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Original Essays.

The Religion of the Dakotas.

BY MAJOR C. NEWELL.

CINCE the publication of my letter in the July 4th number of The Banner, there are so many inquiries to know what the religion of the Dakotas (Sioux) really consists of, that I thought it might be well to write out the facts and give them to you for publication. So much has been said and written upon the subject by men and women who claim to have lived among them, that what I may say will be received with many vague apprehensions, yet what I tell you can be proven to be truth beyond a question of doubt by any one who will go to work to investigate from an unbiased standpoint.

In the year 1889 the Indian office at Washington thought best to send me to the Rosebud Agency, Dakota, as U. S. Indian Agent. There I found some 8.400 Dakotas (Sioux) in blankago. I found there the noted chief, Spotted Tail, assisted by White Thunder, Two Strike, Swift Bear, Old Man, Crazy Horse and others, who had served with Spotted Tail during their many years of war with the white people.

people who claimed that they knew all about no anomios to that they were a wild, savage race, ready to throat from behind his back; in fact, they relied upon under any consideration. Having I took charge of those people with many mis-

There were no United States soldiers within one hundred and forty miles of the Agency. I had my wife and children with me, and several of the Agency employes had their wives with them. There were some twenty white people there to the 8,400 savages—as I supposed them to be. What policy should I adopt that would best suit the time and place until I could better learn by experience what was best to do?

I knew by experience that to make the hearts of white men glad it was always best to give them what they wanted to eat; and as we had these Indians shut up on a reservation where there was no game to hunt, all they got must come from the Government Commissary, which was under my control. I further remembered that when the good Methodist preacher used to visit our house, my mother always killed the best chickens and fed same as that of the white man so far as eating their ears. I must tell you how these preachamount of beef, coffee, sugar, hard-tack, rice, etc., to make a feast for about eighty people, and invited some of the prominent chiefs and warriors to come and eat with me.

They came with their faces painted red; which I was told was a sign that their hearts were glad; but had they come without paint they had been painted black, it would have been a sign that their hearts were bad.

The Government at Washington issued an order that only heathen and savages painted their faces, and forbade the traders to sell them any more paint; but soon after Spotted Tail and several other chiefs went to Washington, where they were invited to attend the ball given at the time of the inauguration of a President, and there they saw some of the ladies who danced with the President and other great chiefs of our nation with their faces. painted; therefore, they concluded that it was no worse for Indians to paint than it was for white people to do so.

As I have stated above, I made a feast, at which time I told my guests that I had come to live with them as a brother; I had no they had taken with them everything else soldiers to guard me, neither did I want any. I should rely upon them (the Indians) to do prairie, homeless, without rations or anything what was right by the few white people that except their blankets. Their clothing, rathe Great Father (the President) had sent tions, guns, ponies, wigwam and other posses-

the Great Father had given me, asking them | men and orphan children, after which all went to assist me in so doing; that I should rely to their homes. It is tustomary to give to entirely upon their integrity as men to assist those who are in want, so no one shall ever go me in carrying out all my plans, which I hoped would be of much benefit to them in time.

They gave the usual sign of approval by saying "How."

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Spotted Tail then arose and spoke to his people in the Dakota language, which was rendered to me by the Government interpreter. He said in effect: "Brothers, our white brother has spoken well. The words that he has spoken in our ears to-day will long be remembered. We do not want the Great Father's soldiers to come here in our homes, as we already know what that means. They bring disease and death with them; they bring the fire water to give us, which makes us lose our heads; we become foolish like children-we do not want that. Once we were self-supporting, and had our own homes; now the Great Father's soldiers have killed our buffalo, and we are beggars. We have to take what the Great Father sends us to eat and to wear. Our hearts are crying when we look back and see what we were once and what we are now.

But the Great Spirit hears our cry, and says that we must be true men, and the day will come when we shall be a united people in the great hunting-ground of the future life.

Brothers, let us listen to the white brother; his words are good. We will protect the white people at this Agency. Let the white brother come to me if he fears danger from any source, and we will be true men. Spotted Tail has given his word."

All the others said, "How!" From that day all was well. They kept their

My curiosity to know what-in their conception—the great hunting-ground of the future life consisted of, was aroused, and as soon as the time came when I could do so, I commenced to inquire into their religion. I found that in their past experience as a nation they had never had anything like what we have among us—such as poor houses, or places where the poor and destitute-are sent to be taken care of at public expense. An instance occurred which showed how they were cared for: A party of some eighty-two men, women and ets. living in tenees, with very little more signs | children had been shut off from the others by of civilization than were presented fifty years our soldiers. This detachment was a part of Sitting Bull's people who were staying in Canada. They started to break through the lines to join their people on the reservation; they had several skirmishes with the soldiers, and with Indians who were enemies of theirs. Fi-I had read in books of travel, written by nally, however, they reached our Agency in a most destitute condition. Some of their party their religion, that the Indians believed in a | had been killed, others were with them wound-"Great Spirit," and that when they died they ed; some children had died on the way. They went to a "happy hunting-ground" where were nearly naked and half frozen. I gave quiet. He could see buffalo and other animals in human nature. His intelligent and pleasant interfere with their hunting expeditions; but | As soon as the Indians were aware of the condition of the new-comers, they brought them spring upon their best friend, and cut his horses, blankets-in fact, everything to make told him to come with them-they were sent them just as comfortable as they themselves were so treacherous that they could not be were. Spotted Tail said: "We have no rich, no poor among us; we are all brothers. As been educated up from infancy in that belief, long as we have anything to eat, our brothers have the same."

They could not understand how it is that white men believe in the teaching of the Great Spirit, and yet have so many poor and starving people among them, while others have so much money. They think that all should share alike. They say that the brothers who come to them and tell them of the life in the happy huntingground say that there are no poor people there-all are alike that do good to their fellowmen while they live here. But should they neglect their brothers here, the Great Spirit will punish them when they get "over there." Therefore they provide for all the old people and women and children who are by any cause left helpless. That is one part of

their religion. The "medicine-men" and their true standing among this people were further points which I wished to understand. What we usually imply by "medicine men" are those who him to repletion; that is, gave him of the best are doctors; but the Indians combine doctors we had in the house, as it made his heart so and holy men together, as they believe that glad, and he would ask God to shower down his to be a holy man, or preacher, one must go blessings upon us until he came the next time. about healing the sick, as well as giving the I found that the Indian nature is about the words of the good ghosts (spirits) that speak in goes, therefore I provided the necessary ers are ordained. Among them they hold circles in what they call the "Ghost Lodge," which is a wigwam (or tepee, as they call it) set apart for the express purpose of holding communion with the spirits. None but holy men, or those who are developing, are allowed to enter it. After the young man has become a good medium, so that he can receive comit would have been a sign of suspicion; or, if munications from the spirit-world in a reliable manner, he is ordained so that his people may know that the Great Spirit is pleased with

. I was once invited by several of the chiefs to go out about eight miles from the Agency buildings to witness such an ordination. Arriving at the place we saw a tepee standing on a little rise of ground. Sitting in front of this tepee were four medicine-men singing and praying to the Great Spirit, asking his blessings on the new medicine man. Sitting in a circle around the lodge were some three or four hundred men, women and children. After about half-an-hour, the new medicine-man, with his wife and children, came out of the lodge with their heads covered with their blankets, which was about all the clothing was left behind. They moved off across the there; that I should carry out the instructions slops, were divided among the old women and

The Indians say that is what the Great Spirit teaches to-day. These is dicine-men never ask any pay for what they do for the sick or for those in distress, or for telling their people the words that the spirits put in their ears. Their people always give them something to make their hearts glad. They sometimes test their medicine men, especially the new ones, before a large crowd of their people. They test them in different ways; sometimes by putting their hands and arms into boiling water; sometimes by their being shot at with sharp-pointed arrows that would ordinarily go through a buffalo; sometimes by being shot at with Winchester or other tifles. I have seen an Indian hold his hand and arm in a kettle of boiling water for nearly one minute and not be burned. There was nothing to protect his arm from being burned, any more than there was anything to protect the three Hebrew children from being burned in the flery furnace of the Assyrian king. I have seen them shot at with a Winchester rifle, and the ball would fall harmless at their side. We believe that God and our spirit-friends have the power to protect us from harm, and warn us of danger; why should they not also protect those children of nature?

The holy or medicine-men use herbs, roots, barks, gums, and such articles as nature provides to cure their sick. They give such articles as their invisible guides direct.

Now what to them is the "happy huntingground"? The best way I can describe it is to narrate a vision that the Indian chief Wah-Keah-Skah" ("White Thunder") had. When I asked him to tell me what the "happy hunting-ground," or as we call it the future life, consisted of, he told me about what he once saw when he went there for some three days. The tribe was on a merch from the old Hills of Dakota-to the Missouri River. They kept along near the stream called the "Running Water." When within three days' march of the Missouri River they camped as usual for the night. "White Thunder" laid down on some buffalo-skins to rest, while his wife was busy getting supper. While lying there he fell asleep, or at least he said he did not think he was really sleeping. He saw his wife at work; saw his two children and ponies; could see everything as he had placed them for the night. The sky seemed more of a yellow color: everything in nature seemed very the prairie: they did not seem to have any fear of each other. Finally he saw two strange Indians coming toward him. They to bring him to the Great Spirit. He'told his wife that he would be gone for a while-but she did not hear him! He went up to her and touched her, but she paid no attention to him. He looked where he had been lying; there he saw his own body fast asleep; he looked at himself—and there he was, as natural as ever. Being a medicine-man himself, he under-

stood that he was dead, or at least his spirit body had separated from his earthly body. These guides told him not to have any fear. they would bring him back to his wife and children soon; he must come now with them. valleys, mountains. They saw many strange lakes, rivers, mountains, also all kinds of animals. Every one was at peace. The animals were not afraid of each other, nor of the people he saw there. The people seemed to enjoy themselves, and all seemed to have glad hearts. The guides finally arrived at a place where they pointed out one man whom they said was the Great Spirit that was sent to teach this people the way of truth and justice to all; that it was he who sends people back to earth to teach the people there to love their fellowmen and prepare themselves for the higher life. When they came up to this great teacher he me. I wish you to know what the future life you back to your wife and children. We do

this to teach you a lesson." From thence the guides took him to many strange and beautiful places, after which they led him to where the country looked dark—a dark cloud seemed to hang over the land. The people looked care-worn and despondent; the further they progressed the darker the surroundings and the more the gloom seemed to settle on every one. The visitors were among those who were bad people while they lived in earth-life; who cheated their fellowmen and caused poor people to suffer, and did not assist them; who did all in their power to gain what they could in earth-life, but never listened to those who were pure in heart and would not enter into the strife to gain much of the goods and money of the world. Now they were suffering all the torments and trials that they had caused others to suffer when in earth-life. "Oh!" they said, "when will this ever end? How can I undo the wrongs I have done?" His guides took him where there were mil-

lions upon millions lamenting and thinking over their past lives. Teachers were sent among them to show, them how they might idea, I suppose, has struck you, as usual," Dr. [Continued on third page.]

Literary Department.

Written Expressly for the Banner of Light,

BY S. D. PILLANE.

STORIAL ST CHAPTER I. There was a strange stillness in that hospital the patients' names are recorded; for it was ward; an indescribable feeling of oppression and mystery in the long line of cots ranged at either side of the broad compartment, and in the helpless, prostrate expression on the faces of the people occupying these beds, that sent depression into the innermost nerves of John Maynew's sympathetic heart, as he took in the soene from the end of the corridor. Looking to his right incidentally, he observed a man's face gazing at him with an interested expression from under the bed-clothing of one of the cots; a face out in fine lines, indicating that the poor invalid who lay there was-when in possession of his strength and individuality-a man of no common order. As Maynew looked toward him curiously, meaning no imperti nence, the invalid's face lit up with a feeble expression of pride. He turned his eyes away toward the wall, and, forgetting his helplessness at the moment, tried to turn on his elbow, but the effort was too much, and he fell back with a pathetic weakness that almost drew

tears to Maynew's eyes. It is a peculiar instinct, observable in the majority of individuals, that the sufferings of persons of refinement and intelligence win our sympathies more readily than those of "common mold"-I will not say "clay," for under the same conditions we would be all equal. That a poor, uneducated beggar in rags does not awaken pity as readily as an individual of Red-Cloud" Agency-south from the Black education in the same condition of suffering, some writers ascribe to the fact that the former does not ordinarily suffer as keenly as the latter, which may, however, seem rather paradoxical. Perhaps this may stand good for John Maynew, who had gone through the male wards of the Philanthropic Hospital, New York, with his good friend Dr. Granger some time previously, and passed scores of cots with helpless inmates without feeling as much interest in any one subject as he felt in the poor invalid in front of him. Maynew was one of those who are born to redeem the doubting one's belief in the presence of the divine spirit face grow pained as the invalid ing helplessly, and in an instant he was at his side, forgetting that he was only a visitor in

"Pardon me," he said, in the gentlest tone of interest possible, to the poor sufferer: "Can I do anything for you? Here, will you have some?" reaching to the water; "perhaps this will revive you." He passed the glass to the sufferer and held it to his feeble lips with the tenderness of a woman. The poor fellow faintly sipped a little. His position seemed painful, and in a moment Maynew's strong hand was around his shoulders, supporting him upright while he moistened his lips.

For the first time the invalid spoke in a feeble tone: "Oh! thanks, thanks, my friend; As they passed over the earth they did not you are very, very good. Please don't trouble walk, they moved through the air—over hills, any more; I feel much stronger." Here he was tenderly laid back on his couch. He places that he never saw before. Soon they looked up into Maynew's eyes and grasped seemed to arrive in a new country, where he the latter's disengaged hand with an intellisaw many strange people, and such beautiful gent and earnest expression of thanks. Suddenly he started back; the man's glance had sent a strange thrill through him-a glance which penetrated him to the heart. He tried to solve the problem on the instant; he tried to think if he had seen or known the speaker at any time, but failed to recall any clue to this effect.

"Tell me," he asked, in a voice of deep concern, "surely I have met you before; your voice and face seem strangely familiar. Yet I cannot-

"Yes, yes," interrupted the invalid, with a puzzled and wistful expression, as he strugsaid: "My brother, I sent for you to come to gled faintly to think; "I cannot recall where we met, yet it seems to me that I have known is; I want you to go with these guides and you all my life. Your voice and face seem learn many things, after which they will take like a welcome dream. I feel possessed of some strange affinity toward you, and yet 1 cannot recall where we met, how, when or Here the speaker was seized with a fit of coughing. .

One of the nurses passed and came up to the invalid's bedside with some medicine, probably ordered by the doctor. Maynew's friend, Dr. Granger, came to the door at that moment, and beckoned him out.

"Why, Jack, old fellow," he asked, smilingly. "what are you doing up by that bed? I have been looking for you over the whole building. I thought you had strayed on the rook. Eh?"

"Pardon me, Granger," said Maynew, seriously, "I was just passing here, and while gazing around in a contemplative way, that poor fellow over there attracted my attention. What is his name?" he earnestly asked; "his face looks like that of some old friend. You don't know?" he repeated, seeing the answer in his friend Tom Granger's face. "Can't you find out for me?"

"Oh! well, all right!" Granger said, smilingly. "You are a strange bundle of nerves and thinking machinery, Jack. Some sentimental

farm and hurried him toward the office where elistom in the Philanthropic Hospital not humiliate sensitive patients by placarding their names over the beds.

Granger viewed everything human from the standpoint of a surgical or chemical process while engaged in his professional duties. Constant and conscientious devotion to his professlong to the exclusion of subjects of a general nature, made Granger a "crank" of necessity. He was about forty years of age, a bachelor, to make things worse, and had few ties to help to imbue his mind with spiritual aspirations. His guiding star was Jack Maynew, an old friend; and the latter often thought that were it not for his efforts to drag Granger out of the rut of his inclinations, added to the material circumstances which compelled Granger to mix with mankind in a professional capacity, the latter would end his days in a lunatic asylum.

Maynew waited until joined by Granger, who ran his arm through Maynew's, and before he had time to ask anything was rushed out into the street.

"Did you procure me the name?" Jack asked Granger, in a tone of great anxiety, fully believing that the personality of some old schoolmate or forgotten friend would be brought to mind.

He had been thinking while Granger was in the office of the Hospital, and was filled with a curious interest.

"Oh! yes," replied Granger, "I had forgotten. Here it is," reading from a slip: "Edward Averill Grantly, a native of Edinburgh, Scotland; aged thirty-five; by profession, an author and journalist; a widower, and-

"Grantly! Grantly!" repeated Jack, in a puzzled voice: "I do not remember such a name. A native of Scotland! An author and journalist! Why, I am mystified!"

"Oh!" laughed Granger, drily, in a voice of advice: "Come, come, drop those questions. The man is a perfect stranger to you, of course. Why, he has only been in this country eight months, so I learn, and as you were never in Europe, what can your sentimental conjuring amount to?"

Maynew listened, a serious look on his handsome face. He was silent for a moment, then he spoke decisively:

"I can't believe it, Ned. There is some mistake. I must investigate. I will swear that the invalid and I have met before. The more mysterious the matter becomes, the more anxious I have grown to unravel it. Perhaps"he added in a calm voice, after a pause-" there is no mystery whatever in the matter, after all. It may be easily explained in the morn ing.'

"Have you read the recent controversy between De Smith and Spencer on Evolution, in the Twenty-Fourth Century Magazine?" asked Granger, by way of forcing a turn in the conversation. "I tell you, DeSmith shows conclusively that all the attributes of cultivated minds are transmitted down in families, thus strengthening evolution"-put in Granger, letting himself loose in one of his favorite fields of investigation. "Why, we need only look at the most commonplace phases of human life to see the physical fact demonstrated. He also proves clearly that life and intelligence are material, sensations or manifestations that come---'

"Please walk more slowly," interrupted Maynew, who had been gazing ahead with a thought. ful expression in his eyes, led by Granger, who had his arm through that of his friend.

They had meanwhile crossed Sixth Avenue. gone up Fifteenth street to Fifth Avenue, and were proceeding across Madison Square Park in the direction of Jack Maynew's new flat on Lexington Avenue. The conversation was cut short at this juncture, much to Jack's relief. It was a beautiful afternoon in May, and the Park looked refreshing in its spring costume of trees in full foliage, neatly trimmed grassplots, and inviting lounges. Both became silent, and proceeded more slowly.

Jack Maynew, it may be added, held a lucrative position in a mercantile house down town, and had just called for his friend, Dr. Granger, this afternoon at the Hospital by appointment. The latter was to dine at Maynew's house, and after dinner the two friends, Jack's wife, and little Alice, were to go to the theatre.

"For heaven's sake, let it be to the Madison Avenue," said Dr. Granger to Jack, in a halfjoking, half-earnest voice, when asked to join Jack and his wife at the theatre a week previously. "Since you have induced me to consent to go, I wish the play to be something se-

rious." "All right, old fellow," responded Maynew

gaily in reply. He had entirely different views, however, judging by the following remark to his wife: Now, my dear, if that old foolish friend of ours, Granger, is not looked after, he will soon become a hypochondriac. He has been grow-, ing worse and worse upon his hobbies within the past month, and we must administer, our Granger remarked casually, as he took Jack's periodical corrective. We had Tom Gorham,

the humorist, to dine with him last time, which did him much good, so that we will try to smuggle him to see a broad American musical farce next time Concord's. Company comes to town. It is not calculated to stimulate serious, scholarly, or dignified thought, and that is what we want for him precisely-he knows too much. Besides, it will do us all dropped with a bang from his quivering hand good. I think Thackeray was a philosopher in that respect."

"You remember the story of Thackeray and the Punch and Judy show he had such a passion for," put in Maynew's wife laughing heart-

That conversation occurred several days before he spoke to his friend Granger. A box was engaged meanwhile for the evening of the 5th, and a trap was laid for Granger.

Dr. Granger was in past years a good fellow, and at bottom was inclined to be the same still, and when thawed out under the wiles of Jack and his wife he became a charming companion, alive to sentiment, sensitive to color, open to moral reflection and music—a new man in every respect. The transformation often wrought in him astonished Granger himself, when he fell back into his set ways, and compared conditions mentally. And he was materially and spiritually benefited by these relaxations; the nurses, the consumptive patients under his treatment, and his professional friends in the hospital, were in the habit of remarking these changes in the clever Doctor Granger at odd intervals, and in those moods the nurses would say among themselves:

'Why, Doctor Granger looks as if he were about to be married. Observe the bright and happy expression in his eyes." Later on, however, they would have reason to say: "Ah, Doctor Granger is back in the dumps again."

We will return and follow Jack Maynew and Granger to their destination. A hearty greeting awaited Granger, who slowly became influenced by the surroundings. The time flew the best of humor. Granger was playing with it.' Alice, his face lit up with a happy, schoolboy expression. His mind was filled with thoughts of a dear little sister he had in the years past. Evolution, materialism, the cold, hard philosophy of physics, the atmosphere of she said. the dissecting-room and the hospital, were forgotten. Jack's wife sat at the piano, and the air was presently filled with the presence of Chopin's mystical peasant music of Poland. Jack was silently smoking, enjoying his friend's happiness, watching little Alice climb on Granger's knees and pull his whiskers, much to the latter's enjoyment. Presently, when the performer at the piano ran into an old Scotch melody: "Ye banks and braes," that Granger's mother used to sing in years past, furtive tears came into his eyes. "By-the-way, Doctor," asked Mrs. Maynew,

turning on the piano-stool, "have you read anything recently on hypnotism, or tried to investigate the new occultism? I mean in a scientific sense," she added, hastily, with a significant smile, knowing Granger's abhorrence of anything pertaining to the Spiritual Philosophy; for he was a materialist, though he never could give a rational explanation for his position.

"Oh! how can you ask me such a question?" replied the Doctor, with a faint suspicion of a polite and well-bred sneer; "you know my beliefs."

"And," put in Jack Maynew, interrogatively, "you do not even believe that under certain conditions of the nerves and mind, manifestations may occur entirely within the sphere of the mystical, as, for instance, in hypnotism? Mark you, Granger, there is a rational and incontrovertible place in the dictionary for the word 'mystical.' With all the wonderful deeds wrought by science, it has not yet thrown light upon an infinite and incalculable sphere in Nature. This sphere is the abode of trackless mystery, therefore dogmatism, from the materialistic standpoint, is lowing names on separate slips of paper, all of utterly nonsensical, because science proves, which I folded up so that the names could not while from the idealistic point it is vaguely admissible, in the sense I have intimated. The scientist starts out to prove by square and compass, and because he cannot prove by crucible and a yardstick, he strikes a conclusion. Idealism, while dogmatically believing in the mystical, attempts no such task! Ah! what a dull and stupid world this would be anyway if everything were known and nothing remained to be discovered," exclaimed Maynew.

Granger said nothing; he seemed lost in thought. Little Alice was sitting on his knees, listening with wondering eyes and ears to a dainty morceau by Schumann, which her moth er had commenced to play in a subdued manner. Her head rested against Uncle Ned's breast—as she called Dr. Granger.

"Yes, I have been thinking," admitted Granger, breaking the silence, "how environment, association with friends and music, together with the accompaniment of a holiday mind, alter a man. Do n't you know, Jack, I confess I feel like praying now," said he, laughing curiously. "Odd idea, is it not? Have you ever observed how different you can feel at times? I would condemn music two hours ago, and could not summon up the spirituality to bestow a smile upon a child. Yet here I am," he said, as he toyed with little Alice's silken hair.

"Ah! there you have just hit upon one of the laws governing the exemplification of occult phenomena," said Maynew eagerly. 'You ridicule my, to you, vague belief, and insist upon saying that I am a canting Spiritualist, simply because you cannot understand it in your ordinary matter-of-fact way, and are not receptive to arguments in this respect That art-manifestation conveyed through the pianoforte, that we now commune with, affects you, pleases you, moves you, because you are susceptible, and your nerves are in a favorable state of relaxation."

"Well, yes," interjected Granger, "that certainly is an ingenius argument; but then science and evolution-

He did not finish the sentence, for a rap was heard at the door, and they all turned around; again a rap was heard. Granger being close by leaped up, and in an instant he was looking out into the corridor. "I see nothing there, he said coming back and sitting down. No body paid unusual attention to the occurrence. Somehow no one spoke for several seconds; then Mrs. Maynew began playing. Immediately a number of peculiar thuds followed. Maynew rushed to the door in surprise. opened it, and looked out and around. He then walked into the two adjoining rooms, and returned laughing heartly.

"There are rats here," he said, "or our neigh-bors on the upper floor are laying carpets."

Granger was very still; he said nothing, but lay back in his chair with his eyes half closed. Maynew, paid no attention, but crossed over to take up a book, and returned. He had

scarcely scated himself when a succession of knocks-more distinct and peculiar than before -were heard and Granger rose to an upright position, with a strange expression in his eyes, and stared at Jack dreamily. At that moment something in the look of his friend's face caught Maynew's attention, and the book upon the floor. Mrs. Maynew turned at the instant, unaware of the occurrence, rose from the plane, and said:

"See, it is almost dark. We need light." Rising up and shaking off the indescribable feeling that had taken possession of him by an apparent effort, Granger crossed to where Mrs. Maynew was standing, took the match from her hand, and the room was alight in a moment. The spell had passed.

"What about the theatre?" suggested Mrs. Maynew.

"Yes, yes, of course, my dear, it is now time," said Maynew, shaking off a thoughtful mood that had taken possession of him. He arose and passed into an inner room.

They went to the theatre, and had a charming time. Granger returned home highly elated, entirely oblivious of the strange incident of the evening. Not so Maynew, however; he had seen something in Granger's face that he could not forget. He had been thinking of it all through the performance, intermingled with thoughts of the invalid at the hospital, while his mind was worked up in a feverish manner. He never mentioned the circumstances to his wife.

The last words little Alice said on retiring

"Please, papa, won't you buy me a big talking doll like Edith McComb's? I should like it so much." And she added, drawing her father toward her: "Edith has a big sister and I have

"All right, my pet," said her father, laughing and kissing her "good night;" "you shall have by. Dinner was over later; everybody was in a big doll some time this week, when I think of

> "To-morrow?" sang out Alice, as she was carried away in the arms of Mary, the maid. Mary returned hastily. "Here are letters I forgot to place on your desk this evening, sir,"

> "Oh! that's all right, Mary," Maynew re-plied kindly. "I would not have read them anyhow."

He took them in his hand and opened two carelessly. His wife came into the room. "Letters!" she said. "Any one from Ag-

nes?" meaning Jack's favorite sister, who lived in Philadelphia.

"No," replied Jack, lazily, staring at the envelope of one unopened in his hand. "Ah! from the Avalanche," he said. "Not Tom's handwriting? It is evidently from Parsons about some tiresome project for revolutionizing ship-locomotion. I will read it to-morrow," he said, placing it in the breast-pocket of his coat carelessly.

His wife only remarked: "The Avalanche is ordered to proceed to Newport, I saw by the evening paper. Tom must find New Orleans more pleasant now, and will hate to leave it."

Tom was Maynew's brother, an officer on the U. S. S. Avalanche. He was older than Jack, and had been a school-fellow and bosom friend of Granger's, between all of whose parents the warmest friendship existed for years upon years, when alive. Parsons spoken of was a friend on the ship whose hobby was an invention for revolutionizing ship-locomotion.

[To be concluded.]

Messages from Adoniram Judson, et al.

We have received the following account from the pen of Abby A. Judson, author of "Why She Became a Spiritualist":

I am devoting a delightful fortnight to Cassadaga Camp, and write to tell you of communications from my friends in spirit, received through the mediumship of Wm. A. Mansfield. Before leaving my own room I wrote the folread without the slips being opened: Grandmother Judson, my father, Adoniram Judson, Sarah Boardman Judson, Emily C. Judson,

Ossewengo, Jonathan Edwards.
On reaching Mr. Mansfield's room, which was brilliantly lighted by the sun, I seated myself at one side of a large table, and the medium sat opposite me on the other. The two dium sat opposite me on the other. The two slates employed were new and perfectly clean. I tied these two slates together with my own handkerchief tightly with a hard knot, having placed inside a bit of slate pencil that I had previously held in my hand. I then put these slates on to my lap, with two of the pellets of paper on the upper slate. I laid my hands on the upper slate, with the pellets under the "positive" hand. Mr. Mansfield sat all the while the other side of the table, and he did not touch the slates in my lap. We sat talking perhaps twenty minutes. I then took my hands from the slates in my lap, untied the handkerchief myself, and found the following written on the inside of one of the slates. The first part was written as with a common slate pencil, the poetry in red, and the signature in pencil, the poetry in red, and the signature in

"Well, my child, we meet at Lily Dale, and we com-municate with each other, though the conditions are such that our communications must be limited. You can rest assured that I have the same love for you as

can rest assured that I have the same love for you as when I was with you in the earth-life.

St. Paul tells us, you know, that there is a physical body and a spiritual body. He was right. His eyes were opened, and he saw as a clairvoyant. I am glad to look back over my fields of work and see that it was not all in vain, though had I my life to live over again on the earth, knowing what I know to day, I would enlighten people in a different way. I would show them a spiritual light. Well, I see my slate is very small, so I cannot say all I want to.

Tell me, daughter, where is death?

Tell me, daughter, where is death? I cannot find it here; I only find still more of life Each moment in this sphere,

Ever your father, ADONIRAM JUDSON." On the intside of the same slate was written

"Can only say I am here. EMILY C. JUDSON." On opening the two pellets that I had held in my hand, I found on them the names of Adoniram Judson and Emily C. Judson., Putting the two slates together again, Mr. Mansfield and I held them on my shoulder and on the table, and I heard three more communications written. On opening the pair, I found the following written on the inside of

thelother slate: "Dear Abby, I come to you with all a mother's ye. SARAH BOARDMAN JUDSON. God bless you. J. EDWARDS. Osseweago is with you always."

The medium's hand was also controlled to write the following:

write the following:

"I am present, but shall not be able to write between the slates to-day. I give you my love and blessing.

GRANDMOTHER JUDSON."

This is the seventh year that Mr. W. A. Mansfield has attended the Cassadaga Camp. He is, therefore, well known here, and his honesty is never questioned. Such genuine and indisputable communications from my angel releady well revoy me, for my long journey. indisputable communications from my angel friends well repay me for my long journey from Minneapolis to this place; and I beg you to give this publication in The Banner, so that all your readers who honor my father's name may share this pleasure with me.

I will only add for those who remember my article on "Terrestrial Magnetism," in your issue of Oct. 11th, 1890, that Osseweago is the grand and noble king of Atlantis, from whom I learned how to take this magnetism, through his medium, H. W. Abbott.

ABBY A. JUDSON.

1026 Harmon Place, Minneapolis, Minn.

Bunner Correspondence.

Now Kork.

New YORK CITY.—"Alphonse Renard" writes: "Among the many able and instructive answers to questions given through the mediumship of Mrs. Longley at the Blanner Circle-Room, there is one published Aug. 22d concerning Theosophy which strikes the writer as particularly temperate and wise; the guiding intelligence advocates a study of occult science and eastern lore, and clearly understands what the true purport of Theosophy is. The three avowed objects of the Theosophy is. The three avowed objects of the Theosophical Society—as many of your intelligent readers doubtless know—are, 1st, To form the nucleus of a Universal Brotherhood; 2d, To study Oriental literature; and 3d, To develop the psychic powers latent in mankind. With these three objects inquirers after truth can all sympathize; and when Theosophy is presented in books and magazines, or from the rostrum, many of us are truly edified.

There is, however, a flippant and mischievous vein of fanatical prejudice discoloring a good deal of shallow literature that is theosophical only in name; and it is surely an error to confound such matter with the uplifting teachings to be derived from truly theosophical sources. Spirit materialization is a fact well attested in many instances by competent witnesses, and though there may be dublous phenomena passing current for pure gold, it is surely no part of theosophical propagands to write or publish such cheap satire as 'Calling Araminta Back,' which certainly is of no special credit to The Path, in which magazine it appears. Were it not that such a singular production affords opportunity for a study of conditions necessary at scances, the tale would be quite unworthy of notice, as it only displays the effects of judging a matter beforehand, and thereby rendering one's self entirely incompetent to deal with evidence impartially. 'Araminta' was, evidently, a troublesome, sentimental and unloved wife; her husband takes pains to exhibit his contempt for her memory, but it certainly is very ridiculous for a devotee of Buddhi prefer ministering to cats to helping children, it cannot be denied that cruel disregard of our four-footed friends usually accompanies lack of gentleness in dealings with the human family.

After the widower in this narrative has performed several trivial things bespeaking a very small mind, to convince himself that his wife is not near him, and cannot and shall not approach him, he visits a materializing medium, determined to convince the circle that only astrals and elementaries produce manifestations. He succeeds in forcing a result intended to support his preconceived idea, and then exults over the fancied victory he has achieved. As a olimax, he is supposed to convert every-

exults over the fancied victory he has achieved. As a climax, he is supposed to convert every-body in the room to his nonsensical belief, and dismisses them with an old-fashioned, orthodox scare of the devil in some slightly altered form.

It is high time for intelligent students of psychic phenomena to frown down such mental refuse when put forward under the guise of Theosophy. Friends who have dropped the mortal garb are frequently held in reverent and affectionate esteem by those they have left behind; all wives are not made the target of jibes and sneers, by any means; all widowers do not exult over their bereavement. The writer we speak of in The Path has signally failed to grasp the calibre of a majority who

writer we speak of in The Path has signally failed to grasp the calibre of a majority who seek communion with the spirit-world, if he classes them with 'Araminta's' husband.

Having recently had some personal experience with materialization, and opportunity afforded me for close personal investigation, I think I can safely say that when a medium is in a negative condition, after genuine and convincing manifestations have occurred, it is quite possible for a dictatorial person possessed of certain mesmeric power to bring about some

quite possible for a dictatorial person possessed of certain mesmeric power to bring about some such occurrences as he may desire.

Whatever would deter the public from honest investigation of any phase of occult phenomena is a set-back to modern progress. Theosophy if not a misnomer is divine wisdom, and it cannot be other than detrimental to the spread of useful knowledge concerning the constitution and powers of the human ego here and hereafter to conjure up scarecrows to frighten timid though honest inquirers from entering the field of psychic research unbiased in any direction. When the truth there is in the various movements now before the world is sifted out from the accompanying error we shall have presented to us by genuine Theosophists an explanation of mental and physical phenomena, leaving crude superstitious theophenomena, leaving crude superstitious theories of astrals and elementaries far in the shade. Fearless investigation without prejudice is the only road to knowledge of truth.

Massachusetts.

ONSET .- "B." writes: "Onset, as is well known, is a camping ground of Spiritualists, but not they alone avail themselves of its advantages. I have met here church people of all denominations hungering for the truth. They frankly confess that the faith which they have long been told to grasp does not give them the comfort and satisfaction their longing souls crave. To them the grave has hitherto been shrouded with gloom and mystery, and many of them have mourned as without hope as their

friends have vanished from sight within it. I find the eyes of many who are not avowed Spiritualists are being opened to glimpses of the beautiful beyond. While Mr. Stiles was giving tests upon the platform there were several in the audience who saw the forms he was describ-ing, and also forms and faces on the platform and walls back of the speakers. Are we not living in a wonderful and progressive age? Are not all these things sure indications that the light of a better and more glorious day has dawned upon us?

dawned upon us? All hall, beautiful Onset! May you yet be the new Eden to which thousands of weary feet shall turn for rest and find it; and despairing ones look successfully for hope and consolation

from on high. The BANNER OF LIGHT comes each week bearing witness to the truth that our loved ones live and love us still. I wish it was a welcome weekly guest in every home in the land, so that the children might be taught the truth, and not have their young lives darkened, as nearly all have been in the past, by a fear of death."

Dr. N. J. Morris writes: "Mrs. M. Adeline Wilkinson of Cambridgeport, Mass., has been stopping at the Millis Cottage on Highland Avenue for the last ten days, where she has been giving private sittings daily. Her meetings in 'Hook and Ladder Hall' have been well attended, and the people were delighted with her remarkable tests given in connection with her readings. She expects to be home again in Boston the latter part of September to resume her work as medium.

again in Boston the latter part of September to resume her work as medium.

Miss Amanda Bailey of Salem, Mass., the sweet singer, whose voice at sixty-five years is still as fresh and clear as in her younger days, showing that the power of the angels has not allowed her vocal organs to deteriorate, has been heard in the various meetings here, and has been highly appreciated. At a concert at the Rink Saturday, evening, she sang 'Queen of the Earth,' and apprivated the entire audience, who would not be satisfied until she had sung another song or ballad, entitled: 'Jamle ence, who would not be satisfied until she had sung another song or ballad, entitled: 'Jamie o' Dundee'; and again on Sunday night [30th ult.] at the Temple the audience was truly electrified by her singing. After rendering 'Peace, Be Still,' an encore was demanded, and she sung: 'After Many Days.'

- Nebraska.

OUR ASCENDED WORKERS. Delivered at Onset Bay on "Memorial Day."

BY JOSEPH D. STILES.

Our departed, earnest workers Present are with you to-day. Faithful were they; and no shirkers When Truth's Beacon led the way. With you are they still, to labor— Man from error's thrall to free; Breathing love to God and neighbor-Love to all humanity.

And I now your close attention To a few of them would call; 'T is impossible to mention, As ye know, the names of all; And, in soul felt invocation, Rise your thoughts to God and Heaven; Thanking them, in acclamation. For these souls to mortals given.

There is Edmonds-there is Tallmadge-WARREN CHASE and ROBERT HARE; There is GARDNER-there is BRITTAN-Happy dwellers "over there"; There is GREENLEAF-there are WHEELER ACHSA SPRAGUE and H. C. WRIGHT; While THE BANNER sends its quota: FANNY CONANT, WILLIAM WHITE. There's the brave, intropid DRNTON,

Fairer fields to pitch his tent on-Hammering still at errors old; Sisters Underhill and Huntley-Spirits noble, grand and true; CHARLIE FOSTER, CHARLIE CROWELL-Quite well known to most of you. There is SARGENT-there is PIERPONT-Who will ne'er forgotten be; E. V. Wilson-well-remembered-

Passed within the Heavinly Fold,

Truer man ne'er lived than he; There are Colchester and Redman, Through whose wondrous powers of test, Hearts of sorrow, souls of anguish, Have been comforted and blest: SIMEON CHENEY, not forgotten. Who ye feel to you belongs; Well known to the world of music

By his sweet, melodious songs; Sister KENDRICK, of time olden, Sister AGNES DAVIS HALL; Brother CURRIER, whose thoughts golden Charmed and benefited all. There is SIDNEY Howe, a worker, And translated FATHER PAINE, Who, with "war-whoop" demonstration Startled sleepers, it is plain;

Brother THAYER and GLADYS HOWARD, Known so well on "Happy Row"; Thompson Washburn-a true husband To as true a wife below. I might go on, multiplying Names on names which rush to mind; And whose memories undying In your spirits are enshrined;

Many sisters, many brothers, Who their duties well performed. Is it not a thought enchanting, That these workers, gone before, Still your homes of earth are haunting, As in happy days of yore? That above, before, behind you Ever earnest, ever true. Float these angels to remind you

Who the Forts of Error stormed:

That they love and think of you? Have ye not, with inner vision, Sometimes radiant glimpses caught Of these dwellers in Elysian, Who with you truth's battles fought? Does it not rejoice and cheer you, Banish every shade of dread, Thus to sense how very near you Are these spirits of your dead?

And when death shall come to free you-To dissolve all mortal bands-Will they not be glad to see you, And again to clasp your hands? When shall drop these garments earthy-Silent heart and silent lip-With these old-timed workers worthy May ve find companionship.

Minnetonka to Onset.

To the Editor of the Banner of Light: By numerous reporters the readers of the spiritual papers have been kept posted with the current events transpiring at the different camps during the recent season. But feeling a general interest in all, I have visited those at MINNETONKA, CASSADAGA, LAKE PLEASANT and ONSET, spending about ten days at each

In conformity to many suggestions I have consented to copy from the leaves of my journal a few observations taken at the different

camp.

nal a few observations taken at the different points, but as they were not made for the purpose of publication I cannot vouch for the accuracy of all I may say, as my impressions have frequently been recorded for facts.

It is generally understood that this is the first year a spiritual camp-meeting has been attempted at Minnetonka, and only through the bold and persevering efforts of Dr. Aspin wall and his energetic and devoted wife would it have been possible to have made the effort a success.

But with such stanch and liberal Spiritualists at the helm, and the spirit-world as endorser, all things are possible. While the meeting was not a large one, it was earnest, harmonious and very enjoyable to those in attendance, and could not well be otherwise with the efforts made to accommodate and en-

A permanent location had not been selected, but the numerous groves around the Lake af-ford eligible sites for meetings, and while they may lack the elegant accommodations fur-nished by the Lake Park Hotel, under the management of Dr. Aspinwall & Co., they furnish excellent camping grounds in a healthy and salubrious atmosphere. There being no other camp-grounds nearer than Clinton, Ia., which must be some two hundred miles, there seems no reason why a large and popular camp should not be permanently established at this point.

In journeying from Lake Minnetonka—or Minneapolis, which is the railroad starting point for Cassadaga—the direct route is via Chicago, Toledo and Cleveland to Dunkirk, on the Lake Shore, and from thence to Lake Cassadaga—the direct route is via Chicago, Toledo and from thence to Lake Cassadaga—the control of the control sadaga, fifteen miles distant, by a connecting

road.

The entire distance, some eight hundred miles, is through a well-cultivated, delightful country, and after a pleasant trip of thirty hours, one is prepared to appreciate the quiet, placid waters of Lake Cassadaga, and the neatly finished cottages, so cosily located among the tall pines and oaks that obscure the camp from view, until visitors find themselves confronted by the gate, and a demand for fifteen cents or no open sesume. After paying the entrance fee you are at liberty to enter the grounds and take your choice among a large number of inviting cottages, on most of which are placarded "Rooms to Let," or the hotel, which has accommodations for perhaps one hundred guests, with table-board for as many as apply.

hundred guests, with table-board for as many as apply.

The price of board is pretty uniform, whether at the hotel, restaurants or private families, and is about ten dollars per week.

They have here the best auditorium I have seen at any camp. It is entirely under cover, the sides being enclosed by curtains which are rolled up when desirable. It has a seating capacity of some three thousand, and the floor being hard finished, makes a nice dancing hall. There are about four hundred cottages, comprising many styles of architecture, but all neat and well kept, and but few unoccupied. The cottagers as well as the managers are cordial and polite; and there seems but one damag-RAVENNA.—Mrs. Eliza D. Derby writes:
"I notice in the Banner of Light of Aug.
Ith a communication from Rev. Dr. C. S. Da.
MON.—I used to know Samuel Damon, as he
was called; we were natives of the same town
(Holden, Worcester Co., Mass.). After finish
ing his collegiate course and theological studies
he was ordained as a minister of the Orthodox
religion, to go and preach it as missionary in
Honolulu, Sandwich Islands. He was a very
estimable young man, and universally beloved."

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neat and well kept, and but few unoccupied.
The cottagers as well as the managers are cordial and polite; and there seems but one damag-

ing foature in the camp—and that arises from a lack of proper sanitary provisions, which seems unaccountable, and is entirely chargeable to the proprietors. The place is located on undulating ground, on the border of the lake, surrounded by immense forest trees, and one would think might be easily drained.

There are three or four small passenger steamers and any number of row-boats on the lake, for the accommodation of visitors, and as many horses and carriages for driving as necessary. These, with two or three railroad trains per day, make this camp not only easily accessible, but very enjoyable. Add to these advantages the many spiritual attractions in the way of mediums and lecturers—all of which are announced in the papers—and you have Camp Cassadaga in materialized form.

Leaving this hospitable camp by private conveyance, and a drive over the hills of ten or twelve miles, you are landed on the shore of that beautiful lake, Chautauqua. Crossing by steamboat to the opposite side, you are again confronted by a formidable gate, which swings upon the payment of forty cents—good for twenty-four hours, provided the day is not Sunday. No ingress or egress into or from these sacred precincts on that day; travelers should make a note of this regulation. Within these gates is located the far-famed Chautaqua Camp, with its many beautiful cottages and hotel. Probably no place in America presents so many unique and attractive educational features, especially to the orthodox mind, as does this. But its objects and peculiarities are so familiar to all I will not presume upon further description, but simply add that those who are travelling for pleasure, quiet, picturesque scenery and fine hotel accommodations, should not miss Lake Chautauqua.

In resuming the journey to Lake Pleasant, a distance of some four hundred miles, several routes are equally available to Albany or Troy, whence the "Hoosae Tunnel route" becomes alone available to reach the lake direct. The topography of the country around this beautiful little La

theatre of hills opening out to the lake, upon which there are employed one small steamer and numerous row-boats to accommodate visitors with a sail around its borders, a distance of about two miles.

The cottages are pleasantly arranged, though if not so closely huddled together they would be more private and healthy. A proposition is being considered to build an Auditorium across the ravine, which if carried out will add very much to the comfort and beauty of everything connected with the Camp. It is claimed there are four hundred cottages already in use, with one hotel capable of accommodating

very much to the comfort and beauty of everything connected with the Camp. It is claimed there are four hundred cottages already in use, with one hotel capable of accommodating two hundred guests.

They also have a very commodious Pavilion, used principally for dancing, and occupied afternoons and evenings, six days in the week, for that purpose, the Corporation furnishing a fine band of music for that and other occasions.

The location of this camp is favorable to large audiences from the surrounding country, and its proximity to Boston, Albany, and other cities. The result is, excursions are frequent and of large proportions, especially of young people, who come to enjoy the dancing.

There seem to be a large number of mediums on the grounds, if one can judge from the numerous signs posted on many cottages. Very able and instructive lectures are delivered every day in the Auditorium, supplemented by psychometric or test readings by Mr. John Slater, which prove very interesting, and are very wonderful.

Among the many fine lecturers at this Camp this season may be mentioned the Rev. Dr. Collier from New York, and the Rev. Mr. Chadwick from Brooklyn, both Unitarian clergymen of great popularity in their respective congregations, as well as in the world at large.

While these gentlemen are not Spiritualists, they are not afraid to be found associating with them, showing that education, investigation and independent thought are removing the scales from the eyes of the public, that have so long been blinded by the teachings of orthodox theologians of the style and character of the Rev. Mr. Talmage.

The short distance between Lake Pleasant and Onset Bay makes the transition so easy and so frequent it may be supposed the Camps resemble each other. But there appears to a stranger very little resemblance, and, in fact, nothing in common except a frequent interchange of courtesies in mediums and lecturers.

While Onset has less age, it has outgrown its elder sister and hids fair to become the

terchange of courtesies in mediums and lecturers.

While Onset has less age, it has outgrown its elder sister, and bids fair to become the most populous Camp in the country, under its present able President and Directors.

It has advantages that can hardly be excelled in location. Being in close proximity to Boston, Providence and other large places, where the spiritual element largely prevails, it seems destined to be the leading Camp for many years to come, if the same judicious, liberal policy as now is continued. The recent change in administration is said to be working change in administration is said to be working yery satisfactorily, and great hopes are entertained of future results. Being located on the shores of the beautiful Bay of Onset, accessible by water or rail from all points, with the advantage of safe salt water bathing, there seems but little else necessary except a covered Auditorium. But that is largely remedied by the Temple, which has very large seating capacity, and is used in bad weather for camp exercises, and for dancing and various entertainments at other times.

The town-site borders upon so many points making out into the bay that every one desiring a water lot can be accommodated, and those that do not want to build can rent al-most any style of cottage they desire, at prices ranging from \$20 to \$200 per year. Situated in the midst of a pine and oak for-

est, on sandy soil, with natural drainage, no place would seem to promise better health. In addition to the present four hundred cottages it may not be unreasonable to predict that soon the number will be doubled. From the

it may not be unreasonable to predict that soon the number will be doubled. From the large number of fine lecturers and mediums resident in this vicinity this camp, as might be expected, is never without a supply of both, and of the best character.

Now, Mr. Editor, I have traveled, as proposed, from Minnetonka to Onset, noting briefly a few of the salient points at the different camps coming under my observation. I trust I have not exaggerated or treated unjustly any of them.

It is difficult to do justice in a single newspaper communication to a subject where there is so much one would like to say. But I know there are thousands of readers of The Banner who will be glad to peruse even this short sketch of places they know but little of and still are interested in. Allow me to say in closing, I have, during my visiting tour, availed myself of the opportunities to address a few thoughts to the different camps on the subject of a National Spiritual Organization, and I am glad to say in a general way that the suggestions have been well received when thoroughly explained.

New Modern Research

New Modern Res explained.
August, 1891. E. W. Gould.

Humboldt calculated the mean level of North Amerca to be 748 feet above the sea, and he found that in 4,500,000 years the whole of North America might be worn down to the sea level.

A Great Gift to the People.

There have been great advancements in medical science during the last lew years. It no longer surprises us to hear that the blind see! the deaf hear, the lame walk. Heretofore sufferers from nervous and chronic diseases could have a cure of their cases accomplished only by a personal visit to one of the large dites at, great expense of travel and professional fees. At the present day all this is changed. A celebrated specialist in the cure of nervous and chronic diseases, known all over the United States on account of his enormous practice, great skill; and the thousands of sufferers he has restored to health by his system of narmless vegetable 'remedies,' proposes to send to all sufferers from any form of nervous or long standing diseases, a valuable written, diagnosis of their cases fully explaining their diseases and telling how they can be cured free of charge. Thousands are being cured. Don't delay, but write at once about your case to this great physician, Dr. Greene's Nervura. Send for his symptom blank to fill out.

wrongs of the past. Some would listen, and for ampier and diviner songs." others would curse; some would look wise and say they could buy their way out with their deny the existence of the soul; but only the money: others would walt for Jesus to come possibility of knowing it. His frequent lanand get them, or some of the other teachers guage is: "I may have a soul, or a dozen of who lived upon the earth.

soon came to the earth, where they found his | thoughts that are coming and going, changing people camped on the bank of the Missouri River." He saw his body lying by his tepec, my being." Do they? Such reasoning to me wrapped up in skins; he saw his wife crying, is little better than semi-idiocy. It must be had been away then three days. His guides thoughts and feelings cannot exist in and of took him to his body and bade him "good-by," telling him to remember what he had seen, and the words of the Great Spirit.

"White Thunder's" wife then told me the rest. Slie said she thought he was dead; so order to be an appearance must appear to some she wrapped his body in skins, as the Indians one. A feeling must be felt by some one, and do when they dispose of their dead—by raising | a thought must be thought by some one. Withthem on platforms of poles about eight feet out some one to think there certainly could be above the earth.

him to their permanent camp for the winter. Just as sensation involves the feeling felt, so She carried his body along three days on the remembrance involves the facts remembered, lodge poles, tied to a pony. The night they ar- and the mind or soul also which remembers. band was enveloped. Thinking it was a dog be- soul, indeed, must exist in order to possess any hind them, she went to drive it away; again given qualities or attributes. And moreover, they moved, and she heard a sound inside. She this soul which exists, underlies and outlasts seized her knife and quickly out the raw hide | phenomena, is ethercalized substance, a subthongs that held the skins together, and her stantial entity-a permanent and positively husband got up and wanted to know why she persistent personality! To this end Herbert had him tied up in this manner? adding that he was hungry and wanted some supper. His of which each one is conscious." wife was almost wild with delight to think her husband was not dead, but alive and all is I who think. In volition, I not only know right. The Indians all came to see him and that there is something being willed, but I am hear him tell what he had seen while he was conscious of and know that it is I who will it.

as well as the average white man? I think learn a lesson from them that would be a ben-That is one reason why the Indian guides are usually the first to come to our mediums. Portland, Ore.

The Knowable and the Unknowable Concerning Spirit and Spiritualism.

XIOMS or self-evident truths, rather than assumptions, are the proper foundation-A stones to be used in the construction of the temple of truth. And axioms exist of necessity. No one is called upon to prove them; nor is any one expected to prove that he is gifted with reason before being permitted to use his reasoning faculties.

None considered sane deny their own personal existence. None deny the existence of space in which they exist; nor the existence of God, of which they are naturally conscious. They may conjure up a thousand opinions about God, and differ also in their attempted definitions of God. To such definitions and opinions there is no end. But the axiomatic truth of the Divine Existence eternal and immutable persists, and persists among all races and under all skies. And no accurate thinker, I am sure, denies the existence of God-denies that Power in the universe that "makes for righteousness." Coarse denial, at best, is no mark of either genius or greatness. For aught we know to the contrary swine may deny the existence of the acorn-producing oak -deny the oak, yet feast and fatten upon the falling acorns. The thinking world is-tired of negation-tired of agnostic babble. It is abso- and microscope, it does not know things, but lutely senseless for men pretending to erudition to persistently parade before the public what they don't know. And here is just the difference between agnosticism and Spiritualism. viz.: I don't know and I do know. The agnostic says I do n't know anything about a future existence. Very well; then drop your ink-dripping pen and shut your tonguey mouth. Silence in your case is decidedly golden. Contrariwise, the Spiritualist says, I do know about a future existence, and through mediumship and sundry psychic phenomena, I am prepared to demonstrate this knowledge to you and the world. Spiritualism and science are and ever have been in perfect accord. Agnostic platitudes have had their day; while spiritualistic phenomena are achieving grand-

er, mightier victories each day, each year. MATTER THE UNKNOWABLE.

What microscope has revealed the primordial atom? What eye has seen it? What hand has handled it? Not one. Has the primary atom size, weight, color, hardness? No mortal knows. And therefore it is really the unknowable. In fact, the atom, and that aggregation of atoms called matter, are just as unknowable to the physicist as is God to the religionist, and far more so. Touching the nature of matter physicists occupy no common ground. It had long been thought that the resistance which matter offers to pressure was produced by the hardness of its particles; but Sir Wm. Thomson declares right to the contrary, contending that the resistance is caused by the rapidity of motion in something almost infinitely soft. The distinguished scientist Boscovitch argues that atoms devoid of size, form or weight, are but centers of force. The late Prof. Clifford contended that every atom and every molecule of matter in the universe originally possessed a bit of "mind-stuff." Alfred R. Wallace, occupying higher and far more rational grounds, suggested in one of his volumes that "material forces might be the direct outcome of the Divine Will-might be, indeed, that Will itself in action." These different definitions and disagreements among the ablest scientists of the world plainly prove there is no authoritative certainty about the ultimate nature of matter or of the atoms that constitute it. Matter, then, is the unknowable! It is in constant flux. Its highest forms are but crumbling shells. The chemist's retort readily changes and transforms, its visibility into gasequs invisibility—the unknowable!

SPIRIT THE KNOWABLE.

Ego, mind, soul, spirit, self, are generally used interchangeably by the best writers of our time. Any one of the terms will serve my present purpose, yet I rather prefer the word soul, which in reality is the unseen man himself, and the will is the soul in action. Beautifully has my friend Walt Whitman said: "We will joyfully accept modern science, and loyally follow it; but there remains a still

[Continued from first page.] man. . . To me the crown of scientism will be learn the way out; how they could find the to open the way for a more splendid theology, man. ... To me the grown of scientism will be callead at that passing event termed death.

The genuine agnostic does not dogmatically them, for aught I know to the contrary; but After having these things well explained to I do not know it."..."I only know phenomehim by his guides, they passed on again, and na, such as sensations, experiences, and and passing away—these make up the sum of and his children moaning for him as dead-he clear to every solid thinker that appearances, themselves. They can only exist as related to and in a mind or soul; for attributes and qualities must be qualities of something! An appearance, as Prof. Momerie well remarks, in no thought; and so, without the conscious The other Indians wished to lay him away at | soul, there could be neither thoughts, feelings, that camp, but she said, No! She would take nor morally profitable experiences. And again, rived at the Missouri River she was getting sup- And further, the act of remembrance necessariper for her children, when she thought she saw a | ly implies the soul's consciouness or recognition movement among the skins in which her hus- of both its existence and permanence. The Spencer well says that "personality is a fact

In the process of thinking, I perceive that it Consciousness, the recognized union of the That is the belief of the Dakotas in regard to | noumenal with the phenomenal, is the persistthe future life. Are they Spiritualists? Do ent witness of the soul's existence. Consciousthey come up to the standard of the true light, ness is authoritative. And I know, absolutely know, my soul through consciousness, in conthere are many in the world to-day who could nection with intuition and aspiration-a trinity in unity! I know the souls of others through efit when they come to reach the future life. their faculties and varied manifestations. 'Know thyself," then, was a command of antiquity, wise and axiomatic. And so far from being unknowable, as modern agnostics contend, the soul is the most knowable existence in the universe.

IS GOD KNOWABLE?

Most certainly. To know any fact is not implied that we must know all about it. The nebble-stone by the way is a fact; but its origin, age, how rounded and polished, are all unknowable. Spiritualists should strive to make their language lucid. God is undefinable, and he is incomprehensible; but not unknowable.

Is the parent unknowable to the playful child? By no means; for the child feels and appreciates the father's love, and looks up to him most trustingly for care and protection. True, to the child the father is undefinable and also incomprehensible, but not unknowable; for just in the ratio that the child cognizes the existence of the father, and feels the father's love, in that same ratio does it know the father.

I know the rose from the lily. I know something about the size, weight, color, odor and arrangement of the leaves of the rose; but that attractive power which so gracefully arranges the leaves and holds the qualities of the rose in unity is undefinable, and to me entirely incomprehensible. And science, which is only classified and systematized knowledge (and which generally in philosophizing ignores consciousness and the spiritual side of man's nature), does not know what it boastingly professes to know. At best, aided by telescope only their qualities and external tions. While the soul, conscious of its divine origin, conscious of its almost infinite possibilities, knows God, knows something of his love, wisdom and power.

One in New Testament times, pondering perhaps upon the underlying, infilling, over-arching power of the universe, exclaimed: "Show us the Father and it sufficeth us." This is still the cry of the soul: "Show us the Father;" not force, not motion! These are blind. They do not respond to consciousness, nor do they in any way nourish the spiritual nature. Man is not a sprout from unthinking matter; not a haphazard mushroom growth; not a come-by-chance orphan on earth; but a son of God. All men are sons of God-the ever-living and ever-loving Father.

Do I hear some belated thinker exclaim. 'this is anthropomorphism'? If so, the exclamation comes from some inaccurate, illogical reasoner. There is a sort of barbarian Fetishism and a kind of anthropomorphism which ascribes to God anger, jealousy, evil passions, and all the petty meannesses that obtain in the lowest of human beings-and this vulgar anthropomorphism is blasphemy if there be any. And those Calvinistic theologians of the seventeenth century and of this, who ascribe such passions, such capricious, hateful characteristics to God, were and are the manufacturers of infidels and atheists. Both those preachers and their anthropomorphic God need conversion!

But that anthropomorphism (the word is not fully acceptable in the best sense of the idea) which attributes to God all that is purest, noblest and highest in human nature - that ascribes to Him self-consciousness, moral purpose, love, will, wisdom and personality, is at once rational and soul-satisfying. And yet, materialistic agnostics sneer at this beautiful truth that so philosophically connects the intellectual and spiritual nature of man with God, who, as Jesus said, is Spirit. The erudite Duke of Argyle in his "Unity of Nature" well says: It is remarkable that the very men who insist most strongly upon our being one with everything beneath us, tell us at the same time that we are not one with anything above us." How true, that

> "Since the universe began .. And till it shall be ended, The soul of nature, soul of man And soul of God are blended."

IS A FUTURE EXISTENCE KNOWABLE? Nature's chain has no missing links. Immortality is a continuance of the ordinary course of nature. Portions of us die daily. Throwing off as we do, by excretions and varied spent forces, portions of the body hourly; and having lived in and through nearly s dozen different material bodies already in this world, maintaining in the meantime my personality and conscious selfhood, it is perfectly natural that I should live right on when throwhigher flight, a higher fact—the eternal soul of ling off a little more or the whole of this physi-

But do we know this?

Most certainly we do; or, we may. But how Through consciousness, intuition and the overrecurring psychic forces—or in a word, through Spiritualism,

Millions know that the so called silent, the sheeted dead, are alive and consciously existing in a brighter and better state of existence. They know it because they have both seen and conversed with them. And if the agnostic has not seen nor heard, the more's the pity. The blind who cannot see the sun are the subjects of sympathy rather than censure; but the bigot, the willfully blind, who will not look toward the sun, nor even try to see a gleam of sunlight, are deserving of no other consideration than dignified contempt. There are vastly more spiritual impeciles in the world than mental ones. There is hope, however, for both classes of these unfortunates along the lines of the golden future.

Paul of old, a man of vigorous personality, was noted for his decided convictions and mediumistic gifts. This apostle declared that he knew that if his earthly house, the body, were destroyed, or dissolved, he had a residence "eternal in the heavens." This was right the reverse of agnosticism. Paul knew of this house in the heavens through intuitions, visions and trances, through his transportation to the third heaven, and through the voice of the risen Nazarene when on his way to Damascus. Paul knew it as did Torquato, Tasso, Behman, Swedenborg, Milton, Wesley, Howitt, Hall, Edmonds, Owen, Brittan, Sargent, Denton, Harter, Eliza Farnham, Alice Cary, Mary F. Da vis and hosts of other worthies, who through alternate defeats and victories ascended that they might descend as ministering spirits to continue their work of education and human redemption. Paul knew it as mediums know it to-day; for the law of spiritual intercourse is immutable and eternal. Spirit answers to spirit in all ages, as musical tones to the infinite harmony.

God is spirit, and Spiritualism is a most sacred word, because rooted in God and relating to Christ and immortality. Spiritualism as a demonstrated phenomenon, a grand philosophy and a divine religion, opens the gates of the ancient mysteries, unlocks the treasures of precious memories, and lays at our feet the living truths of the present. Spiritualism leads the thirsty to living fountains, lightens the burdens of weary pilgrims, feeds the hungry with the bread of heaven, and while pointing up to the evergreen mountains and gardens of the gods, it plants along our paths the buds and blossoms of undying affection. Spiritualism comes to each and all of us silently, personally, pleading with us to pay the price of self-denial, to spiritualize our natures, to purify our affections, to overcome the world; so that when life's dream is over we may be remembered on earth for what we have done, and be welcomed to the joys and beatific blessings of heaven. J. M. PEEBLES, M. D.

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September Magazines.

THE CENTURY .- George Kennan in "A Winter Journey in Siberia" describes some of his adventures and perils among Russian exiles. The article, which is fully illustrated, includes a remarkable dream of the writer. A paper in the April Century, reflecting with severity upon the treatment of Confederate pris oners at Camp Morton, is replied to by W. R. Holloway, and a rejoinder aiming to sustain his allegations is given by Dr. Wyeth, writer of the former. Frank R. Stockton's serial, "The Squirrel Inn," reaches its conclusion; and two illustrated stories are given complete: "Elder Marston's Revival," and "Zeki'l," The frontisplece is a portrait of T. B. Aldrich, a critical review of his noems, with liberal quotations, being given by F. D. Sherman. An attractively illustrated description of a trip to California in 1849, by way of Mexico, is contributed by Col. A. C. Ferris. Under the title of "A Painter's Paradise," a sparkling writer deals with Martigues as 'A Provençal Venice." Mr. Howe describes "Country Newspapers" as viewed from an editor's sanctum. In a paper by the Secretary of the Smithsonian Institute, aerial navigation is predicted to become universal before the close of this century. Articles we have not space to mention are replete with valuable thought and suggestions. New York: The Century Co.

NEW ENGLAND MAGAZINE.-An engraving of the famous yacht, The Volunteer, as the frontispiece, is one of the many illustrations, including a portrait of 'Edward Burgess and His Work," a paper of special interest at this time, by A. G. McVey. "Summer Days on the North Shore," a contribution by W. S. Nevins, with its thirty engravings, will prove attractive to readers in this section. Its fine illustrations consist of the views of modern New England homes Boston's suburban palaces in Manchester, Beverly and other places in our vicinity. Another finely illustrated article is descriptive of "The University of California," with twenty five illustrations, mostly portraits, of which is one of James Lick, whose gift of \$700,000 es tablished the observatory bearing his name. A trib ute to the memory of James Russell Lowell is given in a portrait, Longfellow's poem, "The Heroes of Elmwood," "Elmwood" having been the home of the arisen poet in Cambridge, a view of which is appended. Several excellent stories, poems and other contents in addition to the above, fully sustain the purpose of this monthly, which is to keep vitally in sympathy with all that is best and progressive in the

thought of our country. Boston: 86 Federal street. MAGAZINE OF AMERICAN HISTORY.—As a frontispiece is given a fac simile of a portrait of Christopher Columbus, engraved in Holland in 1671. Gen. Read gives the closing portion of "The Spartans of Paris," comprising sketches of well-known men of letters illustrated with portraits of Owen Meredith and Jules Simon. A romantic episode in the world's history is 'The Courtship and Marriage of Queen Isabella,' with portrait. The editor, Mrs. Lamb, contributes "Interesting Facts About Electricity," touching significant historic incidents, a paper as interesting and informable as that lady's writings invariable are. In "California as an Outpost of Civilization," by H. H. Bancroft, is described the adventurous career of W. P. Coleman, here of the vigilance committee of 1856. Other articles are: "Social Life Among the Eskimo," "General Grant on President Lincoln," etc. New York: 743 Broadway.

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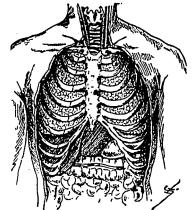
What People Ought to Know of It.



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Prison,"" Dr. Crosby's Calm 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 Casadaga 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 aim 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 Chapters II., III. and IV. are devoted to a scarching criticism of the Report of the Seybert Commission; Chapter VII. contains C.O. Massey's Open Letter on "Zöllner" to Professor George S. Fullerion; Chapter VIII. gives an incident which took place in 1834 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 1853; Chapter XI, gives an incident which took place in 1834 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 1853; Chapter XI, gives farther testimony from two witnesses; C

An edition of the above mentioned Review has been bound up under one cover, together with the "Addendum," and the two combined make an exceedingly valuable work of 407 pages, substantially bound in cloth. Price \$1.50.

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 creede; 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 make 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 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 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 to But a Spiritual Philosophy.

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TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

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In quoting from THE BANKER 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.

Newspapers sent to this office containing matter for inspection, abould be marked by a line drawn around the article or articles.

Banner of Pight.

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

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"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."

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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 another of MRS. LOVE M. WILLIS'S (Observer's) interesting series of "Things Worth Recording"-the subject of the sketch in this in- and the power of gravity. Society stands by stance being Mrs. Gourlay, the medium them, and is held together as gravity holds the through whom the celebrated Prof. Robert Hare of Philadelphia was able to make many of his most important experiments.

Volume Seventy.

To have rached the Psalmist's limit of three score and ten in the number of volumes attained by any modern publication is rightly esteemed a mark of high and honorable distinction. For an avowed spiritualistic publication to have done it is, all things considered, a distinction calculated to awaken in those who have been so long associated with it, and who are responsible for its conduct, feelings of profound gratitude and rational pride.

The BANNER of LIGHT opens its Seventieth Volume with the current number. That means, of course, a journalistic existence of thirty-five years, or more than the life of a human generation. From the comparatively small beginnings that marked its birth, onward through these continuous years of progress and change, to this present day of increasing knowledge and clearer light, IT HAS STRIVEN TO PERFORM FAITHFULLY THE SEB-VICE REQUIRED OF IT BY THE HIGHER INTEL-LIGENCES OF THE SPIBIT-WORLD, AND LA-BORED WITHOUT CEASING FOR THE SPREAD OF THAT KNOWLEDGE THE TRUTH OF WHICH IS THE LAST, BEST GIFT TO HUMANITY.

In one sense it is a long past to review, because it is so full of events of the higher order. What miracles of accomplishment are not to be found recorded in any, the most cursory recital of the history of the intervening time! What overturns in governments, what revolutions in states, what new combinations of the world's power! What wonderful results in discovery and invention, what vast strides in human thought, what emancipation from superstition's servitude and the galling chains of ignorant fear! How the new light of truth, streaming over all the nations, is illuminating the souls of men and purifying their beliefs of the dross and death of worn-out dogmatisms and doctrines that establish hate as the ruling power of the universe! How the dark clouds are clearing from the sky above us all, and the air breathed by the spirit of humanity is becoming rarifled and invigorated!

It is profitable for each one of us to pause and indulge, at stated periods, in calm reflection on the past of our lives with a view to the

and wrong use, to be read again and again, forward and backward, that it may not fail to be both prized and understood. And from what we have seen to be the course and tendency of the power of the spirit in human life and human affairs, it should not be difficult for us to divine the future so far as is contained in it the destiny of the human family.

One thing is to-day becoming self-evident: namely, that the world would go back into darkness if the present light which Spiritualism everywhere sheds over its life were suddenly to be withdrawn. The very pulpits would utter their voices in a dim twilight. The creeds would shrivel and starve. The churches would decline and die. For nothing is so true as that the outpouring of spirit on mundane life has quickened it anew and expanded it to a vastly freer and larger significance. The preachers are preaching Spiritualism more and more, even while in the act of decrying and denouncing it as a fatal falsity. Its permeating influence cannot be wholly escaped by them. They would virtually cease their utterance if they were able to succeed in eliminating from it all forms of expression that imply a communion of the spirit denizens of this world and the other.

In entering upon its Seventieth Volume, THE BANNER does not fail to appreciate the growing responsibilities of its weighty trust. It will endeavor, as in all these years past, to discharge the duties devolving upon it in the same spirit of obedience to the guidance of higher intelligences that has characterized its course from the first, and has brought it onward to the glad and grateful realization of the present brighter and better day.

Fifty Years of Life.

In one sense it is a good while to live; in another it is but a short time. How Rev. Mr. Savage feels on reaching his fiftieth birthday he recently told his Sunday hearers from his own pulpit. He says that his half-century experience has given him only an added respect, and even reverence, for human nature. He feels more like expressing his admiration than like criticising, when he considers the composition of common men and women, their restless desires, ambitions and longings, their temptations and opportunities for going wrong, and what it means to turn from the enticing path of pleasure and to take the hard up-hill road of duty.

If here is a man who cannot be trusted, there are a thousand who tell the truth at a great cost. If some one committed a burglary yesterday, there were also yesterday a thousand men who worked hard for small pay, and never once thought of taking a penny they had not earned. Yesterday a corporation treasurer defaulted for thousands of dollars; and yesterday a man turned in his very last penny to pay his debts, and started in middle life again poor, when he might have compromised with to say that men are not to be trusted. The world's business is based on this trust, and girl, his daughter, died in great agony soon rests on it as its foundation. In the tumultuis bound by a motion of his head or the lifting of his finger as much as if they were written bonds.

The healthful and human forces of love and truth and kindness are as universal as the air worlds in their orbits. The exceptions are no more in comparison to the general order than our atmospheric disturbances are to the general areas of sunshine and peace. Mr. Savage said that he did not himself grow cynical as he grew older. He rather found himself more tender, more appreciative and more hopeful. In place of overlooking the ignorance, the superstition, the cruelty, the selfishness and the dishonesty, he considered from what a lower level man has come, and he sees all these growing less, and remaining as the broken fragments of a night whose darkness in its disappearance is seen all the more clearly because the sun is up and the day is coming.

The wisdom of the world is supposed to make men sad. To know life is supposed to be to develop either a bitter contempt or a sad compassion for men. A man too often thinks he has know the bad side of it. But this is all a mistake, all wrong, all self delusion. Man is not for him to achieve.

this earth, then it looks as though one age and she could not do it. The same thing I can say another was living a hard and poor life, and of my sisters.' passed into nothing, only having served to render the next age a little easier for those who come after. This would look like man's martyrdom, like the work of an unconscious or a cruel power. Or if, as the orthodox theory holds, we think of the race as having fallen from a pristine perfection, and then note how little has been accomplished, even with the aid of an incarnate deity for two thousand years, the prospect certainly is disheartening. But if we take the point of view of the evolutionist, and unite to it the vision of a career which death does not interrupt, then there is reason only for admiring wonder and boundless hope.

"Starting religiously as the slave of fear, the worshiper of all forms of force and cruelty, the race is at last seeing the dawn of a religious day whose air is goodness and whose law is love and human help." This is a comprehensive and true statement of the case. He who can despair of the future, said the speaker, must be one who has not read the past at all, or has misread it.

It is true that there are some people who profess or pretend to believe that life is not worth living, and who therefore fling it away. But thousands of persons are not nearly so miserable as they think they are. Those who have no great troubles to contend with are apt to exaggerate the little troubles of life. Not only to give them concise form. are our lives happier than we think they are, but the larger part of our real unhappiness is illumine the way of progress. Let us rejoice, of our own causing. We make one another un- and with courage assume the responsibility of happy in a thousand needless ways....

better apprehension of its value through its infinite suggestions of countless worlds. The tain influx from the same.

meaning. To each one his life is a mysterious | end of growing old, therefore, is not sleep. It gift, to be jealously guarded against wasting is the passage from twilight out through night into a land where sunset has no meaning. Death, then, is not decay and ceasing; it is rather rebirth and expansion. Resurrection is rising. Old age is only a going on into an eternal youth. The world has indeed dreamed of this fountain, but has not thought to look for it under the shadow of the cypress.

The secret of this life of ours is contained in the fact that we are deathless souls in training for another career. And, if so, then pain and loss and trouble and labor may have a much deeper meaning than we usually think. If so, again, then they are rich and prosperous who have cultivated and attained spiritual wealth through love and care for others.

"Writing Up" the Indians.

Miss Elaine Goodale speaks out with courageous candor for the Indians in Frank Leslie's Illustrated Newspaper, dealing out to the reporters for the press a well-merited reproof for their inventions respecting the red men on various occasions, and especially during the latest disturbances at Pine Ridge. She says a great deal of harm was done the Indian cause last winter by the newspaper men and women sent out to that, Agency to "write up" the Sioux war. As nothing occurred there for some time after they arrived, they occupied their leisure and sought to divert the public with highly colored stories of picturesque savagery and degradation.

She asks why people are so ready to believe, for instance, that the Sioux are the filthiest people on earth, or that virtue among unmarried Indians is hardly a name; why such stories are apparently received with real satisfaction, while a true story of Indian chivalry and honor, or an impartial study of "savage" manners and customs, is frequently sneered at as romance and illusion. She is frequently confronted with these letters in her visits to the East, written last winter at Pine Ridge by persons nowise qualified, who were excessively bored" by life out there, and who felt that in some sort of way they must fill up their designated space in the newspapers. And she says their sensational and piquant fabrications have created an impression upon really fairminded people that is difficult to efface.

She narrates a true story of this character after the battle of Wounded Knee, an Indian woman and her two young daughters were brought in to the improvised hospital. One of the girls was fatally wounded, the other two having but slight yet very painful wounds.

starved, and more than half dead. Among them was the Indian husband and father. The three at once recognized him. The injured woman managed to get upon her feet and totter to her wounded husband's side, uttering thrilling cries and sobs of pity and gladness. No civilization eyer offered a more touching and powerful exhibition of human emotion. With shattered limbs and mutilated face he both conscience and creditor. It will not do lingered in a state of hopeless exhaustion two or three days and died. The worst wounded after. The two bereaved ones, mother and ous operations of the exchange, a man's honor daughter, were stupefied with grief, the intensity of their feelings being succeeded by a sort of dreadful lethargy. When convalescent, they went back to their desolate home, physically and spiritually scarred for life by the events of that cruel winter.

These newspaper writers could see nothing in such scenes worth their reporting; nothing and in the lost homes of the Indians but squalor and filth. Such apostles of the daily press receive this talented lady's pen-exceriation to a full measure—and they deserve it, too!

Inspiration.

In Dr. Maitland's essay entitled "False Worship," we find the following: John Vernett of Bois-Chastel in the Vivarez declared at London on the 14th of January, 1706: "I left Montpelier about the month of May, 1702. The persons I first saw under inspiration were my own mother, my brother, my two sisters and a cousin-german. It is at least thirteen years agone that my mother received her gifts. and she continued to have them from that time to my leaving Montpelier; and I understand by several persons who have seen her not long since that she is still in the same conbecome wise when he is only become a cynic. dition, she having been in prison now eleven To know the world is generally supposed to years on the said account. My sisters received the gift soon after her-one at the age of eleven the other nineteen, who are both dead, since the remnant of a fall, but the promise of a my departure thence. She spoke at the times future perfection. What he has already accomof inspiration only French, which surprised plished is to be noted as well as what remains me exceedingly, because she never before at tempted to speak a word in that language, nor If we hold that man's destiny is limited to has since, to my knowledge, and I am certain

Such little glimpses into the past are like vistas in old pictures. They lead the imagina-tion, and we see the conditions that surrounded the sensitives of those days. Eleven years of imprisonment for speaking with tongues!! What courage did it require to continue "in the same condition!" Let us consider what the state of the prisons was in 1702. Although we cannot locate the scene of this suffering we can imagine what it might be.

We are accustomed to speak of the intolerance of our day as something to be dreaded, and we call those persons brave who have dared to accept excommunication from Protestant churches for the exercise of similar powers rather than deny their gifts or hide them under a bushel.

Surely the times are good, and it is good to live in them, although Phillips Brooks had to wait confirmation as Bishop, and Heber Newton stands on a platform that some divines are trying to make tremble.

How good it is to feel that the law of inspiraion is the same yesterday, to day and forever. The perfection of inspiration is not dependent on time, but only on condition. The sincere and earnest soul reaches toward the higher and diviner, and a flood of light opens the mind to perceive truth. The utterance of them depends on the adaptability of the brain

Thus in all ages we see light shining forth to Every day's decline only conducts us into the of the laws of a higher condition and of cer-

The Decision of Judge Seeley IN THE CASE OF J. M. PREBLES, M. D., VS. WAYNE COUNTY, PA.

In our issue for Aug. 8th, '91, we noted the fact that Dr. J. M. Peebles had been attacked by the medical bigots of Pennsylvania, but had in his vigorous vernacular, "By the help of God, Judge Seeley and able attorneys, achieved a victory in favor of medical liberty" in the Keystone State.

The main facts in this case may be profitably recapitulated, now that we have obtained for the benefit of our readers in Pennsylvania and elsewhere the full text of Judge Seeley's able decision. Dr. Peebles visited Honesdale, Wayne County, Pa., to deliver a course of lectures upon anatomy, physiology, hygiene and health, and to practice medicine for an indefinite period of time. The crowded houses that greeted him each evening, together with his jealousy of the allopathic element that they induced the Wayne County commissioners to collect a "license fee" of fifty dollars from him. The district attorney called upon Dr. P., demanding payment under an olo legislative convenience of an arrest on a Saturday afternoon, he paid the fifty dollars under protest, and then turned around and commenced legal proceedings against the county.

The case was argued in the County Court, ex-Judge Hand and A. T. Searle, Esq., being Dr. P.'s attorneys, and Judge Seeley at once gave a decision in his favor. So he got his fifty dollars back, and the county had to pay its own costs. There was no appeal taken.

The following is a verbatim copy of Judge Seeley's decision in this matter, which cannot fail to be of advantage, as cumulative evidence and precedent to the friends of medical freedom in Pennsylvania:

OPINION OF THE COURT-JUDGE SEELEY.

opinion of the court—Judge seeley.

The agreement filed presents the single question whether a physician opening a transient office in one of the counties of this commonwealth is required to pay the license fee of fifty dollars imposed by the 4th section of the Act of 24th March, 1877 (P. L. p. 43.).

By this section, the Clerk of the Court of quarter sessions, upon receiving satisfactory evidence that the provisions of that act had been complied with, and upon receiving for the use of the county the sum of fifty dollars, and for his own services the sum of five dollars, was required to issue a certificate of license for one year.

By the Act of 8th June, 1881, the conditions

By the Act of 8th June, 1881, the conditions under which any person resident or sojourning is permitted to practice medicine are substantially changed. No authority to the Clerk of the Court of quarter sessions to issue a certification of the court of the co The hurts of the young women in the hospital were dressed with unavoidable publicity, but they suffered far less from them than from offended modesty, showing that there is decency and privacy even in tent-life among wild Indians.

This Indian mother thought only of her children's sufferings, ignoring her own. Some days after the battle a number of wounded were discovered on the field, where they had lain helpless and unattended, neglected, starwed and more than a suffering sufferings, help dead the provisions, not to those of some former act. If the 4th section of the Act of 1877 is in force, then, let, the provisions to issue a certificate of license upon compliance with the provisions of the Act of 1881, is given. His power and duty, if he possesses any in the matter, remain precisely as defined by the Act of 1877. The first three sections of the Act of 1877. The first three sections of the Act of 1887, unless they are preserved for the single purpose of furnishing basis for the issuing of the Act of 1881 is required to conform to its provisions, not to those of some former act.

If the 4th section of the Act of 1877 is in force, then, let, The Clerk of the Court of quarter sessions to issue a certificate of license upon compliance with the provisions of the Act of 1881, is given. His power and duty, if he possesses any in the matter, remain precisely as defined by the Act of 1877. The first three sections of the Act of 1887, unless they are preserved for the single purpose of furnishing basis for the issuing of turnishing basis for the issuing of t

then, 1st, The Clerk of the Court of quarter sessions is required to issue a certificate of license upon proof of compliance, not with the requirements of the law as conditions for the practice of medicine, but with the provisions of an act which is for all other purposes obsolete. 2d, Where by the authority of the commonwealth this certificate of license has been given it does not extract the latest and the provisions. given, it does not authorize its holder to practice medicine nor protect him against the penalties for violation of the provisions of the Act of 1881. In other words, the commonwealth prescribes one condition for the granting of a license to practice medicine, and an entirely different condition for the practice of medicine. And for this license, which neither li-censes nor protects, demands a fee of fifty dol-

lars.
In Sanders vs. Com. 117 Pa., on page 298, the Supreme Court, speaking of the Act of 13th May, #887, for the regulation of the sale of intoxicating drinks, says, "The effect of the 3d section of the Act of 13th May, 1887, is to permit the granting of licenses under former laws up to the 30th June, 1887. This necessarily keeps in full force all the previous provisions and penalties connected with the granting of such licenses, not only up to the time aforesaid, but until the expiration of such licenses. such licenses, not only up to the time atoresaid, but until the expiration of such licenses," and such should be the effect of a license if it can be granted under the Act of 1877. But this is clearly not the case. The entire Act of 1877 is inconsistent with the Act of 1881, and is repealed by it. The Clerk has no power to issue the certificate of license upon the terms inconsistent with Act of 1877. And no not inconsistent with Act of 1877. prescribed by the Act of 1877. And no act authorizes him to issue it upon any other terms, and the license fee of flity dollars is no

terms, and the license lee of they done is no longer imposed by statute.

Upon the facts agreed upon by the parties, it is now, June 27th, 1891, ordered and adjudged that the plaintiff, Dr. J. M. Peebles, have judgment against the defendant, the County of Wayne, for the sum of fifty dollars.

Welcoming the Morning!

The brave and progressive Rabbi Levy of Charleston, S. C., asked in a recent sermon at Beth Elohim Synagogue in that city: "How can a man sit under the glare of a growing civilization, with all the history of the world before him, its hopes, its victories, its aspirations and joys, and, like the owl, hoot and hoot because the morning dawns! and in tones of desperation and regret moan out the dismal cry: Where will it end?'." There are those, said this fearless teacher, who, notwithstanding all the evidences of triumphant truth, and in spite of the victories that free thought has attained, in spite of the blessings which investigation has bequeathed to the world, look upon every searcher after truth as a blasphemous intruder, and every doubter and skeptic as a oriminal.

They are the intellectual drones, the mental cowards. They never doubt, because they never think. "If," said the Rabbi, "I had no other way to look up except to a God of hate and malice; if I should be persuaded that the being who rules the world was that horrid monster who out-Herods Herod, who damns innocent children before they are born, who has created a devil to torment men, and paves hell with infant skulls, all for his own honor and glory-if this were the God I had to worship, I should gladly turn to the idols of Greece and Rome and serve them."

A man must be blind indeed who can look back upon the world's history and see no improvement in any department of thought No honest teacher of the truth, in his belief, can be faithful to his mission who fails to teach that the Word of God is a message of liberty to groping humanity, exhorting men that by education, by mental experiment, by discipline, by constant struggle, they are to emerge out of their ignorance and blindness and superstition by a gradual evolution of the race to the light of truth and knowledge and intellectual liberty........

Canadian cabinet ministers, it is alleged, are boodlers. This is shocking information, if true. Many "highly respectable" people we the present time, which makes us recognizant know of, who are considered au fait, are very contemptible individuals financially. This we know, and this we say.

Astronomical Phenomena.

Increased attention given of late to astronomical studies leads us to look for new and wonderful discoveries, and to believe that at no distant date the world's knowledge of the nature, conditions and influence of other planets upon our own will be greatly augmented. With new appliances for penetrating to far greater distance than ever before the illimitable regions of space above and around us, who shall determine what is possible or impossible for men to attain, even while imprisoned in these material forms? The revelations of Flammarion concerning the planet Mars seem almost incredible; while the wonderful results accomplished by photography in connection with the Moon are none the less so, for it has been found to reveal things existing thereon which cannot be seen by the eye, even with the aid of the best telescopes; of these are great crater mountains, and rifts or chasms in its surface.

Near the great crater named by astronomers Copernicus, "another crater," says a recent writer, "of nearly equal dimensions is shown upon the negatives, large medical practice, soon so aroused the although it is absent from the most elaborate maps of the moon, and cannot be seen even with the Lick telescope, except when the magic eye of the camera, instead of the human retina, is applied to look for it. When it is considered that this mysterious crater represents the remains of a mountain ring more than fifty miles in diameter, it appears exceeding strange law. At first he refused, but to avoid the in- that it should escape detection by the telescope when directed to the moon, and yet be visible upon a photograph of the moon. The reason appears to be that the walls of this newly-discovered crater were long ago destroyed, being razed by some denuding force nearly to the level of the surrounding surface. It is, consequently, but the remnant of a great crater ring. Even in that condition, however, it would be visible to the eye but for the fact that its huge neighbor, Copernicus, whose walls are still standing to a great height, is surrounded by enormous masses of luminous material, which looks like lava, that must have overflowed the surrounding country ages ago, and reflects back the light of the sun to our eyes with overpowering brilliancy. The glare of this broad reflecting surface, covering hundreds of square miles, is so great as to conceal the comparatively low relief of the

broken crater ring." It is generally known by those who have made a study of astronomical phenomena that there are a number of large craters on the moon, enormously greater than any volcanic craters upon the earth which seem to have been buried by the outbursts of lava from subsequently formed volcanoes in their neighborhood, so that only portions of their mountain walls now remain visible.

This prepares one to accept the statement made by Prof. J. L. Ray of Ashland, Va., an assiduous student of lunar objects and events, who says:

of lunar objects and events, who says:

"On the night of June 22d tremendous energy over the whole surface presented itself. I saw that what of late have been considered great gray plains are in reality great seas, or else a molten mass, as I saw immense sheets, seemingly of water, thrown through the lunarian atmosphere and find a resting place at least a thousand miles from where they formerly were. I saw several great mountains sink—the whole moon swayed to and fro, and everything in the lunar heavens was in the wildest confusion. I gazed with intensest awe upon this awful spectacle for hours, until the confusion finally subsided, and there seemed to be a dead calm as before. I feel confident that the moon was thrown several degrees out of her course, and she is also perceptibly nearer, perhaps twenty thousand miles."

Unquestionably, vast and unusual movements are taking place, and have been for a considerable period, in our planetary system, and that they are the cause of the otherwise unaccountable atmospheric and other disturbances about us, affecting not only our physic al but our mental states.

Novel Exhibition in Boston.

The Health Food Exhibition, to be held in Boston in October, beginning on the 5th of the month, will be under the auspices of the Boston Retail Grocers' Association, which was led to promote it by the great success of a similar exhibition in London, and more recently in New York. The belief is that it will be as good as a liberal education in the matter for people to see a great collection of the food products of the world. More than four million people visited the exposition in London.

As a city journal explains in regard to the definite object of this exhibition, people will be able to learn from it how things which now please their palates would be just as palatable, and far less hurtful, if properly cooked; and that the ordinary and plain things for the table can be made both toothsome and nourishing. Women will be able to learn how to make these things tempting, which is especially to be desired, when too often the best there is in life is spoiled and lost by poor cooking, coupled with ignorance of the proper way to market.

All known articles of food and appliances used in its preparation will be included in this show and make up its several features. The agricultural department will be especially rich and full. A complete display of dairy products will be made. Bread will be cooked and distributed free. A tea house, imported from Japan, will be set up, where all sorts of tea will be shown and sold in original packages. Sugar will be displayed in the raw and in refinement. Chinamen will serve tea and coffee to visitors, and chocolate be offered free at different booths. Bables food will be an especial feature.

The department of domestic sciences will be in the art room of the great building, under the direction of Mrs. Marion McBride of the Woman's Press Club, and other ladies, which will be devoted to practical demonstrations in the culinary art. Lectures on household topics will be given in this department free by Mrs. D. A. Lincoln, explaining how to buy and how to cook in ways that will yield the best out of everything, coupled with lessons on the various stoves. Economy in the use of food will be taught. This is expected to be the most important and impressive feature of the entire exhibition.

Mrs. Ellen H. Richards of the Massachusetts Instistitute of Technology will show what the New England Kitchen is doing for Boston. Mr. Edward Atkinson will exhibit his Alladin oven, and show how it cooks cheaply and well. No lesson is more needed to be taught at the present time than this one of the right choice and preparation of foods of all kinds, with a view to health and thrift, and for the repression of the extravagant waste which is stolen from noderate incomes, which ought to be the most carefully husbanded, by ignorance and inattention. And it is saying all there is to be said in crediting woman with being the true missionary and guide in an economy which includes all the practical economies of our individual existence.

Tribute to Dr. Willis.

Hon. A. B. French writes to the Better Way of Cincinnati, O., the following in recognition of the great value—as a man and a Spiritualist lecturer—of Dr. F. L. H. Willis, Glenora, N. Y.:

"It was indeed fortunate for me I was permitted to meet and hear Dr. Fred L. H. Willis on Friday. Many years had I desired to see and hear him. I was inspired and deeply instructed by his lecture, and also charmed and delighted with the man; intensely refined and spiritual, his personal presence is like the breath of flowers. In his lectures he molds, creates and builds. He should be heard by every organized society in the land, and those who fail to call him are the losers."

The Public Free Meetings,

Which have been a feature of the BANNER OF LIGHT work since the establishment of this paper, will be resumed at 3 o'clock on Tuesday afternoon, Sept. 15th, at our Circle-Room-MRS. M. T. LONGLEY being the medium.

A trustworthy correspondent writes us that the Spiritualists of Waverly, N. Y., enjoyed a rich treat on a recent Sunday evening, in listening to a most interesting lecture upon Spiritualism by Dr. J. M. Peebles, and the recitations of original poems by Fred E. Brooks, called the California poet-humorist. Dr. Peebles spoke with his old-time, eloquence. and enthusiasm, and all seemed delighted.

More Frightened than Hurt! writer in the New York Press of Aug. 23d gives nearly two columns of facts to disprove the fancies of those who believe in mad dogs, and live "all their lifetime subject to bondage" by fear of hydrophobia.

He asked the Superintendent of the Society for the P. of C. to A. if he thought a man could scare himself to death after having been bitten by a dog he supposed to be mad but was n't—and the Superintendent said with decision: "Why, certainly," cited instances, and deried the existence of such a disease as thousands of people have such mortal droad of; and as this man, says the writer, probably knows more about animals than any other man in America, he must be good authority. He attributes cases said to be hydrophobia to extreme nervous prostration and the influence of a prevailing belief and fear in the human subject; in nations and tribes where these are unknown hydrophobia is also unknown.

Supt. Hankinson was asked: "How about those doctors who cure it?" His reply was: "They do n't cure anything. I asked a man who makes a specialty of doing so if he ever saw one case of hydrophobia to which he could swear. He refused to answer, but told me of a man who came to him one day in a terrible state, begging to be treated; he could not sleep nights and was afraid he was going to die. The doctor told him it was too late-he had passed the period of inoculation. The man went away frantic. He came the next day, said he hadn't slept a wink, and begged the doctor to do something. The doctor took him into his operating room, gave him a hypodermic injection of water-just pure Croton water. He went away, slept for the first time in two weeks, and came the next day for more water, and again the next, and was cured." Bays the writer, "The doctor told me that himself, and he professes to cure hydrophobia."

A number of cases similar to the above are given. Supt. H. said in reply to a question how he would treat dogs to prevent their having fits: "I would have pure, cold water where they could always get it, and not feed them too much. Dogs ought to be fed very little meat, especially those that are kept much in the house. If dogs are pampered and lazy and overfed they are likely to have fits. Fits are the result of these causes particularly, and of heat. You never see a lean, homeless cur in a fit. They have to fight for what they get, and don't get more than is good for them. Petted dogs are most liable to sickness. Why, one time a young chap came here and said he wanted his dog—a splendid great big fellow—shot for hydrophobia. 'We won't shoot him,' said I, 'but will put him in the stable.' So we did; tied him up and left him there in a fit, sure enough. But we gave him nothing to eat. Next morning he was all right. When the owner came he was delighted. 'What did you give him?' he asked. 'We gave him nothing at all,' I replied. 'You feed him too much,' that is all.'

This fact should be borne in mind by the general public that a dog in a "fit" is not necessarily a rabid dog. By remembering this, much fright (and flight) may be avoided, and quite a modicum of dignity sus-

Miss Abby A. Judson and Her Book.

There are, comparatively, few in this age, as in all previous ages, who, upon seeing a truth, unhesitatingly and at once accept it so far as to publicly acknowledge it, if such acknowledgement controverts popular opinion and runs counter to the individual's own previous convictions and professions. In our time Spiritualism tests the quality of all men and women in this regard. Its application has proved many to be loyal to truth, but ten times their number to be disloyal.

Among the former no one is more deserving of men tion than Miss Abby A. Judson, daughter of the world-renowned Baptist missionary, Adoniram Judson. With the entire Christian world looking to her, almost idolizing her as the child of one of its most selfsacrificing workers, and as a consistent, faithful representative of its faith with all its irrational, repulsive features of total depravity, infant damnation, foreordination, death, resurrection and eternal torment, she turns her back upon it and repudiates its creed, because a "voice from heaven" has spoken and said, "Come up higher."

In her recently published book, consisting of twelve lectures, delivered before the Associated Spiritualists of Minneapolis, Minn., she clearly states "Why She Became a Spiritualist." It is a volume which will do every one good to read. Its facts are incontrovertible: its arguments convincing: its testimony to the truths of Spiritualism unequivocal; but, greater than all these, is the evidence it gives that

" He is a free man whom the truth makes free And all are slaves beside.'

It is an excellent work to put in the hands of churchmembers and all religiously-minded individuals, because of the antecedents of its author. It is a volume of nearly three hundred pages, cloth bound, with portrait of Miss Judson, and is supplied at one dollar a copy by Colby & Rich, 9 Besworth street, or mailed to any address on receipt of that amount and ten cents additional for postage.

Mr. W. J. Colville's Birthday was celebrated Saturday, Sept. 5th, by many of his friends, at Onset in the morning and in Boston in the evening. At On set he was presented with a beautiful picture, and in Boston friends gathered in Berkeley Hall in large numbers to offer congratulations and enjoy a very pleasant social gathering after the formal exercises. Miss Zelda Browne distinguished herself highly in her charming musical numbers, and Dr. R. C. Flower made valuable suggestions for prolonging and increasing the efficiency of Mr. Colville's work in this city. Flowers and fruit were very abundant, and a most harmonious and enjoyable evening was spent by all who attended.

MRS. ADA FOYE-the well-known and eloquen inspirational speaker, also one of the best platform test mediums living-will conduct services for the "Mansur Hall Association of Spiritualists" at Mansur Hall, East Washington street, corner of Alabama, Indianapolis, Ind., at 3 and 7:45 P. M., on Sunday, Sept. 13th. Subject: "Some Evidences of Immortali ty." As this will be the only opportunity to hear this gifted lady in Indianapolis-as she is engaged elsewhere until June, 1892-the friends there should fully

But Now!-Fifty years ago Charles Dickens visited the United States (in 1842), and wrote home as follows, says The New Nation: "There is not a man in this town (Boston), nor in this State, who has not a blazing fire, and meat for dinner every day in the year, nor would a flaming sword in the air attract so much attention as a beggar in the streets." Now swarms of Old World "lazzaroni" infest our thoroughfares, and the curse is on the increase every day.

Hail's Journal of Health .- In the opening article the editor corrects a misapprehension that exists with some that this monthly is the advocate of some special system of cure, stating that it has no aim other than to point out simple and natural means of attaining and preserving good health. This month's contents comprise a large amount of varied and useful matter in this line. New York: 840 West 59th street.

Dr. Dumont C. Dake can be consulted at Hotel Gladstone, Broadway and Central Park, New York. The Doctor returns home from his visit to Queen City Park in good form and spirits.

Harvest Moon Festival .- Read the announcement made on the eighth page by Secretary Helen M. Wood, regarding the Autumnal Festival at Onset, Mass., for '91.

Attention is called to the interesting article on our first page from the pen of MA-JOR C. NEWELL of Portland, Ore., concerning "The Religion of the Dakotas." We shall be much pleased to hear from our correspondent again regarding this and kindred topics with which his varied experiences have made him conversant.

The most severe case of Costiveness cured by Albro's Regulating Cordial. 50 cents bottle. \$5.00 doz.

NEWSY NOTES AND PITHY POINTS.

AUTUMN.

Now autumn's fire burns slow along the woods, And day by day the dead leaves fall and melt, and high the monitory blast.

Walls in the keyhole, telling how it passed.
O'er empty fields, or upland solitudes, or grim wide wayer and now the power is felt.
Of molancholy, tenderer in its moods.

Than any joy induigent summer dealt.

— William Allingham.

Two women, Mrs. Potter Palmer and Mrs. May Wright Sewall, are doing what they can—and that can is a great deal—to render the World's Fair of Chicago a grand success. Mrs. Palmer has been all over Europe securing aid and royal cooperation, and the results have already begun to be apparent in the entries made for the exhibits. Mrs. Sewall, who is President of the Federation of Women's Councils, is in Paris now, stirring up women to come together at the Chi cago exhibition for an international congress, which shall take into consideration questions of temperance peace and women's rights.

If there is one department of human knowledge in which the average Britisher excels, it is that devoted to the geography of the people inhabiting the North American Continent between Canada and the Gulf of Mexico. For instance, note this bit of profundity: "The 'city article' of the London Times informs its readers that Chicago is destined to become one of the greatest grain growing States in the union." The Fair will do more for our English cousins than a course at Oxford or Cambridge.—Fox Lake (Wis.) Representative. Representative.

An exchange avers that water from the gulf of California is now flowing into the new Salton lake in two places.

One of the London street-car companies, says a Boston daily, has in use an automatic "starter." Two powerful spiral springs, fastened to the front axle, are wound up through being applied for the car's stoppage, so that when it is desired to go on again they are capable of starting it. "This," continues our contemporary, "is a pointer for the West End, if that company wishes to be merciful to its horses."

["SOME" SUNFLOWER!] — Wichita citizens have discovered a new way to stop runaway horses. They simply guide them so they will come in contact with a delicate little sunflower, which proceeds to knock the animal down and out of the race.—The Sedgwick

It is proposed by the German Government to annex to Berlin all the nearest suburbs, the combined population of which amounts to about 200,000. That will give the capital of the German Empire a population of some 1.700,000.

A hail storm has been spoken of as "a hard rain."— N. O. Picayuns.

Bismarck gives the emperor three years to live, and says that France will then have an opportunity to revenge herself on Germany.

> WHY THEY TWINKLE. When Eve had led her lord away. And Cain had killed his brother, The stars and flowers, the poets say, Agreed with one another

To cheat the cumping tempter's art. And teach the race its duty, By keeping on its wicked heart Their eyes of light and beauty.

A million sleepless lids, they say, Will be at least a warning;
And so the flowers would watch by day—
The stars from eve to morning.

On hill and prairie, field and lawn, Their dewy eyes upturning, The flowers still watch from reddening dawn Till western skies are burning. Alast each hour of daylight tells

A tale of shame so crushing.
That some turn white as sea bleached shells,
And some are always blushing. But when the patient stars look down On all their light discovers— The traitor's smile, the murderer's frown, The lips of lying lovers—

They try to shut their saddening eyes,
And in the vain endeavor
We see them twinking in the skies—
And so they wink forever.
—Oliver Wendell Holmes.

The tunnel on the Chattanooga Southern railroad is now open from end to end. It is more than 1800 feet long, cost about \$500,000, and was two years in process of construction.

Overheard at the Newport Casino: She-"It's very warm here, don't you think?" He-": Naturally, where there's so much heart burning."

Mrs. Robert Louis Stevenson, writing from Vailuna, near Apla, says: "We live in constant tumult of threatened war and massacre of the whites." The popular romancist's move from bustling England to the have been akin to that mentioned in the old saw anent the frying pan and the fire.

[A WICKED CONSTRUCTION.]—Mario—"I'm within ten years of thirty-six." Maria—"Mercy! you are not forty-six, are you?"—Epoch.

The American hog-so long excluded-is now a welcome visitor in Germany.

A philological statistician calculates that in the year 2000 there will be 1,700,000,000 people who speak English, and that the other European languages will be spoken by only 500,000,000 people.

Amusement to an observing mind is study.

Other people may grow blue and despondent occa-ionally, but the man who says "I told you so," is al-ways cheerful.—Atchison Philosophy.

The United States census sets forth that the real estate mortgages of Kansas still unpaid amount to \$235,000,000, and that seventy-one per cent. of these mortgages are upon farms. Nearly three-tenths of these mortgages bear ten per cent. interest, and the interest rates in some cases run as high as forty per cent.

"Labor Day" in Massachusetts was a "drowned-

Mr. G. S. Bowen, and Mr. and Mrs. G. E. Bowen, of Blgin, Ill., were at last accounts in Tallapoosa, Ga. Mr. G. S. Bowen represents the Georgia-Alabama Company in Cincinnati. Report says he is highly pleased with "Poosa," its present appearance and future prospects.

The Dardanelles question—the backbone of the whole Eastern question, really—is again up for settlement; and the diplomatic relations between Russia, England, Turkey and Germany are reported to be "strained"with France and Austria to hear from. All of which leads a daily contemporary to say:

"Europe is right on the verge of war again. Europe is like a drunken man staggering home along a river bank. He is always right on the point of failing in, but some merofful providence keeps him out."

.The twenty-third biennial session of the American Pomological Society will convene at Washington, D. O., on Sept. 22d, 1891, and continue three days. Full information and programmes can be obtained from the secretary, Mr. G. B. Brackett, Denmark, Iowa.

Rudyard Kipling's new novel, written in collaboration with Wolcott Balestler for The Century, is entitled "The Naulahka, a Tale of West and East." It is a story of America and India; and will begin in the November Century.

Sho-"Is that a rattlesnake?" Attendant—"Yes, ma'am." "How many rattles has he?" "Fifteen and a button." "May I make him rattle?" "Certainly, ma'am." "What must I do?" "You touch the button and he will do the rest."—Arkansas Travelles

When the Catholic University in Washington was established two years ago, its founders announced that they desired to make the institution rich in works of art. A few weeks ago a statue of the Pope that cost \$10,000 arrived at the university. The statue is thirteen feet high,

Mrs. Henry Ward Beecher's personal memoirs of her husband, under the title of "Mr. Beecher as I Knew Him," will begin in the October issue of The Ladies' Home, Journal and I will and and all all

For scrofulous disorders and mercurial diseases the | REGULATES the bowels. 50 cents bottle. \$5.00 best remedy is Ayer's Sarsaparilla.

Special Notice-A New Volume.

THE BANNER begins Volume 70 with this issue. We trust that those of our patrons whose term of subscription expired with Volume 69 will do us the favor of a renewal.

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.

For stiffness and strains, rub with Johnson's Anodyne Liniment, and then bind in flannel.

[From the (N. Y.) Truth-Seeker.]

Though Dead John Munning Liveth. Mr. Editor: The BANNER OF LIGHT, as you Mr. Editor: The BANNER OF LIGHT, as you know, is a weekly paper published in Boston, and has been devoted to the exposition and defense of Spiritualism for many years. Connected with its large publishing house there is, I understand, a "seance" room which is open to the public twice a week, except during the months of July and August. At these seances messages purporting to come from departed spirits, who had lived in different parts of the country, are received, and published in The Banner. In the issue of that paper for the 20th of June last was one from a man calling himself John Manning, build halling from a town in Alabama named Bessemer. It is as follows:

[To the Chairman:] I recken youd on't invite strangers from the South? [Yes, every one is welcome.] No matter where from? [That makes no difference.] Well, that's kind in you.

I come up North here to find the open way, not to the pole, but from the spirit-world to the earth-world. I do n't know much about this; it's new to me. We don't have any of these meetings in our parts, and so if I do n't do very well I hope I 'll be excused, for I need experience.

I was an officer doing my duty when I was sent out

if I don't do very well I hope I "lib e excused, for I an eed experience.

I was an officer doing my duty when I was sent out of the body. I went out by the hand of a darkey, and I don't feel altogether right about it—that is, when I come back into this atmosphere. When I am away in the spirit world it seems all right enough, though I didn't care to be hustled out.

I come around these parts once in a while, and I hear you Northern people talk about the "nigs"; but I tell you, you don't know only half of it. By way of t a change, some of you ought to come down our way and learn the other half; then, perhaps, you would be better able to draw a conclusion. Now, I know some of your good spirit people here, that are full of philanthropy and sentiment, will tell me I am prejudiced; but then, I don't think I am, and so I reckon I have got to work the matter out, think I tover, and learn all about these things from the spirit side.

I don't come here, stranger, to growl about things. I just came to see if there was such a thing as getting a message through these lines to old Alabama; and I thought if I succeeded in doing so, whether it was good, bad or indifferent, no matter, I should find out it could be done; then I would try to get some of our people who would make a stir by coming, to come this way and make themselves known. This is my principal object in speaking; then I would like to let my Iriends know I have regard for them, and that I don't forget the past. I hall from Bessemer, Ala., and I am John Man-

You will notice, Mr. Editor, that in this communication there are four distinct statements of fact: First, the name, John Manning; secondly, the former place of his residence, Bessemer, in the State of Alabama; thirdly, that he was an officer of the law fourthly, that he met his death at the hands

f a "darkey."
These statements, so circumstantial in their These statements, so circumstantial in their character, seemed to furnish a good opportunity for a test, and I resolved to investigate the case. Not knowing a human being in Bessemer, I wrote to the postmaster of that town, with a view either to verify or falsify the message purporting to come from John Manning. Never hinting, even remotely, what my motive was in making the inquiries, I asked whather there was now or ever had been whether there was now, or ever had been, in that town or neighborhood, a man named John Manning? Whether he was alive or dead? If dead, what disease he died of? If he died by accident, what were the circumstances of his death?

The postmaster turned out to be a courteous man, and to my letter sent a prompt reply, saying that there was a man named John Manning who had been a citizen of Bessemer; that ning who had been a citizen of Bessemer; that he was a policeman; that in attempting to execute a warrant of arrest issued by the mayor on Sandy Jones, a negro, he was shot to death by that person, and that event occurred in the month of March or April, 1888.

It is noticeable in his message that Manning still has a grudge against the "nigs," as he calls them. This is not strange when I quote from Postmaster Mullen's letter, in which he

says that the negro who killed Manning " through a crevice near the door after saying he would come out. He asked Manning to strike a match, so that he could see—for the

strike a match, so that he could see—for the occurrence happened at midnight—and just as Manning did so, the fatal shot was fired in the light of the burning match."

Now, Mr. Editor, I do n't know how you will feel on reading this narrative of facts; but whether all the rest of us, when we pass through the gates of death, will suffer a complete extinction of our being, it seems clear that John Manning, at least, who suffered death at Bessemer in 1888, is still alive and knows what he is about.

knows what he is about.

When we remember that this case occurred when we remember that this case occurred in the very department of inquiry where our scientists are devoting their lives and labors to the ascertainment of facts, without the least regard to the bearing they may have on men's prejudices, may we not ask them—if they believe that death terminates the existence of a person—to explain the remarkable coincidence between John Manning's statecoincidence between John Manning's statements in the séance-room at Boston, and the confirmation of their truth down in Alabama? Will we, who profess to be Freethinkers upon all subjects, allow our minds to be so prejudiced that we are willing to deny absolute facts, and call them lies, when they stubbornly stand still and refuse to get out of the way of our theories?

A. B. B.

After eating, does your food distress you Albro's Regulating Cordial gives instant relief 50 cents bottle.

MEETINGS IN MASSACHUSETTS.

Worcester. - The Association of Spiritualists opened its meetings for the season on Sunday, Sept. 6th. The new hall now occupied by this society is very handsomely fitted up.

Dr. Geo. A. Fuller, in his opening address of the afternoon, dwelt carnestly upon the spiritual work to be done the coming year, and the vital importance of be done the coming year, and the vital importance of union and zeal in the discharge of the same. The value of the home ctrole was forcibly argued for; said the speaker: "It is to our people what the prayer meeting is to the church—neither can beignored without loss of interest and falling off of attendance." In the evening Dr. Fuller answered questions while entranced by Rev. Dr. Ichabod Nichols, once a prominent Unitarian clergyman of Portland, Me. The evening's services closed with an impromptu poem. Dr. Fuller will occupy the platform here Sept. 13th; Joseph D. Stiles on Sept. 27th.

Worcester friends will remember our social gathering and dance on Friday evening, Sept. 11th.

Georgia D. Fuller, Cor. Sec'y.

Fitchburg.—Rev. S. L. Beal of Brockton gave a fine discourse Sunday afternoon at the Ladles' Progressive League, upon the theme: "Evidences of Im-April 25.

In the evening he took for his subject: "My Bellef, and Why." He left with his hearers much food for reflection. Mr. Beal is a fine speaker, and possesses a keen spiritual insight. ELIZA A. MARTIN, Socy.

doz.

FOR SEASICKNESS USE HORSTORD'S ACID PHOSPHATE. Dr. W. W. BLACKMAN, Brooklyn, N. Y., says: "I am very much pleased with it in seasickness. Several cases have been brought to my attention where it afforded prompt and entire relief." Bear in mind, Albro's Regulating Cordial

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

F. A. Wiggin, platform test medium and inspira-tional lecturer, is engaged at the First Spiritual Church of Fittsburgh, Pa., for this month, Mr. Wig-gin has a few open dates in 1852 which he would be pleased to engage to societies desiring his services.

Mrs. R. S. Lillie and Mr. J. T. Lillie attended the Annual Meeting at North Collins, N. Y.; and the remaining three Sundays of September are to speak in Buffalo, N. Y. These meetings will be hold in the A. O. U. W. Hall, corner of Main and Court streets, over the Western Savings Bank. All those interested in the subject of Spiritualism are invited to attend.

Prof. J. W. Kenyon's engagements thus far are, Sept. 20th, Westboro; Nov. 1st, Beston; Nov. 15th: Salem; Dec. 20th, Brockton, Mass.; the month of Jan-uary, 1802, Albany, N. Y. Societies wishing his ser-vices can address him at New Bedford, Mass.

Dr. F. H. Roscoe and wife of Providence, R. I., have returned to their residence, 430 Broad street, in that city. The doctor will start upon his lecture tour Oct. 5th. All his Sundays are engaged up to 1892.

Rev. L. Beal of Brockton, Mass.. will answer calls to speak wherever desired; will also officiate at funerals.

funerals.

Mr. J. W. Fletcher remains at 14 Ashburton Place but one week longer. He begins his lectures in Adelphi Hall, N. Y., the last Sunday in September, and can be after that date addressed 28 W. 43d street, New York City.—Mr. and Mrs. J. W. Fletcher have been engaged to speak at the Harvest Moon, Onset Bay, Mass., Sept. 19th and 20th. Many other speakers have also been engaged.

W. J. Colville is engaged in Boston, New York and other Eastern cities till the end of November. After that time he is free to consider offers of engagements from Societies or a responsible business manager. Address Room 1, No. 4 Berkeley street, Boston, Mass. Bishop A. Beals speaks at Dayton, O., the last two Sundays of September—the 20th and 27th. He can be addressed at Miles Grove, Pa.

Mrs. Julia E. L'avis, of Cambridge, Mass., desires to tender her sincere thanks to the various spiritualistic societies favoring her with kindness and patronage the past season. She would be pleased to again receive calls for work as a platform test medium, and can be addressed at 232 Windsor street, as above.

Mrs. Kate R. Stiles has returned from her summer sojournings at the camp-meetings, and is now ready to respond to calls for both public and private work. She can be addressed at 43 Dwight street, Boston. Moses Hull speaks in Detroit, Mich., during Septem-ber; in Duluth, Minn., in October; in St. Louis, Mo., n November, and in New Orleans in December.

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 colic, and is the best remedy for Diarrhos. Twenty-five cents a bottle.

PENNSYLVANIA.

Philadelphia.-G. W. Kates and wife have resumed meetings in this city at Keystone Hall, corner Third street and Girard Avenue. They intend to be with us until the first of next year. The local work here requires some addition, as two societies are suspended. The First Association will continue with a brilliant

coterie of speakers.

The independent work of Mr. and Mrs. Kates will be appreciated and do a great service to the Cause here.
They are well liked, and have a strong support in all

They are well liked, and have a strong carpetter do.

Their first meeting Sunday night, Sept 6th, attracted a good audience, and is a precursor of much to follow, which we shall hope will afford matter of interest to report.

WHIT.



This man is trying to joke his wife about her

This man is trying to joke his wife about her cooking ability.

He says the household will suffer from dyspepsia. It's a poor joke.

Americans eat too much rich food, without taking advantage of natural antidotes to overcome the bad effects.

Nobody wants to diet. It is a natural desire to want to enjoy the good things in this world. Read what a prominent New Yorker writes; he had been troubled with gouty rheumatism and its attendant painful symptoms for eighteen and its attendant painful symptoms for eighteen

months: "I have subjected myself for months to the severest rules of diet recommended for such conditions, and used almost all the remedies fecommended for gout and rheumatism, without any benefit, until I heard of your imported Carlsbad Sprudel Salts, which I used faithfully for six weeks, dieting for the first three weeks and afterward eating almost anything I desired. All the gouty and rheumatic symptoms left me after the fourth week, and my general health and spirits have become excellent once again. Your Carlsbad Sprudel Salts deserve the widest publicity, and I take great pleasure in bringing this fact to your notice."

You try them to-day. A sample bottle will be mailed upon receipt of 35 cents in postage stamps. Price of regular size, 75 cents.

The genuine have the signature of "Eisner & Mendelson Co., Sole Agents, New York," on the bottle. I have subjected myself for months to the

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Notices in the distortal columns, large type, leaded matter, fifty cents per line.

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

FF Advertisments to be renewed at continued rates must be left at our Office before 18 M. on Saturday, a week in advance of the date whereen they are to appear.

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

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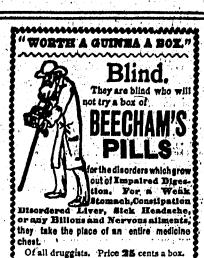
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| W Sept. 12. | Sept

Spiritualist Camp-Meetings for 1891.

ONSET BAY, MASS.—Trains leave Boston for Onset Junction at 8:15 A. M., 9:00 A. M., 1:00 P. M., 3:28 P. M., 4:10 P. M. ON Sundays leave Boston at 7:30 and 8:15 A. M. Sundays leave Middleboro at 8:10 and 8:42 A. M. Week-day trains only to and from Provincetown leave for Onset at 6:05 A. M. and 2:10 P. M.

LIBERAL, Mo:—The Missouri Camp-Meeting will be held at this place Aug. 16th to Sept. 15th.

SUMMERLAND, OAL.—Commences Sept. 5th and closes Sept. 37th.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 290-292 Fulton street, every Saturday evening, at 6 o'clock. Good speakers and me-diums always present. Seats free. All cordially invited. Samuel Bogert, President.

Samuel Bogert, President.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday evening at 7½ o'clock. Good speakers and mediums always present. Services held under the auspices of the Ladies' Aid. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, carner of Fulton Street.—Sundays 10½ A. M. and 7½ P. M. W. J. Rand, Secretary.

The People's Spiritual Conference; held every Monday evening at 8 o'clock in the Parlors 131 Lexington Avenue, three doors above Frankin Avenue Listation. Interesting speakers, good music, questions answered, tests given. Admission free; all are cordially invited. Also meet ing every Friday at 52. M. Mrs. Mary C. Morrell, Conductor.

ingevery rinal Meetings are held in Mrs Dr. Blake's parlors, 284 Franklin Avenue, near Lafayetta Avenue, every sunday evening at 8 o'clock. Samuel Bogert, Conductor. The Woman's Spiritual Conference meets at parlors No. 221-8t. James Place, corner Rulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

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 Br.M. Speaker until further notice, Mrs. Helen T. Brigham. Arcanum Hall, 57 West 25th Street, N. E. cor-ner 6th Avenue.—The Progressive Spiritualists holdest-vices every Sunday at 3 and 8 P. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Con-ductor.

MEETINGS IN PHILADELPHIA.

Keystone Spiritual Conference every Sunday at 12.
P. M., southeast corner loth and Spring Gardenistreets. William Rowbottom, Chairman.

Keystone Hall, corner Third Street and Girard Avenue.— Meetings each Sunday evening. Mrs. Zalda Brown Kates, medium. G. W. Kates, Chairman.

MEETINGS IN INDIANAPOLIS.

The Manuer Hall Association of Spiritualists has leased this hall, corner Washington and Alabamas freets, and will hold public meetings every Sunday at 3 and 7:30 r. m.; also scance or circle every Wednesday evening. For engagements, address Secretary Manuer Hall Association of Spiritualists, 194 E. Weshington street.

Message Pepartment.

It should be distinctly understood that the Messages published in this Department indicate that spirits darry with farm to the life boyond the characteristics of their earthly ityes—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, event maily progress to a higher state of existence. We ask the reeder to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more. 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 COLBY & HIGH.

Notice.

The Banner of Light Free Circle Meetings will be reopened Sept. 15th.

QUESTIONS ANSWERED BY SPIRITS THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Longley.

Report of Public Séance held June 9th, 1891.

Report of Public Séance held June 9th, 1891.

Spirit Invocation.

We lift up our souls to thee, oh! Divine Spirit of all Love and Truth, seeking to express throughout our devotional natures that praise and that recognition of thy care which our spirits apprehend at this hour. We acknowledge thy supremacy, and we recognize thy grand spiritual power, uplifting, benefiting, bicssing all mankind. Throughout the universe thy handlwork is displayed. The matchless glory of the stars reveals they apriculal power, while this footstool of thine, with its verdure, its growth of beauty and of bloom in this vernal season, reveals thy care and thy tender works. We would gather a lesson from these manifestations of nature, reading within them aright that which cometh from thee, the evidence of supernal skill, the festimony of divine understanding and will. If we can read these objects aright, scanning the stars and beholding the splendor of thy life as written there, gazing upon the mighty occan and comprehending that thy great law of life moveth upon the waters and giveth animation to every wave, looking afar into the forest depths and still beholding thy handlwork traced upon leaflet and seed, we may know that thou art verywhere, and that thou art truly the Soul of all intelligence, of all design and of all power.

We at this hour would come under the inspirational influence of high and wise spirits who have read something of the laws of life and understand their operations, who have come into a knowledge of the secrets of the universe, and unto whom the mysterles of life have been made plain. We desire to learn of them, that our minds may be stimulated to new thought, that we may grasp more quickly the things of this life, and so be able to understand the things and conditions of the life beyond. Ohl may our spiritual perceptions become quickened under the ministrations of height spirits, that we also may grow and expand in knowledge and become upilited to a higher plane of thought, of effort and of apprehension. We ask th

Questions and Answers. CONTROLLING SPIRIT.-We will now attend

to your questions, Mr. Chairman. Ques.—[By S. N. Snyder, Salem, Mass.] What is the condition of one in spirit-life who was in the habit on earth of using profane language?

Ans.—One who is in the habit of using profane language necessarily lives in somewhat of a crude atmosphere. It sometimes becomes a a crude atmosphere. It sometimes becomes a habit with an individual to make use of strong language, so called, in trying to express himself. Perhaps he has not had educational advantages, nor the opportunity of becoming very much polished in manner, hence he may not understand how to choose his words so as to make them effective and forcible, and at the same time come under the users of good so. understand how to choose his words so as to make them effective and forcible, and at the same time come under the usages of good society. It is his misfortune. At heart he may be a very good man. Perhaps he is sympathetic and generous in his dealings with his fellows, so that the world looks upon him as a genial spirit, and admires his good qualities. All this is certainly in his favor, but he may not be able to express himself in a positive manner, as perhaps his nature demands, and also in the line of culture or of mental and spiritual unfoldment. It does not follow, however, that the man who is thus warm-hearted and full of good qualities will be relegated to an unhappy place or condition in the spiritual world because of his unfortunate habit of using profane words; but if he is of a progressive nature, aspirational, and really desirous of growing out of any habit that he may have acquired on earth that is not such as a cultivated soul would allow himself to be governed by, he will be brought under such ministrations and influence and into such companionship as will speedily shame him, so that he will hesitate in expressing himself, and be much more careful than perhaps he was be much more careful than perhaps he was on earth. It rests altogether with the interior na-ture of the individual.

ture of the individual.

Some persons use strong language because they are of the earth earthy themselves, carnal-minded, taking pleasure in dealing with impure things and subjects, so that it is natural for them to thus express themselves. Now, this is very different from the one of whom we first spoke, and such a spirit as this last will certainly enter a condition of life on the other side similar to that which he inhabited here, because like gravitates to a like position, and because there is no great spiritual unfoldment within the man to attract him to a higher state—not that one is to remain in an unlovely and polluted condition through all the years of his spiritual existence, by no means. The time will come when he will rise, by the might of spiritual existence, by no means. The time will come when he will rise, by the might of his own desire, from these impurities to a conhis own desire, from these impurities to a condition that is brighter and better; for no matter how one is steeped in degradation, there is that implanted within the soul which links it to the Divine Life, and which eventually will manifest itself. When this quality is manifested, the spirit will become weary of its low associations, will become satiated with the gratification of its baser propensities, and be ready to cry out for deliverance from them. When this desire is really born, and the cry for deliverance is earnestly made, the deliverer begins to appear, and it is only a question of time and to appear, and it is only a question of time and persistent effort when the spirit will rise to a higher state.

Q.—[By "Alixer," Boston.] Will the Control please consider a question that has now come to the front? It is this: Is woman a more interesting study than man?

A.-We do not quite catch the drift of your correspondent's question, or rather the idea which he wishes to bring forth. We do not know that woman is more of an interesting study than man. Humanity as a whole, comprising both sexes and all races, is an interest-

prising both sexes and all races, is an interesting study, and one that no doubt will take an eternity to understand in its fullness.

We are pronounced upon the woman question, and also upon the question of man's position before the world. We do not consider that either sex should take precedence of the other. To our mind man and woman are created equal, and they should occupy a plane of equality and of freedom for the expression of their innate natural qualities and abilities. Woman through past ages has been held in subof their innate natural qualities and abilities. Woman through past ages has been held in subjection by the autocratic power of man, and, therefore, she has not been able, except in certain instances, to thoroughly unfold her intellectual nature—not that woman is inferior to man in intellectual qualities or in the manifestation of intelligence, but she has not had the opportunity of manifesting those qualities that man has had during the preceding centuries. We are told even in the present day by many who hold to old opinions, that woman is not fitted to deal with the perplexing problems and questions of the age that affect humanity; and yet we see in this nineteenth century woman yet we see in this nineteenth century woman everywhere going forth into the arena of life, battling with its problems, taking up its duties, settling the question of fitness to maintain herself, and also settling the question as to her

intellectual powers:

We believe the time is coming, and that, too, long before the close of another century, when the equality of woman with man will be recognized on every side. It will be accepted as a matsleep as to know nothing whatever of what is the past and marvel that the time ever was and the past and marvel that the time ever was when one sex was considered the inferior of the other and subject to it. This is inevitable, for it is in harmony with the law of progress. All along the line of marching events, we find woman coming to the front in intellectual pursuits, even at times in scientific quarters, but more especially in the field of philantintopy, and all moral reforms are advocated by stanch and loyal women workers. In the meroantile world we find these busy tollers and good many friends who and loyal women workers. In the professions have their women workers, all of whom are marching along slde by side with

their male companions. Therefore it needs no particularly bright spirit to prognosticate the future welfare and success of woman in every field of labor that the world affords.

Q.—[By "Free Thinker."] I see by the report of a lecture not long since given by a platform speaker at the First Spiritual Temple in this city, that the lady said she was an "Infidel Spiritualist" Now this, to my comprehension, is a contradiction of terms; but perhaps I am mistaken. Will the Spirit Intelligence that answers questions please enlighten me upon the subject A.—The speaker referred to may have been

questions please enlighten me upon the subject?

A.—The speaker referred to may have been incorrectly reported, and we cannot always draw our conclusions of a subject from what appears in the public prints. We cannot understand why a spiritual speaker should call herself an "Infidel Spiritualist." The term infidel we interpret as meaning one who does not believe in revealed religion. Possibly the speaker mentioned does not call her Spiritualism a religion. It may be something else to her, perhaps merely a cold philosophy, which explains the origin and the reason of things, but does not deal with the devotional or religious life of man.

ligious life of man.
To our mind, Spiritualism is not only a philos-

ligious life of man.

To our mind, Spiritualism is not only a philosophy which reasons and explains, but it is also a religion; for when accepted and understood in its fullest sense, it shows a code of ethics for man's moral and spiritual guidance, which is of all things religious or conducive to right living. The word religion, meaning, essentially, "the word" and "to bind," again proves to us that Spiritualism has a right to claim the term, since it is the word brought from diviner life, the object of which is to bind man's heart and soul to these higher things, and point him upward to the progressive existence which ever works out from the lower state to that which is higher and more refined. Spiritualism, then, to our understanding, is a revealment—a revelation from other worlds.

An infidel usually does not believe in the authority of the Scriptures, so-called, because he cannot look upon them as either a revelation from Divine Life or as an infallible work that may not be questioned or gainsaid; but Spiritualism is of all things a revealment, because, if it had not come to you from the spirit-world with its revelations of immortal life and of the experiences, conditions and surroundings of those who dwell in that other world, you would not have known anything of its philosophy, you would not have known anything of the phases and powers of mediumship, and you could not have been brought into contact with your beloved friends who have passed from the earthly form out into the realm of spiritual life. Consequently, it is a revealment, and one who believes in Spiritualism must believe in revelation from on high.

earthly form out into the realm of spiritual life. Consequently, it is a revealment, and one who believes in Spiritualism must believe in revelation from on high.

Therefore we think no Spiritualist can consistently call himself an "Infidel Spiritualist." because the two terms are at variance with each other. Possibly the speaker mentioned meant to express her unfelief in the Scriptures, the Christian Biblé, and the creeds and dogmas of Theology. If so, it might have been better expressed, we think, in other terms, since one, in dealing with this question of infidelity in regard to that which is brought as a revelation, becomes confused, and may not be able to express clearly the meaning which he seeks to convey. To be an infidel is to be unfaithful. One who is accused of infidelity to any subject or relation in life is supposed to be unfaithful to that subject or that relation; consequently, an "Infidel Spiritualist" might be accused of being unfaithful to the cause of Spiritualism, and surely the speaker did not mean to express that idea. We think it a term incorrectly employed; but, as we have said, the speaker may not have been accurately reported by the secular press. If, however, she meant to express herself as an unbeliever in Deity or a personal God, she would have conveyed the idea in better terms by pronouncing herself an atheistical Spiritualist.

Q.—[By W. DeLoss Wood, Danielsonville, Ct.] When I am out of doors there frequently comes before my vision something which might be likened to shadows cast by the waving branches of a tree. These shadows will circle around me, at times very closely; but I cannot see them in the night, and seldom anywhere except when I am out in the air, and then I always see them, whether it be rainy, fair, cold or warm, or whether I am alone or have company. Is it any phase of spiritual mediumship? and if so, what does it indicate?

A.—Were we affected in that way when in

us, were we thus afflicted, anxious to consult one who understands thoroughly the condition of the visual organs and their various nerve

supplies.

Possibly the experience may arise from the supplies.

Possibly the experience may arise from the effort of spirit attendants to develop clairvoyant sight, or to quicken the spiritual perceptions of your correspondent; but if this were so, it seems to us that something of a similar nature would be discerned at night or within the silence of the questioner's own domain. Spirits usually experiment with the organizations of those whom they wish to develop as mediums, but would not, we think, do that entirely in the open air, more especially because when experimenting with the clairvoyant perceptions of a sensitive very delicate conditions are requisite for the development of this phase. There would be a greater expenditure of power, and perhaps a higher pressure upon the brain of the sensitive in the open air than might be necessary within the home or after nightfall; and so an intelligent spirit, or band of spirits, would certainly desire the latter conditions and surroundings rather than always to choose those which are brought in the open atmosphere of the daylight. We again would urge your correspondent to take medical advice upon this subject, because we should judge it an important one to understand.

Q.—[By "Investigator."] Is the spirit of the

Q.—[By "Investigator."] Is the spirit of the medium absent from the body when the latter is under the control of a decarnated spirit? Does the spirit for the time dwell within the medium's body, or does it control it by exterior power, the spirit of the medium being only asleep?

A.—We have replied to this question before, but some time since, so perhaps your correspondent has not read our ideas upon the subject, and we will briefly consider it to day.

As we have said in the past, all mediums are not influenced alike and under similar conditions, even though they may be trance-mediums for the manifestation of mental phenomena. One medium may be overshadowed, so to speak, by the spirit-intelligence manifesting his thought through her agency. She may appear to be entirely unconscious at the time, and is so to all intents and purposes, since her spiritual faculties and mental forces are and is so to all intents and purposes, since her spiritual faculties and mental forces are brought under subjection to the controlling spirit and made subservient to his use. Such a medium may hear what is passing during the hour of entrancement. She may perhaps not remember all that is said, and, on the other hand, she may retain a very fair consciousness of what has been explain through her line

hand, she may retain a very fair consciousness of what has been spoken through her lips.

Another medium may pass into such a deep sleep as to know nothing whatever of what is taking place during the hour of entrancement, and yet her spirit may not be withdrawn from the body. It is simply asleep, or rather in a condition of magnetic slumber, which disconnects her consciousness from the outer life, and when the power of the spirit is withdrawn she arouses again to a knowledge of the axternal state, although from the time of passing into the slumber to the hour of waking there may be a blank in her memory.

Another medium that is entranced may have her spirit set aside, as it were, for the time, by the controlling intelligence. She may be able to disconnect herself from the outward form sufficiently to pass out into the atmosphere and take cognizance of what is going on in other places. Perhear she will visit the spiritual

world and know what is being done there by her friends of the immortal life, or she may visit some places upon the earth and take an interest in that which is passing before her. Again, her spirit may be withdrawn from close contact with her own form, and yet not pass to any distance, so that she may take up a position in some other part of the room in which the sitting is held, and behold what is taking place through her organism at the time.

As we have said, various conditions are supplied different mediums in the manner of control by their attendant spirits, that condition being supplied and made use of which is for the best advantage of the controlling intelligence and best adapted to the medium who is used.

Q.—[By C. E. S.] Has the human spirit a past which it can remember after its birth into the spirit world?

A.—Spiritualism claims that the spirit has existed prior to its birth upon this planet earth. If so, it must have had a past, it must have had some kind of an experience, although that experience may not have been as active and potential as is that of the individualized man upon this and other planets.

man upon this and other planets.

The soul, in its march onward, increases in power year by year, gaining knowledge and understanding of life, and it is enabled to companion of the property prehend more of its own existence; not only of its own possibilities of unfoldment, but of the more inactive state through which it has the more mactive state through which it has passed in ages gone by, Hence, when it has sufficiently unfolded in wisdom and knowledge to do so, it will have risen above the limitations and environments of the physical atmosphere, and thus be able to send its thought back into the far past, gather up the threads of its existence and experience, and arrange and interpret them to its own understanding. and interpret them to its own understanding.

Q.-[By B. S. S., Woodville, Ky.] Was man made by the creative hand of God, as inferred from Mosaic testimony? or was the germ of all animated creation implanted in earth, whence it evolutionized under certain conditions and circumstances? circumstances?

A.—We believe there are comparatively few minds among the thinkers of the present day who are loth to give up the Biblical account of man's creation as well as of his fall. The great mass of thinkers are finding themselves obliged to part with this theory of human creation and genesis, and to formulate a new idea of the origin of individualized life, which shall more closely accord with the facts and the testimony of this planet earth. Science is, year by year, unrolling new interpretations of life to mankind. Science, which we consider only another name for truth; science, which is the demonstration of the operation of law to human understanding, is revealing to the human mind more and more of the facts of chronological history as well as of objective life. Consequently man has been obliged to revise his opinion of the creation of the world and of humanity, and very few, we say, of the thinkers still cling to that idea as expressed in Biblical times.

We believe that a better and more truthful A .- We believe there are comparatively few

thinkers still cling to that idea as expressed in Biblical times.

We believe that a better and more truthful or correct theory of life and its origin or development is to be found in the evolutionary id a. We believe that not only has man, in his present state and appearance, been evolved (and now we speak of the external man, not of the spirit entity) from lower conditions of life, which existed on the planet prior to his appearance here; we believe that all the manifestations of objective life, with which you are familiar in the present generation, have been the result of evolution, the developing power proceeding through the ages, unfolding new types and new manifestations of existence in the various departments of being. This, to types and new manifestations of existence in the various departments of being. This, to us, is in accord with the grand, progressive line of spiritual life with which we are familiar in the other world. We find human beings advancing through various gradations of unfoldment, until by and by those who in former ages presented a most unlovely appearance, those who in past times were ignorant in mind and repulsive in form, have dev loped into beings of light and beauty, and unfolded in mental ability so as to be able to express their intellectual powers to a marked degree. This is on the line of progress in the spiritworld, and in accord with the evolutionary theory of advancement for life or its manifestations, not only in the human department, festations, not only in the human department, but in the various kingdoms of existence which we find and have found on earth.

Please to return our thanks to the friends for their generous donation of flowers to-day.

SPIRIT MESSAGES.

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

Report of Public Séance held June 19th, 1891. Lotela, the Indian Maiden.

How you do, everybody? [To the Chairman:] How do? [How do you do?] You've got a heap of influences here to day. You've got some beautiful flowers for the spirits, too. Lotela's goin' to talk for the spirits this afternoon that don't get hold of the medium to talk.

Michael Murnan.

Lotela wants to tell you that right here comes a spirit that lived in this city, and he was connected with the—what do you call it?—fire department. Yes, that's it, because he run a hose to put out fires.

This spirit would like his people to know that he's doing well on the spirit-side of life. He says that he did n't feel altogether satisfied when he first want out. 'cause it was a shock

He says that he did n't feel altogether satisfied when he first went out, 'cause it was a shook to him; it was unexpected, and he did n't feel prepared to go from the body; but he's all right now. He went through all the darkness long ago, and he's out, in the bright light, and he says it was n't very hard after all. The hard part was in feeling that he'd left the family here without any one to look after them; but they found good friends, and he's doing all he can to help the children to get along, and is going to keep on working for them.

This spirit went out at the big fire in the city one time—I don't think it is two years ago. He wants to send his love, and to tell his friends he is well off in the spirit-world and has got a good place there. His name is Michael Murnan.

George T. Roberts.

And then comes a spirit that was a soldier in the body, and he was in the big war. He gives his name as George T. Roberts. He wants to give greeting to his people; and there's some one by the name of Harriet—and her name is Roberts, too—that he would like to come to and tell her that he's doing finely on the other spirit said; and he says it, too. He says he would n't come back here to live if he could. He's met a good many friends and he could. He's met a good many friends and comrades, and they find it a good country to

He sends his greeting to his friends, and he comes from Greenwich, Mass. He has n't got much to say, only to let friends know he still

Maud E. Fisher.

There is a spirit comes that lived in New Britain, Ct. She calls herself Maud E. Fisher, She do n't like to come close into the earthly conditions and take control of the medium, 'cause it brings back to her the sensation she had before she went from the body. It was a confused feeling in the head, and it seemed to be partly mental and partly physical—owing to some kind of a strain of the mind, is the way I get it.

of men and women and young people that go to it, it would have kept her mind in a proper frame, so that she would have had very different thoughts. She feels as if she would like to preach to everybody and tell them of spiritle of and spirit-return. She would like all to know what it is to pass through death, because it would take away from their minds the fear and the gloom, and the terribly uncertain conditions that sometimes come to sensitives when they try to think of what the future life when they try to think of what the future life is to be.

I should n't wonder if some of her friends would understand it, but I don't know what it all means.

Andrew Breckenbridge.

Andrew Breckenbridge.

I see another soldier now. They don't call themselves soldiers in the spirit hunting-grounds, but that's what they are, and they feel kind of proud of their connection with the big war. This one calls himself a veteran. He would like to have Lotela speak for him to his friends at Haydenville, Mass., and say that although he has had marching orders to presson, yet he has the privilege of coming back and taking a furlough to look after his friends on this mortal side. He brings greeting, good cheer and best wishes for their happiness, and all he can say is that he is well satisfied with the change of conditions. He 's got out of the poor, broken-down old body, and found a new one on the spirit-side. He calls himself Andrew Breckenbridge.

Joe Furgueson.

There's another soldier that was in the big war. They all like to come back sometimes. This one does n't want to take up much of the time, but he 'd like to speak his name and say to his friends that he's glad to report for duty. If there's anything they'd like him to do, just send out a thought of what it is, and he thinks he'll catch it, and will be glad to respond and do the best he can in their service. He feels a warm regard for 'em, and wants 'em to realize that a true heart never forgets its friends, no matter what changes it has to pass through in life.

This spirit came from Milford, and he calls himself Joe Furgueson.

Kaziah Howard.

I see a beautiful spirit here. She was an old lady when she passed from the body. I don't think she has been gone a year, but she feels refreshed in spirit, she says, and renewed in her mental powers already. She finds the spiritual world very different from what her ideas of the kingdom were when she was here. At first things seemed so strange she could hardly realize that she had passed through the condition of death into the future life, but she says she has become used to the change, and it is very beautiful to her.

She tried to do her duty when on earth, and to live the best she knew how, bring her children up to fear God, love his Holy Word, and do right as they went along through life. She says she has met many dear friends who passed over before she was summoned, and there have been pleasant reünions for her with them in the bright home that she has found prepared for her. She wishes to send her love to the children and friends, and to tell them that they will find the river an easy one to cross when their time comes. She will meet them, and be only too happy to show them the beautiful homes that are waiting for them.

I get that this lady came from Sherland, Wis. She has people in Columbus, Wis., and she wants all the friends to get the good news of life immortal and of the truth of spirit communion. Her name is Kaziah Howard.

Stephen L. Lewis.

Stephen L. Lewis.

A spirit gives the name of Stephen L. Lewis, and he belonged in Boston. He wants to come into communication with his people, especially with one by the name of Abbie that belongs to his family, for he has something important to say, some things to tell about material affairs that concern them, and that were connected with him when he was here. He would like to tell them something about the spirit world, and if his people will go to a private medium somewhere in the city he will try to come and talk with them. He brings his love and kind regards to all who care for him, and he says he has only a good word to say for the life beyond the grave. the grave.

Sarah Bowes.

There's a spirit, a lady, that was burned. There's a spirit, a lady, that was burned. She didn't pass out right straight off when she was burned, but that was the cause of her going out of the body, and she had felt troubled, though she wasn't conscious of her condition until she got out. She don't like to come right straight back into the earthly life, for fear she'll feel the same.

She's been anxious for quite a while to send back word to those who knew her how well she's been getting on. Some things troubled her here connected with the mortal affairs.

she's been getting on. Some things troubled her here connected with the mortal affairs, and they troubled her for quite a while after she went out of the body. She felt if she could only come for a few weeks in a healthy and sound condition of mind, so as to attend to some affairs that she had in her thoughts, she would n't ask for anything else; but she 's got over that feeling now. She says it 's all right. She would like to have her friends know that she 's got above the conditions that the physical life brought around her, and is safe on the other side.

other side.

This person went away from Fall River. This person went away from rail kiver. There are some people there that she would like to send greeting to, and there are some persons in a place called Webster that she's anxious to reach, and she hopes she'll find the way open sometime. The name of the spirit is Sarah Bowen

They have all sorts of names, do n't they?

Robert Anderson.

Robert Anderson.

[To the Chairman:] I must tell you that Robert Anderson is here, and Pierpont brave asked him if he wouldn't say a few words. He said no, he would n't stop to communicate through the medium, but he'd like to have Lotela send his greetings to his dear friends, and to tell them he does n't forget them and their work; that he is interested in all good works for the Spiritual Cause, and that he feels as earnest now as he ever did to see the light of truth spread and grow until it spreads over the entire earth and brings brightness to every human heart. man heart.

He wants every one of his friends to take this as a fraternal greeting of love and remembrance, and then he wants Lotela to tell his own people that he's doing very well in the spiritworld, reaching up all the time for something higher, because he knows there is something better than what he has attained, though he has a good place now. He says mother is getting along well, coming to understand the spiritual life, and wonders why she should ever have been afraid to think of death. Then he says: "Tell Mary that her Charlie is developing into a grand spirit of usefulness in the higher life, and if she could see him as he is, strong in body and active in mental life, she would only rejoice that her boy has been released from the sufferings and the thralldom of the physical life. Charlie sends his love to father, mother and Harry, and all his friends."

Albort Adams. He wants every one of his friends to take

Albert Adams.

Here's a spirit that gives the name of Albert Adams. He's a tall brave, and he's quite thin, or he was when in the body. He had white hair and blue eyes, and I see them real plain. He came from Philadelphia. He did n't live

anything about it, and he, the spirit, would like to have them learn about it. He don't want them to be projudiced, as he says he was He would like to have them turn their attention to it and investigate its claims for themselves, and he'll do all that a spirit can to give them a knowledge of the life he now lives, and also to give them something concerning his past career which will be evidence of his identity.

Ity.

He feels pretty bad, 'cause he thinks he might have done differently and have spread the light if he hadn't refused to look upon it himself, so he can't blame his family if they don't accept it. He told them when he was here that it was something to be shunned, and so now he says he feels bad about it, but it can't be helped.

Joseph Darling Hull.

Now I 'il tell you about a spirit that I see around here quite often. I know him, and my medium knows him, too. He's tried ever so many times to make an impression on my medium's brain strong enough for him to speak through her organism, but he has n't been able to do just as he wants. He thinks by-and by he can do better, and use her brain to voice his thoughts, and he isn't coming until he can' express himself according to his mind. This spirit do n't ask Lotela to speak for him, but I'm going to just the same. It may give him some power to come himself.

The spirit is Joseph Darling Hull, and he would like the opportunity of reaching his squaw in New Jersey, and dear friend in Hartford, Conn. He's trying all the while to master the psychological law which enables the spiritoto control a medium's mentality so as to be able to express himself precisely as he is without mixing with the elements of the instrument's brain, but I don't think you can always do that anyhow.

He sends his love, and he is trying real hard to keep a promise that he made about something that he was to give when he returned from the spiritual life in order to identify himself. I don't know to whom that promise is made, but he had something in his mind that he was to give that would be evidence of his identity, and sometime he hopes to be able to accomplish all that he desires in this line. He don't ask me to say it, but I do all the same.

There's a spirit gives the name of Joseph Colby. He's been trying to come ever since he went away to tell those who knew him on the earthly side that his mind is sound, and always has been. He do n't want any one to think that he had any mental disturbance because of his ideas. He reserves the right to form his own opinions, and to express them, too; and he do n't think any man should be questioned as to the soundness of his mentality because he do n't believe just as some one else does.

This spirit speaks like a pretty positive brave, and I do n't believe there's anything

This spirit speaks like a pretty positive brave, and I don't believe there's anything the matter with him. He sends his greeting, and says there's a silent force being used from the spiritual life in his behalf to work out certain things on the earth which he desires to have accomplished, and which he knows is his right according to justice. This spirit comes—or came—from Milwaukee, Wis. I think he knew of spirit-return before he went out of the body.

Johnny McArthur.

I want to tell McArthur brave that I see his Johnny. This is his big day, and he comes with a heart full of love and greeting for his sire and remembrances for all. Johnny wants me to tell him that he 's doing his best to look after the girls 'and after all at home, to make life pleasant and useful, and he thinks that by and by there will be some token of the work that has been done. Then he wants Lotela to say to his sire that he thinks a change is coming before many moons in the earth-life; a change that will make conditions different from what they are now, because his mother from what they are now, because his mother in the spiritual world says so. It seems so to her; and she sends her love, too, and tells him

Some of these flowers you've got here are for him, for this is the day he comes back to us to celebrate.

George W. and Lydia Morrill.

George W. and Lydia Morrill.

Now I see here in the Council five spirits, and they come with just as much love and peace and joy for the friends on earth as it is possible to express. That's the way I get it from one of the ladies. They're anxious to have the dear ones here feel that the transition to the other life is in accordance with natural law, and is divinely arranged for the unfoldment of the spirit. "While we are called on to pass through the experiences of life and under its discipline, we are very apt at times to feel that fate is hard and our trials are heavy to bear. We mourn when our loved ones are taken away to another and more beautiful world where their spirits may advance in a knowledge of more heavenly things; but when we, too, are translated to the higher life, and find a home arranged for us by those same loving hands that we have missed, and same loving hands that we have missed, and are reunited to the beloved ones whom we have mourned, then indeed do we see that death has only been a great deliverer and help to human life. Spiritualism has inspired, aided and brought a solace to us, not only now in giving to us the means of reaching our dear friends in earth-life and exercising our influence over them, but also before we pass from earth in bringing to us its consolations and [Continued on seventh page.]

ORIGINAL. No. 27.

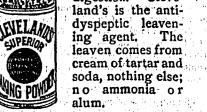
Pompton Puffs.

BY MARION HARLAND,
3 cups of flour, I tablespoonful of
butter, I teaspoonful of salt, 2 cups of
milk, 4 eggs whites and yolks beaten separately, I heaping teaspoonful of Cleveland's baking powder. Sift flour, baking powder and salt

together twice, chop in the butter. Stir the beaten yolks into the milk and add the flour, then the frothed whites. Whip high and light and bake in cups in a quick oven

Use only Cleveland's baking powder, the proportions are made for that.

Hot biscuit made with Cleveland's baking powder may be enjoyed even by those of weak digestion. Cleve-TERVILLE. land's is the antidyspeptic leavening agent. The leaven comes from



[Continued from sixth page.] [Continued from sixth page.]

'ioys, brightening our lives by its refulgent light, and lifting our thoughts to a higher plane concerning life, its duties and dostiny."

That message comes jointly from two spirits, and they are George W. Morrill and Lydia Morrill of Amesbury. There's another lady stands a little back of them, and over a young man I see the name of Horace. Then there's a sweet, pale-looking spirit that comes in the love-element, and she is attracted here to send out a kindly influence to some one on the earth.

Clark Webster.

Clark Webster.

A spirit who gives the name of Clark Webster says he has people and friends in Boston and some relatives in Cambridge. He's been gone quite a good while from the body, and has never had a chance to speak before. He says when he first learned about spirit-return, the first thing he thought he would do would be to come and make his people know all about it; but it was n't as easy as he thought it would be, and all this time he's been trying to just send a few thoughts to them and make them know that a spirit-friend was standing around wishing to be known. This spirit says when he was here he usually accomplished what he undertook to do, but it was n't in the line of psychic influence; it was dealing with hard, positive elements in the business world, and he knew how to handle those things, but this new study has been almost too much for him. He's thankful to say a few words and send greeting, and tell them that though the years are passing he feels just the same spirit to them as he always did, only if possible more closely attracted to their lives.

Oliver.

I've been seeing a spirit in the Council, among the people, standing at the side by the door, and I've been trying to get his name, but I can't get only one of them, and that's Oliver. He's attracted to some one in the meeting, a lady, and it comes to me from him (he do'n't say the words) that he's anxious to help her in her affairs, and wants her to follow her impressions about what she has been thinking of doing, because he and other spirit-friends that are very close to her can give her strength, and can also give impressions just how to make the movement that will bring success.

This man had a good deal of positive energy when he was in the earth-life, and he could make things successful that he took hold of. I hope somebody will know what it means.

Walter Raymond.

Walter Raymond.

A young man gives the name of Walter Raymond. He has a particular friend called Fred in Oakland, California. This friend has been very much disturbed for the last year at strange things that have happened about him which he could n't account for. The spirit says it is because the friend is a medium, and the unseen influences have got power enough to make these things occur, but have n't been able to express themselves so he will know what it means. They don't want the friend to be afraid of these things. He knows little about Spiritualism and mediumship, but if the spirits can have the opportunity to develop his medial powers they will prove to him through his own instrument ality that Spiritualism is an indisputable fact.

The spirit sends greeting to this friend and to all friends. He wishes them to know that he is happy now in the spirit-world, because he is finding all he can do to keep him busy.

🦥 Jímmie Gleason.

Oh: I must tell of a little spirit here. He won't be three years old until late in the fall, I get, but he's growing and thriving just the same as if he was in the body. He only slipped away from the body a few weeks ago, and he's brought here by two lady spirits: one an old lady that belongs on the mother's side, and the other a younger spirit that seems to be a guardian who has taken the little child into her care to train him in the spirit world for a beautiful life.

The older lady is anxious to have the child's mother, and father, too, know that he is well taken care of, and that he is safe and happy in the Summer Land, where all bright and beautiful things are afforded to child life for its growth and unfoldment. She seems to feel that if the mother here could only realize how her little one is cared for, and that he can be brought back to her life to partake of her love and to give his own affection in return: if she could only know that the child is surrounded by kind friends who look after its welfare, and that it will be brought up full of good works, it might bring a joy to her life so that she would not mourn for the loss of her little one who could not remain here to be a comfort in the material world. This little child, too, brings lots of love to the home-life. These spirits would like to have his parents know that he is alive, happy and well, and can come spirits would like to have his parents know that he is alive, happy and well, and can come to them; and sometime they hope to bring him right into their presence so tangibly that they will understand and know their little one is

not dead.

[To the Chairman:] This little spirit's name is Jimmie Gleason. The mother's name is Katie, and she lives in Springfield. You may send the message right to her.

May Fielding.

and assistance to understand the new condition.

She would like to tell her friends of all the things she has learned and seen since she went from earth, and talk over some of the affairs that concerned them when she was here. She wants them to visit some medium on the earth who is near them, and she will do the best she can to come and make her presence known.

This spirit has some dear friends in Troy, N. Y.

Pearlie.

I want to say that Pearlie is here to-day, and she sends her love to her medy. She wants her to do something. Pearlie says that there is something that she has told her medy to do, but she do n't quite like to, because the spirit has come to her; but Pearlie wants it done because it is going to help. When the fall comes the spirits expect to do a good deal more than they have, for conditions are changing, and a new power is coming into the band through the changed conditions on the outside. She brings her love and good cheer.

*

Good moon, everybody. I had to come because there were so many spirits that could n't come themselves, and so I had to get in a good lot this time.

INDIVIDUAL SPIRIT MESSAGES
TO BE PUBLISHED NEXT WEEK. June 28.—Oharles F. Lyman; Fanny Bruce; Alvin Adams; Sarah Hawes; Franklin Drury; Juliette-Manley; Oharles C. Elmer; John Plerpont.

Marriage ought to be a civil contract; and on the parties going before a magistrate, in the presence of witnesses, and entering into an engagement, they should be considered as man and wife. This is what, I caused to be done in France. If they wished it, they might go to the church afterward to get a priest to repeat the estemony, but this ought not to be donsidered as indispensable. It was always my maxim that these religious ceremonies should never be above the laws, never take the lead or upper hand.—Napoleon Bonaparts.

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icines. This position it has secured by its intrinsic merit, sustained by the opinion of leading physicians, and by the certificates of thousands who have successfully tested its remedial worth. No other medicine so effectually

CURES

Scrofula, boils, pimples, rheumatism, catarrh, and all other blood diseases.

"There can be no question as to the superiority of Ayer's Sarsaparilla over all other blood-purifiers. If this was not the case, the demand for it, instead of increasing yearly, would have ceased long ago, like so many other blood medicines I could name."—
F. L. Nickerson, Druggist, 75 Chelsea st., Charlestown, Mass.

"Two years ago I was troubled with salt-rheum. It was all over my body, and nothing the doctors did for me was of any avail. At last I took four bottles of Ayer's Sarsaparilla, and was completely cured. I can sincerely recommend it as a splendid blood-purifier."—J. S. Burt, Upper Keswick, New Brunswick.

"My sister was afflicted with a severe

SCROFULA

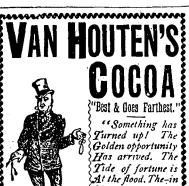
Our doctor recommended Ayer's Sarsaparilla as being the best blood blood-purifier withm his experience. We gave her this medicine, and a complete cure was the result." -Wm. O. Jenkins, Deweese, Neb.

"When a boy I was troubled with a blood disease which manifested itself in sores on the legs. Ayer's Sarsaparilla being recom-mended, I took a number of bottles, and was cured. I have never since that time had a recurrence of the complaint." - J. C. Thompson, Lowell, Mass.

"I was cured of Scrofula by the use of Ayer's Sarsaparilla."-John C. Berry, Deer-

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DONALD KENNEDY Of Roxbury, Mass., says

Now I must tell you of a spirit that stands close beside me. She says her name is May Fielding. She was a young lady when she went out of the body, and she liad some work to do that she was n't able to finish. It was some work that she had commenced and did n't finish, and it made her feel very uneasy for a while because she felt that she owed it to another person to accomplish this.

She brings her love to her friends, and wants them to know that after she got fully away from the physical life she became reconciled to the change, and was happy. For a little while she lingered in the material atmosphere because she had many things to attract her, and she felt unhappy to think she had been taken away from the external condition; but she came to the conclusion that it was useless to fret over the change, and that she must make the best of what had come. When she did that the whole world around her seemed to grow bright and full of loveliness, and to be filled with kind faces that gave her strength and assistance to understand the new condition.

She would like to tell her friends of all the

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Sept. 12.

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Allen Toothaker, CLAIRVOYANT Physician and Business Medium, 180A Tremont street, Boston, Room 4½, 10 A.M. to 3 P.M. 216 Cross street, Malden, Mass., 4 to 8 P.M. Sept. 5.

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June 6. 10teow*

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of nuch significance and beauty.

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July 19.

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Camp und Grobe-Meetings.

Vorona Park, Me. To the Editor of the Banner of Light:

Monday, Aug. 24th .- Wollstened to one of Prof. Kenyon's scientific discourses, treating of electricity and magnetism, which gave us food for thought and was calculated to stimulate mental activity. In the evening there was a social conference meeting in the Pavilion, the remarks, which were practical and helpful, being made mostly by non-professionals, and showing a marked development in the ability of presenting thought.

vilion, the remarks, which were practical and nicipul, being made mostly by non-professionals, and showing a marked development in the ability of presenting thought.

Tucaday, Aug. 25th.—The question, "What means all this commotion in the religious and political world?" came up for discussion at the morning conference. Dr. Ware opened by saying, "It means a larger conception of life. It means a broader conception of manhood. It means the people's rights. It means a better religion. It means a step up in every department of life toward the unfoldment of the powers that God has given to all created beings." He went on to say that bigotry, both in church and governments, and even among individuals, had been strenously opposed to every forward step in all departments of scientific research, and in the introduction of labor saving inventions, till, overwheimed by the evidence of their undisputable truth and utility, the higher powers were obliged both to receive and to promulgate the facts to the world. He cited, as one instance of short-sighted opposition to the onward march of scientific invention, the case of Lord Palmerston, who proposed to eat for his breakfast the first steamer that should cross the Atlantic. Others followed in the same line of thought, and there was no dissenting voice to the conclusions reached, that Spiritualism is opposed to all bigotry, and in favor of the largest liberty, the broadest platform, and the highest development of individuals and nations.

In the afternoon Mrs. Sarah A. Byrnes gave a scholarly and practical discourse on "Building for Rternity," advising her hearers to look well to the foundations of their building, and be sure they were building on the solid rock and not on straw. In speaking of the building of past ages she said: "Somebody has toiled to leave us the legacy we now enjoy, and though we may be helrs of bigotry and superstition, we are also helrs to increased intellectuality and spirituality, which we individually must unfold for our own development as we build f

sire. Enter your circles or seances not for entertanment or selfish gratification, but with studious, reverent aspirations seek for spiritual expansion and unfoldment.

Phenomena and philosophy should be regarded not as ends, but as means leading to broader measures. This earth is the place for us till, by evolution and development, we are fitted for the other world. In our desire to reform this world, we should not be billed to the present good while looking for the future better. The object of scientists to-day is to awaken mental receptivity. Education is the savier of the land. Only according to our degree of receptivity can we disseminate thought. We should honor all lives spent in diligent research, for they are opening the way to students and revealing the truth. Revere the spirit still in the body, and give to each individual spirit the right and privilege of independent expression. Spirit opens up every avenue to unfold latent, dormant energies, and enables you to reach the height for which you have the capacity. But do not think you can carry all truth; you can carry only that which is adapted to you and will assimilate with your interior being. Live up to your highest aspirations, build on the solid foundation of facts, and the Universal Spirit will take care of the truth."

In the evening a conference meeting was held in the Pavilion. Dr. Ware alluded to the practical lesson we had listened to in the afternoon, and urged his hearers to bring their belief into their daily living, and to manifest to those with whom they were associated that their religion is a reality. Mrs. Cushing read the beautiful peem, "A Vision," written by Mrs. Gena Smith Fairfield, from the inspiration of Edgar Alian Poe. This poem was written when Mrs. Fairfield was a mere child, and before she had read "The Raven," which it much resembles in rhythmical construction. Mrs. Buck gave satisfactory readings and tests, and Prof. Kenyon related some remarkable manifestations of physical phenomena that had come under his personal obs

who does to others as he would be done by, and who labors for the uplifting of humanity; such a one is a true Christian, whether in the church or out of it. In regard to the obsession of persons in the body by spirits of those who, in this life, had been addicted to the use of intoxicants, she said that it was possible for them to cause others to succumb to the same depraved appetite, though much that was attributed to spirit influence is due to the inherited and unrestrained tendencies of the individual.

In the afternoon Mrs. Matilda H. Cushing read a paper on "Individual Responsibility," showing how most religious systems have falled to impress upon their followers the reality of this responsibility, by attributing their misdeeds to the omnipotent and omnipresent spirit of evil, which they were powerless to resist; then, by repentance and sacrifice, endeavoring to atone for the sin and escape the consequences that inevitably follow all violated law. "If God has blotted our sins from his book of remembrance, we have found to our sorrow that they are not blotted from our book of remembrance, nor have we escaped the consequences. Let us, as Spiritualists, beware that we fall not into a similar error, and try to satisfy our souls with the vain delusion that we are forced to commit sin by undeveloped, earth-bound spirits. That undeveloped natures, both in and out of the body, do exert an influence upon sensitive, impressible organisms is undoubtedly true, but they will not be allowed to force us into any course of action not in consonance with the tendency of our own nature, and in direct opposition to our own will.

We cannot escape the responsibility of our use of the divine gift of life, with its glorious possibilities. Cease all uscless repining at the circumstances and environments by which you are surrounded, and regard them not as unmitigable evils calling for cease-less lamentation, but ratisele evils calling for cease-less lamentation, but ratisele evils calling for cease-less lamentation, but ratisele e

monious part of the unfathomed universe, a continual source of joy throughout the countiess ages of Eternity."

Thursday, Aug. 27th.—The morning was devoted to a discussion of "How best to promote the cause of Spiritualism." Many good points and helpful suggestions were given by those taking part. Some of the ways suggested were: "The circulation of good Spiritualistic literature among non-believers, taking and loaning, the papers published in the interest of our philosophy": "Giving words of cheer, elevating thoughts and kindly sympathy to those in sorrow and treatile"; "A general organization of circles and societies where such do not already exist, maintaining them by constant attendance, with honesty of purpose and a just appreciation of the sacredness of spiritecommunion"; "Exercise of more and deeper thought, and, best of all, a continual practice of the grand principles of our philosophy.

In the afternoon Prof. Kenyon gave a lecture on "Spiritualism as a Factor in Human Society," presenting ably what it has accomplished in the past, and prophesying an age of enlightenment and progress as its outcome. "At the dawning of Modern Spiritualism forty years ago, there were two distinct classes, the creedal and the skeptical; the first accepted church authority, the second pronounced the church hypocritical and deceitful, and a state of materiality, doubt and skepticism was settling over the world. Had it not been for the dawn of Spiritualism, pure materiality and animalism would have been the inevitable result. All truth was held by savants, shut out from humanity, hid in secret societies, benefiting and enlightening only the favored few, As man progressed, he lost sight of the interior, living almost wholly in the exterior, and the spirit seemed almost obliterated. An age that is inactive will be weak. Individuals spiritually inactive will become gross and inaterial with no elements of progress.

The doctrine of future endiess misery was making hosts of infidels. Spiritualism has converted the devil and demol

hosts of infidels. Spiritualism has converted the devil and demolished the hell of the ancients. The ernment Bood Report.

Evangelical chutches no longer preach of a local hell, but regard it as a state, as has been taught by Shiritualists. All accept the bellof in universal progress, though some still adhere to the possibility of downward progress. No longer do we hear of the long sleep till the resurrection day, but of the living presence of our loved ones as revealed by Shiritualism. Since the days of Jeans, creade have been changed and revised, thuse without number, and will continue to be fill Shiritualism is accepted in its entirety, and creads have been delanged and revised, thuse without number, and will continue to be fill Shiritualism is accepted in its entirety, and creads have been delanged and revised, thuse without number, and will continue to be fill Shiritualism is accepted in its entirety, and creads have been delanded in the overlang meeting, which was held in the dilning-falled of the afternoon and were present with us in the evening meeting, which was held in the dilning-falled. A warm welcome was given to these friends. Dr. Richardson gave us helpful words of cheer and encouragement.

Forday, Aug. 22th.—At the morning gathering Mrs. Buck gave psychometric readings and tests from articles furnished by the audience, Mrs. Hurd followed with an invocation, and remarks on the conditions necessary for receiving reliable tests from the mediums; after which "Sunbeam," with her messages, was gladly welcomed by the audience, with whom she seems to be a general favorite.

In the afternoon Prof. Kenyon gave a discourse founded upon diverse questions handed in by the audience. The first concerning the influence of the planets on men and nations, was answered in the affirmative with many instances of verified astrological predictions. "Planetary influence." he said, "Is an immutable law; there is no accident in the universe. By a knowledge of the principles of astrology earthquakes and upheavals can be predicted with uncerting ertainty." "Heaven is a condition of harmony with yourselves, and all around you." "Holiness is pur

Onset Bay, Mass. To the Editor of the Banner of Light:

Mr. W. J. Colville's second visit to Onset this sea son proved quite successful, though the heavy rains on the last days of August caused many campers to leave the grounds. Tuesday, Sept. 1st, however, was so bright and beautiful a day that it witnessed many new arrivals and deterred many from leaving who had been arranging to depart.

many new arrivals and deterred many from leaving who had been arranging to depart.

Mr. Colville, with the hearty coöperation of the Association, gave several lectures at the Auditorium and at the Skating Rink, most of which were largely attended. A great variety of subjects were handled, and the questions asked covered a number of interesting fields of inquiry.

The largest audience assembled on Friday afternoon, when the speaker discoursed with unusual eloquence and fervor upon "The New Ideal of the Christ." One of the exquisite pictures of "The Nazarene," photographed from the original painting of the inspired artist, Mrs. Eugenie Beste, graced the platform, and it seemed to all present as though the lecture was a perfect interpretation of the idea conveyed in the features of that calm, benignant face.

"No Calvary scene of agony," said the speaker, "ean fitty portray the man who conquers temptation and overcomes sorrow, if the features are distorted with suffering and overcast with doubt. Only as the conqueror over all ills of earth can the ideal Christ be accurately personified. Though acquainted with grief, yet never crushed by it; though familiar with grief, yet never crushed by it; though familiar with error, yet never subject to it, the Master lifts high the standard for all disciples. Medieval paintings are falling into disrepute; they portray misery and dejection, they evoke tears, but they fall to represent triumph. In the early Christian centuries the crucifixion was often made a scene of jubilation, but later days removed the primai conception and substituted the barbaric work now so common. The new ideal needs no cross or crown visibly portrayed; manhood is its own interpreter; the perfect naturalness of the features constitutes their greatest charm. Behold humanity!"

On the same evening in the Rink another large audicates grafted the latent to a very each addi-

manity!"
On the same evening in the Rink another large audi-On the same evening in the Rink another large audience gathered to listen to a very able lecture on "Marriage." Dr. Storer presided in his invariably genial and effective manner, and the best of conditions prevailed. Mr. Colville's good by to Onset was said on his birthday, Sept. 5th, at the close of exercises conducted jointly by himself and Mrs. Hammett in behalf of the Mediums' Home she is establishing in Southern California. A handsome collection was made for the Home, and Mr. Colville was presented with a picture of "The Nazarene" in an exquisite frame designed by Mr. J. W. Fletcher especially for that picture.

that picture.

The Onset Bay Association is negotiating with Mr. Colville for the season of 1892. His work this year has been very highly appreciated by cottagers and visitors alike.

An article taking the form of a special dispatch from Onset, and headed "Doubts Dispelled," appeared in the Boston Herald of Sept. 5th, from which we make the following extracts, in justice to our readers and all parties concerned-the previous (inimical) report of the Onset authorities to The Herald having been published in our columns:

port of the Onset authorities to The Heraid having been published in our columns:

ONSET BAY, Sept. 5th, 1891.—Public opinion, which had been set in a very strong current against a prominent materializing medium for the past three weeks, at the Onset Grove camp ground, has been turned, in a night, as if by magic, among the faithful adherents of the spiritualistic faith in camp at least.

Mrs. Etta Roberts, the "wire cage" medium, who was exposed... by Lawyer Brown of Philadelphia and party, and who was ordered off the grounds at the time by written request of the directors of the Onset Bay Grove Association, refused to go, and has remained in camp ever since to clear up her character as a true "medium." This she succeeded in doing on Thursday night at the Casino, and to the entire satisfaction of the many believers in spiritualistic phenomena. She appealed to the directors of the Association and to prominent Spiritualists on the grounds that a great injustice had been done her through the acts of a young girl associated with her. Her appeals were hearkened to, and she was allowed to hold a public séance at the Casino last night, under the protection of the Association, where she was to be given an opportunity to show what she could accomplish under the strictest "test conditions."

President H. B. Storer of Boston, of the Association, was on hand, and eagerly sought to test the truth of Mrs. Roberts's gifts. Her wire cage was placed on the platform, and in a dim light it was subjected to the strictests tests the on-lookers could think of. to make it impossible for a human form masquerading as a spirit to pass to and from the cage. A mass of fine thread was laced and intertwined in and about, over, under, up and down, and on all sides of the cage, in



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

terlacing the meshes and fastening the door to the

terlacing the meshes and fastening the door to the sides in an apparently most substantial manner.

Dr. T. B. Hodgson of Middleboro scaled the knot with his watch charm scal, sents vero resumed by the test committee, and the medium proceeded to fulfill her agreement to show positive proof that she was no impostor.

From the standpoint of the believer in the supernatural, and the possibility that departed spirits do return, her exhibition was a success, and a remarkable one. In all, something over thirty "spirit" forms came out of the cage) one after another. One, a lady, came out into the Anditorium, took a seat in the audience, gradually developed from a small person into a large, rather broad shouldered and wide-bodied woman of middle life, and, with Dr. Storer at her side, walked up and down the Auditorium in full sight of the auditors. At the conclusion the cage was again carefully examined by the tost committee, and the thread was found to be intact, with the seal unbroken...

All of the faithful are discussing the test conditions and the result of the scance, and the many have accepted Mrs. Roberts back into full membership in their fold upon the strength of her accomplishments of Thursday night.

The skeptics say they "do n't believe it." but as yet have-offered no satisfactory proof that Mrs, Roberts's spirits of last evening, who came through the silken thread meshes without rending the tiny cord, were not disembodied spirits.

The Harvest Moon Festival will be observed at On-

were not disembodied spirits.

The Harvest Moon Festival will be observed at Onset this year on Saturday and Sunday, Sept. 19th and 20th. Music will be furnished by the Middleboro Band both Saturday evening and throughout the day on Sunday Many of the finest speakers and test mediums will be present and exercise their gifts.

The services will consist of speeches and addresses on Saturday P. M., also Sunday, both forenoon and afternoon—interspersed with music, vocal and instrumental.

Saturday evening an entertainment will be given, followed by a dance, at which all are requested to appear in costume or with adornments of autumn leaves and flowers sultable to the occasion.

On Sunday evening the Festival will close with a grand "Peace Council," in which both the "visibles" and the "invisibles" are invited to join.

All the services of the Festival will be held in the Onset Temple, and every exertion is being made to render this a memorable event.

Special excursion rates have been made from Boston. Steamer Island Home will furnish transportation for New Bedford friends.

HELEN M. Wood, See'y.

Sunapee Lake, N. H.

To the Editor of the Banner of Light:

Tuesday, Aug. 25th.—The afternoon service was held
in the grove. Dr. George A. Fuller again occupied

the platform and gave a grand lecture, taking for his text "The Gospel of Science." The comparison was drawn between theology and science. Christianity

text "The Gospel of Science." The comparison was drawn between theology and science. Christianity offers dogmatic assertion, science offers knowledge. Genesis points to creation, science to evolution. Science has opened the gateway to spiritual power; it has proven the truth of Spiritualism; it has laid the wire that connects the two worlds. Many of Dr. Fuller's old friends were piesent, and thoroughly enjoyed his able and instructive discourse.

Wednesday, Aug. 28th.—Mr. F. A. Wiggin gave an interesting and forcible lecture at the afternoon meeting, taking his text from the Bible, concluding by giving many tests of spirit presence in a manner that is all his own. In the evening an entertainment in connection with a moonlight excursion was given; there was a general illumination around the lake—bonfires and colored lights, fire-crackers and cannon, whose echoes resounded among the distant hills; the steamers were all aglow with lights, and sent out their shrill whistles as they touched at the different points. All this made the evening a gay one for Sunapee, one to be long remembered.

Thursday, Aug. 27th.—The meeting was held in the Pavilion, owing to the damp state of the grove. Dr. Geo. A. Fuller occupied the platform. His subject, a question asked by a skeptic, was: "What good does Spiritualism do, even if true?" I hope the skeptic was present who asked the question, for he would have learned much of Spiritualism that must have been of advantage to him. He would realize that Spiritualism has liberalized all the churches; that its influence is felt in our halls of learning, and that all the reform movements of the age owe their success to Spiritualism, beside much other good that has done. In concluding Dr. Fuller described many spirits whom he saw in the audience. In the evening the National Doveloping Circle met at the usual place, with large atter ance. Many saw with clairvoyant vision, and again Dr. Fuller was controlled by little "Namona," who came with her sweet messages of love to the circle. He, also

love to the circle. He also gave some nne tests under influence of the spliti, who controlled him at the afternoon service.

Friday, Aug. 28th.—Conference meetings afternoon and evening were well attended.

Saturday, Aug. 20th.—Love-least to day. Everybody was present, and, many had good words to say at this the last conference. Among those who gave from the fullness of their hearts were Mr. Keyser, Mrs. Stone, Mrs. Crosby, Mrs. Thayer, Mrs. Hunlley, Mr. Thomas Burpee, Mr. Cobb, Mr. Wiggin and Mrs. Thomson. In the evening a grand entertainment was given the last of the season; the musical selections by Prof. J. V. Maynard were fine, and the rest of the programme was equally good.

Sunday, Aug. 30th.—Mr. Eben Cobb occupied the platform as speaker at the morning service. His audlence was large, notwithstanding the unfavorable state of the weather, Quite a number appeared to be investigators, and the lecture was admirably adapted to their needs. Mrs. Kate R. Stiles followed with psychometric readings that were correct and satisfactory. Between services Mr. F. A. Wiggin held a scance in which he answered sealed letters, gave tests and psychometric readings. All who attended and the lighty pleased with what they saw gave tests and psychometric readings. All who at-tended appeared highly pleased with what they saw and heard.

At the afternoon meeting Mr. F. A. Wiggin gave the lecture, the subject of which was "San gave the lecture, the subject of which was "Spiritualism," at the close of which he gave over half an hour to tests and psychometric readings which greatly interested the audience. In the evening the National Developing Circle met as usual. The trance and inspirational phases of mediumship were developed in some of the members who have attended regularly this season. Others have been influenced in a satisfactory degree. A concert was also given this evening by Prof. Maynard and Mr. C. E. Coffin, the blind musicians.

The Camp. Meeting at Laka Suppose hear provided.

blind musicians.

The Camp-Meeting at Lake Sunapee has now closed its season of 1891. It has been made successful through the capable and untiring efforts of Vice-President Eben Cobb, and as he is to have the sole management of the meetings next year, we feel safe in predicting a brilliant season for Sunapee Camp.

JANE D. CHURCHILL, Sec'y.

Queen City Park, Burlington, Vt. to the Editor of the Banner of Light:

Tuesday, Sept. 1st,-Mrs. Carrie E. S. Twing lectured upon "Woman Suffrage" in that gentle, convincing manner for which she is noted. On Wedness day a discourse by Mrs. Clara Banks, on "Live the True Life and Then You Will Know the Doctrine," elicited the warmest interest and admiration of a

elicited the warmest interest and admiration of a large audience. She plead for right living, for spiritual growth, for the culture of intuition in fervent tones, and brought to the front the ethical and spiritual potencies in Spiritualism:

In the evening J. Clegg Wright gave a notable discourse on "Evolution: its Two Forms: Buddhistic or Theosophic and Christianity on the One Hand, and Spiritual Philosophy untitle Other." During the lecture Mr. Wright asserted that Spiritual Philosophy is only in its inception; and that the Harmonial Philosophy of A. J. Davis embodied the highest philosophy and inspiration that had come to man. Next to that stand the inspirations of Swedenborg.

The morning conferences grow more interesting every day. It is needless to enumerate the speakers or the variety of topics discussed, such as "Organization," "Living Truth," "Immortality of Animals," etc.

etc.

Wednesday, Sept. 2d.—Mrs. Sarah A. Wiley of Rockingham, Vt., gave a discourse upon "The Influence of Religious Belief upon Character and Life," replete with wisdom. The next day a goodly audience listened to "Contrasts in Spirit-Life," by Mrs. Carrie E. S. Twing. The lecture was infused with ethical teaching and womanly tenderness. In evidence of the influence of such teachings, it may be noted that a small party of strangers and skeptics who listened to the lecture afterward thanked Mrs. Twing, and said: "We are going home to live better lives than ever before,"

order that it may hang beside the portrait of Dr. Smith.

Saturday, Sept. 18th.—In the afternoon Mr. J. Clegg Wright gave a marvelous discourse while entranced. The control gave a panoramic view of evolution, and finished by an exquisite word-picture depicting his outrance into the higher life.

Sunday, Sept. 6th.—In the morning the camp listened to an elequent address by Mrs. Clara II. Hanks upon "Spiritualism as an Educator," in which she uttered trenchant truths concerning the need of the culture of the soul and the conduct of life. From three to five in the afternoon J. Clegg Wright held a large and intellectual audience spell-bound while in words chosen with marvelous skill be answered abstruse questions with clearness and rapidity. The latter portion of time was devoted to a consideration of "The Law of Control; or something to fill the gap of doubt between the medium under control and the scoker—the missing link."

The profound and masterly treatment of this important subject was one which would have delighted the best thinkers and the deepest students of spiritual science. Such lectures should be printed and scattered abroad for the benefit of the seekers of truth.

In the evening all the friends gathered in the parior to celebrate the 75th birthday of Mrs. Lucius Webb, mother of the proprietor of the hotel, and widow of the father of the camp, as he was called, Lucius Webb, mother of the camp, as he was called, Lucius Webb, Sen., a woman beloved and revered by all. Afterward speeches and songs brought the tender parting hour, and it was with sadness those in attendance witnessed the closing hours of the tenth season of the camp. It has a new fresh lease of life, and its usefulness is enlarging and extending. Before another season several new cottages will be bullt, and all Indications are favorable for a much larger attendance than this year, which has been the fullest on record.

Parkland, Pa.

Parkland, Pa.

To the Editor of the Banner of Light: Sunday, Aug. 2d, J. Frank Baxter officiated for us-

his lectures, songs and tests being well received. During the week Mrs. Mary F. Lovering occupied the rostrum very acceptably. It may please the friends of "White Wave" in Boston to know that he came and expressed his delight in our beautiful camp. Mrs. L. is earnest and sincere, and in her travels is doing good work in "breaking ground" in Orthodox

places.

Jennie Hagan-Jackson with her new name and new

Jannie Hagan-Jackson with her new name and new inspiration came next—the love that crowns her life shedding its harmonizing rays broadcast and showing its glow in her ministrations. She expressed much pleasure at seeing the many evidences of improvement and growth in Parkland.

Mr. and Mrs. Kates followed; and a royal pair of workers they are, bringing elements of strength and helpfulness to any society they may be called to serve. Mr. K. is not only a sound reasoner and fine speaker, but also a splendid organizer, and societies that need an extra bone in the spinal column can borrow from his abundant and positive force. Mrs. K. is a gentle and attractive speaker, and her tests are given with the most startling clearness. Parkland hopes to secure these two earnest workers as part of its "staff."

Sunday, 23d, came Carrie E. S. Twing, whose presence is always a ray of sunshine; and this time her husband came with her—an enthusiastic and influential granger. She is an efficient aid in that work, and by her "aillance" with the farmers, and her affiliation with the cause of Temperance, she is able to do a double and even triple duty. She seems to widen the sphere of her labors and usefulness "as the seasons come and go."

The last Sunday (30th) was a dismal and rainy one, so the audiences were not large, and partook more of the nature of a family gathering than before, Mrs. Elizabeth Cutler presiding, whose psychometric readings are well and favorably known to a great many societies in many States. She has done a good work in organizing spiritual and women's societies heretofore, often bringing the first knowledge of our beautiful philosophy to sore and sorrowing hearts.

Two more Sundays and then—the camp-fire and good-night.

Niantic. Ct.

Niantic, Ct.

To the Editor of the Banner of Light: In the absence of your regular correspondent, Mrs

N. H. Fogg (who was obliged to leave the Camp before its close owing to ill health), I felt that a brief notice should be given of the closing of our meetigns for this

year.

Sunday, Aug. 23d, opened bright and clear, with Mrs. H. S. Lake as our speaker. Our meeting was held in the beautiful grove among the pines. Mrs. Lake gave us two excellent and practical discourses, which were greatly enjoyed by all present, and by the majority were conceded to be the best of the season. At the close of each lecture she gave many psychometric readings, all of which were correct.

In the evening a conference was held in the Pavilion. Short addresses were given by President E. R. Whit-

In the evening a conference was held in the Pavilion. Short addresses were given by President E. R. Whiting, Dr. A. H. Bullard, Rev. M. H. Squire of New Haven and others, Mrs. Lake closing the exercises with remarks and psychometric readings that were very satisfactory.

It was nearly 10 P. M. before the conference closed, and our meetings for the present season ended. Thus terminated the most successful Camp-Meeting held on these grounds.

Sept. 5th, 1891.

Cassadaga, N. Y.

A general survey of the closing week of Cassadaga Camp is received, but its publication is unavoidably deferred until next week.

Ask for Van Houten's Cocoa-take no other.

MEETINGS IN BOSTON.

Berkeley Hall, Corner Berkeley and Tremont Streets.—Public meetings every Sunday at 10 ½ A. M., 3 and 7½ P. M. Lecturer, W. J. Colville. Instruction in Spiritual Science, Tuesday, Thursday and Saturday, 7½ P. M.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Tratemity Society: Lecture every Sunday at 2½ P. M.; School at 11 A. M. Wednesday evening Social at 1½. Other public meetings announced from platform. Mrs. H. S. Lake, regular speaker. T. H. Dunham, Jr., Secretary, 17; State street, Boston.

Dwight Hall, 514 Tromont Street, opposite Berkeley.—Spiritual meetings at 2½ and 7½ P. M. Mrs. Dr. Heath, Conductor, office Hotel Simonds, 207 Shawmut Eagle Hall, 616 Washington Street.—Sundays at 10½ A. M., 2½ and 7½ P. M.; also Wednesdays at 8 P. M. F. W. Mathews, Conductor.

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 2% and 7% P. M.

Chelsen, Mass.—The Spiritual Ladles' 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.

First Spiritual Temple, Corner Exeter and Newbury Streets .- Last Sunday afternoon, Sept. 6th, was the opening service of the season. The gregation was of fair size, and was welcomed by Mrs. H. S. Lake in a few informal and friendly remarks, after which she road a poem entitled "The Monk's

Nest which she tead a positive with the monk's Vision."

Several questions were laid upon the desk, and these were treated in various ways by the entrancing intelligence, who claimed to be Ann Lee.

[An abstract of the spirit's views, and of Mrs. Lake's subsequent remarks in a normal condition, will appear next week.]

"At the conclusion of the lecture many people came forward and welcomed the speaker to her work. Next Sunday afternoon a discourse will be delivered upon "The Vitality of Truth."

Usual Wednesday evening social at 7:30. All invited to all services.

Berkeley Hall .- On Sunday last, Sept. 6th, W.

J. Colville lectured to excellent audiences in Berkeley Hall, morning, afternoon and evening. On Sunday Hall, morning, afternoon and evening. On Sunday next, Sept. 13th, his subjects will be: at 10:30 A. M., "The New Ideal of the Christ." followed by remarks by Dr. R. C. Flower; at 3 P. M., Answers to Questions; at 7:30 P. M., "The Spiritual and Therapeutic Value of Music; its Past, Prosent and Future Influence upon the Buffering and Insane."

Special Courses.—Mr. Colville's special courses of instruction in Spiritual Science are now in progress at The Copley, 18 Huntington Avenue, Tuesdays, Thursdays and Saturdays, at 2:30 P. M.; and in Room 1. Odd Fellows Building, (smaller Berkeley Hail.) Tuesday, Thursday and Saturday evenings, at 7:45. Also in Acme Hall, Hyde Park, Mondays, Wednesdays and Fridays at 2:30 P. M.

included and the second of the series of the ferror of the Hotel to participate in the presentation of the Hotel to participate in the presentation. There was a wonderfully appropriate speech from Mr. Wright, and another equally so from Dr. Smith, followed by short-speed speech strong and the officer of Troy, Messrs. Hubbard, Rugg. Dr. David, Dr. Slade, Dr. Gould, Colburn, Sullivan, Williams, A. B. Stanley, Poole, Smith, etc., as well as Mrs. Crossett, Carrie E. S. Twing, Clara H. Banks, and Mrs. It there was no wine there was much wit during the long, delightful evening, as by one universal wish, a sum of money was raised in order to secure a portrait, bust and head, life-size, of the Presentation of Mrs. Smith, from the brush of Mrs. Wright, in Mrs. Smith was a manufactured to the

Lesson of the Day was read by the children, and at our next session the subject will be continued, with an explanation of its many passages.

We look forward hopefully and cheerfully to our work, believing we are doing it as it should be done to make Spiritualism effective in the time to come.

In the days and weeks of the season now opened it is hoped the Temple's work will be appreciated, and new faces with willing hands and hearts will be ours to welcome.

Atonzo Danforth.

D welcome, ALONZO DANFORTH, No. 1 Fountain Square, Boston Highlands. Albro's Regulating Cordial oures the most ob-

Cleveland (P.) Notes.

stinate cases of Dyspepsia. 50 cents bottle.

To the Editor of the Banner of Light: Vacation with us is over and business meetings are now in order, arranging programmes for the coming

Vacation with us is over and business meetings are now in order, arranging programmes for the coming season.

Retessombling of the Children's Progressive Lyccum.—An informal meeting of the officers, leaders and workers in the Lycu um was held Sept. 4th at the residence of Mr. Mühlhauser, preparatory to the formal opening of the Lyceum next Sunday (13th) in Memorial Hall, when a good attendance is expected after the long rest of two months.

Our long absent Conductor.—Mr. Pope expects to be present at the opening of the C. P. L., and to take his place again as Chairman after his absence of eight months, through liness, Mr. P., while not yet fully restored to his usual vigor, is hopeful of soon attaining his normal standard.

A New Aspirant for Lyceum Honors.—Mr. Sam Mühlhauser, just fresh from college-life, a young man of fine talents and very energetic, will be one of the prominent workers in the Lyceum this season, with the view at no distant day of assuming the Conductorship. We hope in the future to overcome the great trouble in securing young folks as workers. Mr. M., taking the initiative, will, no doubt, incite others to emulate his noble example.

Affish Nellie Thayer in Colorado.—This excellent young lady, one of our brightest Lyceum scholars, is now on an extended visit to relatives in Denver, and we would advise the friends there to start a Lyceum, if they have not one already, and prevail, on this young lady to help them in the good work. She is an able and willing worker.

**Our List of Speakers and Mediums not yet being quite complete for the season of 1892-3, the publication of the same will be deferred until later. The lecture course will, in all probability, commence next month; as also the Lyceum Bociables on the first and third Fridays of each month, alternating with the Good Samaritans, or Ladies' Sewing Society.

Our Building Fund.—Immediately on the reöpening of our Sunday meetings active steps will be taken and a thorough canvass made among the Spiritualists and Liberal

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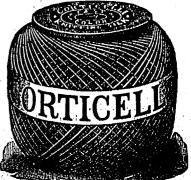
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