; that we should extend the hand of fellowship toward all, and by our lives and teachings lead them to the higher altitudes of truth. Mr. Wm. Henry, Judge Mc Cormick, Rev. Henry Frank, Rev. S. E. Winger of New Lebanon, Pa., Mr. Silas W. Edmunds of Cleveland, O., Mrs. R. S. Lillie, Miss Abby A. Judson, Mrs. Dr. Princess Viroqua (an Indian Princess dwas ever crowded into so short a space of time.

Mr. Lewis were the speakers, and we doubt if so much valuable thought so eloquently expressed was ever crowded into so short a space of time.

Mr. Lewis were the speakers, and we doubt if so much valuable thought to eloquentl

times; does not consider himself a convert to Spiritualism, but is a man of large mental and spiritual calibre.

Dr. Princess Viroqua is an Indian woman who has a history. She has a large and commanding personality, vivified with a magnetism of thought and experience. She is from Utica, N.Y. She was born on the Grand River Reservation, Canada, belonging to the Six Nations of Indians of the Mohawk Institute, near Branford, Canada. She graduated at a Ladles' Seminary at New Port, Canada, but, as she says, she graduated without knowing anything—only repeating answers to questions parrot like, without understanding their meaning. At the age of eight years she could not understand a word of English, but by energy and perseverance has attained her present position as a physician and lecturer, and scored a grand success in both directions. She does not call herself a Spiritualist, but an earnest seeker after truth.

Thursday, Aug. 20th.—Hob. A. B. Richmond occupied the rostrum, giving another of his profound and scientific lectures.

Mrs. Jennie B. Hagan-Jackson was the speaker on the 21st, acquitting herself as usual in a highly acceptable manner.

Hon. A. B. French gave his famous lecture, "The Mound Builders," on the evening of the 20th.

Saturday, Aug. 22d.—Temperance day. A full account will be given hereafter.

Mrs. Leslie of Boston, mother of Mrs. P. L. O. A. Keeler, is at the Keeler Cottage, doing very acceptable work as a lecturer and medium.

Mrs. Dillingham-Storrs, at the Hotel Grand, is considered a fine medium and an excellent woman.

At the meeting of C. L. F. A. stockholders the old board of trustees were elected, with the exception of Mr. Dennis, who resigned, Mr. Richardson being put in his place. The Secretary's report will hereafter be given.

Mr. Edgar W. Emerson is with us for a few days.

be given.
Mr. Edgar W. Emerson is with us for a few days.
His many friends here are rejoiced to see him.
GLEANER.

Onset Bay, Mass.

To the Editor of the Banner of Light: Monday, Aug. 17th .- A large gathering at the Pavilion to listen, in the evening, to J. William Fletcher of New York, who spoke briefly upon "The Phenomena and Philosophy of Spiritualism." All the truths of the Bible were founded upon a "Thus saith the Lord." Spiritualism comes without the assertion of anybody regarding its truth, and is founded upon facts. The value of phenomens is that they reveal these facts to the world. Spiritualism comes to prove a continued life. Its philosophy is one thing and the phenomens are quite a different thing. The phenomen a constitute the foundation of our spiritual temple; and the philosophy its life and power. Mr. Fletcher gave several psychometric readings that were well understood and recognized as correct.

At the meeting in the Pavillon Wednesday evening (19th), Mrs. C. Fannie Allyn of Melrose prefaced her address with the remark that she was not "controlled," as many understand that term, but was influenced by spirits around her sometimes, and used her own language in expressing her thoughts. Her subject was "Growth." Spiritualism is destined to progress until old theologies shall be buried beneath the advancing wave of spiritual truth. Her lecture was a scathing rebuke of everything wrong, and an earnest appeal for a recognition of the right. At its close she gave mental readings.

Mrs. Josephine Stone followed with remarks upon psychometry, and gave some illustrations of her psychic power.

Thursday, Aug. 20th.—At the morning conference.

Dr. Storer spoke of the first Spiritualist camp-meeting. and Philosophy of Spiritualism." All the truths of

psychometry, and gave some illustrations of her psychle power.

Thursday, Aug. 20th.—At the morning conference Dr. Storer spoke of the first Spiritualist camp meeting. It was, he said, held in Malden, Mass., and Mr. Vaughan was its originator. Uriah Clark was the first President. Dr. Storer and Dr. Gardner, with several others, thought it best to locate a camp meeting upon the coast, and the result of efforts to do so culminated in the establishment of Onset.

The afternoon meeting opened with a song by Miss Amanda Bailey, accompanied by Prof. Ripley of Boston. Joseph D. Stiles was the speaker. After an invocation, and the recitation of a poem, he said: "I believe it is a truth that man is a mystery, often a mistake, and will remain so as long as he is ignorant. When he learns more of the spirit-world he will be-

come less and less a mystery. Man is a giant intelectually, and a dwarf so far as his spiritual power is concerned. We realize the fact that when man has learned the lessons of this life he will pass higher, and learn more as he progresses, until he eventually becomes as the angels in wisdom and knowledge.

The spirit of man is marching on, and will never lose its identity. The Indian that inhabited these forests long before the Bible was known upon this continent had a knowledge of immortality. Everything that lives and moves is full of inspiration. Our dear friends who have passed into the limitiess land beyond come to us full of inspiration. All upon the other side are equal; they are not classified because of the wealth or position they may have attained here."

Miss Bailey sang 'Only a Thin Veil Between Us," after which Mr. Stiles gave one hundred and four names of spirits presenting themselves for recognition. Among them were the following: George Alfred Newcomb came to Amanda Bailey, David Jackson of Malden, Moses Sawyer, John Wilson, Robert Wilson, Andrew Pierce Thomas, A. Floyd and wife, Reuben Rich, Frank Johnson and wife, George A. Seabray, William Johnson, Otis Brown, Davis Babecek, Fred E. Fuller came to Herbert Fuller, Everett H. Fuller of Brockton, Eph Jackson and wife, Lewis Pillsbury, Aunt Lois Johnson, James H. Carter and four others. Humphrey Burbank, Reuben Wecks and three others. Friday, Aug. 21st.—The morning conference opened with a song by Miss Amanda Bailey of Salem. "The Golden Years are Passing By" afthough her locks are silvering over, her voice retains its old time vigor, and she sings with the spirit and understanding also. Col. Kase of Philadelphia spoke upon "Obsession," and related his experience with several cases that had come under his immediate notice and treatment. Mrs. Hammett of California narrated her experiences with mediums said to be crazy, but were simply attracting to themselves earthbound spirits and those who had not progressed. What she had seen suggested to her York sald that if we understood what we call obsession, it might be made a redemptive power instead of an evil. Mediumship is the most glorious gift that can bless a child of earth, grander than wealth or fame, or any position of honor which earth has power to give. Mrs. Dr. Hervey expressed the thought that mediums were not to blame for whatever might be said by spirits controlling, but are to blame for yielding unreservedly to their power and influence.

Saturday, Aug. 22d.—At the morning conference Mr. F. A. A. Heath in the chair, the subject under discussion was "Re-incarnation." Remarks were made by Dr. H. B. Storer, Colonel Kase, Dr. Hazzan, Mr. Noble, Mrs. Miller and others.

The evening meeting in the Pavilion opened with song by Miss Amanda Balley and an invocation from Mrs. Dr. Heath. Miss Bailey and little Flossie Libby sang "Beckoning Hands," which was heartily applauded.

song by Miss A manda Balley and an invocation from Mrs. Dr. Heath. Miss Balley and little Flossle Libby sang "Beckoning Hands," which was heartily applauded.

Mrs. M. J. Stephens of San Francisco, Cal., related some of her experience and read one of Longfellow's poems. Mrs. R. S. Cowing of Washington, D. C., gave tests and readings very satisfactorily. Several names were given by her control, among them Dr. Harry Wilbur, who passed away from California. Mrs. G. W. Libby gave very good Lests, and Mrs. O. H. Loomis-Hall readings and tests.

Sunday, Aug. 23d.—The largest audience of the season was present at the morning meeting to listen to Joseph D. Stiles and Jennie Leys, previous to whose remarks Dr. Storer called attention to sensational reports circulated through the daily papers, and especially to the one appearing in The Herald of that morning, written by some one who had not the courage to sign his or her name thereto. He advised all to pay no attention to them, but investigate for themselves, and thus come to a knowledge of the truth. After listening to a song from the Onset Quartette, Mr. Joseph D. Stiles led in an invocation. Mr. G. E. Russell sang a bass solo, "Consider the Lilies," eliciting hearty applause; Mr. Stiles gave a poem entitled, "All Hail to Onset Bay," under the inspiration of "King Philip." Mrs. Jennie H. Bowker of Boston sang, with wonderful sweetness and power, that most beautiful song, "Lead, Kindly Light." Mr. Stiles then gave the names of more than a hundred spirits present and desiring to be recognized. A mong them were Capt. Benj, Winslow of New Bedford, several to Mr. Nye, and William W. Crapo, who was well remembered. In the afternoon the Auditorium was crowded even to standing-room. The Middleboro Band gave a concert one-half hour before the regular service, which called forth cheering responses from the vast assembly, and the Quartette sang with great acceptance. Miss Jennie Leys of Boston was the speaker, opening with an invocation. Mr. Russell and Mr. Packard sang, by reques

or sevies who came from the "nappy nunting-grounds."

In the evening a grand public test séance was held in the Pavilion. Opened with "Peace, Be Still," finely sung by Miss Amanda Bailey. Flossie Libby gave a recitation, and Mrs. Celia M. Nickerson of New Bedford spoke upon topics given by the audience. In regard to a "personal God," her argument was that such a being would bring to us narrow conditions. Another thing, nothing good has been achieved without a struggle, and by suffering we are developed and strengthened. Dr. Wilbur of Fall River gave his experience when starting out as a physician, and the opposition he met with from the Regulars, resulting in a complete victory for his spirit-guides. Mrs. Dr. Heath gave psychometric readings of articles in the pockets of persons present without coming in contact with them.

or articles in the pockets of persons present without coming in contact with them.

Several designs, which would do credit to any artist, are being shown by J. W. Barber of Charlestown, Mass., produced by ancient spirits under the control and guidance of Spirit Clinton N. Barber. These designs are made with square and compass, simply freehand, and would be well-adapted for the decoration of windows or as plans for carpets, etc. A most wonperful spirit-power is shown in their perfect mechanical design.

Dr. Stansbury and Moud V.

cal design.

Dr. Stausbury and Maud Jones Gillett gave an entertainment in public a few evenings since, at which finely executed pictures and messages upon sealed slates were procured, which were additional proofs of the power of spirit control.

Among recent arrivals is Colonel Kase of Philadelphia. Dr. U. K. Mayo of Boston is at Union Villa. Mrs. M. E. Wallace of New York, and Mrs. E. A. Hammett of Encinitas, Cal., are here.

Hainmett of Encinitas, Cal., are here.

The Roston Globe printed the following regarding a recent discourse by J. W. Fletcher:

"ONSET BAY, Aug. 19th.—Theosophy, the 'wisdom religion' of Blayatsky and Olcott, has never been regarded with much favor by the orthodox Spiritualists of Onset Bay. In fact they have rather been inclined to look at a Theosophist very much as a Calvinist would at a Unitarian or some other heretic, and Theosophis tock has always been quoted much below par in this lively spiritual exchange. It took a decidedly unward turn, however, this afternoon, when Mr. J. W. Fletcher, the distinguished lecturer on Spiritualism, delivered a rattling address on Theosophy. Mr. Fletcher spoke to a large audience that contained many who were hostile to his views, but he succeeded in holding their attention to the end of his long discourse. 'Theosophy,' he said, 'is the intellectual side of Modern Spiritualism,' and then he went on to prove it in a most entertaining way. At the conclusion of the lecture Mr. Fletcher replied to innumerable questions on the subject of Theosophy, and it was announced that he would lecture again on the same subject before the season closes. A deep interest seems to have been awakened. The change in the attitude of the Spiritualists here toward Theosophy is said to be most marked."

The same paper for Aug. 24th contains the followophy is said to be most marked."

The same paper for Aug. 24th contains the follow-

Onser, Aug. 23d.—A conservative estimate of Onset's population places it to day from 10,000 to 12,000 people, making it the largest day of the year in point of attendance. The steamer Island Home made two trips from New



A cream of tartar baking powder. Highest of all in leavening strength. - Latest U. S. Government Food Report.

liedford, bringing large additions of New Bedford people to the throng.

The Speaking was particularly interesting, Mr. J. D. Stilles speaking in the morning and Miss Jennie Leys in the afternoon. In the matter of tests over two hundred names were given morning and afternoon by Mr. Stilles, and a very large proportion of them were recognized,

President Storer alluded in very plain and strong terms to the sensationalism of certain papers, engaged in dishing up highly colored stories of alleged spiritualistic frauds. He advised his hearers to take no stock in these statements, as they were made wholly for the purpose of increasing the sale of the papers.

papers.
Throughout the day, the very best of order prevailed, in spite of the fact that there were no police in charge. Next signday's meeting will close the most prosperous sensoir of the Onset camp for ten years."

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

Another big week at this camp. The interest has continued unabated, and the attendance fully as large as in previous years. The local papers correctly give the number of cottages at five hundred. The average number of immates would be about six, which, added to the hotel, will make four thousand permanent residents at our summer city. Another week and the grand exodus will commence. At every session the Auditorium has been well filled, and the best of attention has been given. The routine of service has been the following:

**Monday, Aug. 17th.—In the afternoon a conference was held. Speaking by Mrs. Carrie E. S. Twing, A. H. Dalley of Brooklyn, and others.

**Tucaday, Aug. 18th.—An afternoon service at the hall, opened with singing by Mr. and Mrs. Hayes. Mr. F. A. Wigglu of Salem read the poem, "What Makes a Man?" He then delivered an address, basing his remarks upon the words, "Ha is not Dead, but Sleepeth," supplementing them with an exercise in mediumship.

**Wednesday, Aug. 19th.—A service of song at the Auditorium in the afternoon, closed with tests by John Slater.

**Thursday Aug. 20th.—Conference in the morning. as in previous years. The local papers correctly give

Wednesday, Aug., 19th.—A service of song at the Aui ditorium in the afternoon, closed with tests by John Slater.

Thursday Aug. 20th.—Conference in the morning, with speaking by local talent. In the afternoon an address by Mrs. Abby N. Burnham of Boston was listened to with marked attention. She said, We are advancing in reality, and not in our imagination. Her daughter, Miss Ida, gave a fine recitation.

Friday, Aug. 2st.—Conference in the morning. In the afternoon singing by the choir. Invocation and address by Dr. Fred. L. H. Willis; subject, "Have Spiritualists any Fundamental Principles?" The lecture was one of much interest, and received with marked attention.

Saturday, Aug. 22d.—Morning and afternoon were devoted to conferences.

Sunday, Aug. 22d.—The day was fine, and extratrains aggregated an audience of six thousand. Concerts were given morning, noon and evening, by Battery B Band; choice programmes were rendered. The morning service opened with singing "Our Guide." by the Hayes Family. Invocation and address by Dr. Fred. L. H. Willis of Glenora. N. Y. Subject, "Ecclesiasticism, Materialism, Spiritualism," the speaker claiming that these three classifications include all forms of belief. Service closed with tests by John Slater. The afternoon service opened with singing "Nothing to Do." Invocation and address by A. E. Tisdale of Springfield; subject, "God and Gods, Athelsm and Theism." Tests by John Slater. Closed with singing. The address was able and logical, and was given the best of attention by the vast audience. As a whole the day was one of the most notable Sundays of the camp. days of the camp.

NOTES.

This week has been one of the best of the session.
The memorial service by Judge Dailey was very opportune.
Many will remain until Sept. 15th. This is always one of the best months at Lake Pleasant.
Mrs. Clara Banks and Mrs. Carrie E. S. Twing have given some very pleasing addresses at this session.
Both of these ladies have more than a local reputation as speakers.

Both of these ladies have more than a local reputa-tion as speakers.

The mediums have been busy, and as a rule have given the best of satisfaction.

The camp paper known as The Wildwood Messenger has had a large sale this year.

Essex County has been quite largely represented at

camp.

Mrs. Hill, the masical medium from Greenwich,

Mrs. Hill, the masical medium from Greenwich, N. Y., has given some wonderful séances.
The scoffer has changed his attitude. He is now seeking for information from the beyond.
The list of speakers for 1892 will include the best obtainable.
The band will remain until Tuesday, Sept. 1st.
Several building lots have been sold upon which cottages are being erected.
The Camp-Meeting Association has elected the following officers for 1892: President, Dr. Joseph Beals, Greenfield; Vice-Presidents. Newman Weeks, Rutland, Vt., D. P. Barber, Nashua, N. H., John W. Wheeler, Orange; Secretary, J. Milton Young, Haverhill: Treasurer, A. T. Pierce, Boston; Directors, Dr. Joseph Beals, 'Greenfield, A. T. Pierce, Boston, Jameš Wilson, Bridgeport, Ct., John W. Wheeler, Orange, A. H. Dalley, Brooklyn, N. Y., Fred Haslam, Brooklyn, N. Y., Newman Weeks, Rutland, Vt., Whiteside Hill, Greenwich, N. Y.

Miss Jennie Leys of Boston and J. Frank Baxter will speak next Sunday, which will close the session. Lake Pleasant, Mass., Aug. 23d, 1891. J. M. Y. ["W.'s" letter will appear next week.]

Verona Park, Me.

To the Editor of the Banner of Light: Sunday, Aug. 16th, we assembled in the Pavilion to listen to the inspired utterances of Hon. Sidney Dean of Rhode Island. His subject, "Life, Disintegration and Death," was treated in his usual vigorous, logical manner. He said: "There is a fixed law for every-thing in nature; the physical body is adapted to the earth, and is the home of the Ego, the are continually searching. Through the medium of the five senses we analyze ourselves to find the real, interior motive power we call Life. This same power pervades all nature, but, search as we may its primal source is velled in mystery which man has never been able to comprehend.

interior motive power we call Life. This same power pervades all nature, but, search as we may, its primal source is veiled in mystery which man has never been able to comprehend.

Matter is governed by the law of disintegration and decay. When we are through with the house physical, when it has fulfilled its mission, we have a divine right to a 'house not made with hands, eternal in the heavens.' The natural process of disintegration forces us to leave the physical body and enter the realm of spirit. Death, or decay, is but the natural antithesis of Life, and belongs to matter. The biazing light of science has exposed the fallacy of the theory of Death generally accepted and taught by the church. It has been demonstrated, beyond a doubt, that Death was in the earth ages prior to the appearance of man upon its surface. The story of Eden is in direct opposition to what the God of Nature has written indelibly on the pages of earth's history.

Death, or transition, is necessary to find an abode for ludividual souls born upon the earth. The universe is governed by this law of transition, and the spirit-atmosphere is to physical or material life. Death is not a curse, not a separation from all we hold most dear. We shall be permitted to remain in the home-circle to guide and guard our dear ones till they join us in the Life Eternal."

In the afternoon, following out the same line of thought, he presented the practical aspects of life. "We do not," he said, "sufficiently realize the influence of heredity, or we should give to our criminal brethren more sympathetic help, regarding them with feelings of sorrowful tenderness and pity. Life was given them without choice as to parentage or surroundings. They are not responsible for their downward tendency, and we are called upon to exercise the broadest charity for these unfortunates. Environment also has much to do with the evolution of character. Judge not those in the slums of cities, surrounded by poverty, filth and crime, as ye judge those placed among pure home surr

Fowler of Medway presided at the organ very acceptably.

Monday Afternoon, Aug. 17th.—We were favored with another lecture from Mr. Dean, filled with practical applications of the philosophy of Spiritualism to the dally living, and the infinite possibilities of individual, mental and spiritual development.

After the meeting, dedication services were held in the newly erected cottage of Mrs. L. Shaw of Winterport. Col. La Gros, the builder, gave a brief account of the spirit guidance in the erection of the artistic building, giving the entire credit to the spirit architect who had directed the work. Mr. Dean told of the sacredness of the home influence over the inmates; of the double sacredness of a home for the reception of the spirits who had passed over; and gave to this consecrated abode the name—"Gate

Beautiful." Dr. Ware tollowed with sympathetic allusions to the author of "Home, Sweet Home," the song expressing the deep yearnings of its author's homeless life at the time it was written, that finds an echo in every loving heart. Mrs. Shaw acknowledged Mr. Dean's bestowal of the name and the good wishes accompanying, and spoke of the harmonious spiritual atmosphere, the sense of the presence of angelic visitors that more than repaid her for the work, anxiety and expense attending the erection of the "Gate Beautiful." Other friends followed with congratulations and good wishes, after which all joined in singing "Home, Sweet Home," and dispersed.

In the evening a social circle was held at the cottage of Mrs. Stubbs of Bucksport. The meetings have been well attended and thoroughly enjoyed by all.

[Further reports from our correspondent at Verona

[Further reports from our correspondent at Verona Park, covering proceedings subsequent to the above, reaching us too late for use, we are obliged to defer until next week .- ED.]

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

Sunday, Aug. 16th, opened bright and fair at Sunapee. The meeting was held in the grove, which looked charming indeed, through the efforts of good Dr. Prentiss and Mr. Carter, who must have spent many hours of the early morning adorning and beautifying hours of the early morning adorning and beautifying the speakers' stand, which to day outrivals all its previous charms. It would take too much space to describe the various features, so will only say artistic skill and taste, combined with nature's floral treasures, made a picture very pleasant to look upon. Mr. Warren, the photographer, was so struck with its beauty that he at once captured it. At the time his camera was pointed that way Dr. H. B. Storer, Mrs. H. S. Lake, Mr. and Mrs. Eben Cobb, Dr. Richardson and several others were grouped about it. They have all secured a copy of the picture as a souvenir of Sunapéb camp.

H. S. Lake, Mr. and Mrs. Ebon Cobb, Dr. Richardson and several others were grouped about it. They have all secured a copy of the picture as a souvenir of Sunapéb camp.

Mrs. H. S. Lake was the speaker at the morning service, opened by the President, Dr. H. B. Storer, in a few appropriate remarks. Mrs. Lake began by reading a grand poem, entitled "Ability," by Alice Cary. Her lecture was on the cardinal principles of Spiritualism, which she declared was the foundationstone underlying the structure of human progress. Her vast audience appeared spelibound as she enunciated in clear, distinct tones, the cardinal principles of our sublime philosophy.

At 1:30 p. M. a lecture was given in the Pavilion by a native Hindu on the manners and customs of India. It was intensely interesting. Being a high caste Hindu, the speaker was well versed in this subject he presented, and much information of interest was imparted to his hearers. At the afternoon service we were delighted to again, after an interval of three years, listen to the inspired words of our muchesteemed President, Dr. H. B. Storer. His lecture was good and grand, as all his eloquent and earnest utter, ances are. His many friends drank in the beautiful and elevating thoughts he gave expression to, and all declared it was one of the best discourses he had ever given here. At the close Mrs. E. R. Morgan gave a number of very good tests.

In the evening Prof. Maynard gave a grand musical entertainment, both vocal and instrumental; it was a grand success. Prof. Maynard is a marvel and a mystery. How one totally blind can evoke such marvel ous melody from the plano, never sounding one falso note, is a mystery not easy to fathom. We are in clined to imagine he must be a sort of Blind Tom.

Monday, Aug. 17th.—The evening conference was carried on as a sort of memorial service to a daughter of Mrs. Nettle Wentworth, notice of Mns. Wentworth was for several years associated with the camp-meeting at this place as musical directress, and was a great favorite. Many of her

Mrs. H. S. Lake, was innuenced to an action ing.

Tuesday, Aug. 18th.—Owing to unpleasant weather the meeting was held in the Pavilion. Dr. H. B. Storer presided, and opened the exercises by reading a poem on Sunapee Lake, which had been handed to him by one of the audience. As he finished reading it was warmly applauded, and the request was made that it be forwarded for publication, with thanks to the author—and in compliance therewith it is here presented:

APOSTROPHE TO LAKE SUNAPEE.

APOSITIONE TO LAKE SUNAY
Oh, lake of beauty! bordered round
With leafy depths of emerald green,
With solemn forests, dark, profound,
And peaceful vales, the fills between;
Reflecting back from crystal deeps
The graceful maples, towering high,
The silver birch, the oak that sweeps
Its spreading branches' cross the sky;
Guarded by everlasting hills

Its spreading branches cross the sky;
Guarded by everlasting hills
And by the monarch of them all—
Mount Sunapee—whose name e'er thrills
Each wandering heart that knows its thr
Which watcheth o'er thee night and day
In strength eternal and sublime,
Its summits glowing with the ray
That touched them at the dawn of time.
Thou art, in truth a royal lake:

Thou art, in truth a royal laxe;
Thine islands, coves and rocky shores,
Whereon thy waves in anger break
When winter's tempest howls and roars,
Now smile in vistacid ordiness,
And woo the traveler to rest.—
To fail thy couling winter's except

To feel thy cooling winds' caress, Or float upon thy shimmering breast.

The shouous rallway skirts thy side,
The steamers speed thy waters through,
Thy groves unnumbered cots half hide,
Where wild flowers drink the morning dew.
Faint bursts of song around thee wake,
The band's soft strains across thee float,
And from the distant bush and brake
The strains proper strains across thee float,

And from the above the fife sounds remote.

And what a multifude is here
To homage pay unto thy charms,
To find contentment, health and cheer
And peace within thy sheltering arms.
From East, from West, from North, from South,
They flock with eager steps to thee,
And loyal praises fill each mouth—
New Hampshire's pride—Lake Sunapee.

M. J. MESSER.

Springfield (George's Mills), Aug. 15th, 1891. Springfeld (George's Mills), Aug. 18th, 1891.

At the close of the reading of the poem Mrs H. S. Lake gave a profound and instructive lecture on "Soul Culture." She closed with a number of psychometric readings, all of which were correct in every particular. In the evening an entertainment, musl-cal, literary and dramatic in character, was given in the Pavilion. Mrs. H. S. Lake, controlled by "Prairie Flower," dressed in Indian costume, again gave some fine nsychometric readings.

flower," aressed in that an ecosume, agend go. o and fine psychometric readings.

JANE D. CHURCHILL, Sec'y.

Queen City Park, Burlington, Vt. To the Editor of the Banner of Light: On Aug. 18th the conference convened at 10 o'clock,

as usual five days during the week, and in the afternoon a goodly audience listened to a remarkable discourse by Dr. George A. Fuller upon "Inspiration an Ever-Present Necessity." It was an exposition of the fact that all reformers, teachers and sacred writings, of every age and country, have been inspired. God is needed in the nineteenth century as much as in the first. We need a fresh inspiration every hour of our lives. Among those who felt the touch of infinite spirit he mentioned Stanley, Maurice, Beecher, Starr King, Thomas, Savage, Heber Newton, Briggs and Alger, Victor Hugo, Longfellew and Tennyson. Fields declared of Longfellow that his poems were all inspired. As he sat by his study fire one evening, the "Wreck of the Hesperus" salled into the room, and the noble words came to him—not in lines but in entire stanzas, as fast as he could write them down. All persons need direct, individual inspiration. We cannot take it from others. That of the past is only a stepping stone to newer and fresher. Our finest inspirations come from Nature. Whenever love domands a thing Nature furnishes it; and so, in response to the demands of love, Nature brings back our loved ones who have disappeared from external view.

In the evening a dance in the Pavilion gave enjoyment to a large number of young people.

The 19th was a perfect day. The dreamy purple of the distant mountain peaks, the silvery sheen of the water, the odor of pine and balsam, called all out to receive the inspiration of Nature.

At the conference Dr. Slade was persuaded to appear on the platform, as he has done several times before. Through his mediumship loud raps' were leard about him, even by those in the most distant portions of the Pavilion, and also upon paper held loosely in his hand.

The subject of Dr. Geo, A. Fuller's lecture of the afternoon, "Spiritualism: What Good Has It Accomplished and What Lies Before It in the Future," was handled in an able and vigorous manner. After showing the errors Spiritualism had unmasked and the truths it had as usual five days during the week, and in the afternoon a goodly audience listened to a remarkable discourse by Dr. George A. Fuller upon "Inspiration

the fertile brain of Mrs. Unitie M. Rathbun of New

the fertile brain of Mrs. Hattie M. Rathbun of New York.

In the evening, under the direction of Mrs. Crossett and Mr. Sullivan, a children's entertainment took place in the Pavilion. It was a lovely sight to see those human blossoms gathered in groups and tableaux, and taking part in songs under the care of Mr. Maxham, and in recitations and dialogues,

Conference on the morning of the 20th, and in the afternoon Dr. Geo. A. Folier discoursed in a powerful manner upon "The Divine Science of Healing."

In the gave a résumé of the art of the healer and due tribute to the magnetism of nature and of spir tual forces acting through the magnetic healer.

In this connection it may be well to state that Dr. Dumont C. Dake, who is, spending the season at the camp with his wife, is having grand success as a magnetic healer, as several persons on the grot mis testify with enthusiasm. In his care here are several from New York and other places. On all occasions, public and private, Dr. Slade speaks with gratitude of the excellently powerful and undimmed forces in healing of Dr. Dake, who seems happy and vigorous as ever in his life.

Dr. Geo. S. Brunson of St. Albans, who has a cottage here, is also kept busy, and is often sent for from a distance. He has a large clientage in the western section of the State, and the writer can testify to his fine powers in making diagnoses as well as in healing. In fact this camp is unusually favored with the

a distance. He has a large clientage in the western section of the State, and the writer can testify to his fine powers in making diagnoses as well as in healing. In fact this camp is unusually favored with the presence of excellent ministrations of every kind. In Lucius Colburn's circles, which are held every morning, there have been most gratifying impersonations, tests, descriptions and messages, and Charles W. Sulivan's private sittings have brought hope and comfort with tests of spirit-presence to many an anxious seeker.

Of Dr. Slade it is hardly needful to speak. His stay at the Park is most happy for visitors, and his power and strength physically and psychically seem on the increase. His urbanity and kindliness of heart, his evident readiness to do all that can be done to advance the best interests of Spiritualism, and his courtesy to the Camp Association, require acknowledgment.

In a sitting with him not many days ago, in which another person was present, there came on the closed slates held by Dr. Slade and the other gentlemen, above the table and in the broad light, four messages in as many languages—Spanish, French, Greek and English. In a succeeding sitting the writer, weighing some one hundred and thirty pounds, was lifted—chair and all—entirely from the floor on two separate occasions.

On the morning of the 21st, at the conference,

chair and all—entirely from the floor on two separate occasions.

On the morning of the 21st, at the conference, Owasso controlled Dr. Slade and related in a graphic manner a synopsis of his life-history and his passing to the spirit-land. At the close of the narration, raps loud enough to be heard by all the large audience came upon the table and floor. Frequently at the conference or in the dining-hall they resound, to the astonishment of strangers and skeptics. They are frequently heard upon a paper held loosely in his hand.

Secretarry.

[A continuation of the above, received later, will appear in our next. The Queen City Park meetings close Sept. 6th. John Slater of California is to be present next week and will give tests.]

From another correspondent, "O. I. S.":

"If a person desires rest, away from the busy hum of toil and confusion, no better place can be found than Queen City Park. The scenery is all that can be desired, the view at sunset being beyond compare, and the air healthful and invigorating. Social life is of such a nature that none are tired, and the harmony of the place is very soothing. The walks and drives are abundant, giving healthful exercise for all. Croquet is the favorite game, and the fine lawn is constantly in use. The hotel, under the efficient management of Mr. Lucius Webb, is large and airy, the dining-hall being especially neat, while the tables are abundantly supplied.

The Lake yields its treasures to supply both private and public table.

Spiritualists and skeptics alike give close attention to the cheering and thoughtful words that fall from the lips of the speakers. Mrs. Crossett, Mr. Wiggin, Mrs. Ida P. A. Whitlock, Mr. Tisdale, Mr. Baxter, Mrs. Paul and Dr. Fuller have thus far occupied the platform. Eagerly have those who have lost friends waited to hear just one word from their loved ones, and many have been the convincing messages that have rolled away forever the clouds of doubt. Mr. F. A. Wiggin and Mr. J. Frank Baxter were the instruments through whom these messages have been given.

Dr. Slade, whose fame is world-wide, is doing a of toll and confusion, no better place can be found

given.

Dr. Slade, whose fame is world-wide, is doing a good work in convincing skeptics of the fact that death does not end all. In this connection it may be said that Mr. Wiggin answers sealed letters to the satisfaction of his patrons. Dr. Dumont C. Dake and wife are to remain through the season. The Doctor is busy, for his fame follows him. Mr. A. J. Maxham, who is at the Park for the first time, has added much to the interest of the meetings by his soulful singling, and his wonderful ability to sing the right song at the right time. He is always ready, whether it be in religious service or secular concert, holding his audience by the pathos of his voice or humor of his song. He must be heard to be appreciated. Mr. Charles W. Sullivan, a favorite for many years, needs no word of praise, for all know how ready he is to add to the pleasure of his hearers by song or rectation.

The concerts have called out much talent from home and abroad, and the young people have been pressed into the service, and good work, too, they have done. Miss Billings (whistling soloist), Miss Cutting (elocutionist) and Miss Phelps (soloist) met with enthusiastic receptions. Miss Robblus of Toronto and Miss Withell of Montreal favored the company with fine plano solos Mrs. Whitlock sang acceptably, and added as much as possible for the benefit of the Society. Among the busy workers must be mentioned Mrs. Thompson, planist, working constantly for the social and financial interest of the Association. At the dépôt the speakers find her to give them a welcome, and during the time of their stay she does all she can to make the time pass pleasantly. given. Dr. Slade, whose fame is world-wide, is doing a

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One word for Mrs. Fanny Davis-Smith, long sick last year. She is remaining rather quiet, still the strangers upon the grounds will say that her kind words of welcome have made them feel at home. While she does not take active part, yet she does an important work in making visitors feel at ease.

Much more could be said and others mentioned, but to know Queen City Park you must visit it and see for yourself."

Webster, Me-To the Editor of the Banner of Light:

The Three-Days' Meeting advertised to be held on the grounds of the Progressive Association of Spiritualists took place on Aug. 21st, 22d and 23d. The first ualists took place on Aug. 21st, 22d and 23d. The first two days the attendance was small, owing to the inclement state of the weather—the largest week-day turnout being Saturday evening, when a goodly audience was present, the speakers being L. F. Webster and Mrs. L. M. Leavitt of Turner, Me. The test mediums were Mrs. D. A. Dearborn of Boston, Mass., Mrs. S. F. Curtis of Auburn, Me., and W. T. Kirby of Sabatus, Me.—all of whom were listened to with earnestness.

tus, Me.—all of whom were listened to with earnestness.

On Sunday the weather was very warm and clear, and at 9 A. M. a mediums' meeting was held. At 10:30 A. M. Mrs. Leavitt spoke very interestingly, under control. The singing by a very large choir was of a nature harmonious to a mediumistic requirement.

Before the time came for the afternoon services crowds had arrived from the neighboring towns. The speakers were L. F. Webster, with Mrs. D. A. Dearborn and W. T. Kirby as test mediums; a large number of spirits manifested, and all were recognized.

An increasing interest in Spiritualism is manifest in this locality.

Another grove meeting for next Sunday, Aug. 30th, is announced at the same place.

Camp Progress, Lynn, Mass. To the Editor of the Banner of Light:

A most enjoyable and interesting meeting was held A most edjoyable and interesting meeting was held at our grove on Sunday, there being about three hundred present during the exercises. Mrs. 8. M. Atherton gave the invocation; Mrs. Hare delivered a short and pointed address; Dr. Riddell made a short speech, and also with Mrs. Smith of Salem sang several songs in a manner that elicited hearty applause. Friends from Boston, Salem, Peabody and Marblehead were present. These meetings will be held for three more Bundays, and we shall be glad to see any friends who will come.

E. B. MERRILL.

Additional Reports from SUNAPEE LAKE, N. H., NIANTIC, Ct., PARKLAND, Pa., LAKE CORA, Mich., and QUEEN CITY PARK, Vt., will be found on page two.

TOKOLOGY. A Complete Ladies' Guide in health and disease. Lizzie N. Armstrong writes: "If I knew I was to be the mother of innumerable children it would have no terrors for me, so great is my confidence in the science of TOKOLOGY. I have a strong healthy baby boy, who has never been sick a minute." Bought from agents or direct of us. \$2.76. Sample pages free.

ALICE B. STOCKHAM & CO., 277 Madison St., Chicago.

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. Helen 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. Ambrosia, President, 1223 North Third street. Keystone Spiritual Conference every Sunday at 24, p. M., southeast corner loth and Spring Gardenstreets. William Rowbottom Chairman.