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Written for the Banner of Light. THE INFINITE.

BY MARY WOODWARD WEATHERBEE. Out, out in space I sought the Infinite. That restless, winged part of me, the soul Forever seeking for the Blessed Best. Went out in search of God the Blest,

Into a realm of mystery so vast, So all-embracing in its starry sweep, I had no voice to call: "Oh, where art thou, In reverence of whom I bow?

" I, fashioned like thyself, as yet too blind To see Thee in thy strange immensity, But scarcely know if 't were for joy or fear. I heard Thee whisper in mine ear."

As high as Heaven, as deep as shades of hell, I sought this Presence, whom my heart adored; Myself, a part of this Embracing Soul, And God, the Universal Whole,

" If mortal may not see Thee face to face, Nor hear Thy voice, or ever he should die, Then let thy speech, 'distil as dew,' Or fragrance, that the flowers bestrew."

Ere yet I ceased entreating, lot there came A still small voice, amid the rustling leaves. Was it that I might know the God was passing by, Yea, see him face to face, nor die?

For what is God, Infinity, but life, That flushes golden in the buttercup? The Force of Love that struggles in the vine, To climb and yield its blood-red wine?

A Spirit-Energy, that thrills and throbs In floating atom and the whirling star? That pulses in the ocean's wild unrest, And in the stormy petrel's breast?

That clasps us each, the heart of weak and strong. Calls us by name, and yet we heed it not, Till some dear birdling in the nest lies dead, We pause to wonder what he said !

I could not reach Thee, though on eagle flight I sought to explore the mighty sweeps of light; And yet, deep in my heart, oh! Blessed Best, I feel thy presence and behest.

Thyself and I, and all the earth as one; Thy Kingdom in the world's warm, beating heart. Whose answering love makes man to man more true By all the good he strives to do.

Infinity; oh! Power divinely true; So near, why should I seek to compass worlds: Thine arm encircling me, how could 1 fare Abroad, and yet not find Thee there? May, 1892.

The Spiritual Rostrum.

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THE SPIRITUAL RAPS. They Should Be Invoked, Received, an Made Use Of; Their History, Mission and Bearing on Present Modes of Thought and Life.

An Address Delivered in San Francisco, Cal., by MRS. ADA FOYE.

God wills to offer peace of mind to such as | were in like manner received in the family | Spiritualism has carried light and consolation seek him humbly, in spirit and in truth. Spiritual communion has been known through all ages; for the Great Spirit, whose Infinite Intelligence giveth all varieties of phenomena, has never left himself without some witness of his goodness to his children.

Both Hebrew and Christian Scriptures record constant spiritual intercourse; and Socrates, the greatest philosopher of Grecian history, bears witness to the existence of the restraining influence of his spiritual guardian and guide.

Paul, apostle to the Gentiles, urged the Corinthians not to be "ignorant of spiritual gifts"; while John, the apostle, admonished his brethren not to believe every spirit, but to "Try the spirits, whether they are of God," for false prophets are about the world, and many spirits are yet dark and undeveloped. This is high testimony to Christian people who, having ears to hear, refuse to listen to the voice of this beautiful dispensation of God's love.

Spiritualism has inexhaustible resources, and its phenomena are many-sided. Vast numbers of media have existed throughout the world. The phenomena revealed in the United States of America have arrested the attentive study of many able scientists, and already act as a powerful factor in the modification of former dogmatism; while a knowledge thereof is rapidly spreading to every portion of the globe.

A few early details of the modern progressive unfoldment of spiritual communion between inhabitants of earth's visible, and to us invisible spheres, may well claim attention.

Although for many centuries the world had been told to "try the spirits," and not to be ignorant of spiritual gifts, the modern dispensation of Spiritualism found the world so sunk en in spiritual ignorance that when its spiritual gifts were first manifest they did not know them; and the general disposition of mankind was to fly from rather than to try the spirits.

To many the early features of the modern movement partake of the style of some weird, spectral tale of the dark ages, when direct guidance by outward manifestations was generally withheld. But God, in his wisdom, employs agents to execute his will, who in turn employ means best suited to accomplish the desired result.

[Here followed the narrative, showing how Mr. and Mrs. Bell occupied an humble onestory and a half wooden cottage, with a basement cellar, in the township of Arcadia, Wayne County, State of New York.]

From November, 1847, to April, 1848, the family of John D. Fox, consisting of himself, wife and daughters Leah, Marguerite and Kate, the youngest twelve years old, occupied the house. They were exemplary members of the Methodist Episcopal Church, and well-known to sustain a character unimpeachable for hon-

searching that fraud was proved to be impossible. Spirit Benjamin Franklin gave his name, to indicate that he was prominently engaged in developing the new spiritual telegraphy.

The public furore to witness manifestations Kate appeared nightly in Corinthian Hall, Rochester, where multitudes came to see and hear. Each audience chose a committee to watch upon the stage, two-thirds of whose members ended by becoming apostles. They proved brave and fearless, and reported that the raps came from spirits, who answered intelligently, and were their departed friends. Cruel mobs threatened to lynch them if they reported the sounds were made by spirits. One committeeman boldly announced that any attempt to lynch the girls would be over his dead body. He who in his wisdom gave this wonderful power, protected these children with an invisible army of spirits.

The tidings spread rapidly throughout the States. Then came the phenomenon of moving bodies. Apparitions appeared; portraits of deceased persons were drawn; musical instruments played; communications were given through hands influenced to write involuntarily; and messages were written by unseen hands on closed slates without mortal agency. Unlettered persons and children developed as trance mediums, with great oratorical power and astute learning, while under influence. Intelligence permeated all. The children were tied within silken bags to satisfy electricians. Imbecile explanations framed to fit existing theories wholly failed. None are so blind as bigoted sectarians in science, politics and religion. As fast as scientific men assumed to have exploded one phenomenon, another came, always leading to regions of the dead. Baron Reichenbach discovered odyle force, which explained less than a tenth of the known phenomena. Faraday and Huxley pronounced it involuntary muscular motion. No true Spiritualist or honest medium ever shrank from legitimate investigation. For a whole week the Davenport Brothers and other media volunteered to sit and endure the sneers of Harvard Professors, who never had the manliness to give their Report to the world. No report or answer came from Congress, when asked to investigate

the genuineness of the phenomena. Dr. Mahan of Oberlin College attributed it to nconscious cerebration of the cer Dr. Rogers laid it to the cerebellum. Little raps displayed greater wisdom than these doctors of divinity. History must again record that mediums have suffered as martyrs, while ignorant darkness strove to crucify the messengers of light. Let us examine and see what Spiritualism has endured at the hands of unscrupulous individuals. The present movement was inaugurated and is sustained in the wisdom of a higher power, by the use of the best means available, to accomplish lasting results. Spiritualism is no exception to universal rules, and the tares of an obstinate self-will, mixed with its pure wheat, must coëxist until a harvest is gathered in. Thousands entered its ranks from atheism, and multitudes came, hide-bound by every shade of deep-seated sectarian dogma, for which they sought the confirmation of some new authority. Others rushed to claim high seats, coveting apostolic powers. But MAN failed to control a novement which higher powers were directing with broader knowledge and special wisdom. Fewer invoked spirits for simple amusement and personal gratification, and many began to consult them as teachers and guides amid the varied lessons of a checkered state of existence. Impartial observers began to search for and question their inward monitor. The still small roice of reason proclaimed that no man or spirit can stand as a bar between the creature and his Creator, whose temple is the living soul. To the worthily discouraged came the answer: 'Try the spirits; hold fast that which is good.' Those who seek the mammon of unrighteousness attract and commune with spirits of a like disposition. Few near earth's level have acquired much beyond worldly wisdom. Those who truly desire higher light, wisdom and guidance for the good of their race, will receive what they seek with satisfaction, an hundred fold, for other good gifts shall accompany these. Science approaches the phenomena attendant on Modern Spiritualism with distrust: while cold philosophy weighs its logic and written expressions. Technical specialists. with microscopic eyes, fail to comprehend its beauties. The disgrace of its rejection or tardy recognition by Christian nations lies at the door of those who, for nineteen centuries, have claimed the verbal inspiration of a book wherein is said, "I would not have you ignorant of spiritual gifts," yet have kept their followers so ignorant of them that when it impossible to escape notoriety; a reign of these came they did not know them from molecules, electricity, muscular contraction. unconscious cerebration, and a host of other unmeaning obscurations. To the devout Spiritualist. life has a new purpose. Every thought is reorganized, and a governed by a law which is God's will," The Quaker citizen of Rochester, took them under new heaven and new earth break in upon his phenomena of Spiritualism reveal to us that his kind protection. Soon communications former loneliness. Without mortal impulse,

circles of many wealthy and influential resi- to every part of the civilized world. The dents in and around Rochester. One of these, world is awakening, and able minds, with Rev. A. H. Jervis, a Methodist clergyman, broader observation, are deeply interested in early appreciated their beauty and worth as a its success. Believers in Modern Spiritualism proof of future existence. Noble spirits pro- already number millions in America, and claimed that "raps would spread all over the | many believe in secret what they fear to acworld"; and the number developing medium- knowledge openly. Those who have visited power fully bears out their prophecy. Hun- Central Asia and Africa found Spiritualism dreds of bitterest persecutors became apostles already there. It is in Australia and among of the movement. Investigation became so the islands of the Pacific. In France. Italy and England it is gaining headway among the better class of thinkers.

Its mission is to combat materialism and religious skepticism, to harmonize all sects, and unite the children of one Universal Parent, by a common faith in their divine origin became so intense that Leah, Marguerite and and future well-being, all under care and direction of the Good Father, whose ministers are angels of light, once dwellers in the flesh.

How base the ingratitude of that humanity which turns a cold reception on communications from loved ones who have preceded us to realms supernal.

Humbly and lovingly and trustingly we bend before the Great Intelligent Spirit-the Father of All-and devoutly offer thanks for the higher and more glorious light of Modern Spiritualism, which in His mercy He has allowed to pierce the dark clouds of ignorance that preceded our present age of progress and enlightenment.

FROM PARADISE.

BY EDITH WILLIS LINN.

She stood upon the battlements of Heavenwhite-robed angel, with a lily in her hand. she gazed out over the starlit universe, down, lown the deep arches of the night, until her soul-vision pierced our atmosphere, while hrough the air of Heaven sweet music stole.

Thus she beheld the restless throng of men hat hurried up and down in selfish haste; she sensed the greed for gain, and the hot fire of uncontrolled passion struck out at her through the gloom.

She beheld poverty and disease rampant in the world: she saw men's souls dwarfed and belittled by lust and hate and crime-while through the air of Heaven sweet music stole.

'Alas! that they should suffer so," she said. Would that I could go to them bearing this lily-this lily whose name is purity." And across the deeps of night a soft wind came and fanned the angel's brow-while through the air of Heaven sweet music stole.

Turning, she perceived behind her one whiter than herself.

"Daughter," he said, "I have heard thy words. If in thy soul thou truly desirest to go yonder to the world, red and reeking with the blood and sweat of war and toil, thou shalt depart. But remember this: thou shalt bear tive perceptions of mind in the realm of knowlgreat sorrow; thou shalt be led through pain

Original Essay. THE EQUAL RIGHTS OF THE SEXES.

BY MRS. FANNY WILLIAMS.

Let us see if we can solve the problem of woman's right to the tree of knowledge in all its cultivated and far-reaching proportions, as an equal legacy from our Heavenly Father to his children, male and female.

Let us see if the quickened thought of the present generation of mind is able to analyze the symbolic rendering of language in its earliest grasp upon human consciousness, selecting therefrom the most significant and wholesome lessons, which in time develop into ripened fruit upon the tree of knowledge, becoming delicious and palatable food for all the inhabitants of earth.

We are told that upon the sixth day of creation God made man in his own image and likeness; male and female created he them, and gave them dominion over everything below them in point of understanding. This being the crown of his creation, he considered his work, pronounced it good, and rested from his labors upon the seventh day. Upon reflection, God saw there was not a man to till the soil of mind, and he breathed upon him intellectual power, and man became a living soul. God saw that it was not good for man to be alone upon the intellectual plane, and he breathed upon woman the same intelligent power of thought, λ and she also became a living soul.

And God called their name Adam in the day they were created. This symbolic pair are now placed in the garden of Eden, whose realm is mind, with permission to cultivate and to dress it, and partake of all the fruit which its soil could be made to yield, save the fruit of knowledge of good and evil. When mankind become possessed of sufficient mental power to discriminate between good and evil, accountability is born to the soul, and the warfare of life begins.

The symbol of the creation of woman as an intelligent being does not represent her as having been taken from the head of man that she might rule over him, or from his feet to be trampled under them, but from his side, that she might walk in her dignity as a "peer" and belpmeet" in all things pertaining to the journey of life.

The perceptive faculties of woman being found quicker in discernment than those of man, she is represented as having been first to partake of the fruit of the tree of knowledge. Finding it good for food and desirable to make people wise, she prevails upon man to become a partner with her in the cultivation of knowledge as one of the blessings of life; hence, woman takes precedeuce of man in the intuiedge.

[Reported for the Banner of Light.]

Socrates, the sage of Greece, the marvel of all ages, and the glory of his own, calmly and confidently drank the cup of poison, 399 B. C., and left his mortal form of flesh a martyr to a firm belief in the immortality of the soul. He said, "I respect my own soul, though I cannot see it."

Jesus of Nazareth, who taught peace and good-will among men, who lived the purest life known to history, and whose memory is honored by Brahmans, Buddhists, Mohammedans and Christians throughout the world, exclaimed: "Father, into Thy hands I commit my spirit." when, as a martyr to his divine teachings, his flesh hung bleeding on the cross. Thus as his spiritual body passed from his mortal form, he affirmed that while flesh and bloodreturn to dust, the soul is immortal, and re- and sounds of dragging a body to the cellar turns to God who gave it.

Men of understanding dare not preach the creeds of their own sects, for the grievous burdens of popular theology are too heavy for thinking minds to bear. They dare not preach what they cannot believe, and many are unable to give a reason for their faith.

Reason is useful, and should always be used, but inspiration and revelation are both superior to reason, though they will never contradict it. The wiser persons become, and the greater their knowledge of divine laws, the broader will be their fundamental premises, and the more correct and elevated their reasoning.

Some will refuse to hear unwelcome truths. because contrary to their early mental training, but that free inquiry now universally accorded to political, civil and scientific affairs. may justly be applied to religious doctrines and existing forms of belief. The materialist believes that matter formed itself. The agnostic believes in nothing. But Spiritualism is a living faith in known conditions of future existence, confirmed by phenomena capable of being understood by our physical senses, and availed of for purposes of spiritual communication. It is a belief in the spiritual existence of departed souls, once clad in flesh, who have preceded those on earth to more advanced spheres of existence. Spiritualism is the religion of a higher power. It is a divine gift to humanity. Science and religion cannot contradict each other, when properly understood.

Humboldt, the acknowledged father of modern science, said: "The universe is governed by law." Now law is the declared will of a superior being. The presence of law implies the existence of a law-giver. By use of the word "God," man designates that Infinite Intelligence revealed by a being superior to anything man can imagine.

From these well-admitted premises our only possible deduction is, "that the universe is openly made." Dr. Isaac Post, an esteemed

esty and truthfulness. Every night they heard loud and persistent knockings, and were appalled by hearing sounds like a fearful struggle, the death-rattle, or gurgling of the throat, a sudden rush of falling blood, the dragging of a helpless body across the room, then down the cellar stairs, the digging of a hole, nailing boards, and the filling up of a grave. All the

ghastly sounds of a murder were continually reënacted with tragic reality to their ears.

On Friday, March 31st, 1848, Mrs. Fox resolved that their lonely home was no longer habitable. That night the family retired early, completely worn out, the mother having charged the children "to lie still and take no notice of the sounds." Man proposes, but God disposes, and that night rest was impossible. Furniture was dragged about, groans, wails door, filled the air. Doors were opened and

violently closed, bed-clothes dragged from their beds, and the floor shook as in an earthquake.' Before retiring Mr. Fox tried the windows and doors, which he found securely fastened. Raps, which had continued with increasing pertinacity, now imitated each sound

made in trying the doors and window sashes. Kate Fox, the youngest daughter, had become familiar with the knocks of the invisible rapper, and was more amused than alarmed. Snapping her fingers, she called out: "Here, Mr. Splitfoot, do as I do." Five knocks immedi ately responded to the five times she had snapped with her finger and thumb. Then she made ten such motions without the least noise, and ten raps instantly responded. In childish astonishment and delight at her momentous discovery, she cried: "Look, mother, it can see as well as hear."

Mrs. Fox then questioned the viewless rapper, asking it to rap the number present, their ages, etc., all of which proved correct. Neighbors were hastily summoned; the raps continued by daylight, responses being always correct. These disturbances soon crystallized into a well-defined system of telegraphy. Questions were asked and the alphabet called. The continual throng of curious inquirers soon drove Mrs. Fox and her daughters to Rochester. Then it became clear that the presence of Marguerite or Kate was necessary to the production of sounds. When their Methodist clergyman joined Mrs. Fox and her daughters in imploring heaven that the manifestations might cease, the spirits rapped constantly -with loud raps-at amen. The family found persecution began ; they were forced to sever all connection with their church: the poor mother's hair was blanched in a single week, and threats of lynching the whole family were

and woe, such as thou hast felt before but re memberest not. Thou shalt know again the burden of the breath; man shall tempt thee; but fear not; if thou bearest ever with thee thy lily thou needst not fear.

"Thou art fit to bear a message unto man, but thou must be brave and faithful; and though when thou art dwelling below, thy earthly consciousness shall not remember this. thy truer life, during rare moments thou shalt have visions of the celestial city and be strangely conscious of thy angelhood. Be true to these glimpses and thou shalt bless the world, and gain, through added earthly experience, a greater strength and glory.'

He ceased; and through the air of Heaven sweet music stole.

Then one came close to the angel bearing her a black mantle. She gathered it closely about her and started across the gateway, but paused, and, turning, gazed back upon the heavenly land.

"My home," she said, "farewell! I shall visit thee in dreams. I shall come again, more fit to dwell amid thy holy precincts. I go to bless and to be blessed. Farewell!"

It had been whispered in Heaven that a soul was to depart. Thus came a host of bright ones, gathering about her and speaking words of cheer and hope, and beautiful flowers were strewn about her feet—while through the air of Heaven sweet music stole.

Then a chosen few passed with the angel through the open portal, and kept with her for a time down the star-strewn ways from Paradise to Earth.

At last they left her alone amid the starlight, still bearing the spotless lily in her hand. Now she waited silently, her hands folded in prayer, her feet resting upon a cloud above a great city.

Suddenly she beheld a door open, and following a light she entered in, while through the air of Heaven sweet music stole.

Down the deeps of night a shooting star fell. and one said: "A soul departs for Paradise" and another said: "A pure one is born."

In a humble home, where poverty and toil were household words, where daily labor barely met the daily need, where ignorance belittled and pain dwarfed, that night a child was born: and the mother, as she gazed upon her. lifted up her face and said: "She is pure and spotless: let her name be 'Lily.'"

So came an angel out of Paradise-so a babe was born-while through the air of Heaven sweet music stole. Glenora, N. Y.

Somebody has been told by somebody that some body told, him that old, Mr. Somebody, told this last designated somebody, some little time ago, that Miss Lizzle Borden had said of her father that she wished he was dead, while the dispatches summed up the situation by the statement that "there is nothing new in the case."

Man taking precedence in physical strength upon the animal plane, has from the beginning assumed a superiority of mental strength which does not belong to him by natural inheritance; therefore must be subject to manipulution and change in the regular order of progressive life. Man declares that unto woman belongs the inalienable right of motherhood; and to this high and holy calling she becomes in duty bound to subordinate all aspirations for higher attainments in mental power, lest her sex becomes jeopardized through her inordinate desire to improve the condition of mankind by means of her own improvement in the higher education of mind. The quality of sex then divides opinion upon the vexed question of woman's right to plunge into unknown realms of thought, seeking for hidden treasures both old and new.

Can the statesman and law-giver draw any sharply-cut lines separating the mental and moral endowments of mind in relation to sex, showing their exact limits, and thus define the position which the sexes must necessarily occupy in the diffusion of knowledge?

If they can do this successfully the argument is theirs, and it becomes woman to yield in quiet submission to their superior sagacity and insight into the hidden problems of a living existence.

If they cannot do this successfully, it becomes man to be modest in his claim to superior endowments of mind over her whom a cultured manhood is ever ready to acknowledge as the better half of himself. Is not woman said to be of one flesh with man-bone of his hone and flesh of his flesh? Is it not a fact of nature's law that the twain actually become one flesh in the propagation of the human race?

We often hear it said of a daughter, She is the very image of her father, and quite as often we hear it said of a son, He is the very image of his mother, both in physical and mental endowments. This constant change and interchangefof the functions of life in the kaleidoscope of creation, intimately blending all the activities of mind and body through the entire family of man, make it impossible to base the status of power in social life upon the quality of sex.

In seeking for the dominant power which grows upon the tree of knowledge, let us see if we can trace the correspondence of the tree of. knowledge with a veritable tree in physical life. A quickened inspiration of thought teaches the fact that truth; love and justice are the positive : elements / of mind; which lays the foundation and builds up the body of the tree. of knowledge: and naturally combining with the independence and strength of physical manhood, constitutes the sterner quality of sex called masculine. At the same time we find

ments of womanhood, constitute the gentler in good time, after the practical part has been quality of sex, called feminine. The fact is attended to. patent, even to unthinking minds, that it is the natural prerogative of the more delicate twigs and branches to put forth flowers (the promise of fruit), and then to sustain and mature the fruit, which is the crowning glory of the parent tree. Thus we find all the elements of life, both physical and mental, mutually dependent upon each other in the constitution and make-up of a completed human family.

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In her appropriate sphere woman now comes to the front, demanding her God-given right to bring into active exercise all the refined and intellectual force at her command bearing upon a radical reconstruction of human socie ty. As supply always follows demand in all the walks of life, we now behold her upon the platform of action in every land and in every clime, putting forth flowers of refinement in the capacity of educator, refiner and purifier of both private and public morals; a thoroughgoing champion of human rights in every department in the realm of knowledge.

Questions of the most vital importance to the best interests and happiness of the family of man are forcing themselves upon the attention of thinking minds to-day, to be considered and decided upon by the united voice of the people, whose voice is destined, sometime in the future, to be the sovereign power of all enlightened nations. The time is not far distant when the voice of the people will comprise both male and female elements of power in the subduing and bringing into subjection to the rule of Right all the evil influences of language, which have been distilled in cesspools of corruption and brought to bear upon the life of manhood in actions of the vilest and most loathsome description, causing anguish, desolation and woe all along life's pathway, as the common inheritance of human life.

As well might the favored few who have swayed the scepter of arbitrary and despotic rule in the past, think to grasp the modern cyclone and hold it in the hollow of the hand, as make the attempt to stay the onward march of mind in the day when the magnetic spur of an enlightened public opinion holds the balance of power in favor of the universal Fatherhood and Motherhood of God, and the universal brotherhood of man; thus bringing equal rights to bear, without distinction of age, race, sex, or color, in laying the foundation and building thereon a reconstructed policy of social life which shall meet the wants and protect the best interests of every son and daughter of the human race.

And then comes the building up of a kingdom of righteousness in the earth, whose glory shall not perish with the using, but whose light shall become more and more luminous and brilliant through the realms of an eternal day.

Alhambra, Los Angeles Co., Cal.

ONSET IMPRESSIONS.

BY HENRY LACROIX.

From the 10th of July to the 15th of the present month I remained at the Onset Spiritual Camp, enjoying the southwest breezes, the delightful view of the Bay, lounging here and there, and attended twenty-two materializing séances. The lectures and conferences also occupied a good share of my time and attention.

Onset Bay has now attained that degree of development which insures the success dreamed by its noble-minded promoters. It stands unrivalled, and bids fair to become an elysium for mortals and spirits to meet congenially and frame new plans for the future welfare of humanity at large. Its origin has been spiritual, and it is spiritualized more and more every day, as it grows, as a body or organiza-

that faith, hope and obality are the minor ele. dogs, held on fast and strong, and that the ments of mind, which cling to the positive for time will come when reincarnation will be adsupport, forming the branches and all the out- mitted, and welcomed here to beautify and growth of the tree; and naturally combining complete the edifice of Spiritualism. There is with the more effeminate and olinging ele- no need of being hasty about it, as it will come

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I noticed that most speakers, entranced or not, sadly confounded the spirit with the soul and, in my address, I referred to that almost continuous mistake, saying that there was just as much difference between the spirit and the soul as there was between the mortal being on earth and the spirit. "Know thyself" may well be repeated to every Spiritualist, even to speaking mediums, who are the mouthpieces of spirits. As the latter influence the first, they themselves cannot produce a sound or thought which the instrument does not har monize with.

All advanced spirits know that matter mani fests itself in three distinct conditions, which determine three distinct spheres, which include the history of every planet, or of those intelligent workers (ourselves) who get them up. That is, matter on every planet is concrete -in every spiritual sphere it is *fluidic* or more plastic, while in the superior realm it is ethereal or the quintessence of matter. In the first condition we are so called material, in the second spirits, and in the third or highest, original condition-ethereal beings or souls, fully illumined by intelligence or wisdom, virtue and power. The condition determines the effect. As souls, or intelligences, we all are eternal but not immortal. The spirit may be called immortal, in one sense, as it has a beginning. No soul can err or be contaminated by any condition whatever, but the spirit is affected by conditions. And, as the ancient Magis imagined and proclaimed in their Pantheistic doctrine (which forms the real foundation of Christianity): "All in One, One in All"; or, in other words: "It is the collectivity of souls that is the Divinity !"

As a logical sequence much of our spiritual doctrine is still tinctured with theological views that formed our previous education, and that will disappear only when our Brotherhood will be able to entertain the doctrine of reincarnation. By entering into that higher sphere of thought the initiated will come en rapport with spirits who can lead them upward, or divest them of the cramped notions that hold them earth-bound. They will then find out that the mission of man is not especially to develop himself, but to develop matter as well.

that the mission of man is not especially to develop himself, but to develop matter as well. Individual and collective development, so-called, is a natural consequence of the develop opment of surrounding matter. That is all opment of surrounding matter. That is all as man holds within himself all potencies. I have been influenced to express the above very condensed views for the benefit of those who yearn for something else besides the sur-face matter which forms the body of our grand doctrine. In a French book, which I was in-spired to write (1866), and which I published a second edition of this year in Paris, France, the above views are treated in extenso. That work is entitled "Man and His Fall." I call it my best work. my best work.

Much of my spiritual knowledge lies in my being clairvoyant and clairaudient, and in my ability to leave my body and roam consciously in the upper spheres, without being entranced or asleep. Much experience, also, as a spirit, determines the nature of the knowledge I thus acquire, or recall, in those perigrinations, and of the status of those I then come in contact with. Vanity has naught to do in these expressions; but I am forced to explain for the purpose of usefulness to others.

Before closing I think it well to say some thing of the phenomenon of materialization, which is extensively represented just now at Onset, as many materializing mediums hold circles there. I have attended, since my con version in 1855, at least four hundred ma-terializing séances, with many mediums, East and West, and therefore I justly claim to have some experience on the subject. We will have to remodel or improve a good many of the con-ditione which surround materializing sizelas circles there. I have attended, since my con tion, for purposes of usefulness. To an Amer- ditions which surround materializing circles to ensure more satisfactory results. As it is, the productions are very often spoiled by inharmonious conditions, which react against the manifestations. These mediums require to be put above the tempting conditions of want, to be carefully protected from aggression, and held under a strict surveillance of practical and pure-minded men and women. Thus, and thus only, will cabinets become sanctums in which the departed may commune with their earthly friends. Liberty forbids coercion to any rule or law, however good. Evil has its uses but good alongside of it must be equally active. It behooves us to materialize spiritual things and spiritualize material ones, and thus the balance will attain an equilibrium. It is a common fact, well-known, that mediums, like artists, are generally poor, notwithstanding the prosperous career of favorites. When I first attended these séances it was seldom that more than six or seven forms made their appearance, and it often happened that the spirits only materialized a bust and showed themselves at an aperture, while now that the spirits only induction and the shade-all objectivities being heavily laden with shade. I cannot here enter into details or define the I cannot here enter into details or define the laws that determine these phenomena. My clairvoyance has often enabled me to detect discrepancies in cabinets, and as one of my spirit sons acts for me in the capacity of detec tive, I get pretty well posted. I invariably judge for myself, and may say that I have been highly benefited by going to so-called "frauds" -so-called by persons that were held to be competent judges. The hue and cry periodically raised against materializing mediums is naught but a spasmodic effort of mentally disordered individuals. They exaggerate and go beyond the limit of facts and common sense. They see but darkness in everything; nothing redeeming; and their profession of faith in "sacredness" is a farce which deceives no one. While at Onset I had an interesting slate writing seance with the medium Mr. Stansbury, jr. Communications were given me on three slates by two of my daughters, Joséphine and Marguerite, and the third by Jean J. Rosseau. Flowers in colors appear on the two of the slates-a rose and pansy. These slates may be seen at the BANNER OF LIGHT office, Room No. 10.

Banner Correspondence.

SALEM .- A correspondent sends us the fol-

lowing: "At a meeting of the joint committee of the Spiritualists of Lynn and Salem, at Camp Progress, Sunday, Aug. 14th, the follow-

of the Spiritualists of Lynn and Salem, at Camp Progress, Sunday, Aug. 14th, the follow-ing resolutions were adopted on the passing to spirit-life of Brother L. A. Sawyer, one of the committee of the Salem Spiritual Society, also of the joint committee between Salem and Lynn at Camp Progress: Whereas, In the natural course of this life our brother, L. A. Sawyer, has dropped the mortal body, and answered the call which comes sconer or later to every one, to come up higher; therefore; *Resolved*, That by the passing from the mor-tal of our dear brother, we have lost an ear-nest and indefatigable worker in the cause of Truth and Justice. *Resolved*, That as we gather from Sunday to Sunday we shall miss his genial smile and friendly hand clasp, yet we know, though in-visible to mortal eyes, he is still with us. *Resolved*, That a copy of these resolutions be sent to the family of our brother in the loss it has sustained, of a true, kind hus-band and father, of one faithful in all the re-lations of life, and may its members feel that he has attained a glorious immortality. *Resolved*, That a copy of these resolutions be sent to the family of our brother, to the BAN-NER of Life, and may its members feel that he has attained a glorious immortality. *Resolved*, That a copy of these resolutions be sent to the family of our brother, to the BAN-NER of Life, and may its members feel that he has attained a glorious immortality. *Resolved*, Mr. W. A. Peterson, Mr. T. G. Troye, Mr. J. W. Chase, Mr. J. P. Leavitt, Mrs. E. B. Merrili, Mrs. M. J. Cash, Mrs. E. A. Hutchins, Mrs. S. E. Williams, Mrs. S. J. Tyler, Mrs. A. Hall, Mrs. N. H. Gardiner." LAKE PLEASANT.-J. D. Bacon writes: "Mr. H. L. Wilson the young English clair.

LAKE PLEASANT.-J. D. Bacon writes Mr. H. L. Wilson, the young English clairvoyant of Providence, R. I., held a private circle here, which was largely attended, and gave great satisfaction. He gave many tests, all of which were satisfactory, being fully recog-nized."

DORCHESTER .- A correspondent writes 'It was a small but very pleasant party of friends gathered on the afternoon of Aug. 13th, at 68 East Chester Park, the residence of Mrs. H. D. Greene, to celebrate and honor her eightleth birthday. Many more would have been there, but were out of town.

been there, but were out of town. After a time spent in social conversation, one of the party, in behalf of the friends, pre-sented her with a sum of money, for which she returned cordial thanks. Some letters of congratulation were then read from the absent friends, also a poem ad-dressed to her from the intelligences of W. J. Colville. Whei fully recovered from her sur-prise (which was complete) her father gave, through her lips, a beautiful benediction. After another season of social chat the

I think, do well to call on her, and those seeking genuine spirit manifestations may be assured of obtaining them through her me-

diumship. May she live long and be happy is the sincere wish of her many friends."

NORTH AMHERST. - F. P. Ainsworth writes: "Facts are what we all desire as a sure foundation for our theories. At one of John Slater's test circles at Lake Pleasant last John Slater's test circle's at Lake Pleasant last year, he told a lady present—who, if I remem-ber correctly, said she had never seen him be-fore—that she had a brother (whose name he gave), and that he left his home twenty (?) years ago in July (naming the day also), that she had not heard from him since he wrote her from Chicago (I believe eight years ago), and had no means of knowing whether he was alive or not. He then gave a town and county in California The lady said the statements were known by her to be correct except the present address of the party named, which was of course the vital point of the test. She promised to write as indicated, and report the faots when ascertained. I have no means of knowing who the lady was, or where from, and send you this in order that you may publish the matter, with the request that should it come to her knowl-edge, or that of any other person who knows the facts in the case they may reply through The lady said the statements were known by the facts in the case, they may reply through THE BANNER, and so demonstrate that these tests are not all imaginary, as they are some-times supposed to be."

Touching and Simple Service at Maranacook, Maine. (Reported for the Bannor of Light.)

Craig's Point, a strip of land dotted with pine trees and extending midway into the beautiful sheet of water called Maranacook Lake, is situated in the heart of Maine, and is the favored spot where a few spiritualistic ual papers in this country. On the contrary, families have erected their summer cottages. THE BANNER deserves, in my opinion, a grateand gathered in search of health and reorea. tion.

During the present summer Mr. and Mrs. C. P. Longley have passed a part of their vacation at their cottage, "Lotela Lodge," on this Point, having with them as guests during the season, at different times, Dr. and Mrs. J. A. Shelhamer, Messrs. Chas. W. Sullivan and Frank Tallman, and Mr. and Mrs. J. B. Hatch, jr., with their two children, Masters Eddie and Charlie.

The simple and touching service of which this article is a sketch, occurred at the Longley cottage on the morning of Saturday, Aug. 6th. The afternoon previous Master Eddie found a tiny barn-swallow, that had been injured by a fall, and brought it home to be cared for until it should be well enough to be returned to its native haunt. The little bird partook of the food and drink provided it, and tried to repay the care bestowed upon it by chirping cheerfully during the evening; but in the morning the little boys found the poor, tiny swallow lying stiff and cold in the bottom of the basket. Then it was decided to give the birdling burial, and the children invited Mr. Longley to sing, while it was requested that Mrs. Longley should make remarks.

The little swallow was placed in a snow white box and covered with flowers, while Master Eddie, assisted by his brother Charlie, made all necessary arrangements and invited the cottagers to attend.

In the meanwhile, Mrs. Longley was visited by one of her spiritual guides, who said: "We will not make this service a burlesque, but will turn it into a spiritual lesson for the instruction of each one. All life is sacred, and even that of a little bird may hold a lesson that we may contemplate with profit. Go into your or was haunted, as "rumor has it," we leave to the room and we will give you a poem for the occasion."

At the hour appointed sixteen friends had gathered at "Lotela Lodge," and Master Eddie called upon Mr. and Mrs. Longley and Mr. and Mrs. Hatch for a song, "When I Go Home," which was finely rendered, after which Mrs. Longley spoke upon the beauty and significance of life, which we find manifested everywhere; in the heart of a flower, in the throbbing of an insect's wing, in the breast of a tiny bird. "We feel," said the speaker, "that all life is sacred to its creator; that all life is imperishable; that nothing is lost in Nature's economy; and we ask, whither has fled the life-principle that animated the tiny birdling daughters, Mr. and Mrs. Al. Kirschner, Mr. A. B. form? into what new form will it penetrate Shaver, the doctor's representative, and several others with its marvelous power? into what great sea of eternity will it flow as a never-ending wave of light?'

About ten minutes were given to this and like spiritual discourse by the speaker, who concluded by reading the poem written for the occasion, as given below. Following the reading, the quartet before mentioned sang "Little Birdie's Gone to Rest." Master Eddie then invited all who wished to go to the tiny grave prepared for the bird; and each one of that company of men, women and children, filed down the grassy path to witness the interment so impressed had they been with the spiritual significance of the occasion.

THE POEM. THE LESSON OF A BIRDLING'S LIFE AND DEATH.

BY MRS. M. T. LONGLEY. A little form divinely planned And fashioned by a Master hand, A tiny spark of vital fiame That from the great Creator came, A feeble breath that spent its power Within the watches of an hour.

persions have appeared that should never have been printed, for the important reason, especially, because such matter has been a disgrace to the holy Cause of which they claim to be the exponents. Is it to be the case that America is to show to the world how great is the distance which separates spiritual profession from spiritual deed? One would think so from the course pursued by a few professedly spiritful recognition for its constant rectitude; for its unwavering fidelity to the highest ideals; and for its judicious calmness, self-respect and courteous forbearance, even under great provocations. For these reasons, as well as for the conspicuous ability with which it has ever been edited, it commends itself-as I am in a position to know-to those abroad and at home, whose estimate of the holy Cause in which it and they labor is too high to permit them to descend to sensationalism for success.

W. N. EAYRS.

[From The Press, La Crosse, Ind., of Aug. 6th.] **Oalling on Ghosts.**

DR. SLADE AND A PARTY VISIT AN ALLEGED HAUNTED HOUSE; MURDER IS DISCLOSED BY SPIRITS.

Hunting ghosts! Rather an odd expression, the reader will say, and he will be right, for the pastime is rare. But that is just what a Daily Press reporter indulged in during the witching hours just preceding the close of last night. Our readers will remember that Dr. Henry Slade, the Spiritualist now sojourning here, had heard of a so called haunted house in the city and determined to visit it, accompanied by a Daily Press reporter and others. The expedition took place last night.

The reporter does n't believe in ghosts, nor spirits, nor haunted houses; but he believes that others believe in them; and if the latter are right, then the former was in contact last night with one or more specimens of each of the uncanny things. The socalled haunted house must, for the best of reasons, remain nameless; suffice to say that it is situated in one of the best neighborhoods of the city, and is a comparatively new and expensive structure. There appears nothing peculiar about it, and would appear the least likely of a thousand houses to be selected as the abiding place of a troubled spirit. Whether it is pleasure of the reader to decide; but that it was believed to be so by many we know. Certain unexplainable noises have been heard, always in a particular room of the house; while two or three have experienced such gruesome sensations that they could not remain in it. A late instance of this kind occurred not long ago; a lady visitor was about to throw her wraps upon a bed in the room, when she was heard to shrick in a frightened way, followed by her precipitate flight from the place. She saw and heard nothing, but she felt the most mysterious and pecultar sensations. Several persons have died in that particular room.

But the expedition must away. It was ten o'clock when a party of eleven intrepid souls and the reporter met by appointment outside the house. The party included Dr. Slade, A. W. Seha, Prof. Ourat and two who desire to be nameless. The house was opened and lighted, and the party made its way to a pleasant parlor adjoining and connecting with the haunted room by sliding doors. After joining in the discussion of general topics for awhile, the doctor intimated that certain influences were at work upon him, and asked all to seat themselves before and place their two hands upon a rather heavy walnut table there. As many as could complied, and the silence was unbroken for a few minutes, when suddenly one of the ladies of the party-a resident of the city and known to hundreds-exhibited much agitation, while the table rose and fell in an irregular way, and finally started off directly toward the haunted room, the lady following with her hands upon it. Several of the spectators barely had time to get out of the way of the moving table, while the reporter fell over in his precipitate flight. Through the open door went the table and bang up against a bed in a corner, where it flopped about as before and then quieted down.

"There is some one here, doctor, right in this corner!" cried the young woman. The spectators all drew nigh in silence.

" Is there some spirit here which wishes to communicate with us?" asked Professor Ourat. The table rose and struck against the bed three times, which means "yes," in the language of spooks

"Who are you?" cried Professor Ourat.

ican, who has seen the world under many climes, this spot is unique as a source of study, as an uplifting element for the mind, and as a realization of what pure men and spirits prayed, hoped and worked for.

Conflicts of many kinds are unavoidable in all new beginnings, and Onset has had them, and will have more of them; but its vitality, leavened by the noblest intentions and purposes, will enable it to go through all difficulties victoriously. I have no doubt of it, as good is sure to vanquish evil.

The large and eager crowds who assemble in the pleasant grove to listen to the lectures and conferences from the rostrum, manifest, as a rule, a great deal of interest in the orations and debates. I was once invited by the President to state how and why I became a reïncarnationist. This subject comes up now and then as a rippling wave over the great sea of the general doctrine to the attention of those initiated ones who have not as yet become imbued with the higher teachings that explain away the contradictions and inequalities or injustice which prevail everywhere.

I stood next day before a good audience at a disadvantage, as I am not accustomed to speak publicly. I cited myself first as an example of having lived on this earth over three hundred years before the present era-having been so informed, directly, by many spirits, who, besides, entered into the details of my life then. I was at that time a great traveler and a teacher of philosophy (in Central Asia); both propensities are still in me. I recalled also that two of my spirit daughters at a materializing scance in Boston came and testified as to the truth of the doctrine as exemplified by their personal knowledge. My spirit companion also did the same before some twenty odd people. I showed the perfect inconsistency of those who denied the doctrine of reincarnation, but admitted! that of evolution / Where is the difference? said I. Prove that I am wrong in making that statement. None came forward to contradict me; but it was easy for me to see that several opposers of the theory, on the platform principally, were nailed down by prejudice, and that no argument, however strong, could move them.

The reincarnation, on a small scale, of spirits in the cabinet, I said, proved their existence on a large scale. I claimed that nature made no mistakes, and that the Latin races, to whom the doctrine of reincarnation had been handed down for dissemination, were organized by nature to act as pioneers, as shown by history; that their perception was large and quick; larger and much quicker than that of the Saxons. The lively faculty of the Latins-in seeing and seizing ideas so quickly—was counter. balanced, however, I said, by an inherent weakness; they dropped everything as quickly as they took it up; while the Saxons, like bull-Vour grocer and druggist keep it. ing and seizing ideas so: quickly-was counter-

Sickness Among Children,

Connecticut.

NIANTIC.-De Loss Wood writes, Aug. 14th: Edgar W. Emerson spoke here to day to the largest audience ever assembled on these grounds. In the forenoon he gave an able. instructive address, supplemented by tests, Instructive address, supplemented by tests, and in the afternoon answered questions, foi-lowed by a test séance. In the evening Mr. Emerson held a test séance. During the day about one hundred messages were given in that well-known and unexcelled style of 'Sun-beam,' Mr. Emerson's able control; and, as far as I could learn, every one of them was recog-nized. I understand Mr. Emerson has been reconcared for the season of 1803. Webes evelop

August Magazines."

INDEPENDENT PULPIT.-O. L., Abbott continues 'Rational Studies in the New Testament," and Mr. Zediker "A Catechism for the Clergy." The leading editorial treats upon "Bectional Prejudice," followed by others upon "Unconverted Church-Members," The Senate and Sunday Closing," "The American Bible," etc. Waco, Tex.: J. D. Shaw. THE PHRENOLOGICAL JOURNAL gives an interesting compend of instructive articles in its various departments, including "Notes in Anthropology." New

York: Fowler & Wells Co. OUR ANIMAL FRIENDS .- An article contributed by Ernest Ingersoll is strongly and justly condemnatory of sport with a gun, because of the suffering and bloodshed involved. This journal energetically opposes vivisection, and bravely defends the right of animals to care and protection. New York: 10 East 22d street. THE HUMANITARIAN contains papers on "The Efficacy of Punishments," "Child Culture," "Heredity," etc. New York: 142 West 70th street.

THE HOUSEKEEPER continues its serial story, and is instructive in the various branches of domestic economy. - Minneapolis, Minn.: Buckeye Pub. Co. VICK'S ILLUSTRATED gives seasonable instruction regarding flower culture, including articles upon "Soli for House Plants," "Winter Flowering Bulbs," and "Garden Lilles." Rochester, N., X. # James Vick's Sons.

Nearly all women have good hair, though many are gray, and few are bald. Hall's Hair Renewer restores.

Sector (Sugar)

And yet, no man can call it back Along earth's mystic beaten track, No finite mind of strongest will, With life's electric touch, can thrill That tiny form of silent clay, From which the soul hath sped away.

Oh! wondrous Life! Oh! matchless Law! From Thee this lesson may we draw. That all things thrive alone through Thee. From kingly man to buzzing bee, And even in a birdling's sigh We hear the echo of thy cry.

Hushed is the swallow's cheerful note That swelled the tiny feathered throat, But Nature in her kindly mood Will gather all that's sweet and good From out that little life, and give It power in other forms to live.

Sweet are the songs that Nature sings, And beautiful the light she brings To bless old Earth and comfort man, And make him wise and strong to scan The meaning of this wondrous force That keeps the planets in their course.

From fleeting mote to grandest zone, From birdling's nest to kingly throne, The throbbing, beating, boundless power Of quenchless Life flows on each hour, And Death and Change in joy rehearse The Glories of God's Universe.

A Contrast Worthy of Note. To the Editors of the Banner of Light:

It has been my privilege for more than twenty years to read nearly all the foreign publications devoted to Spiritualism, from forty to fifty periodicals coming to me reguin to the world. The spirit only desired to communicate larly each month; and I have yet to find the' its secret to some one, and it could then be at rest. first line in which the writer gives evidence. It would immediately guit the foom and the house. that he has forgoiten that whatever may be the difference of opinion between himself and others, he is a gentleman dealing with gentlemen. I have never yet met an instance in which the writer has thought it necessary to meet his opponent with a slur upon his integ-rity. an insinuation of his incompetency, an of Scotch, as well as the best of sense, relative to the attack upon his motives, or an insult to his subject which had taken the party to the house. name. This forbearance has not been due to want of courage or force of conviction. Neither has it been due to the lack of subjects in dispute.

There have existed, and still exist, in the spiritual circles of the Old World, grave and important matters of discussion; and I have followed the progress of many long contests and vigorous debates upon vital questions; but whatever may be the private relations of the parties engaged, their public intercourse has never been marked by any other than the courtesy and mutual respect which should characterize the intercourse of gentlemen devoted with equal honesty and sincerity to the cause of truth.

In striking and painful contrast to this stands a portion of the Spiritualist press of America, the natural color, and thickens the growth of the hair. I am sorry to say. Often for many years as

remained quiet.

"Are you the spirit of Mr. ----?" asked the professor. The table rose and fell three times, with as many loud bangs against the hed.

"Did you die here?" Three more bangs.

" Did you die an unnatural death?" Three bangs. "Were you murdered?"

This time the spectators feared that either the bed or the table would give way under the three thunderous blows that followed the question.

"Were you killed by a relative?" Three more blows answered "Yes.'

"By your wife?" "Yes."

"Were you poisoned?" "Yes."

"Do you want the guilty one punished?"

No answer.

" Do you want her crime published ?"

Continued silence signified no.

"Are you now satisfied, and will you quit this house forever?" Three loud bangs.

"Ladies and gentlemen," said the professor to the spectators, "you all heard. Do any of you care to question the spirit?" But no one did.

The young lady medium then withdrew her hands from the table, and all returned to the other room to discuss the mysterious manifestations and the crime that had been unearthed.

Presently Dr. Slade was observed to close his eyes and twitch convulsively for a few moments; another moment and he was delivering a strangely-worded address, couched in beautiful but ancient words. He said that the manifestations which had just been made came from the spirit of one who had died a violent death in the adjoining room-chloroformed to death by the wife of his bosom. But the spirit was a forgiving one; it knew that the murderess had already suffered ten fold more than her victim, and that was sufficient punishment. It was not even desired by the departed one that the crime be published and never return. nd never return. The doctor ceased speaking, resumed his seat, and in a moment opened his eyes with a bewildered, expectant gaze. . .

The doctor then said he would put himself into communication with the spirit of Robert Campbell, and in Among other things, Mr. Campbell's spirit said that the ground beneath the house was strongly impregnated with a mesmeric influence that could readily be felt; in fact, a plece of steel hanging upon the cellar wall at that moment would give distinct sensations to the arm if touched.

Shortly after the doctor had concluded he again opened his eyes. A half-hour or so was spent in general conversation, after which it was mutually agreed to keep secret the exposures of the evening, and the company. disbanded.

Pneumatic wheels, such as are used on bloycles, have sprung into sudden popularity in horse racing. They are clumsy-looking as compared with the ordinary wheels, with their trim, neat, steel tires, but they make a sulky run easier, and, it is claimed, result in considerably faster time.

& WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

didline.

1.

BANNER OF LIGHT.

Spiritualist Camps.

The Qunot Ladios' Fair.

This important event in the life of Onset opened with a Grand Bail on Monday evening, Aug. 8th; which was well attended. On Tuesday everything was in place, and the ladies ready for visitors. The New Bedford Journal has made most favorable and minute reports of the proceedings. It says:

which was well attonded. On Tucsday everything was in place, and the ladies ready for visitors. The *Keiw Bedford Journat* has made most favorable and minuto reports of the proceedings. It says:

 The Ladies' Fair opened has evening very augitedualy, a good first night erowd being in attendance. The Temple was prettilly decorated with bunching and plotures, the booths around the sides being expectally noticeable because of their attractive display and the fair of the analysis of the temple of the temple of the analysis of the temple of the analysis of the temple of the temple of the analysis of the temple of the temple of the of the origin the discose the temple of the origin the discose the temple of the origin the discose temple of the origin temple of the temple of the temple of the temple of the origin temple of the temple of temple of the te

titles to secure a mate. Mrs. Edward W. Brown was the lady consulted as to the future life of all who wished any information

to the future life of all who wished any information on that score. Prof. Carr set the ball rolling by giving a selection on the guitar and harmonica. Miss Annie F. Irish, always a favorite with Onset people, was the next on the program with a solo, and was obliged to respond to an encore. Miss Maude Allen, another favorite, appeared in a song and dance in such an acceptable manner that a second appearance was necessary to satisfy the audi-ance.

second appearance was becessary to satisfy the audi-ence. A tableau, "Who is the Tallest?" claimed the ap-plause which followed—a mother deciding which of her two children was the taller by standing them up in front of her and measuring with her hand. Prof. Maynard in a plano solo was obliged to re-spond to an encore, as he usually is. Master Elliott, dressed as a colored person, de-livered a very effective sermon on the "Ship of Fate." The sermon was short and to the point, a second one being called for. A tableau, "The Flower Girl," closed the even-ing's entertainment. The attendance on Thursday evening was better than before, those present being entertained by a spiendid program.

splendid program. Master Baker rendered a harmonica solo in a very acceptable manner, being obliged to respond to an encore.

encore. Miss Lulu Morse followed with a song. A trio, composed of Prot. Louis Poole, violin, Mr. Smith, violin, and Miss Smith, pianist, was the next on the program, having to appear the second time. A tenor solo by Mr. Towner was nicely given. A farce, entitled "Where is My Hat?" created lots of fun.

tory. The last enemy of mankind has been transformed to an angel of light, ushering the freed spirit into a new life of progress. Now when our nearest and dear-est are called before its we do not bury hope and love in the grave with the cast-off tobes of clay. Our be-loved are not onshrouded by impenetrable darkness, where our love and prayers and soul yearnings cannot reach them.' No longer are we compelied to put them out of our lives and wait for the hour of death to unite or separato us forever. No longer need we mourn that we cannot minister to their comfort, add to their hap-piness or assist them in their upward progress. The seen and the unscen worlds are only separated by a thin veil, and the magnetic currents of love and sym-pathy dow continuously from one to the other. May our hearts be filled with love and adoration, and our souls, responsive to the music of the spheres, be in unison with the joy and gladness of the dear ones whose entrance to the higher life we celebrate to-day.'' The memorial service, with offerings of flowers and

May our hearts be filled with love and adoration, and our souls, responsive to the music of the spheres, bed at the spheres, with a large and interesting circle at the spheres, bed at the spher

Lake Brady, (0.)

To the Editors of the Banner of Light: Dr. J. C. Street of Boston lectured on our arena platform on Friday afternoon, Aug. 12th. His subject was "The Soul." The Doctor is so well posted in ancient lore that he handled his subject in a far

in ancient lore that he handled his subject in a far different manner than most speakers do, and he seems to know what a man's soul is—or ought to be. In the forenoon of Saturday, Aug. 3th, Rabbi Solo-mon Schindler of Boston addressed the audience in our forest arena on "Injustice." As the Rabbi sa Jew, and as the Jew has had a great deal of rank in-justice done him, he was in a situation to deeply in-terest his audience. Dr. Street was followed by Mrs. Kiblin, who gave good tests, and Rabbi Schindler, followed by Frank T. Ripley, who also did well; both are first-class platform test mediums. In the afternoon Lyman C. Howe of Fredonia, N. Y., gave an inspirational lec-ture of a logical character, and medium Ripley follow-ed with fourteen full names. The Pittsburgh and Cleveland Railroad sent us between three and four thousand people from along the line between Cleve-land to Pittsburgh, and our camp swarms like a hive of bees. The dances and socials held each Wednesday and

The dances and socials held each Wednesday and Saturday evening in the Pavilion have proved to be a grand success, both as far as attendance is concerned and financially. Saturday evening last the hall was crowded, the young and old alike enjoying the fun

and financially. Saturday evening last the hall was crowded, the young and old alike enjoying the fun and exercises. Mrs. H. S. Lake has partially recovered from her severe indisposition, and is able to walk out a little. She has been obliged to cancel an engagement in the Eastern States on account of her sickness, but will speak for us again on the 21st. W. J. Colville will come to us the 21st, and will stay a week, or the remainder of the camp season. Sunday, Aug. 14th.—The ladies of the camp deco-trated the platform in a delightful manner for Sunday i work. Flowers, ferns and beautifying growths are a large audience. Among the people that came down from Cleveland to hear the Rabbi were a large num-ber of Jews. The eloquent speaker's subject was "Nationalism," which he handled well, proving that he, at least, was in favor of ft. Lyman C. Howe lectured in the atternoon, his theme being a consideration of whether man and the gospel of Nature prove immortal life. In the evening, Mrs. H. S. Lake held a séance in the large tent that seats some three hundred people. "Prairie Flower" took possession in the early part of the evening, and gave many good psychometric tests to her admirers; at the elose Mrs. Lake was remembered in a substantial manner. Our Socials, held each evening for the purpose of entertaining the people that do not attend the numer-ous cicles, have proved to be a promineut feature in our program of entertainments. Charles Barnes, the trumpet medium, is here, con-vincing many peoplo of the grand fact of spirit.com-munion. Moses Hull took part in our Tuesday's conference, and gave us a quantity of Bible morals and quota-tions to prove that Spiritualism is true. Mr. Hull is as full of Bible as a Methodist preacher, and as full of logic as a lawyer. He is on his way to Onset. Harmony, peace and perfect quiet reign throughout the camp, and it is the design of its officers to maintain their rule. *Wedneeday, Aug.* 17th.—Hypnotism and trance were discussed by the audience at conference. Much good

never weary of hearing from the beyond; it esperiy seeks to get more and more from those who have gone on; and so all the test stances are filed with those anxious to catch a whisper from the homes of the departed. This longing has been more than sat-isfied to day in the stances and from the platform. The National Developing Circle met this evening. Quite a number of mediumistic persons were pres-ent. Independent writing and clairvoyance were among the phases developed. We are greatly favor-ed in having among our musical talent Mrs. Grace Cobb Grawford, whose fine contraito voice has been a great addition to our singing. August 16th, 1802. JANE D. CHURCHILL.

ET FOR ADDITIONAL CAMP-MEETING RE-PORTS, SEE EIGHTH PAGE.

Mrs. Ada Foye in Colorado.

A large and appreciative audience assembled in the P. O. S. of A. Hall, Sunday evening, Aug. 7th, to hear the lecture and witness the phenomena delivered by the instrumentality of Mrs. Ada Foye, the celebrated medium, who attracts immense crowds wherever she goes, says the Daily Leader of Aspen, Col. Her lecture was an introductory one, dealing generally with the subject of Spiritualism, recitals of her own experience, and how from infancy the wonderful power began to develop in her organism. She also explained intelligently, and in an interesting manner, many of the secrets involved in the phenomena, and how they operate in different individuals. All she said was listened to with the closest attention, and it is safe to say that by her scripture citations, by her reason and logic, plain and honest statements, she did much to remove prejudice, create interest and enforce conviction with reference to the fundamental truths of Spiritualism.

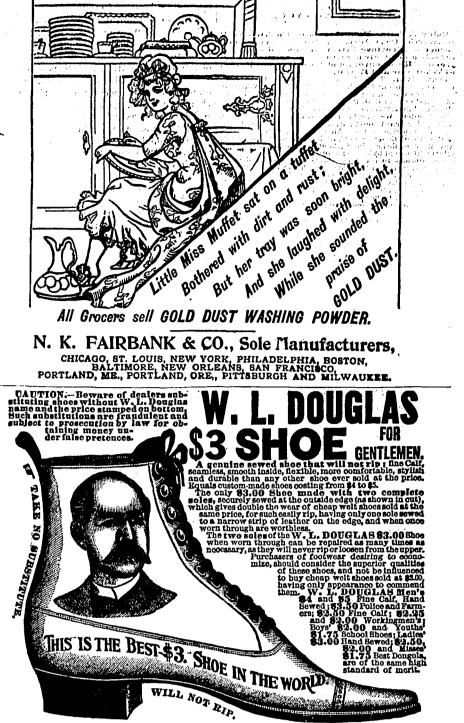
She emphasized her position by saying that Spiritualism, properly understood, made no war on church, sect or belief; that it had neither creed nor dogma; that the Christian could accept it, know its truth and thereby have a livelier hope of immortality. She believed in a God, an Infinite Father, who ruled and governed and presided over the Universe. She believed in Jesus of Nazareth as divinely commissioned to do good to mankind, "to bring life and immortality to light." His deeds, his sayings, his law of love, his sacrifice for the good of humanity, were of imperishable value to the human race. He went about doing good and what sublimer work for God or man?

At the conclusion of her remarks the demon strations of spirit-power began. All who desired wrote names of friends on the other side, on slips of paper, closely folded. These were gathered up and laid on the stand in front of the medium. Then she placed her finger on them, one by one, asking the question: "Is this one here?" Every now and then three loud raps, heard by all the audience, would come. Mrs. Foye would then call up some person to hold the folded slip. Then the name would sometimes be written by her hand, automatically, in the reverse fashion of writing; sometimes she would read the name in the air, pointing her finger upward; and sometimes hear it clairaudiently, and announce it. The person holding the slip of paper would, at her request, open it and read the same aloud, and always it would be the name_she had given. Then the person in the audience who had known the spirit in earth-life would arise and ask questions relating to the time he or she passed to spirit-life, to the age, cause of death, and other matters-all of which were invariably acknowledged to be correct. Frequently the medium would say, "Here is the spirit of soand-so," giving name in full. This would be recognized by an auditor, and invariably all answers to questions were pronounced correct. The whole audience was startled by these demonstrations, many convinced, and all were highly interested and delighted. In Mrs. Foye's talk, in her manner and methods, the impression irresistibly forced itself upon every one that all she did and said was sincere, honest.

genuine, free from fraud, even the suspicion of it.

How a Policeman Heard Ghostly Footsteps.

"Asked as to whether he had ever seen a



8

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tific, EDITORIAL DEPARTMENT, which treats upon spiritual

and secular ovents, SPIRIT-MESSAGE DEPARTMENT, REPORTS OF SPIRITUAL PHENOMENA, and CONTRIBUTIONS by the most talented writers in the

TERMS OF SUBSCRIPTION. IN ADVANCE:

(Hitherto unpublished). In the building of this monumental work, it is evident that Mr. Conway look great pleasure. Every page of it tes-tifies to a patient hand and an honest purpose. He gives ample space to the subject of Paine's conflict with the theo-logians, and expresses himself clearly and strongly as to the sanity and humanity of Paine, and the absurdity and savageness of the great deist's relentless persecutors; he closely analyzes Paine's assailment of established beliefs concerning God, Jesus, the Bible, and the destiny of man, but does not attempt to answer any particular one of his de-famers; he attacks no one, and his defense of Paine's view of Christianity is based not so much on a vindication of the delst's maligned moral character, as on what the unortho-dox author conceives now to be the embodiment of common sense and good-will. The political career of Paine, so potent, but oser have unearthed. The volumes are conspicuous for the presentation of fm-portant papers, inclusive of private correspondence, not heretofore known to be in existence, or, if known, evailed by timid biographers or ignored by adverse partias histo-rians. Mr. Conway occasionally indulges in some fine satire at

rians. Mr. Conway occasionally indulges in some fine satire at the expense of the sects and churches of to-day, but he is in no case abusive or bitter. He writes in the kindly spirit which is natural to him. He frequently reminds one of Em-

and England.

BY MONCURE DANIEL CONWAY.

To which is added a Sketch of Paine by

WILLIAM COBBETT

(Hitherto unpublished).

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Carrie Rothermel sang a beautiful solo, and for an encore rendered "The Spanish Cavaller." Other items were: Tableau, "The Dancing Les-son"; tambourine dance by Louise Barlow; tableau,

"Liberty," The Fair closed on Saturday evening with a much larger attendance than before. The goods drawn as prizes were assigned, others disposed of at private

Verona Park, Me.

To the Editors of the Banner of Light:

Sunday, Aug. 14th .- In the morning the Park was enveloped in a dense fog, that completely hid river, hill and sky; but the numerous cobwebs on the grass (said the weatherwise) prophesied the speedy advent

"Trainer flows include a dense for, that completely hid river, initial and sty: but the numerous colverse on the grant state according a consideration of whether man and the gospel of the sum in all its giory. About the o'clock their property was fulfilled, and we had a real Sun-day. "Trainer flows" incording the proper style approximate all the speedy address in the proper style and appreciative audience metric like appreciative audience metric like appreciative audience assembled in the proper style therings. He is a speed to an about the speed style and the speed style approximate of the speed style and the speed style approximate of the speed style and the speed style

"Asked as to whether he had ever seen a ghost, the policeman replied, 'I never saw one, but I had a peculiar experience once, on the occasion of my attending the funeral of a rela-tive in Devonshire. I was too far from home to be able to return the same night; and there not being accommodation at the inn, I and an uncle were obliged to occupy the bed in which the relative died. After putting out the light, we commenced talking about the deceased, when suddenly we were made aware of the presence of a third person in the room, walk-ing up and down with a heavy, distinct tread. To our inquiry as to who was there we re-ceived no reply, and on striking a light we could perceive no one. But no sconer was the light again extinguished than the heavy tramp-ing recommenced, and it continued all night. After an hour or two I became overpowered by sleep, but fear kept my uncle awake."--Cornubian, Eng.

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July 30.

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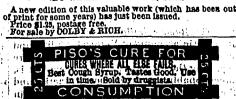
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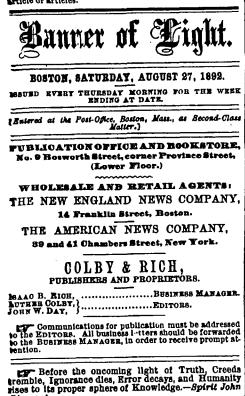
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Address of the writer. More so the writer. Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles.



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Materialization a Fact in Nature.

The eloquent and impressive lecture delivered by Mr. Willard J. Hull at Cassadaga Camp Aug. 5th, in which he fully demonstrated the above named truth, and which was listened to with the utmost degree of attention by a large and deeply interested audience, will appear in these columns next week, from the author's manuscript. It will be perused with deep interest at this time, both in this country and in the Old World, while there is so much discussion, pro and con., upon the subject.

nnrehension and

gently and usefully with the questions which might be submitted to them.

And the establishment of such a bureau by federal authority would be a just and sensible recognition of the value of labor, and of its right to a representation in the departments of the Government. The interposition of such a commission might be tendered, in the frequent disputes between the laboring men and their employers, upon the application of the legislature or executive of a State, whenever domestic violence was threatened, under the constitutional provision requiring the general Government to protect the States against "domestic violence." ' The risk of a loss of popular support and sympathy resulting from a refusal to submit to so peaceful an instrumentality would constrain both parties to these disputes to invoke its interference and accept its decisions. Furthermore, it might be expected that its very existence would invite application to it from both sides for advice and coun-

sel, thus assisting to avoid misunderstanding and contention in the beginning. In a proposition of this character is undeniably to be found the readiest and surest solution of a problem whose dimensions are growing ominously large all the time. There is not much serious question that no longer delay should be suffered in the adoption of a recommendation at once so just and so practical. There is a national want to day of a permanent board of arbitration, organized on such a basis as that it may be confidently relied on by capital and labor alike for the accomplishment of the ends of justice and the security of the common peace.

The School of Applied Ethics.

The sessions of the ethical school at Plymouth are concluded for the year. The discussions have concerned the social, intellectual, and industrial life of the time on the basis of ethics, which signifies the application of the principle of justice to all the interests of society alike. It is on this basis alone that any one or another of the movements of our varied modern life can be dealt with, with any hope of success. The lectures at Plymouth have been directed in courses of five or more to each subject involved, thus seeking completeness and the fullest illumination possible of the subject. There has been no conceited or strained display. of thought for the sake of effect, but the treatment of the themes chosen has been comprehensive, elevated, strong and thorough, without the show of any desire to render individuals prominent rather than the subject itself under discussion.

The want of the ethical principle in our common life is felt more than perhaps anything else. That life is acknowledged to be too intensely individual, and consequently selfish In the fields of trade and industry the power of the ethical principle, which is that of justice itself, is very slightly understood. There is a lack of something in our modern life which \$12.00. We ask for the united efforts people vainly seek to find. The individual may manage to serve his own necessities in the case, but the aggregate of individuals which is termed society is confounded to know what is for its highest good and where to apply for its discovery. Such meetings as the one just ended at Plymouth are moral centers to attract the thought and enery of modern life, and the very things of which so many have long stood confessedly in need. They show that our social and industrial life contains larger and more forceful movements than has been

thought. The avowed purpose of this school is moral. The incidental issues that naturally pertain to the themes allotted for its discussion are silently avoided. The object is to establish the fact of an existing unity among all the great forces which operate for the fashioning and the directing of our modern life; to show that they are above the level of individualism, and sweep into their current all that pertains to By all Means a Court of Arbitration. the interests of humanity in its varied em. and excellent medium, George Redman. He If labor strikes entail so much actual loss, ployments. It is not to be questioned that wrote: this Plymouth School of Applied Ethics has

Theodore Parker.

A QUARTET OF MEMORIALS. This appears to be a memorial season of the earth-life and services of Theodore Parker. Eight months since a new and suitable monument was created by his many friends and admirers over the depository of his material remains in Florence, Italy. At nearly the same time contributions were being made in this country for a memorial window to be placed directly over the pulpit in which he preached in West Roxbury, that had been transferred from the old to the new ohurch edifice. Those contributions, we are gratified in being able to say, now aggregate about \$700, and designs are being made for the window by the best artists in the country.

There is stored in this city, awaiting the designation by the authorities of a place in which to erect it, a finely executed bronze statue of Mr. Parker, which will ere long be placed in its position, where it will remain permanently, as a memorial of the pioneer in the great reformatory religious movement now sweeping over the world, that is destined to continue until every vestige of a creedal religion that dishonors God and mentally enslaves mankind is banished to oblivion.

Within a few months past the popular author and lecturer, Mr. H. W. French, purchased the grounds on which stands the massive oak that, during Mr. Parker's residence in West Roxbury, was a favorite resort of his. Beneath the shade of that tree Mr. Parker passed many thoughtful and studious hours, and no doubt there, environed by the quiet scenes and teachings of Nature, was first inspired with truths which he subsequently made known to the world.

Mr. Parker alluded to this tree in his journal as follows:

" May, 1851.-At West Roxbury in the afternoon. The Polygalla pauciflora just opening; laid some at the foot of my favorite tree in memory of old timesthe great oak."

Mr. French has removed from the tree its few decayed branches, has renovated it under the direction of the city forester, and by so do ing has given it a new lease of life. He has built two very pretty cottages near by, in one of which he will reside; has suitably graded the grounds, sunk a well within twenty feet of the tree, from which is a flow of the purest and coldest of spring water, and will put graveled walks and seats around it for the convenience of visitors. At the entrance will be a sign indicating the place, and that all are welcome to sit beneath the shade of the Parker Oak.

Beturn of Spirit-Friends.

We were highly gratified last Sunday to receive two communications through a reliable medium in this city, namely: One from our old friend and brother printer, BEN: SHIL-LABER. It is true we had been expecting he would respond from his new quarters whenever he had the proper facilities to do so, as he was conversant with the Spiritual Philosophy before he passed to spirit-life. He has promised to communicate at our office whenever the conditions are favorable. Here is what he says:

My Friend Colby-What strange events occur in one's life that lead one on to the spiritual plane. So it was in your case. The Post got through with you in its daily work, and you left that office through the investigation of spiritual light to enter new fields of labor. You need have no regrets, for you have won laurels from those who have entered a new life -strange to you-even stranger than my own savings. This is my first experience in writing through a medium. I had the opportunity to come this morning, and I made the most of it. I have done the best I could. I shall come again to you whenever opportunity presents itself. BEN: SHILLABER.

The other spirit who came, was our old friend

Rampant Theological Bigeiry.

A Lake Pleasant correspondent writes as follows: "On account of complaint being made through spite of a few on the grounds, to the authorities of the town of Montague, that the State Sunday law was not being complied with at the Camp, a deputy sheriff and constable last Saturday evening served a notice on every medium not to hold a seance or give private sittings on Sunday, (the 21st inst.) under the penalty of arrest and fine !"

There were thousands of persons on the grounds, says our correspondent, and hundreds of highly respectable people wished to attend séances, or have sittings, but were deterred from so doing by Bigotry's edict. Several mediums held open meetings, however; but that was all. Some of the stores (their keepers being similarly notified) were also open. It now remains to be seen whether their proprietors will be arraigned or not.

Judge Dailey, who has just been elected President of the Lake Pleasant corporation, should attend to this high-handed usurnation at once

127 It is a curious circumstance that while theologians, and Spiritualists tinctured with ultra-conservatism, are declaiming against meultra-conservatism, are declaiming against me-diums, the Rev. Dr. Simpson, at Old Orchard Camp-Meeting, has been practicing what he calls the art of "divine healing in answer to prayer," just what our medial instruments have been doing the last forty years! He, while repudiating Spiritualism, utilizes his magnetic healing powers to secure the sympathies of church-going people, and then tells them he wants funds for the foreign missionary causethus securing some \$50,000, it is said. The account further says, that while all classes were there, not a few of the money classes were present. The fact that fifty of them subscribed five hundred dollars each shows that. This he calls "Christian perfection "! What a pity this amount could not be utilized for the relief of the indigent poor in our large citiesl

107 The annual meeting of the Lake Pleasant Spiritualist Corporation took place August 18th. The attendance was said to be large. Hon. A. H. Dailey of Brooklyn, N. Y., was elected President for the ensuing year in place of Dr. Beals. It is a little singular that a New England camp meeting association could n't have found a New England man competent to fill the chair. But Bro. Dailey will doubtless make an excellent presiding officer. J. Milton Young of Haverhill, Mass., will continue to be Clerk: Treasurer, Frederic Haslam of Brooklyn, N. Y.; Vice Presidents, Hon. Newman Weeks of Rutland, Vt., H. A. Buddington of Springfield, Mass., Mrs. Sarah P. Wilson of Bridgeport, Ct.; Directors, Hon. A. H. Dalley, Dr. E. A. Smith of Brandon, Vt., David Jones of Utica, N. Y., David P. Barber of Nashua, N. H., John W. Wheeler of Orange, A. W. Caswell of Gardner, Mass., Mrs. Annie E. Barnes of Boston, Mrs. J. T. D. Storrs of Hartford, Ct.

87 Those hymns which are most immortal in the hymn-books, says T. W. Higginson, are often those which the churches borrowed from poets whom they left outside. Who wrote While Thee I Seek, Protecting Power"that perfect utterance of the last triumph of religious trust? Helen Maria Williams, the friend and imitator of Mary Wollstoneraft. You will still find her branded as a heretic in the biographical dictionaries. Who wrote "Nearer. My God, to Thee?" It was Sarah Flower Adams, the friend and disciple of W. J. Fox. In her lifetime she would have been disowned by the very churches which now can not draw near to God without borrowing her wings to fly with!

The man and woman who dips his and her pen in the gall of bitterness and voices a wail because of the rapid advance of Modern Spiritualism and the credence given to mediums among all classes of people, will find their "Mr. Colby, I am here, and will come to you before pect, as the sword of the spirit is sharper than

NEWSY NOTES AND PITHY POINTS.

IP This number of The Bunner is diled with a vast amount of original matter of the very highest order of talent-just anch liberal thought as the world demands to-day,

Over \$18,000,000 will be expended upon our coming World's Fair. This is nearly three times as much as has ever been expended upon a World's Fair hilberto. But then, we are more than three times as big as any country that has ever before held a World's Fair.

The soul's dark cottage, battered and docayed, Lets in new light through chinks that time has made. Stronger by weakness, wiser men become, As they draw near to their eternal home. -Edmund Walker.

When Monsleur Six Deniers, the attist, was drowned in the Seine in 1846, after his body had been vainly sought, a clairvoyaut was applied to, in whose hands they placed a portfolio belonging to him; and being asked where the owner was, evinced great terror, held up her dress as if walking in the water, and said that he was between two boats, under the Pont des Arts, with nothing on but a flannel waistcoat; and there he was found.

"Circumstances alter cases; but I wish I could get hold of some cases that would alter my circumstances," said Lord Brougham when he was a struggling lawyer,

itself."

Newsdealer-" I have n't the change; you can pay me to-morrow." Gentleman-" But suppose I should be killed to-day?" Newsdealer-" Oh! it would n't be a very great loss."

God's greatness flows around our incompleteness; Round our restlessness his rest. -Mrs. Browning.

Mrs. Grundy-"So you've been left a lot more money, I hear, Miss Luckie." Miss Luckie-"Yes; quite a lot." Mrs. Grundy (with a sigh of resignation)-"Well it's true, what the Good Book says-Them as has gits.' "

Time is always represented carrying a soythe, and it is supposed will continue to carry this primitive agricultural implement until Time shall be no mower.

A scientist asserts that a bee can only sting once in two minutes. We would respectfully add that 's all it generally needs to. Vide the late episode at Onset.

Samuel Wheeler of Philadelphia favored us with a flying call on the 18th, while on his way to Verona Park Camp.

He wrote a little poem That in his heart had burned, And he called it "The Umbrella," So it would not be returned.

If one takes the juice of a lemon, diluted with water, before breakfast every morning, he will never be troubled with dyspepsia. Lemon juice will also alleviate the pain resulting from the sting of a bee, it will keep your hair from failing out, it will cure corns, it will keep your hands white if mixed with glycerine in equal parts, applied at night as a lotion. Cut a lemon in two and rub on your temples, if you have a headache, and you will soon experience relief. The M. D.s. think of having a law passed making it a penal offense to use lemons!

If organized labor expects to hold together, it must first of all dissociate itself from anarchy.

Shakspeare's religion has been the topic of discussion at the Catholic summer school, New London, and they have brought out arguments to show that he was a Catholic, drawing them mainly from the internal evidence of the plays themselves, and the fact that his father, John Shakspeare, left in his will the words: "I believe in the firm belief of the Roman church." If the Protestants are not able to make out equally as good a case on their side, they will not avail themselves of the many-sidedness of Shakspeare.

The difference between a looking-glass and a dude is that one reflects, but can't talk, and the other talks but can't reflect.

> IT STUCK. Through Jersey's sun she wore a vell, And great was her dejection To find she had, on her return, A lattice-work complexion.

CHICAGO WATER. - The Detroit Free Press tells this story, and no doubt it is true. No wonder so many unexpected deaths have occurred there of late. earthly lives curtailed sooner than they ex- victim. But we hope not. Here is what The Press Bro. Francis must look out or he may be the next says:

fusion, there assuredly should be adequate remedy which is not beyond the reach of final discovery. In this country the appeal in all cases of dispute under the rule of common law has hitherto been to the courts. They are legalized tribunals, and hence their authority and the universal respect in which that anthority is held, and if, resting on the common law as a basis, the statute laws of the different. States provide for the peaceful adjustment of other questions of difference, why may they not equally provide for the adjustment of questions of difference between employers and employed, between labor and capital? Why may not legislation likewise establish courts before which such disputes or disagreements shall be presented, the case duly setting forth the facts in dispute and the claim of the complaining party?

If strikes could be practically prevented by these courts of arbitration, why would it not be the best thing to do to expand the statute laws so far as to include in their regular jurisdiction the disputes of which they are the lamentable result? In this way both capital and labor would be protected, and the means of support would not be withheld from the laboring masses. Nor would such a law destroy the right of private contract, or offer any obstruction to organized labor in its pursuit and promotion of its own interests. On the contrary, it would make much more secure and stable the mutual rights, just and equitable, of employed and employers.

If in the necessities of social evolution there are likely to arise contingencies all the time which invite conflicts between labor and capital, it seems to be a common duty to provide tribunals that will take cognizance of the facts which form their alleged causes, with a view to the promotion of the general peace and quiet, the suppression of popular commotions, and the discouragement of class prejudices. Any step in this direction would be taken in the interests of public order as well as public prosperity. Such a tribunal would signalize, too, an industrial era whose parallel the world has never seen. It would be a tribute paid to the cause of humanity, and a testimony to the sovereignty of the higher qualities of our developing nature.

It may not be forgotten that a message of President Cleveland to Congress recommended a system of voluntary arbitration as the most effectual and equitable means of settling these labor difficulties. It suggested the creation of a commission of labor, consisting of three members, who shall be regular officers of the federal government, charged among other duties with the consideration and settlement. when possible, of all controversies between labor and capital. As they gained experience, the members of such a commission would con-

launched a work of the highest value to our modern life.

Religious Bigotry.

It is here, right at the door-the Massachusetts Sunday Protective League. The worn old Sunday of the days of short views and narrow sympathies, of strait-laced Puritanism and cast-iron bigotry, has fallen so low in popular esteem and reverence as to need the help of protection, just like domestic manufactures and things of that sort. Mere moral protection will answer no longer. Men are fast becoming so bad, it would seem, that they cannot prudently be entrusted with the use and enjoyment of their own institutions and customs, particularly if there is a flavor of piety about them. So the self-righteous ones feel called upon to combine and compel such a use and observance as they deem appropriate.

This Sunday Protective League has just is sued a formal proclamation, with a metaphorical flourish of trumpets and roll of drums. It calls aloud and vociferously upon clergymen of all denominations to denounce what it calls 'the present alarming descoration of the Sabbath by railroad and steamboat companies, in manifest disregard of the law and the Chris-tian sentiment of the Commonwealth." This desecration, we are further told. consists in the | diction forgotten. running of excursion trains on Sunday by the railroad companies, and the excursion parties of steamboats by their owners. And this most ridiculous of all imaginable denunciations is put forth at the close of a week of the most oppressive and exhausting heat that could be inflicted upon a helpless mass of sweltering and suffering humanity! It is worse than ridiculous; it is almost idiotic.

One of our Boston dailies, in commenting on this silliness of the self-constituted Sunday League, says that it will accomplish nothing but to make itself the laughing stock of the community. That is precisely it. The best way to deal with such narrow-minded people is, instead of treating them with the respect of seriousness, to laugh them down.

Apropos to the above is the following:

Apropos to the above is the following: While there is not a single passage in the New Testament from which it can be inferred that under Christianity there is such a duty as Sabbath keeping, or such a sin as Sabbath breaking, certain champions are continually crying out for strictar penal laws en-forcing the observance of the first day of the week. The worst effect of such demands is that they inevita bly provoke opposition to a custom which is of great value to society: The practice of devoting one day in seven to moral, religious and social uses stands firmly upon its own merits, and, like schools, needs no other support.—Samuel J. Barrows.

We had a pleasant interview last Saturday with Mr. James Buchanan from Washington State. He is on his way to San Francisco, from whence he will permanently settle at Salt Lake. He has come East to have sittings with stantly improve in their ability to deal intelli. I mediums in this section, and was to visit Onset-

a great while and relate many experiences in my life when here on earth, and also speak of my new life on the spirit-world will be sustained in spite of the spirit side. I know one thing, and that is, we are the antagonism of certain people who profess to work for THE BANNER. We are ever impressing you how to proceed in business connected with your spiritual labor. No changes are coming just yet to interfere with the work of the paper; but a power will be brought to bear in your behalf that will not only astonish Spiritualists but the world at large.

I have been with this medium whom I now control a good while. He did not know who it was. We often work silently through medial instruments for a time. I have found that this medium can do a good deal of spiritual work of the most satisfactory character, as we can use his organism with perfect freedom for the enlightenment of the people of earth.

GEORGE REDMAN."

A Warning Not Heeded.

On Sunday, July 24th, a New Bedford gentleman visited Onset. says a correspondent of the Boston Post. and while there was told by a medium at a private séance, in presence of several ladies and gentlemen, while entranced. that he lived in a queer place, high in the air, and that water was used beneath his floors This was true. She then told him he had better move away, as an accident was about to happen; the floors would give away, owing to poor underpinning, and that somebody might get hurt. Her advice was not taken-her pre-

A few days subsequent to this warning all that had been told him transpired ; eight tons of baled hay fell through the floor, two carraiges were demolished, and one man barely escaped with his life.

Skepticism Vanquished by Facts.

Alfred Russel Wallace, LL.D., says:

"I was a confirmed philosophical skeptic. I was s thorough and confirmed a materialist that I could not find a place in my mind for the conception of spiritual existence, or for any other agencies in the universe than matter and force. The facts beat me. They com pelled me to accept them as facts long before I could accept the spiritual explanation of them; there was at that time no place in my fabric of thought into

which it could be fitted. By slow degrees a place was made, but it was made, not by any preconceived or theoretical opinions, but by the continuous action of fact after fact, which could not be got rid of in any other way."

Quoting the above, Rev. John Page Hopps in the Coming Day, introduces it as follows: "Alfred Russel Wallace is one of the most pa tient, one of the keenest, and one of the most truth-loving men of our day."

15 The Bangor, Daily Commercial is giving enthusiastic accounts of Verona Park life, and how fully the visitors and sojourners there are passing the hot days of mid-summer, . It is, unquestionably, one of the most attractive and enjoyable of the Spiritualist camps now in session.

ever. We aver that the medial instruments of to be Spiritualists.

85 Mr. and Mrs. Longley have left Lake Pleasant for Queen City Park, to be present on the day set apart by President Dr. Smith in the interest of the Veteran Spiritualists' Union, of which Mrs. L. is the corresponding secretary, it occurring on Monday next, Aug. 29th. Dr. Dumont C. Dake and wife of New York City are sojourning at Queen City Park, and so is Mrs. Rathbun. The Doctor informs us that Mr. C. O. Poole is also on the grounds, but is keeping very quiet.

17 Mr. J. Clegg Wright delivered at Onset on Tuesday, the 16th, while entranced, a discourse on "The Progress of the Soul." We are informed that it was a masterly production, and hope to receive a verbatim report for publication. Mrs. Clegg Wright, M. D., is an excellent improvisatrice of poetry. We had a pleasant call from these devoted workers on the 19th. They were on their way to Queen City Park.

107 We want no private armies in America. The Pinkertons are incipient anarchists, hence the evil must be stamped out as speedily as possible. No military should be allowed to exist outside of law; otherwise this country will one day become a military despotism. If the law is not of sufficient strength to protect the rich and poor alike, make it stronger speedily, to the end that justice may prevail.

17 Mrs. Ada Foye addressed an audience at Aspen, Col., Sunday, August 14th, that filled the large hall to its utmost seating capacity. She closed her engagement there last Sunday. The next day she left for Chicago designing to rest for a week with her family, preparatory to commencing her labors for the coming season. Address, P. O. Box 117, Chicago. Ill.

the Veteran Spiritualists' Union, of which she is a worthy member. It is a content of

Fuesday we received, an abstract report of a lecture delivered by Mr. W. J. Colville at Cassadaga Camp, August 20th, which we shall place before our readers next week

ET Sunday visitors to Onset from Boston should take the 8:15 A.M. fast train from the Old Colony R. R. depôt. It returns at 6 P. M. don street, Boston.

Hereiter Antonia and Antonia and Antonia

He was a tramp in Chicago for the first time, and it was with some trepidation that he knocked at the kitchen door of a elegant Prairie Avenue residence. "Can I get something to eat here?" he inquired of the cook

"Certainly," was the generous reply; "I'll get you

"Certainly," was the generous reply; "I'll get you a glass of water." "But I want something to eat." he implored. "Well," responded the cook, "did n't I say I'd give you a glass of water?" "I can't eat that, can I?" he asked pleadingly. "I don't know whether you can or not," she said kindly: it's pretty bad, but I'll give you a knife and fork with it, and maybe you can handle it. I'm positively certain you can't drink it."

When a man undertakes to take Time by the forelock with a vengeance, he generally slumps through. That's the case with the late Onset episode, that the Boston Herald printed such a long yarn about, which its reporter got from an individual there whose preiudices against physical mediumship have become chronic. Since then The Herald has apologized editorially for printing such gross stuff against the Spiritualists; which fact only proves that " curses, like chickens, will come home to roost."

The cholera at Teheran was reported on the 22d to be frightful. Eight hundred persons died the day previous. At St. Petersburg 381 new cases were officially announced on the 21st; the whole number up to the 22d was 6891-deaths 3313.

The heat in Europe has been phenomenal. On the list, at Tours, France, after a drill, 191 soldiers were stricken down by the heat. Sunstrokes have been many in Paris, and the hospitals crowded. In Vienna the mercury was 101 in the shade; at Trieste, 110, and about the same temperature existed at Berlin, Venice and other places, with numerous fatal results.

A New York paper, in speaking of an accident, says that Inventor Edison, "saw the crash." But then, Edison is a wonderful man, and can see things which ordinary people can only hear. That is because he is spirit medium.

Patsy Sears, the oldest woman in Indiana, is dead at the age of one hundred and eight. She was born in Virginia, and did not learn to read till she was eighty years old. She smoked for ninety years, and never was sick a day in her life. Here is a nut for anti-tobaccolsts to crack.

The Framingham Gazette says that a cynical contributor avers there would be few new churches if there were no quarrels in the old ones. Is n't that why Onset Bay has now got on a firm basis?

A Beautiful Charity.

The Institute Seashore Home for boys and the Home for girls at Beachmont, have given hundreds of poor children a delightful vacation of six days each. These homes will close Sept. 3d, on account of the opening of the public schools. An earnest wish has been ex-At the moment of going to press last pressed that many tired mothers might have a week's rest at these seashore homes just the same. There are no funds for this object, but the committee in charge will be glad to carry out the suggestion. Contributions for a week's outing for mothers and their sick little ones will be gratefully received, by S. B. Thing, Treasurer: Young Men's Institute, No. 5 Char-

BT Spiritualists and others in this vicinity will be interested in a communication in this week's Message Department from Lorenzo D. Grosvenor, in which he sends greetings to all his friends and words of cheer to his sister Roxana, who, by the way, is a beneficiary of

BANNER LIGHT. OF

Our Foreign Department. Camp and Grobe-Meetings.

ANASTASIA PERELIGINA.

[Translated for the Banner of Light from Psychische Studien, by W. N. Eayrs.]

The care which Herr Aksakoff takes to get at the truth of every alleged fact in psychio phenomena reported to him, and the completeness with which his methods of investigation and his evidence for or against the fact in question are laid before the reader, give to his magazine a weight of authority and value which not many others possess. We transcribe' for our readers two interesting examples of his method. The first is the report of a sitting held at the

house of Herr A. Nartzew, at Tambow in Rus-

sia, "The sitting began at 10 o'clock in the evening of Nov. 18th, 1887. We were at a table placed in the middle of the room, which was lighted by a lamp standing on the mantel. All the doors were locked. Each one with his left hand held the right band of his neighbor, and foot was placed upon foot, so that hands and feet were under control during the whole sitting. Loud knocks were heard in all parts of the room, and in the middle of the table, as if some one with his fist had struck it so violently that it trembled the whole time.

"Herr Nartzew asked, Can you answer my questions by means of raps, three for yes and one for no? Yes. Will you answer by using the alphabet? Yes. Please spell your name. The alphabet was called over, and the name was given: Anastasia Pereligina. Pray tell us now why you come here and what you wish? I am a wretched woman; pray for me. Yesterday I died during the day in the hospital. The day before I poisoned myself with phosphorus. Give us some information about yourself. How old were you? Seventeen years. What were you? I was a house-servant. I poisoned myself with phosphorus. Why did you do that? I shall not tell you. I will say nothing more.

"After this, a heavy table, that was standing near the wall, moved three times from its place to the circle which we made around the little round table, and as often moved back again, nobody knew how.

"No one of the party," says Herr Nartzew, "had ever heard the name of Anastasia Pereligina before, nor knew of her death."

To determine the correctness of her statement, and consequently the identity of the spirit communicating, Dr. N. Tuluschew, one of the party to whom the communication was made at the sitting, sent a letter to Dr. Sundblatt, chief physician of the only hospital in Tambow, requesting information whether there had been under his care such a person, when she was admitted, when she died, and of what cause.

The reply from the house physician came on the following day: That on the 16th of November two patients were brought in who had poisoned themselves with phosphorus; one of them was Anastasia Pereligina, a house-servant, aged seventeen years; she died on the 17th; she would not give any reason for her suicide.

The full text of the correspondence is given in the February number of The Review.

August Duvanel.

Herr Aksakoff says: On the 19th of January, 1887, I received a visit from Herr Kaigorodow, who lives in Wilna. He reported to me the following fact: He has for his children a governess, Mile. Emma Stramm, a Swiss lady from Neufchatel. She possesses the gift of automatic writing. At a sitting which was held at his house in Wilna, on the 15th of January, at nine o'clock in the evening, the following communication, written in the French language, was received:

The medium, who was in her normal condi-tion, asked: "Is Lydia here?" [Lydia is the name of a spirit who had previously manifested at sittings.] The answer came: "No, but Louis is, and wishes to give his sister a piece of news." "Well, what is it?" "A person of her acquaintance went away at three o'clock to-day." "What am I to understand by that?" "That means he is dead." "Who is dead?" "August Duvenal." "What was his sickness?" "He died of apoplexy." Two weeks later Herr Kaigorodow, who was again in St. Petersburg, showed me the letter which the father of the medium had written to his daughter. It was dated at Neufchatel on the 18th of January, three days after Duvanel's death, and conveyed to her the information agreeing precisely with the communication of the spirit Louis. The principal points established by the correspondence which followed between Herr Aksakoff and other parties who knew the deceased are: Duvanel died at three o'clock Jan. 15th, in a Swiss village where he was living alone; for he had no other relatives except a brother, who lived at a great distance from him. Of this brother Mlle. Stramm had never heard. Mlle. Stramm's father did not learn of the death until two days later; but the news was received by automatic writing at Wilna, in Russia, only five hours after Duvenal's ·death. Herr Aksakoff's conclusion appears to be the only competent one to explain the occurrence: "Thought-transference among the living is in this case out of the question," for a strange circumstance attends it. The spirit giving the information in the first seance announced the death as due to apoplexy, and the letter of the father assigned the same cause; at a later sitting the same spirit said that Duvenal committed suicide; and this was proved to be the fact in the following March. The explanation of the discrepancy and the cause of it, given by the spirit, are so satisfactory that no alternative is left. The communication -could not have come from the visible side of life.

Lake Pleasant, Mass.

(By Our Own Correspondent.)

The third week here closed with an unabated at-tendance and the usual variety of exercises. The speaking has been of the best and the attendance large.

Next week will close the session, and the pleasant meetings of 1892 will have passed into history.

meetings of 1892 will have passed into history. The service for the week has been this: *Tuesday Morning.*—Conference. *Afternoon.*—At the Auditorium. Opened with sing-ing. Invocation. and address by Dr. Fred L. H. Wil-lis. Subject of address, "The Inner Life." It was an able production and well received. *Wednesday Morning.*—The funeral services of Mrs. L. A. Ward were held at her cottage, on Montague street, being attended by a large concourse of people. *Afternoon.*—A grand temperance meeting was held at the Auditorium, which was well filled. This was the program: Selection, by Addle Chase Smith; ad-dress, Mrs. Carrie E. B. Twing; singing, "Bethany," by audience; speaking by Mrs. Cleary, Mr. Willis and others.

the program: Selection, by Addie Chase Smith; ad-dress, Mrs. Carrie E. S. Twing; singing, "Bethany," by audience; speaking by Mrs. Cleary, Mr. Willis and others. *Thuraday.*—Morning conference at Auditorium. *Atternoon.*—Service opened with singing by choir. Address by Dr. Fred L. H. Willis; subject, "The Growth of the Spirit." It was a fine production. *Friday Morning.*—Conference. *Atternoon.*—Service at the Auditorium. The choir opened with a selection, after which Mrs. Carrie E. S. Twing, the speaker of the afternoon, read a poem en-titled "Our Home Maker." The selection from Gos-pel Hymns, "It Is Weil with My Soul," was then sung, with words adapted to the Spiritual Philosophy composed by Mrs. Twing. The subject of the afternoon was "How Much did he Leave?" and Mrs. Twing pictured forth in clear, decisive language the signs of the times, deciaring that even the children of the day had caught the great problem of getting something for nothing. She remarked upon the present condition of the country, and likened it to the period before the French revolu-tion, when literature concerning the people and their interests, incuicating broader views of life, and a noblier conception of the rights of humanity, was thickly strewn over the streets of Paris, which if well studied-might have resulted in a bloodiess revolution instead of a reign of terror. She said the people had become tired of bondage from monopolies and trusts, and philosophers were reaching out in all ways for a remedy for the evil, and sending into the homes of the country such books as "Looking Backward." "Casar's Colum," "The Strike of the Millonaires Against the Miners," "Driven from Sea to Sea." "Hon-Holders and Bread-Winners," "Is this Your Son, My Lord." "Fray, Sir, Your Daughter?" She showed that the protests of the past, which had formerly been spasmodic, had now setiled down into a condition of discontent, when they view with intelligent comprehension the causes operating against the masses. She then spoke in regard to the status of spir

life. Sunday.—A perfect day, and a large attendance. It is estimated that there were three thousand people came on the extra trains. The morning service opened at 9:30 with Mrs. Sarah A. Byrnes of Boston as speaker. After singing by the choir, Mrs. Byrnes ann-unced as her subject, "Watchman, what of the Day?" It was one of her best lectures, and received the closest attention of the vast audience. The after-noon service was attended by at least two thousand people. Mrs. Byrnes gave the address. Like all her lectures, it was logical and eloquent. It was one of the largest audiences of the season, and resembled one of the old time gatherings. After the choice of officers for the ensuing year, the following resolution was unanimously adopted by a rising vote:

rising vote:

rising vote: In kind remembrance, and deep appreciation of the nine-teen years of self-sacrificing services of Dr. Joseph Beals as President of the New England Bpiritualist Camp-Meet-ing Association, we, the members of said Association, ten-der our hearty thanks to bim for his admirable devotion to our cause; our warmest gratitude for his sincere sympa-thy for all the campers and visitors these many years, and our earnest wishes that he may enjoy a serene and happy sunset of life. An honored President, a loyal Spiritualist, a man of strict integrity and upright conduct, we pray that he may be for many years to come a dweller with us in this beautiful aumer-home, and enjoy the friendship of all the people at Lake Pleasant. A copy was embossed and framed, and presented to Dr. Beals, by a committee con-sisting of Hon. Silas Masou of Vermont, and Mrs. J. A. Chapman, of Norwich, Ct. NOTES.

NOTES.

NOTES. Prof. C. P. Longley and Mrs. Longley were wel-comed to camp on Friday. Sunday was the largest day of the season, and one of the biggest ever experienced here. A special from Boston brought twelve hundred train-men, who came for the day. The clam-bake was an immense success. The concerts by the band this year have given uni-versal satisfaction. Prof. James H. Dickson, of Washington, D. C., has been here for a brief stay.

There were many renewals of "Auld Lang Syne" on Sunday. It was like old times. Dr. Joseph Beals, the retiring President of the Board, was tendered a serenade by the band on Fri-

Reception to Mrs. Wallace in London. In compliance with a general desire spontaneously expressed by the friends of Mrs. Mary B. Wallace of New York, now in London, but who is about return-ing home-whose services reudered Spiritualists and

investigators have been continuous and gratuitous since her arrival there, three months since- a public reception was tendered her at the Portman Rooms, Baker street, on Thursday evening, July 28th, a lengthy report of the proceedings at which is given in the Medium and Daybreak of Aug. 5th.

It was a spontaneous movement, and several days before the event the demand for tickets far exceeded the supply.

The evening commenced with a musical entertain ment, led by Miss Alice Hunt on the planoforte. In the middle of the program the presentation was made. Mr. T. Everitt presided, and & large party of distinguished ladies and gentlemen occupied the platform, the centre of interest being Mrs. Wallace, accompanied by her friend Mrs. Morgan. The ceremony closed with Mrs. Wallace's address, which was list-ened to with breathless attention, and the speaker sat down amidst applause from all parts of the great gathering. Then there was an interval for social intercourse and refreshments in an adjoining room. The entertainment was resumed by Madame Ourry playing on the planoforte a selection of national airs, in which the characteristic melodies of humanity, Britain and America blended in harmony. The program altogether was very interesting and appropriate.

Eloquent speeches were made by the chairman. Mr. Everitt, and Mr. Burns, and an illuminated address to Mrs. Wallace from the Spiritualists of London was read by Miss Rowan Vincent, and afterward present. ed to Mrs. W., who responded with deep feeling and a warm appreciation of the friendship of those whom she came among as a total stranger a few months since.

Another Veteran Spiritualist Arisen.

Mr. Joseph Wood, President of the First Association of Spiritualists. Philadelphia, has arisen to the home of the immortals. He was, writes a correspondent, "one whose Spiritualism was shown in every act of his life. The widow and fatherless and the needy in all directions, he aided so far as his means would allow; a friend of medlums and of all humanity, we can truly say, a good man has gone to his reward." The Ledger of Philadelphia, in noticing his decease, gives a report of the service rendered by Mr. Wood, from which we learn that he was for fifty years connected with that journal; also at various times serving the city in an official canacity, and at one time, with several citizens, including the Hon. Joseph R. Chandler, then sole proprietor and editor of the United States Gazette, an earnest advocate of the present system of public school education. He was one of the organizers of the Union Benevolent Association, and one of the first to inaugurate the plan of approaching the election polls by single file. When the Sunday mail question was agitated Mr Wood was found on the liberal side, and published a number of articles in the Mechanics' Free Press in opposition to and protesting against their stoppage In early life he was appointed a local preacher in the Methodist Church, which position he filled for a con siderable length of time, but in 1876 he became a confirmed Spiritualist, and very emphatically manifested or declared his belief on every proper and favorable occasion.

Mr. Wood's demise was occasioned by the debility of his advanced age, eighty-six years.

MEETINGS IN BOSTON.

Eagle Hall, 616 Washington Street.-Sundays at 1 A. M., 2% and 7% P. M.; also Wednesdays at J P. M. E. Futtle, Conductor. College Hall, 34 Essex Street.-Sundays, at 10%

X. R. 25 and 1,3 F. R. Loen Cool, conductor. **Veterna Spiritualists'** Union.-Public meetings will be held the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 8½ Bosworth street, at 1½ P. M. Dr. H. B. Storer, President; Moses T. Dole, Treasurer; Wm. H. Banks, Cierk, No. 77 State street, Boston; Mrs. M. T. Long-ley, Corresponding Secretary. All individuals interested in the objects of the Union are invited to attend.

Rathbone Hall, 604 Washington Street, cor-ner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2½ and 7½ P. M. Thursday at 2½ P. M. N. P. Smith, Chairman.

Smith, Unairman. Harmony Hall, 724 Washington Street.—Services every Sunday at 11 A.M., 2½ and 7½ P.M. Every Tuesday, at 2½ P.M., meetings for tests, speaking and psychometric read-ings. Mrs. M. Adeline Wikinson, Conductor. Thursday meetings for speaking, psychometric readings and tests, at 2 P.M. Mrs. C. A. Smith, Conductor. 1021 (2014) (

First Spiritualist Ludies' Aid Parlors, 1081 Washington Street.-Meetings are held at this place each Sunday. Developing Circle at 11 A. M.; speaking and tests 2% and 7% P. M. J. E. and Mrs. Loomis-Hall, Conduc-tors.

Harmony Halt.-Last Sunday morning's developing circle was especially interesting. Mrs. Buck was in charge.

Afternoon.—Dr. Blackden, chairman. Invocation by Mrs. Buck. Remarks, readings and tests by Mrs. Rich, Mrs. Wilson, Mrs. Dr. Balley, Mr. Nelke, Mrs. Kuox, Mrs. Buck, Mr. Perrin and Mr. Saunders. Song by Miss Lamb. by Miss Lamb. Eventng.-Crowded house; Dr. Blackden in the chair. Praise service, under the direction of Prof. Pierce. Invocation. remarks and tests by Mr. Nelke. Address and tests by Mrs. I. E. Downing. Remarks by Miss Wheeler. Psychometric readings by Mrs. Buck. Mrs. Dr. Balley and Mr. Perrin. Vocal selec-tion by Miss Lamb. Mrs. Peterson closed the meet-ing. XXX ing. Rathbone IIall Spiritual Meetings, 694 Washington street, corner Kneeland street, 2:30 o'clock .- The Tennyson Quartet sung solos; Mrs. Minnie Soule, Tennyson Quartet sung solos; Mrs. Minnie Soule, Miss Josephine Webster, Mr. Thomas Perrin and Miss Jennie Willson gave tests and readings. At 7:30 P. M., after selections by the Tennyson Quartet, Mr. Ezra Baxter made remarks; Miss Josephine Webster volced an invocation. Mrs. E. Dickinson, Mrs. But-terman, Mr. Thomas Perrin and Jennie Willson gave tests and readings; Mr. Willis Edwards of England gave an address, and Miss Josephine Webster closed the meeting with impersonations. A. J. WEBSTER.

A Funeral at Lake Pleasant. To the Editors of the Banner of Light:

Monday morning, as cottagers began to go about the duties or pleasures of the day, they were pained to be informed that Mrs. L. A. P. Ward, wife of Wales N. Ward, of Orange, had suddenly passed away. Those who had seen her the day before in such apparent health could scarcely realize that such could be the case; but her friends, who knew her more intimately, had for a long time known that she was in that condition that the messenger might come at any time; and all said: "There is no place she would rather go from than from her Lake Pleasant home."

The ladies of "The Lake Pleasant Improvement Society," of which she had been an efficient officer and carnest worker, with her husband, set about mak ing the arrangements for the funeral "as she would like it."

Certainly the arisen spirit must have had an added pleasure as she saw these right royal workers striving to avoid all the accustomed ghostly arrangements for funerals. Instead of crape upon the door, was hung a lovely wreath, composed chiefly of white flowers, with the word "Rest" in purple immortelles, also a large wreath bearing the inscription in purple letters 'From the Mystic Circle," a large pillow from the Ladles' Improvement Society, cut flowers from everywhere, roses, ferns and smilax meeting the gaze of the people, as though they had a story to tell of the folded hands in the casket, with the words "Well Done." The floor was covered with a carpet of ferns and flowers.

The time appointed for the funeral was 11 o'clock but long before that time the street in front of the cottage, the balconies of the hotel and the neighboring verandas were filled with hundreds of people. A large number, called here because it was "Temperance Day," were present.

The band sweetly played "The Lost Chord," and then the writer of this report read Ella Wheeler Wilcox's beautiful poem, "Beyond "; also made remarks fitting to the occasion.

Miss May McKay, assisted by Prof. Upton at the organ, sang "He Giveth His Beloved Sleep."

Mrs. Sarah A. Byrnes prefaced her address with a few well chosen selections upon the subject of death. She then offered an invocation, which was a sermon itself. Her address treated of "Life, not Death." At times the speaker's face wore a radiant expression, as her lips gave voice to the thought of the arisen one A touching appeal was made that the husband and boys might still know she was one of them, even though they could not see her visible presence.

At the close of the address, those seated in the cottage were pleased to hear three distinct raps upon the wall, as though the unseen ones were anxious to show their approval of the exercises.

It took over an hour for the people to view the face of the sister, and at three o'clock the casket was carried to the depôt, to be taken by train to Orange.

The temperance meeting at the Auditorium was in session as the procession marched past to the station. The speaker requested the choir and audience to rise and sing "Nearer, My God, To Thee," which they did, with tears wetting many, a cheek.

Mrs. Byrnes accompanied the family to the family burying ground at Orange. The exercises at the grave were very impressive; the poem, "The Dead One's Message," being most fitting for the occasion. Many who were not Spiritualists felt the spiritual beauty of the scene. It was remarked that this belief must truly take away some of the terrible sting of death Would it not be well for all to educate themselves so when they lose hold upon the mortal they may enter as trustingly the Beyond as did this sister, whose earthly presence will be so much missed. CARRIE E. S. TWING.

Lake Pleasant, Aug. 17th, 1892.

Spiritualist Camp-Meetings for 1892. We give below a list of the localities and time of ession of these gatherings for the season of '92:

Lake Brady, O. - Meetings will continue until ug. 28th.

Consandagn, N. Y.—The Annual Summer Assem-bly of the Cassadaga Lake Free Association, Lily Dale, N. Y., will close Aug. 28th. Onset Bay, Mass.-Meeting will continue to Aug.

Liberal, Mo .- The Second Annual Camp Meeting

loses Sept. 19th. **Denver, Col.**—A Spiritualist Camp Meeting will be opened at Taylor Park for the first two weeks in Sept. Haslett Park, Mich.—The Haslett Park Associa-on will hold its Annual Camp Meeting till Aug. 29th. Clinton In .- The meeting at this place will close

Lake Pleasant, Mass .- The annual camp meet-

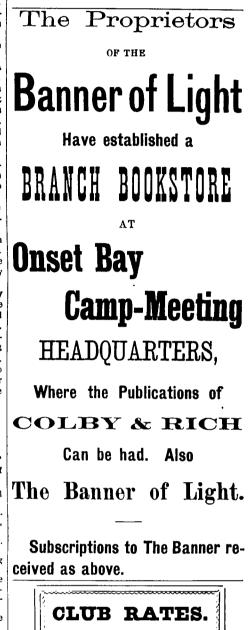
ing, now in session, closes Aug. 28th. Verona Park, Me.—Camp-Meeting closes Aug. 28th. Matilda H. Cushing, Secretary.

Sungeo Lake, N. H.- The meeting will close Aug. 28th. Jane D Churchill, Secretary. Queen City Park, Vt. - The meetings at this camp ground, in Burlington, close Sept. 5th.



MOST GRATEFUL and comforting of warming stomachics, it quenches thirst, warms and strengthens weak stomachs, promotes digestion, prevents chills, destroys disease germs in water drunk, eradicates a craving for intoxicants, and protects the system from contagious influences.

Containing among its ingredients the pur-est of medicinal French brandy and the best of imported ginger, it is vastly superior to the cheap, worthless, and often dangerous gingers urged as substitutes. Ask for SAN-FORD'S GINGER and look for owl trade-mark on the wrapper. Sold everywhere.



5

THE SPIRITUALISTS' INTERNATIONAL CORRESPOND-ING SOOLETY.- LIFORMATION and assistance given to inquir-ers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee: America, Mrs. M. Palmer, 300 North Broad street, Philadelphila; Aus-tralia, Mr. Webker, 6 Peckville street; North Melbourne; Canada, Mr. Woodcock, 'Waterniche,' Brockville; Holland, Yan Stratton, Middellian, 682; India, Mr. Thomas Hatton, Ahmedabad; New Zealand, Mr. Graham, Huntley, Walkato; Sweden, B. Fortonson, Adc, Christiania, England, J. Allen, Hon. Sec., 16 Borkley-terrace, White Post-lane, Manor Park, Esser; or W. O. Robson, French Correspondent, 166 Rye Hill, Newcastle-on-Tyne. RobErr Cooper, Pres., 2 Manchester street, Brighton, Eng.

Whereas, Our friend, Col. J. O. Bundy, has been called from this present to spirit-life; and Whereas, We recognize his great services in the cause of humanity, and feel deeply the loss sustained by his with-drawai from active life; therefore be it *Recoised*; That we, the First Society of Progressive Spir-itualists of Omaha, express our sympathy and condolence to his family in their bereavement. W. T. DEMNEY, L. A. STOROES, HENRICY HIGHMAN, Committee.

An siry front room, up only two flights, with water and steam, situate on the corner of Bosworth and/Province streets, is to let. .. Terms moderate. Apply to Colby & Bich, 9 Bosworth street, Boston. If

day. The session will close next Sunday with speaking by Alfred Free, Ph. D., of Turner's Falls, and J. Frank Baxter. The lectures of Mrs. Carrie E. S. Twing and Mrs.

Frank Baxter. The lectures of Mrs. Carrie E. S. Twing and Mrs. Clara Banks were among the best of the session. A party of friends from Manchester, N. H., have been stopping at "Daisy Dell." The interest in the Spiritual Philosophy is shown in the volume of business transacted by the medlums. The patronage here has been very large. There is a very general feeling that more medlums should be engaged for the platform. A footfall from another life is what humanity is seeking for. The annual meeting was a most enthusiastic occa-sion. It was a larger attendance than for five years. There is a loud call for the *Widwood Me senger*. It will resume publication in March next. Mrs. H. A. Ealer and Mrs. Houston of New Orleans are here for the season. The Gurney Cottage has been sold to a party of Newburyport people. Mr. J. J. Gurney, who has been here for inneteen years, is to settle in California. The Mystic Circle at the Indian Grounds has re-sumed meetings. There is a large attendance. Dr. Joseph Beals retires from the Presidency after nineteen years of active service. He has the best wishes of all. *Lake Pleasant, Mass., Aug. 21st*, 1892.

Lake Pleasant, Mass., Aug. 21st, 1892.

Current Notes from Onset Bay. (By Our Own Correspondent.)

Upon Wednesday afternoon. Rev. T. E. Allen. Secretary of the American Psychical Society, delivered a lecture upon "The Relation of Psychical Research to Biblical Study and Theology." While prepared ori-

ginally for the Unitarian Grove Meeting at Weirs,

N. H., Mr. Allen thought it covered matters of interest to all Spiritualists and investigators. The lecturer first showed that no miracle has ever happened, or that if one ever did happen, man has no means of recognizing any phenomenon or event as miraculous, because we do not know all the laws of nature, and therefore do not possess the data nec-essary to decide whether a phenomenon violates a law of nature or not. He next illustrated and dis-cussed the question of the trustworthiness of the senses when reporting upon so-called "supernatural" phenomena, and claimed that when properly used and assisted by reason, the senses plus the non-sensual channels of impression, if there be such, are trust-worthy, thus furnishing the instrumental foundation for psychical science. Alter quoting a passage from Wm. Howitt's "Histerest to all Spiritualists and investigators.

After quoting a passage from Wm. Howitt's "His-tory of the Supernatural," which stated that phenom-ena similar to those contained in the bible had oc-curred in all ages and countries, he concluded that the so-called "supernaturalism" of the scriptures would never be understood until the domain of psy-chical research, including the phenomena, of Split-ualism, had been thoroughly studied; also that the new knowledge of the nature and powers of man thus obtained would transform the theology of the twen-tileth century.

new knowledge of the nature and powers of man thus obtained would transform the theology of the twen-tileth century. As an appendix to his lecture, Mr. Allen called the attention of his audience to the purposes of the Amer-ican Psychical Society, and its claims upon Spiritual-ists and investigators for moral and financial support. He said: "The purpose of this Society is to investi-gate the phenomens of Modern Spiritualism in accord-ance with the scientific method, with a view to deter mining the facts and laws, and the most probable hypothesis which will explain the facts and laws," In the work of the Society, the great emphasis is to be laid upon actual experiments with mediums. All per-sons are eligible to membership, and all members re-ceive the new quarterly, *The Psychical Review*, free. He called attention to prominent persons belonging to the Board of Directors, and to the contributors to the first issue of *The Review*. He gave the following reasons why Spiritualists should join his society: "1. I see in the phenomenal side of the spiritual part-of the subject-matter of a new science, psychi-cal science. As sciences are progressive, no Spiritu-alist will claim that he knows all that can be known, [Continued on eighth page.]

[Continued on eighth page.]

A. J. WEBSTER.

Engle Hall.-The morning developing circle of last Sunday was very harmonious, and was enjoyed by all.

by all. Afternoon.—Praise service led by Prof. Pierce. In-vocation and opening remarks by the Chairman. Mrs. Woods, Mrs. Dr. Chaudier-Bailey and W. B. Hail gave readings. Vocal solo by Miss Sadie Lamb. Dr. S. K. Nolko mode remorks and gave tasts readings. Vocal solo by Miss Sadle Lamb. Dr. S. K. Nelke made remarks and gave tests. Tests and read-ings by Mrs. Dr. C. E. Bell and Mrs. Robbins. Mr. Tuttle closed the meeting with an inspirational poen. *Rvening.*—Instrumental solo by Jesse Moody. Re-marks by Mrs. S. E. Sawtelle, Mrs. Moody and Dr. Willis Edwards. Readings by Mrs. Dr. Chandler-Balley, Whistling solo by Mrs. Kneeland. Tests by Mrs. E. Wilkins, Mrs. Downing and Mrs. Dr. C. E. Bell. Readings by Mrs. Woods. Vocal solo by Prot. Pierce. The meeting closed with a duet by Mrs. Moody and Mrs. Kneeland.

Rich China, Glass & Lamps,

Just landed by recent steamers from Liverpool, Hamburg, Antwerp and Havre, Visitors will find extensive exhibits in the

Dinner Set Department.

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Pine Banks, Malden, Mass.-Union Spiritual hold meetings first Sunday in each month. Dodge & Logan

Camp Progress, Mass.—Grove meetings every Junday. (Spring Pond road, off Boston st., Peabody.) Sunday. Nummerland, Cal.—The camp meeting will be held from Sept. 11th to Oct. 2d.

Ninntie, Ct.—The Connecticut Spiritualists' Camp. Meeting will continue to Sept. 3d. North Collins, N. Y .- Sept. 1st to Sept. 4th

Parkland, Pa.-Meetings will continue until Sept.

Vicksburg, Mich .- Camp sessions to Aug. 28th. Ashley, O.-Closes Sept. 4th.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Henora, Yates Co., N. Y. Jan. 2.

Audrew Jackson Davis. Physician will Mars., Tuesday, Thursday and Saturday, from 8 A. M. to 3 P. M. No new patients after 2 P. M. July 2.

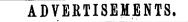
J. J. Morse, 36 Monmouth Road, Bayswater, London, W., will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 15 Southampton Row, Lon-don, Eng., is agent for the BANNEB OF LIGHT and keeps for sale the publications of Colby k Rich

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

BT If each subscriber to the Banner of Light will charge himself with getting one new subscriber, the circulation of the paper will be doubled at once, and with little trouble. Let each subscriber try it.

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Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also reme dies furnished. Now located at Hotel Aldrich, 98 Berke ley street, Boston. Hours 10 to 7.

A STROLOGY.-Most fortunate dates for A all purposes, life writings, advice, etc.; full descrip-tions free. Sond date and hour of birth with stamp. T. A. BEABBE, Astrologer, 172 Washington street, Booms, 12 and 14, Boeton, Mass. 177 Aug. 71.

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Aug. 27. Aug. 2 Aug. 27.

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Sacred Heart. BY HUDSON TUTTLE.

In his preface the author writes as follows: "I will tell you a tale of truth that is stranger than the wildest flight of fiction. The facts I have carefully gathered, and had no need of embellishments drawn from fancy, or of intensity-ing the delineations. On the contrary, there was necessity for constantly toning the harshness of the facts, that the reader might not be shocked by the horrible revelations. To expose the infamous depths of depravity, that the sham and pretence of the Catholic church may be known, and the object of the writer."

Convents.-Bishop and Priest. The Joslyns. An Idyl-The Portrait. Seminary of the Sacred Heart. Betrayed and Disappointed. Taking the Vell. Robbed of their Daugh-ter. Convent Life. Pullahment. Life in & Convent Cell. and Disappointed. Taking the velt. Recoved of their Daugh ter. Convent Life. Punlahment. Life in a Convent Cell Scheme of Deliverance. Possession of the Keys. Rescued from the Jaws of Death. A Conclusion Desirable and Oth-

rwise. 12mo, pp. 173. Paper, 25 cents, postage 5 cents; cloth, 50 ients, postage 5 cents. For sale by COLBY & RICH.

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BY A. K. H. Symbolism is in this book recognized as having been the language of the most ancient of earth's people. Everything to them had a spiritual significance, especially so the astro-means of a plosaing story, to reveal the velied meaning of these star groupings as apprehended by the ancient Druids. The qualitness of some of its expressions, and frequent reference to the phrases, terms and customs of a very re-mote period, serve to make the book one of great interest to diligent students. CONTENTR, -Chap. 1. An Ancient Name. 2. Allice de Kym-ber. 3. Ursula's Lesson. 4. A Home Sibyl. 5. Hugh. 6. Find-ing the Key. 7. Yule-tide at Kymber. 8. What Old Sol Said. 9. Mutterings of the Storm. 10. Night in the Coombe. 11. A Vitch Hunt. 12. A Beited Knight. 13. Flight. 14. The Old Cromiech. 15. Sainto Marles. 16. Entrachisement. 12mo, cloth, pp. 300. Price 81.25. For sale by COLENZ & BIOH.

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An eight page octavo Tract, designed to give a clear and comprehensive view of Bpirikualism and the character of its supporters. Bingle copies, 5 cents; 7 copies, 25 cents; 30 copies, 50 cents; 100 copies; 52.00. Postpaid. For sale by COLEN & BIOH.

Message Department.

The lashcuid be distinctly understood that the Messages published in this Department indicate that spirit carry with from to the life beyond the characteristics of their earthy ives-whether of good of will that those who pass from the mundane sphere in an understoped condition, event-mally progress to a higher state of existence. We say the reader to receive no doctrine put forth by spirit in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no more. The substance spirit friends will verify them by inform-ing the publishers of the fact for publication. The Letters of inquiry in regard to this Department must be addressed to

Notice.

The Banner of Light Free Circle Meetings have been suspended for the summer. Due notice of their reopening in the fall will

be given in these columns.

Questions Answered and Spirit Messages GIVEN THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Longley.

Report of Public Séance held May 13th, 1892.

Spirit Invocation. Almighty Spirit, thou Supreme Intelligence, who dost rule the universe in wisdom and love, we seek thy presence through our inmost consciousness, with the desire to know of thy being and to understand thy laws. We reach out to thee for inspiration and guidance in spiritual things, that we may receive the light of the higher life into our lives and be quickened in perception and illuminated in understanding by its sublime rays. Oh! may we be imbued by the spirit of truth to know and to comprehend the wonders of this great, teeming existence, that we may learn of humanity and its destiny; that we may come to understand of the here and the now as connected with human life; that we may study the secrets of the material universe and find them made plain to our minds; and that we may reach forth in thought in aspiration to the spiritual world, learning of the high things and places and beings that are there Thus shall our minds be enlarged, and the knowledge of which we partake be increased within us many fold; thus shall our hearts be brought into sympathy with the all of life, with our brothers and sisters here and in the world beyond, that they may be purified through study, through experience and discipline; thus shall the beautiful flowers of love spring forth from our inner natures and bloom making sweet our lives: thus in spirit we may be uplifted to understand the lives of spirit-helpers and teachers, and receive from them lessons of great worth, that shall tend to expand our natures and to give us continually deeper and higher thoughts of the significance of existence.

Oh! may we come into contact with the pure and good of spiritual realms, not only that we may receive personal benefit, but that our atmosphere may be illuminated by their clear light, which in turn, we trust, may serve to light others on their way. May we give out to these heavenly visitants something from our own magnetic aura that shall be encouraging and full of love, that they, too, may be blessed by their return to mortal spheres, and that all may be alike assisted.

We ask thy blessing to be with us. We seek for the bene diction of pure angels. We desire to grow in spirit, to reach out in helpful thought to our brothers and sisters. We trust that these returning souls from the immortal world will be given opportunity to reach with their illumination those of earth who sit in darkness and are blind to the spiritual things of life; that they may bring to the weak and sad consolation and strength that shall be as a shield and a guard to their weary lives; that those who are in doubt and who know not of the future may be given information and guidance concerning the better land and the hereafter; and that those poor souls, struggling along the ways of time, battling with the passions and habits of their own lives, degraded and deformed in spirit, may be brought under the ministrations of pure angels, who will have the power to guide them onward to a higher and better condi-tion. These things we ask for, trusting that the strength of the spirit shall be shown in all places and the power o the Most High be made known.

QUESTION AND ANSWER.

CONTROLLING SPIRIT .- You may now present your queries, Mr. Chairman.

QUES.-[By "Sincere Investigator."] Com-munication of spiritual truth should be free from involvement and contradiction in major points however great the differences in minor considerhowever great the differences in minor consider-ation. I quote from a recent issue of THE BAN-NER the following paragraph from the communi-cation of the Controlling Intelligence: "The spirit-world, as a world to which the inhabitants of this planet pass after having done with the ex-periences and the discipline of this mortal life, is a counterpart of this planet, and is a body rolling in space just as much as is this planet earth." In the same issue of THE BANNER is printed a report, which I KNOW to be correct, of the answer of the controlling intelligences to a question pro-pounded at the meeting at the First Spiritual Temple on Sunday, May 8th, and which reads as follows: "The spirit-world is an infinite number of planes of being—sphere upon sphere of interior experience. There is no location of spheres as that expression is understood in the earthy life." As one of these statements palpably contradicts As one of these statements palpably contradicts the other, will the Controlling Intelligence kindly explain the reason therefor Y While I can readi-

tations of the word "aphere" may be different from that of other individuals. Our idea of sphere is something that encircles a pixee, per-son, or object, an atmosphere that surrounds individuals or planets. There are atmosphere upon atmospheres in all directions, and yet these may not be called localities in the direct sense that we understand the term. Every individual that breathes upon this planet or any other possesses an atmosphere of his own, a magnetic environment whole is his sphere that state that is concellig. Heaven is a condi-tion of mind, one of perce, tranquility and su-preme satisfaction, and any soul may acquire that state that is progressive and aspirational. The state that is progressive and aspirational the spirit world that state and physical the state that is progressive and aspirational the spirit world that state that is a progressive and aspirational that state that is progressive and aspirational. The state that is progressive and aspirational the spirit world that state that is a progressive and aspirational that state that is progressive and aspirational. The state that is progressive and aspirational that state that is progressive and aspirational that state that is progressive and aspirational. The state that is progressive and aspirational. The state that is progressive and aspirational that state that is progressive and aspirational. The state that is a progressive and aspirational that state that is a progressive and aspirational. The state that is a progressive and aspirational that state that is a progressive and aspirational. The state that is a progressive and aspirational. The state that is a progressive and aspirational. The traces in thought and desire until he is able that state that is a progressive and aspirational. The traces in thought what you call death. The lifely pappooses in the hunting-grounds that state that is progressive and aspirational. The traces in throught what you call death. The traces in thought the the state that is able aspirational the state tha that state that is progressive and aspirational, that rises in thought and desire until he is able to achieve great things, not for his personal aggrandizement, but for the benefit of his

kind. This brings us back to the primal question: Is there a spirit world that is capable of being dem-onstrated to the interior senses of intelligent beings? We reply, Yes. How many thousands of spirits in returning to earth have told you of their beautiful homes, of the lovely gardens through which they roam, of the schools of learning they attend, some of them describing these structures, depicting the scenes of beauty and grandeur around them, telling you of the sweet sounds and delightful sights which ap-peal to their senses in the other world! Do you think spirits are romancing? that spirits have peal to their senses in the other world! Do you think spirits are romancing? that spirits have no senses after they have become dispossessed of the mortal form? Indeed, we affirm that spirit is all sensation, that it is made up of such a sensitive, susceptible organism that it may perceive and experience life through every avenue of its being, and that it has the power to externalize the beautiful ideals of its nature until they stand out grand in objective form before them, just the same as your artist here has the power to externalize his ideal and bring forth a beautiful picture for you to gaze upon, or the same as the sculptor has to reveal to you in stone the angel of his soul that he has carved out for your inspection. The spirit-world, we repeat, is a real and natural world. We believe we have the right to make that claim. Moreover, we assert that it is a coun-terpart of the earth, and that these spiritchaim. Moreover, we assert that it is a coun-terpart of the earth, and that these spirit-counterparts of the planets belonging to your solar system will be revealed to scientists through astronomical research in years to come, together with many more facts connect-ed with this subject.

Controlling Spirit.

We will say, for the benefit of the friend who desires to know why Theodore Parker does not communicate with earth, from this platform, that we have long since learned that he feels that his duty has been fulfilled in connection with this place of spirit-communication years ago. He had a certain mission to perform in con-nection with earth's children and communicat-

nection with earth's children and communicat-ing spirits, and for a period of years in the ful-fillment of this mission he took up his place by the side of a former medium of the Banner of Light Circle-Room, through whose agency he accomplished his work in that direc-tion. Becoming satisfied with what had been achieved, the spirit in question withdrew from this Circle, leaving his place for others to fill, and the work to be carried on by other attend-ants. ants.

ants. The spiritual thought of Mr. Parker has gone forth and is going forth through various chan-nels and avenues of mortal life, making its way into darkened places and brightening them up by its grand illumination of spiritual force, reaching sensitive minds, not only in the ranks of Spiritualism, but throughout the world and bringing to them the culckening of world, and bringing to them the quickening of perception which enlarges their thought and understanding of the spirit-life. His labors have not ceased for humanity, but they extend onward and are accomplishing much of good.

INDIVIDUAL MESSAGES.

J. B. Snodgrass.

J. B. Shougruss. [To the Chairman:] J greet you, sir. I would also like to greet my friends of Berkeley Coun-ty, West Virginia. I desire to tell them that I sometimes mingle with them in their lives and try to take part in their movements. I was a busy man in the body, and my good friends in Martinsburg will tell you so if you happen to meet them. While I received from my constituents in the county in former years friends in Martinsburg will tell you so if you happen to meet them. While I received from my constituents in the county in former years evidences of their good-will toward me, now, sir, I would like an evidence of their good-will toward me at the present time; not by any honor they can confer, but by a thought coming from their warm hearts to me as a spirit, prov-ing that I am remembered, and that I am not like and to one who is senselses and unable to likened to one who is senseless, and unable to respond to any call, but that they think of me

as one who is alive, and who regards them with kindness and affection. Oh! sir, I had many things to take up my thought when I was here; and when I passed to the spirit.world and found myself away thought when I was here; and when I passed to the spirit-world, and found myself away from the body and yet possessed of a form looking very much like the one vacated, when I realized what the great change meant to me, I seemed to be as one lost in the wilderness who does not know his bearings. It was all so strange! Sometimes it seems that I belong more to this life than to the spirit. Things draw me here and hold my interest that be-long to the body. I do not know whether I am sorry for that or not. I do not think I lived long enough on earth to finish my work; and if I had a mission, it seems to me it was not completed. So I feel that I belong to this side; and I come back to tell my friends that I want to be counted in as one of them. As far as I know anything about the spirit-world, it is very much like this. I have listened to what the gentleman said, and I really can-not but agree with him. We walk our roads and travel over our plantations in the other life, and they are as real to us as yours are bere to you: I do not know that the the whole life, and they are as real to us as yours are here to you; I do not know but that the whole universe is filled with worlds of that kind that universe is filled with worlds of that kind that we are to travel sometime in the eternal years. I want to say that I hardly know whether I have an occupation now or not. I am min gling a good deal lately with some of my politi-cal friends on this side, and trying to help them shape their affairs. I do not know why a spirit cannot do these things as well as a mor-tal. Of course I have my political bearings, and I feel that my interests are with the De-mocracy. I see that there are spirits here who are on the other side, but it does not matter to me; I say let the strongest and the best win. I want to tell my people I am not inspecting me; I say let the strongest and the best win. I want to tell my people I am not inspecting timber or doing anything whatever of that sort of work as a spirit; yet the spirit world seems very real and practical to me. If I thought I could come back in this way down in our parts and talk to those who know me, I would be very happy. I cannot tell if this is possible, but if my friends on this side will try to find an open way I will do my best to come. It seems to me there is a medium that does some writing at Hedgesville. Now it may not be known at all outside of the family of that per-son-I think it is not-but if I could get hold of that hand and make some writings, it would son--I think it is not-but if I could get hold of that hand and make some writings, it would do me a power of good. I saw a friend at Jones's Springs not long ago. I got very near to him, and almost felt as if I was in a body, but I found I was a spirit and that he did not know anything of the power of the spirit standing by his side. I do not feel as if I had accomplished much by coming here, but I think it is an opening wedge, and perhaps I can do better some other time. J. B. Snodgrass.

of the folks an idea of what there is after you pass through what you call death. Andrew Fry comes, too, from the spirit-world, and he sends out a greeting to the friends here. He says he does not know as he will be recognized or remembered, but he feels that he belongs, in part, to the old life, and he wants it known that he has come back in this way. in this way.

Mrs. Lizzie S. Huwes.

My home was in New Britain, Conn. I passed away-not there, but from my dear mother's home. I bring my love to the dear ones who are left on this side, and wish them to know how much I think of them in the sweet spirit-world.

world. It was hard to leave the affairs and the asso-clates of earth. I had a dear husband, a pre-clous little one, and other ties to hold me to this life; but the body was frail—it could not contain the spirit—and so I had to pass on to the higher life. But with sadness there came much of light and joy. Many sweet welcomes were given me in the world beyond. A father's greeting and a sister's kiss made me feel at home, and many fond words were spoken to me, so that I could not be as a stranger in a strange land. I have been given the privilege and the op-

I have been given the privilege and the op-portunity of returning sometimes to my loved ones, and bringing what influence I can to brighten their way. It is very beautiful to me to feel that I am not shut out from the earth to feel that I am not shut out from the earth and its associations; that I can reach my friends with a thought of love and an influence of peace; that I can not only wish them well, but try to help them to be well and to do well. I want them all to know that I appreciate the blessings of the spirit-life, and feel that all things are wisely ordered by a tender and lov-ing Father. If I could come to my dear ones and speak in private to them, I could tell them of many things concerning my past life with them, and also of the new life which is mine above. Some-time I hope I shall have many opportunities of

time I hope I shall have many opportunities of returning, and then I can perhaps teach them of the way and the life which belongs to the spirit, that they may know and prepare for the world they will enter after the affairs of the body are laid aside. I am Mrs. Lizzie S. Hawes.

Harriet Davis.

Harriet Davis. My name is Harriet Davis. I come from Chi-cago, where I have friends to whom I promised to manifest after I passed from the body, if I could. I have given intimations of my pres-ence, but I do not think they have received a knowledge of it, though I think I gain power every day to come nearer and nearer into the external life, and to give some influence that may be felt and perhaps recognized. The knowledge of spirit-communication and guidance is a beautiful knowledge to many souls. It brought me comfort in many hours of pain and wearlness, and sometimes when I

of pain and weariness, and sometimes when I could not sleep at night and the time seemed long, the belief in the presence and affection of spirit-friends brightened the weary mo-ments and eased my suffering. So I feel that it ments and eased my suffering. So I feel that it is a blessed light to many souls, and I rejoice that it has been given to earth and its people in this century. I only hope that its power will increase until every human being will re-ceive it as an undoubted truth, for it will sure-ly make their way more easy to tread, and their burdens lighter to bear. My dear brother in the spirit-world finds a pleasant vocation, and he is full of active work. Not an hour passes, I think, but that he accomplishes or thinks out something that is of use, and I am proud of his achievements in

of use, and I am proud of his achievements in that other life. He sends his greeting to friends, and wishes them to know that the experiences of earth, which were many and sometimes very trying to bear, have all been summed up in his consciousness by his retrosummed up in his consciousness by his retro-spection, and he feels that there was not one that was not useful to him in helping to make out the line of results, which in his spirit-life he can count up as his possessions, and as having aided in the development of his men-tal powers.

Sometime the Indian maiden hopes to be messenger spirit to give light and comfort to mourning hearts through the medy, and make, in the lodge at your Fitchburg place, the people feel there is no separation between them and the loved ones on the other side. The little pappooses in the hunting grounds that went out from the lodge life are safe. They are happy and full of good works. One with the sweet lily comes here to-day to the Council with me, that she may bear back the strength and beauty and take the white lily and place it in the lodge to give perfume and bloom and light. Araleeta.

Report of Public Séance held May 17th, 1892. QUESTIONS AND ANSWERS.

QUES.-[By J. H. Bean, Fort Worth, Tex.] Does telepathy form an essential part of Spiritual-ism ? or is it merely a mental phenomenon apart from the influence of communicating spirits?

Ans. — The transmission of thought from mind to mind without the aid of external means, such as speech or other methods of com-munication, is a science. It belongs to spirit certainly, since it is the spirit that thinks and so is a source as for as we know sputhing certainly, since it is the spirit that thinks and acts in every case as far as we know anything of human or animated life. The body is merely the vehicle of expression for the spirit, and re-sponds to the call or the action of the possess-ing intelligence which we term the spirit. Telepathy is the transmission of thought from one mind to another. One individual may be situated in Boston and another with whom he is in sympathy and en rangent may be methage

is in sympathy and *en rapport* may be perhaps in California, and yet it may be possible for a mental action to take place between the two friends which is similar in force and method to the external system of communication called

the external system of communication called telepathy. Mental phenomena thus frequently occur; and from our own experience we know that minds may not only communicate with each other, but have an influence upon each other strongly manifested in various ways; yet it may not be through the action of excarnated spirits, because the spirit within the human form has the same possibilities that the spirit excarnated possesses, and it is also possible for the spirit still tethered to the flesh to develop its resources and powers to such an extent as to be able to manifest them in a measure. All the various forms of spirit manifestation, such as telepathy, telegraphy and other meth-ods of communication between mind and mind, may occur certainly under the direction and operation of excarnated intelligences, and gen-erally these phenomena do occur, we believe, under the management of invisible attendants; but at the same time we must remember that all ore spirit how a power though enserved in that

but at the same time we must remember that all are spirits now, even though encased in the flesh, as much as they ever will be, and that they possess powers and possibilities of expres-sion which may be brought into active use while the spirit belongs to the planet earth.

Q.-[By A. H. Nicholas, Summerland, Cal.] Will the Controlling Spirit please tell us where in the doctrine of predestination is true, and in what points unirue?

A.-It is difficult to say just how far a human being is destined to any special place, or use, or work. We are told by many minds that every indi-

We are told by many minds that every indi-vidual has his path in life marked out for him, and that he must pursue a certain course, or follow a certain career, and that he could not do otherwise. If such be the case, then this predestination or destiny would undoubtedly extend not only through life in this world, but also into the life of the next sphere and deter-mine his state and condition there. Other intelligent minds declare man to be a creature of free-will, circumscribed by varying conditions of earth, but possessing within him-self mental and spiritual powers which, when brought into activity, will enable him, as an indomitable and immortal spirit, to overcome these circumscriptions and circumstances that have environed and held him down, and be able to rise above them to a loftier state. The old theory or doctrine of predestination

able to rise above them to a loftier state. The old theory or doctrine of predestination for human souls, which claims that some are destined to find eternal happiness, and cannot help being good whether they will or not, be-cause they have been elected to be so, and thus win a crown of rejoicing and happiness be-yond, while other souls are destined to a state of uphenpinese and expect societ will if they **Lorenzo D. Grosvenor.** [To the Chairman:] I greet thee, brother. [The same to you.] I bring a spirit force from a band of working intelligences that I hope will be felt in this Circle and made to be a power for good. I rejoice to come and manifest to my good copic the dvanced minds certainly cannot ac-cept it if they look beyond the external cov-ering of man to behold the eternal spirit full of potent possibilities, full of power and grand-eur, that may be unfolded when the opportunieur, that may be unfolded when the opportuni-ty and circumstances shall arise to permit the spirit to put forth its best and noblest powers; and therefore they cannot believe that one man is doomed to punishment eternal and an-other to endless happiness, not by any merit or fault of their own, but because it has been foreördained. A few who still cling to the old opinions, who have been fossilized in old tracks may perhaps be able to hold the series old opinions, who have been fossilized in old tracks, may perhaps be able to hold the same opinions and not have the power to rise out of them while they remain on earth. Hence they must wait for their instruction and develop-ment along higher lines of thought and liber-ality of sentiment until they pass to the spirit-world.

I thought I would just look in here a few moments and see if I could do anything to make myself known. I feel very grateful that I have been privileged to come in as I have, and if I can ever do anything for you or these connected with this place who consecrate it to the use of returning spirits, I shall be most happy to do so.

the use of returning spirits, I shall be most happy to do so. My friends and my work were, and I may say are, in Baltimore, and I think I shall be protty well remembered there. It may not be supposed that I shall come back in this way, but I have come, and I Intend to come at some other time, if possible. I am William M. Butts, You can tell my friends that I find I do not have to contend so much with certain condi-tions within that I had to battle with here, and so I can get along more easily, and feel freer and more powerful than I did when in the body. the body.

Nancy Wiggin.

Nancy Wiggin. It is a good while since I went away from the earth-life. I lived a good many years here, so that I felt pretty well tired out when I was called to my long home; but I got rested a good while ago, and have been living the spir-itual life with a great deal of satisfaction and peace. Many of my dear friends went before me to the better country, some have come home since I went, and they are all safe and well on the other shore. I come back here for I have people that know me. I hope those in Beverly and Ipswich care

I come back here for I have people that know me. I hope those in Beverly and Ipswich care something about my welfare, and I believe I may give them a little something to think of concerning the spiritual life and its work. I do not suppose they know a great deal, if any-thing, about this spirit communication; that those who die are still alive, having only thrown off the old blanket, and that they can come back and see their friends and sort of look after them a bit. I did not know about this when I went out

I did not know about this when I went out of the body; if I had I would have felt it a great blessing. I thought if I should be judged good enough I might find a place of happiness, but I did not know whether I should come up but I did not know whether I should come up to the mark or not; so I thought I would just come and tell the good folks that this is a bless-ed truth; that there is light and home and comfort on the other side, and that we have all we work for and deserve. We get better pay for our work than we did here, and it is not so heavy as things are down here. We just get what we ought to have; and if we work for good things we will find them there. I think that is all I have got to say. I am Nancy Wiggin.

Nancy Wiggin.

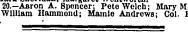
James Clark.

James Clark. I think, my friends, it is about four years since I passed on to the higher life. To my understanding it was a higher life – a vast spiritual country full of light and lofty pur-poses, where the advancing soul might pro-gress through endless time, unfolding more beautiful qualities and increasing in power. This Spiritualism was a comfort and a truth to me. I felt that it was good enough to live by, and good enough to hold on to when the Angel of Deliverance should come to summon me from the mortal form. I carried it with me to the other world, and found that it had been no false light, no delusion, but an immor-tal truth; and I found an innumerable compa-ny of beautiful beings on that side who had been no false light, no delusion, but an immor-tal truth; and I found an innumerable compa-ny of beautiful beings on that side who had gained light, instruction, consolation and strength for themselves through this same Spiritualism that had come to them on earth. I hold this truth to my heart to day, and feel that it was never more important to me than at the present time. I have loved ones on this side that I feel need an influence that I can bring, and I have brought what I could from the spirit-life. I have given them my love and sympathy, and all the good oheer that was pos-sible; and I have, and had before I passed away, loved and loving ones of my heart and home in the spiritual world. Oh, how beauti-ful it was to be greeted by those sainted ones, and to feel myself at home in their presence! I come to send my greeting and affection to the dear friends on this side. Tell those at Utica, Ill., and any of them who are in La Salle County, that I do not forget one; that I hold a warm place in my heart for all, and that I will do what I can to assist them in their journey over the highways of life. I have occupied places on this side that did me honor, and I feel that in the friendship and sympathy of my fellow-beings, my neighbors and friends, I can find—as I have in the past— something sweet and encouraging to my life.

something sweet and encouraging to my life. I wish to give in return some spiritual influ-ence that will be useful, and I certainly am trying to bring a power that may be felt and understood as coming from the spirit-side. James Clark.

INDIVIDUAL SPIRIT MESSAGES

May 12 USL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK. May 17 [Continued].—Thomas Porter; Dr. Abbie E. Cut-ter; Mark Sheridan; Margaret Wentworth. May 20.—Aaron A. Spencer; Pete Welch; Mary M. Ran-dall; William Hammond; Mamie Andrews; Col. Hiram Ferry.



by conceive of great differences of opinion in spirit life, as in earth-life, as to methods and con-clusions, it is very discouraging to find such broad contradictions in matters of observable and comprehensible fact.

Ans.—This is not a question of personal ve-racity on the part of spirits, nor should it be one of speculation or theory, but rather one of individual experience. One should also thor-oughly understand the terms employed by the various controlling intelligences of different mediums before he undertables to so what there mediums before he undertakes to say that there is a discrepancy between them upon important subjects.

We challenge any mortal or spirit to affirm positively that there is not a spiritual counter-part of this planet earth, one that is to all ap-pearances and purposes as real and substantial to the inhabitants of that spiritual orb as is this physical body called the earth to its inhab-itants. Indeed, we affirm that *all* spirit is sub-stance, that spiritual elements, those which go to make up the form clothing the spirit-essence or soul-principle, as well as those that go to make up the atmosphere or magnetic environ-ment of this universe and of its people who dwell upon the planet earth and other planets, are substances, etherealized certainly, but yet substantial, more so even than are the objective

are substances, etherealized certainly, but yet substantial, more so even than are the objective forms of this earth, because, unlike them, these spirit substances are not subjected to change and decay in the same ratio as are these mate-rial forms of which we speak. We have met spirits, Mr. Chairman, who are intelligent, who are keen and alert in intellect, broad in comprehension and experienced, but who, coming in contact with material life, dis-claim any knowledge of a substantial spirit-world. They know nothing of special locali-ties in space belonging to another world that are inhabited by people who once dwelt upon earth. They live largely in the subjective life, and care nothing for the external forms of ex-istence. istence.

There are other spirit intelligences, thou-sands of them, sir, who know very well that there is not only one spirit world, but that there are many spirit worlds, that they move in space, even as do the physical planets which belong to your solar system, that they are real and substantial, and that they have their va-rious localities, their sceneries, their homes and temples of art and learning, and are filled with potential activity drawn from the great Central Source of all force and potentiality. Your correspondent claims that he knows the second statement quoted to be true. We can-not see how he knows this, since he cannot

Central Source of all force and potentiality. To correspondent claims that be knows the second statement quoted to be true. We can not see how he knows this, since be cannot built is an opening in vital and personal contact with the spirit-worlds and personal contact, with the spirit-worlds and personal contact, with the spirit-worlds and personal contact with the spirit-world and the spondent to the full of a manue to the spirit worlds. and conditions apart from the laws and conding envery fell for a minute that was deal tooks in Moultonville, N. H., that George Fry with the spirit-world and its people, is too tors on sever fell for a minute that was beak former co-workers. I am is space and coming in contact with the spirit-world and the people, is too tors on sever fell for a minute that was beak former co-workers. I am interested just as the spirit world and its people, is too to one solut to the spirit work for a minute that was beak former co-workers. I am interested just as the spirit world and its people, is too too to speak contexperisone to the spirit work for a minute that the spirit work for a minute that the spirit work for a minute that be avere the spoil t

11.

I rejoice to come and manifest to my good friends, my brothers and sisters in heart and sympathy, that are here in our good city, and also around in other places. My brother, Elder Williams, comes with me to-day, and be sends out his spirit-blessing that it may be far-reaching with mental healing and bear strength to weary souls.

reaching with mental healing and bear strength to weary souls. I have felt for a long time that I would like to voice my hearty love for and my desire to coöperate with the friends here in your midst that are doing their best to make spiritual light-a light indeed of truth and progress for the world-and that are trying with all their might to make Spiritualism a helping force and power to bear into the hearts and homes of earth's children strength, comfort and as-sistance for every material and spiritual need. I am in sympathy with all good works that go to reveal and to declare the presence of a lov-ing Spirit in our midst. I feel this Spirit mov-ing over the face of the waters and through all the lands, giving its influence and spreading its light abroad. It is the great and glorious Spirit of all Goodness, the Fatherhood and Motherhood of creation, the great Love and Wisdom of all things, which is exemplified and expressed through the intelligences that come and go bearing-ministrations to needy, weary hearts and hands. and go bearing ministrations to needy, weary hearts, and bringing consolations and peace

and go bearing-ministrations to needy, weary thearts, and bringing consolations and peace where they are required. So, my brother, give my greeting to those the second se

INDIVIDUAL MESSAGES.

William M. Butts.

INDIVIDUAL MESSAGES, William M. Butts. I listened to the remarks of your speaker, and I thought perhaps it was foreordained that I should go out of the body as I did and that I could not have helped myself, and then perhaps that it was predestined that I should come back here and manifest in this way, if all things are arranged for us. I believe in a man's working out the best that is in him if he can, and struggle against the odds all he can. Sometimes the sea swamps in upon him and carries him away from the shore, but if he has done his best, no blame should attach to him. I hardly know, Mr. Chairman, why I come here, but I find myself taking a strong inter-est in the old earth-life; and though I let go of it in one sense, I have kept hold of it in an other, and I still feel as if I had a work to do on this side. I find that by letting go of the mortal, I did not and could not let go of my work. There were many things calling me here and demanding my attention, if I may so express myself, for that is how I felt when I came to consclousness in the other world. That world did not have the attractions for me that it has for some, because I seemed to be weighted down to this earth as if something called me here, and that I had no business to work there ethings, and have been sometimes with friends and former associates assisting them in ther efforts and labors, and so finding a satisfaction for myself. I am not in any very unpleasant state of mind or of surroundings as a spirit. Some-times I feel restless, as if there was much to be done, but my friends can comfort them-selves with the thought, if they choose, that I an very well situated in the other life. I come to bring a greeting to my friends and former coworkers. I am interested just as much in the work and the publication as I was here. I feel that the United Workmen have yet a grand power to put forth that will be of benefit to them as a body, and also to them in-dividually. I can' tell them for encourage-

Cleanse the blood with Ayer's Sarsaparilla, and realize what poor health you have had.

Passed to Spirit-Life,

From Abilene, Texas, Aug. 11th, 1892, Jos. H. Priest (of Alstead, N. H.), aged 74 years,

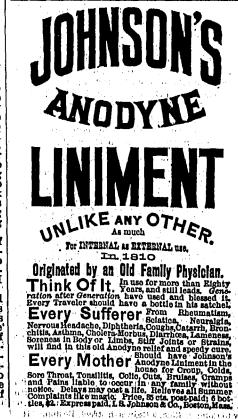
Aistead, N. H.), aged 74 years. For twenty-five years he has been a stanch advocate of Spiritual Philosophy. He was always ready and willing to help the Cause, and his house was ever open to mediums and to those who desired to learn the truths of Spiritualism. He was noted far and wide for his honesty of purpose and uprightness of character, and no one had occasion to speak ill of his standing in seciety. He was a medium, and devel-oped as a clairvoyant physician and magnetic healer. He practiced for sixteen years, and then was obliged to retire from active work on account of failing health. He was a devoted husband, and leaves a wile, but no oblidren. Ho was well known at Healdsburg, Cai., Spring Rock, Ill., and Merrill, Wis. The Rev. Hayes of the M. E. Church officiated at the ob-sequies, there being no Spiritualist to perform the service. CLYDB F. HATHAWAY.

From the old homestead of her parents, near Clyde, Ohio, Pamelia Stewart, the only surviving daughter of Mr. and Mrs. George Stewart, who were pioneer Spiritualists, faithful to the end of their lives. Hudson Tuttle gave the fu-neral discourse to a large assembly of friends.

To the Editors of the Banner of Light:

Please insert in the BANNER OF LIGHT that Mr. W. H. King, a prominent Spiritualist, died at an early hour this morning. Yours truly, JOHN B. KING. Springfield, Mass., Aug. 18th, 1892.

[Oblivary Notices not exceeding twenty lines published gra-tuliously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average mak-a line. No space for poetry under the above heading.]



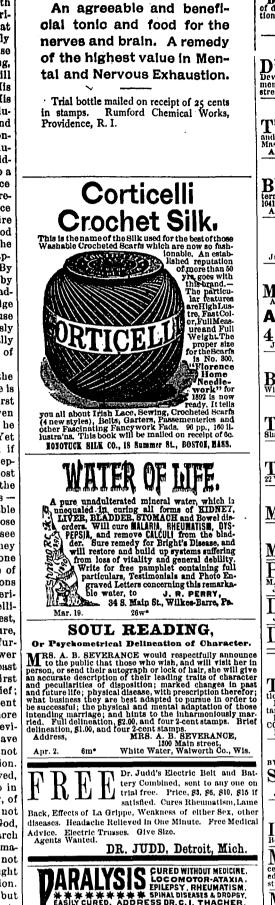
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BANNER OF LIGHT.

free Thought. USES OF PSYCHIC RESEARCH. BY REV. VINE WILLIAMS.

In the Shields Daily Gazette, Feb. 11th, Mr. Williams is reported to have said : The fact remains-mind can operate directly on mind [and in proof of this the speaker detailed, with graphic ability, a number of striking experiments]. Here, he submitted, was a first great gain to religion. The scriptures unmistakably promise three things: That God will guide those who trust in Him-by inner light and leading. by silent suggestion and restraint; that He will communicate to them peculiar insight into His nature and ways; that He will show them His secret; that He will impart to them the influences of His Holy Spirit, to inspire, impel and hearten. Now these experiments made conceivable and luminous these promised influ-ences of God on man. They lifted divine guidance, suggestion and impulse almost on to a scientific basis. For if one mind can influence another, even at a distance, here on earth, surely the mind of the great Father can influence the minds of his children-can restrain, inspire and guide them. It makes the divine method explicable-realizable to us. Passing to the second point, he said research seems to be rapidly establishing the fact of clairvoyance. By clairvoyance he meant the power possessed by some to acquire supernormally, but not by reading the minds of persons present, a knowledge of facts such as we normally acquire by the use of our senses. [This point was also copiously illustrated by most interesting cases, especially by the investigations made by Dr. Bachman of Kalmar, Sweden.]

Another of the stupendous teachings of the Bible was that God is omniscient; that he is able to see all that transpires. Our first thought is, how can this be? How can even God penetrate to such secrets? How can he know that which is so deeply hidden? Yet here, in our very selves, we seem to have, if not a key an aid to the solution, a very stepping-stone to the omniscience of the Most High. We rise from our possibilities to the Divine. Men and women like ourselves meaning, of course, mediums-seem to be able to soar beyond the use and reach of those senses which confine us. They are able to see the hidden, the invisible, the distant. They can penetrate through wood and metal, stone and marble. They can see at the distance of miles the acts and circumstances of persons known and unknown. And with their experience before us we can read with a new intelligence, a new apprehension and a new interest, "Thou, God, seest me!" But I am not sure, he continued, but what we are helped still further. It seems probable that by this power knowledge can be gained, not only of the past and present but of the future. This at first sight seems incredible-utterly beyond belief; but do not let us give way to an unintelligent skepticism. Skepticism in itself is no more noble than credulity. We want far more evidence before we can assume that; we have reached the rigid point of proof. But I cannot but think that the drift is in that direction. And if such a power in man should be proved, it will offer us another and invaluable help in the realization, at least in some dim way, of another attribute of God, for the Bible not only reveals to us the omniscience of God. but also his foreknowledge. Finally, research seemed to be coming on glimpses or intimations of a future life. The speaker did not want to anticipate results, but he thought they already pointed dimly in this direction. The subject was a profoundly difficult one, but not impossible. The crux of the problem, to him, lay in the infinite difficulty of delimiting the conscious or unconscious powers of the living. In closing the lecturer eloquently asked: Do not these facts, these newly-discovered faculties in us, point clearly and vividly to our spiritual relation to the Divine? Do they not as the spirit children of the Spirit

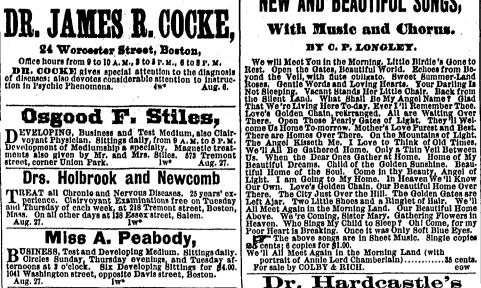


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Verifications of Spirit-Messages.

In THE BANNER of July 16th is a communication from JOHN A. SQUIRE of North Main street, Palmer, Mass., which is strictly characteristic of the man, and correct in every par-

ticular. As you have requested that those who recog-nize spirit-messages will verify them by inform-ing the publishers of the fact, I gladly hasten to do so. MR8. P. A. RUGG.

Leominster, Aug. 14th, 1892.

In the BANNER OF LIGHT of July 30th, is a message from MRS. SARAH F. HOUGHTON of Darien, Wis. I wish to say I knew her very well in life, and know she was a Spiritualist. and mediumistic, and know she was a Spiritualist, characteristic of her. She passed from earth four years ago. Yours truly, C. L. DODGE. Allison, Ia., Aug. 7th, 1892.

In the BANNER OF LIGHT of July 30th is a communication from the spirit SARAH F. HOUGHTON of Darlen, Wis. I was acquainted HOUGHTON of Darlen, Wis. I was acquainted with her over thirty years. She has been in my family for months at a time, and has given many communications. While with us she gave over sixty messages from different spirits. We visited her a short time before she passed to spirit-life, and the communication is per-fectly characteristic of her in every particular. Mosses KINNEY. Howard, Ill., Aug. 15th, 1892.

Howard, Ill., Aug. 15th, 1892.

In the BANNER OF LIGHT of July 2d is a message from JOHN A. COLLINS. I read it at our Wednesday night meeting, where he often came and took part before leaving in both and where many of his old friends congregate. He often makes his presence known among us, and it gave us much pleasure to see his com-munication in THE BANNER, and be again munication in THE BANNER, and be again as ured of his interest in our welfare, and also to note the mention he made of Dr. Terrill and Sister Anderson. Any who may visit the Wednesday night meeting here will meet with a warm welcome if they will make themselves known. Yours for humanity, MRS. Scort BRIGGS Voy. San Francisco, Cal., 132 McAllister street, } Aug. 2d, 1892.

In THE BANNER of Aug. 13th I find a message from DEXTER BARTLETT, formerly of Sunderland, a genial old gentleman, whom it was my pleasure to meet frequently during the last few years of his mortal life. I cannot say that I was intimatoly acquainted with his mental characteristics to a degree which would enable me to say that "it seems just like him all through," but I know his wife's name is correctly given, and that she followed him "into the silent land." I should say he had been gone some eight or ten years, but have no means at hand of fixing the time definitely. I hope some one who knew him better than I did can say more than I have said; but if not, this will be sufficient to establish the correct-ness of the material facts. Yours very truly, F. P. AINSWORTH. North Amherst, Mass., Aug. 16th, 1892. Sunderland, a genial old gentleman, whom it

ASTONISHING OFFER. SEND three 2-cent stamps, lock of hair, name, age.sex, one bleading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, San José, Cal. July 9.

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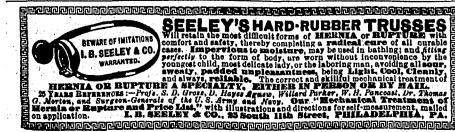
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Destiny of Man.

By THOS. P. FLETCHER, Elk Falls, Kansas.

The following are the main points treated upon: The Be-ginning; Fundamental Principles; Formation of Constel-lations, Systemis, Suns, Planets and Satellites; The Forma-tion of Constellations. Systems, Suns, etc.-continued; The Origin of Metoers and Comets; The Organic Kingdom: The Origin of Man; Man-His Attributes and Powers; The Soul -How it Receives and imparts Knowledge; How the Soul Receives its Highest Impressions; The Record Book, or the Heavenly Ether; How to Cultivate the Sixth Sense; The Finer or Spiritual Body; Growth and Degeneration, Mor-ally; Spiritual Body; Growth and Degeneration, Mor-ally; Spiritual Body; Growth and Degeneration, Mor-ally; Spiritual Body; Strowth and Degeneration, Mor-Bible and Christ; The Summary. Cloth, Imo, pp. 354, price 81.25; paper, 56 cents. For sale by GOLBY & RIOH.

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DHILOSOPHIC IDEAS: or, The Spiritual Aspect Nature Presents to J. Wilmshurst. Paper, 161 pages. Price 15 cents, postage 4 cents. For sale by COLBY & RICH.

[Continued from A/th page.]

[Continued from fifth page.] or all that he thinks worth knowing in the domain of psychical science. I firmly believe that if the Ameri-can Psychical Society is given the finnetial support it ought to have, it will place before the world matter which no progressive Spiritualist can afford to disro-gard. 2. The intelligent Spiritualist who loves his fellow men is naturally anxious to have his belief or knowledge disseminated. New I maintain that if ho is sincere in this wish, and if he recognizes that if is much more important for us all to be loyal to the truth than to any particular theory which we believe embodies the truth-I maintain that there is nothing he can possibly do as a Spiritualist, and working for the cause of Spiritualism, which promises to yield such valuable results as will come to humanity through the support of the American Psychical So-clety."

Infough the support of the American Psychical So-clety." In spite of the fact that there are many ministers among the members of his society, he denied that the movement was a conspiracy to betray Bpiritualism in the interest of Christianity. He believed that rational Christianity had far more to gain than to loso by the establishment of the spiritualistic hypothesis. His society was not a new Seybert Commission, but an honest attempt to find the truth, and he was con-fident that any one who should read through the first issue of The Psychical Review would not find any blas against the spiritualistic hypothesis, but rather an earnest desire to do it justice, to give it an equal chance with any and all others to vindicate itself. The lecturer was followed by Mrs. Emma Miner, J. Clegg Wright, Mrs. Stiles and others, w. ospoke chief-ly upon the relation of psychical research to Spirit-ualism. On Thursday, Aug. 18th, Mr. Joseph D. Stiles ap-

The lecturer was followed by Mrs. Emma Miner, J. Clegg Wright, Mrs. Stilles and others, w. ospoke chief ly upon the relation of psychical research to Spirit-unism. On Thursday, Aug. 18th, Mr., Joseph D. Stiles ap-peared, and in both lecture and tests was especially happy. Mr. Stiles is indeed a marvelous medium, and the control of "Swift Arrow" as periect an illustra-tion of personal identity, differing from the medium, as can be found. The number of spirits described as present is only limited by the time devoted to the scance, and all are fully recognized. On Friday Moses Hull, accompanied by his wife Mattle and their daughter, Mrs. Florence Johnson, appeared in camp, and were heartily greeted by hosts of friends. Their reception was quite an ovation. In the atternoon Mr. Hull took possession of the platform, for, with the assistance of Mattle, he at once inaugu-rated congregational singing from the book of songs, copies of which were distributed among the audience. After a service of song, Mrs. Johnson read "The Creed of the Bolls" in a very effective manner. It is many years since, Moses has spoken in this vicinity, but the years have deat kindly with him; his hair is somewhat streaked with gray, but his form and fea-tures indicate the old time vigor. He occupied some-thing more than an hour in defining "The Nature and Development of Mediumship," as usual showing that great familiarity with the lible for which he is re-nowued. Jesus, as a medium, became the central figure by which he illustrated the entire range of me-diumship-as to its laws, its limitations, its conditions and its inestimable value. The lecture held the closes fr. Joseph D. Stiles followed with a test séance, which kept the audience in a state of atoonishment for another hour. Sturday was "Woman's Day," and a more interest for oractical and truly inspired meeting has not been held this season. Mrs. C. C. Luce of Iowa presided, and called around her the best talent among the ladies of the camp. The entire day was occupied with the d

afternoor

Another disappointment, but a pleasant one, came with clearing skies on Sunday morning. Everybody expected rain, but the habit of pleasant Sundays has not been broken. Crowds came as usual, and the order of service was band concerts, readings, music, lec-tures etc.

not been broken. Crows came as usua, and the order of service was band concerts, readings, music, lec-tures, etc. Moses Hull was the speaker of the day. At 10:30 A. M., after the reading of an original inspired poem by Mrs. Mattle Hull, and a violin trio by the three little daughters of Mrs. Florence Johnson, daughter of Moses Hull, Mr. Hull entered upon a contrast of "The Old and the New." taking his text from the first verse of the sixth chapter of Hebrews, "Leaving the first principles of the doctrine of Christ, let us go on unto perfection." The speaker believed in all the bibles that had ever been written, in all the thoughts which men had entertained, in all the religions of the world. For every idea was the product of conditions existing at the time of its birth. In the mental as well as in the physical world, conditions determine every. thing, and the ideas of the past were the best possible concepts of mankind at the period when they were be-lieved. Hethen contrasted the old and the new idea of God, Man, Heaven and Hell in a most forcible, elo-quent and pleasing manner. His illustrations were drawn largely from the domain of physical science, showing that man is the most perfect product of the tree of progress. In the afternoon his sublect was "The Mission of

showing that man is the most perfect product of the tree of progress. . In the alternoon his subject was "The Mission of Spiritualism." The old story of the rise and progress of Modern Spiritualism was told with such animation and dramatic power that the audience seemed to be hearing it for the first time. His conclusion was, that not bibles or sermons or special revelations are "the light of the world," but man himself. Spiritualism reveals man's own nature and unfolds it—makes him a law unto himself—and sends him forth conscious that his own life is that by which he must stand or fall. At the close of Mr. Huil's lecture. Mr. Joseph D.

"Jesus of Nazereth came into the world on a great mission from (iod. Other great prophetic scale had lived and spoken words of inspired wisdom for the enlightenment and guidance of me. But he, the Christ, came not only proclaiming divine truth and il-lustrating it in his wonderful life, but with a mighty power to convince by doing mighty works to altest the reality of his mission from God. But when he came into Galiloe he encountered a resolute unbellef, and so did not many mighty works there. Why was this? Ho was clothed with this mighty power that no might confound just such an antagonizing unbe-lief. Why, then, did he not excreise that power in the very places where it was most needed? The hearts that feit the need of bim, that were open to receive him, the devout men, the men of candor, the men without guile, did not need these overwhelming profs. They were especially needed by the men of fixed de-termined unbellef; the men who cling tennelously to old Jewish ideas with which the new teacher came in conflict; the scribes and pharisees, conservative, dog-matio, self rightcous, intolerant. Yet in the presence of these men he did not many mighty works. And this was not a special occasion, governed by special reasons out of harmony with his general course of conduct. It accorded with his general course of con-duct. See that principle most striktingly applied by his conduct after he had risen from the dead, and dur-ing the forty days of his return to earth. To whom in his reincarnated body did he go? You would say

In the form of the relevance of the second o

ity of human beings do in fact thrust candor utterly aside. Religious controversialists are to be judged as the political editors are—as mere advocates of a side; as religious partisans, as men who are avowedly defend-ing their tenets or those of their own denomination, leaving other editors to take care of their own side. I think that in a great many cases these editors are exactly thus, and they satisfy their consciences by such a fallacy." The lecturer continued speaking with great power, applying the foregoing to Spiritualism, and in behalf of the mediums who are so often imposed upon by the doubting sitters, who come to them with unbellef, ex-pecting celesital gifts for \$1.001 The vast audience listened with almost breathless attention to her brilliant peroration, in which she ad-vocated self-culture, and the bringing of a spirit of candor to the altar of truth, which alone can enable

candor to the altar of truth, which alone can enable one to decide between God's truth and man's error. In the afternoon the most remarkable exhibition of psychic power ever presented to a Cassadaga audi-ence was brought before the immense and wonderling by chic power ever presented to a Cassadaga audi-ence was brought before the immense and wonderlug assemblage. Mrs. Hooker was seated upon the rostrum. A number of questions were sent up by the audience, and just as the Chairman arcse to announce them. Mrs. Richmond, who was to be the speaker, stepped hastlij forward, became mest powerfully entranced, and began to speak, announcing the controlling spirit to be one whose great power had been widely known and felt in this nation, and that he had stood in the pulpit of one of earth's greatest churches, and had uttered many truths which had gone to the uplitting of humanity; but he had a knowledge of far greater truths which he had not the courage to express. At these unusual ut-terances a dead silence pervaded the assembly, and suppressed whispers passed from one to another, "Henry Ward Beecher," and every sentence was char-acteristic of him. He said he had been for years con-vinced of the truth of spirit communion with mortals, and his teachings had many times been strongly im-bued with its philosophy; but his fear of popular opinion always brought him to a halt and led him to retract; and his great sorrow on passing to spirit life was that he had not been true to himself and improved a goiden opportunity to bless humanity by bringing to their sorrowing and toil-burdened hearts the gospel of spirit communion. He had been had been fall or more the said the might hosts of spirits on the other side of life are combining their forces, and they are mak-ing great inroads in the churches. He was drawn to Cassadags by the presence of his sister, he averred, and had come not only to vindicate her religion, (Bpir-titualism) but to implore her parton for denying to her the truth of the Spiritual Philosophy, which in his secret heart was his greatest source of joy while in er before he and uttered balf a dore sentences, and <text>

Trustoes, and that the subscriptions be placed at twonty-five cents each. [The Cassadagan is a most excellent medium of communication with the people, and bot only keeps them informed upon current pro-ceedings at the camp, but contains valuable contribu-tions from various woll-known writers in our ranks] [The Secretary's report containing statistics, etc., will be sent to THE BANNER after the close of the

Camp.]

will be sent to THE BANNER after the close of the Camp.] Monday, P. M., the annual Memorial Conference was held in the Auditorium, and was a most interest-ing and impressive session. The exercises were opened by the rendering of that excutisite selection, "Beckoning Hands," by the Lille-Lane chorus. Chairman Barrett read the list of names of loved ones who have passed to the "higher life" during the past year-some forty five in number, the most of them having been personally identified with the camp-a very unusual number. Mr. Barrett made appropriate remarks, speaking of the different funerals he had attended during the year, and many touching incl-dents connected therewith. Mr. F. H. Bemus of Mendville, Pa., read Whittler's famous poem, "The Vanishers," and Mr. Hall was called for and produced some personal reminiscences of Nettle Colburn Maynard. She had been Mrs. Hall's personal fitlend, and (wille under control) advised her to come to this camp. The morning she went away, Mrs: Hall visited Mr. Keeler, then in Washing-ton, at which time Mr. Lincoln sent kind remem-brances, and Mrs. Maynard wished a message of love to be borne to her fitlends, and that the should be said to them that she is happy to be free; that the erippied hands are no longer painful and helpless, and that her voice is ever. to be heard on the side of truth and justice; that she has now risen triumphant above her years of suffering, and with a heart swelling with ten-der affection bids God speed to all true Spiritualists. Mrs. Clara Watson of Jamestown spoke touchingly of the "reaper whom the world calls Death, but who comes to emancipate souls from the thraildom of pain." This reaper had been busy more than ever during the past year, and she had herself twenty four times stood be-side the coffin of loved ones, and had carried the phi-losophy of Spiritualism not only into the homes of Spiritualists, but Into residences where pure mater-alism had been enshrined, and to others who adhered to the faith of the orthodox churches. The li

names which sherp roduced at whose funerals she had spoken were many of them our friends and acquaint-ances; but space forbids our entering into those touch-ing details. Mrs. R. S. Lille spoke under a powerful inspiration, referring to Mr. Newell Morse and others at whose funerals she had presided, and of others who had passed to the higher life, leaving vacant places here at Cassadaga, among them our beloved brother in law, Mr. George C. Rood, who was one of the first stock-holders and trustees of the C. L. F. A., and whose memory is cherished with affection by all who knew him. Among others whose memory received special emphasis was Mrs. Louisa M. Towne of Buffalo, N. Y. The vacant chair which Mrs. Towne of Buffalo, N. Y. The vacant chair which Mrs. Towne of Buffalo, N. Y. The vacant chair which Mrs. Towne of an occupied, in close proximity to the rostrum every summer for ten years, was placed upon the rostrum, by Mrs. Sarah Anthony Burtis, who had been her dear friend and sympathizer for more than thirty years. The chair was beautifully draped with lavender crape and rib-bons; and Mrs. Lillie, with tearful eyes and tremu lous voice, placed her hand upon the chair and ren-dered a most touching tribute to the genite qualities and womanly character of the arisen one, whom we all remember and love. Mrs. Towne was ninety-two years of age, and it was said that she had often sat in the Auditorium and watched four generations mingle in the dance. She had been a Spiritualist for thirty years, and was al-ways proud to stand firmly bler convictions. Mrs. Isabella Beecher Hooker came forward, say-ing that she wanted to speak of one who belongs to the immortal hosts: Mrs. Klate Fox-Jencken, who was her first instructor in the phenomena of Spiritualism. She related a most remarkable incident tha re Mrs. J.'s mediumship, giving many incidents which had oc curred during her long and intimate acquaintance with the medium. Mrs. Richmond made the closing speech, which was indeed a most sublime and exalted tribute to the

Tuesday forenoon.—An intensely interesting con-ference was held in the Auditorium. "Education " was the subject under discussion, and it was done ample justice to by the intelligence present. It being the day for the children's annual picelic, corn roast and boat-ride, all were ready to lend a helping hand. Sixteen dollars and fifty cents were raised on the spur of the moment.

dollars and fifty cents were raised on the spur of the moment. Mrs. Hooker was there, and being one of the lady managers of the World's Fair, she was prepared to speak advisedly upon many matters pertaining there-to. She spoke earnestly upon the injustice of the sunday closing, and said "those parks belong to the people, and to shut them is stealing." She would have the hum of machinery shut out and the com-mercial part done through the week; but she would have the gates open for every man and woman to come in and listen to the singing of the birds and en-joy the works of art and nature there exhibited. She would have every form of religion represented and every form of ethics taught. She would have a great bible class, showing all the bibles of the world, and no one should go to their own church. I quote: "The full strength and power of the Orthodox Church has been brought to bear upon Congress in favor of closing, and it now depends upon Spiritualists and Liberalists to say whether that decree shall be carried into effect or not" She proposed that a united effort be made to induce

She proposed that a united effort be made to induce the management to issue stock and sell in advance. She read a memorial, prepared by herself, and ad-vised that copies be circulated and signatures ob-tained. A committee of low was appointed to lay the matter before the public and present the petition to Congress. Mirs. Cora L. V. Richmond discoursed on "What Are the Spiritual Methods of Dealing with Vice and Crime?" She treated the subject in a manner in per

L Gt H1 T. spirit of riot and anarchy is running rampant over the land. Others ortifolised the lecture severely, and thought A. II. lifenmond must be devold of the feel-ings of fraternal love and sympathy, such as every spiritualise and Liberalise should possess. Or Briday A. M. the 10th. the public Lyceum exer-cless were held in the Auditorium, and were of a character evincing marked and extensive inprovo-ment in many directions. There was a large andi-ence of spectators, all manifosting the deepest inter-ost. There are some seventy names of puplis upon the Lyceum roll, and the Lyceum is fast becoming, as it should, an important feature of the Camp. Thio marching, callsthenics, recitations, music and an-swers to questions are all of the best order, reflecting great credit upon Mirs. Tuttle, Miss Clair Tuttle and Mr. Lew Gleason. Or Ariday morning the ohildren of the Lyceum, whit the aid of their foarer eacher, Mirs. E. W. Tillinghast, who has faithfully conducted the Lyceum the last seven years, by presenting her with a set of beautiful decorated sliver spoons, with the word Ly-ceum engraved upon them. It the seven years, by presenting her with a set of beautiful decorated sliver spoons, with the word Ly-ceum engraved upon them. It was a complete surprise to Mrs. Tillinghast, just such as Cassdaga delights in giving to their worthy coworkers, and knows so well how to insti-tute. She replied in a most feeling and loving man ner, and every heart echoed the feeling of sweet bar-mer, and every heart echoed the feeling of sweet bar-mer, and every heart echoed the feeling of sweet bar-mer, and every heart echoed the feeling of sweet bar-mer, and every heart echoed the feeling of sweet bar-mer, and every heart echoed the feeling of sweet bar-mer, and every heart scheed the feeling of sweet bar-mer, and every heart scheed the feeling of sweet bar-mer and every heart scheed the feeling of sweet bar-mer and every heart scheed the restand of the about of the se

The ability of the two speakers, well and favorably known to the public, is an earnest of their success every time. There are a great many excellent mediums on the grounds, representing every phase of phenomena and inspirational and psychometric powers. It has been our privilege, as well as pleasure, to attend but one of the grove meetings in the interests of the development of mediums, but we have often heard about their excellent meetings and the grand work they are doing. There were about one hundred persons present on the morning referred to, and we were simply delighted with the portion of the exer-cises we heard. Mrs. Lyman and her sister, Mrs. Walters, both fine inspirational and test mediums, and others took part, and it seemed that every soul was in touch with the Great Spirit of Nature, whose temple, overarched by the foliage of majestic trees, with the blue bending sky appearing between the branches, carpeted with grass and mosses, all redo lent with the scent of ferns and wild flowers, they had chosen as a fitting place of worship

Queen City Park, Vt. To the Editors of the Banner of Light:

Monday, Aug. 15th .- It has been a quiet, restful day, and greatly enjoyed by those who have been in con-stant attendance at the meetings during the past week. The Park, with its charming walks and nooks, is especially inviting this season. It is noticeable the large number of aged people, as alike the young, who are

pecially inviting this season. It is noticeable the large number of aged people, as allke the young, who are drawn here by what so truly strengthens and inspires. I am informed by many that to attend the camp meet-ing at Queen City Park is the fondest anticipation they have through the year. *Tuesday*, 16th.—The conference meeting was largely attended. Woman Suffrage was the principal theme discussed. The speeches were spirited, and worth listening to. I was not present the whole time, but had the pleasure of hearing the last half of a practi-cal and most sensible speech from Mrs. John A. Staf-ford of Stowe. Also interesting speeches from Mrs. Banks, Mrs. Burnham and Mrs. Nickerson. It is prob-able that the women in Paul's day did not have the gift of speech that their sisters have to-day, else he had not given the silly advice or made the mistaken statement that renders his ophion of woman as not worthy of especial admiration. That the scales which once weighed the capacity of man and woman are to-day more evenly balanced than ever before, is appar-ent. The woman's side of the balance is bringing the beam to its exact poise. That time reached, justice will reign in the world. In the afternoon Mrs. Celia A. Nickerson addressed an attentive audience. This is Mrs. Nickerson's first visit to the Park. Expressions of satisfaction were generous at the close of her address. The character of the addresses thus far has been such that the peo-ple feel, we think generally, that the admission fee of the cents is returned to them in full measure from the platform; that which they contribute freely they re-ceive abundantly. The children's entertainment was the event of the evening. The exercises were interesting throughout, and creditable alike to the children and the ladies who trained them for their several parts. *Wedneedaw*, Awa, 17th.—The nonual meeting of the stockholders of the Association occurred to-day.

trained them for their several parts. Wednesday, Aug. 17th.—The annual meeting of the stockholders of the Association occurred to-day, Dr. E. A. Smith in the chair. The following Directors were elected: E. A. Smith, Lucius Webb, A. F. Hub-bard, S. N. Gould, William Gardner, B. F. Rugg, J. P.

R ushton. His manner was deliberate and impressive, and the range and depth of thought characteristic of the source of his inspiration.* The soul lie defined as an entity, a persistent energy, a thing not made, but elernally existent. There is nothing created and nothing destroyed. There is not a thing remaining still; all is action. There could nover be a time when natural law commenced. The law of nature always existed, and is a method in the unfoldment of phenomena. Human reason is a prod-uct of evolution. There was no reason before man made his appearance. Man is individualized by his conflict with his environments. Nature will order the method and nature of adjustment in the other life. These are a few thoughts caught at a distance from the speaker, detached and by no means periectly re-produced. His pereration was magnificent. Mrs. Wright same some original pieces written auto-matically by Mr. Wright. There have been many new arrivals, but I have not time in this to designate. A. E. S., See'y.

Notes from Parkland (Pa.) Camp. To the Editors of the Banner of Light:

Parkland is located about twenty-two miles from Philadelphia, on the Bound Brook Route of the Reading Railroad, and is a tract of more than one hundred and sixty acres in extent. The surface of the ground.

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that his own life is that by which he must stand or fall. At the close of Mr. Hull's lecture, Mr. Joseph D. Stilles held the audience for another hour, in his won-derful test descriptions. Two hundred and seventeen names were given, and all recognized but six. No greater interest has been manifested upon any Sunday, all seats being filled at the Auditorium, and the people loth to leave them. Mrs. Florence Johnson and her three little dauch-ters, assisted by Moses and Mattie Hull and Profs. Maynard and Coffin, gave a very pleasing entertain-ment at the Temple on Sunday evening.

The annual meeting of the Onset Bay Grove Asso ciation was held on Monday, Aug. 22d, and resulted in the choice of the present board, Miss Helen Berry filling the place of Hon. George Robbins, deceased.

By vote the time of holding the annual meeting was changed to the second Wednesday of January at On-

Sec. Following is the list of officers: President, Dr. H. B. Storer, of Boston, Mass.; Vice-President, Wm. F. Nye, of New Bedford, Mass.; Treasurer, Maj. T. B. Grif-fth, of Boston, Mass.; Cherk, Maj. Chas. F. Howard, of Foxboro, Mass.; Directors, John Q. A. Whittemore of Boston, Mass.; Nieson Huckins of Onset, Mass., O. A. Miller of Brockton. Mass., Mrs. H. R. J. Bullock of Onset, Mass., Miss Helen C. Berry of Philadelphia, ONSET. ONIBET.

Reports of Lectures at Cassadaga Camp.

(By Our Own Correspondent.)

Some three thousand people passed through the Chautauqua Lake Free Association gate to-day. Every Chautauqua Laké Frée Association gate to-day. Every available standing and sitting place in the Auditorium was occupied. But good order prevailed throughout the day, and there was a great outpouring of split. Everybody wanted to see and hear Mrs. Isabella Beecher-Hooker—not only because of her isme as an intelligent and carnest exponent of the woman ques-tion and other kindred humanitarian subjects, but because she is a scion of the illustrious Beecher fam-lly. Her strong yet classical features and self-pos-sessed bearing impress one at once with her supe-riority as a woman, and her able discourse was listened to with profound interest. She spoke apologetically of her feebleness of voice, "because," said she, "I am just off a sick-bed; but the preaching blood is in me, and I shall do the best I can to make you hear me." She said she had great reverence for the bible, but was not bigoted enough to believe that ours is the only holy bible in the world. Bhe spoke of the differ-ent bibles and forms of worship, and held that the Japanese and Chinese live according to their light, which is more than many Christians do. "These Jap-anese who live in paper houses, or in the open alr under the bending pain trees, and subsist upon their simple food, know not what a felon or a jall means. But missionaries are sent from what we call *civiliza-tion* to convert inose so-called heathens to the Chris-tian religion; but we think if the order was reversed, it would be in better kceping with the law of progres-sion. Every bible, that has ever been created by man has available standing and sitting place in the Auditorium

twould be in better keeping with the naw of progres-sion. Every bible that has ever been created by man has had its foundation in Spiritualism, from Genesis to Revelation. There is not a miracle in the bible that is a miracle. It is all in conformity to psychic laws which are being studied and revealed by the master minds of the day; and the bible has not a so-called miracle that we cannot show one to match. Spirit-ualism and the enfranchisement of woman are the two or and uplifting movements of the day. They go hand in hand, and behind cach of those grand women, who are the champions of the freedom of their sex, are a band of spirits, just as much as behind any medium at Cassadaga."

band of spirits, just as much as behind any medium at Cassadaga." She came forward with Testament in hand and took her text in regular Orthodox fashion, from Matt. xill, 58: "And he did not many mighty works, there because of their unbelief." But before she had con-cluded her discourse she had not only expounded the text in the light of the new spiritualistic dispensation but proved the entire Christian bible, as well as other ancient religions, to be based upon spirit communion.

Are the Spiritual Methods of Dealing with Vice and Crime?" She treated the subject in a manner in per fect keeping with the higher thought made manifest in the Spiritual Philosophy, which is well understood by all humanitarian souls. At the closing, she and Mr. Colville gave another fine dual inspirational poem and benediction, which met with much admiration. All these most excellent and beautiful things have been preserved by the facile pen of Mr. Richmond, and the public will, in due time, have a chauce to enjoy them—though the absence of the combined presence of spirit and speaker will greatly detract from their charms. Mrs. Richmond has done very valuable work here this season. Her lessons in "Psy-chopathy" and "The Soul in Human Embodiments." have thrown much light upon those subjects, and her lectures have been of the highest order. On Tuesday P. M. she closed her labors here for the present season. Wednesday, the 17th, was Grand Army Day, and

Williams, B. Burland, J. D. Isham and Janus Cros-

Williams, B. Burland, J. D. Isham and Janus Cros-sett. Resolutions of respect to the memory of Col. John C. Bundy were unanimously passed. The day being fine, the services in the affernoon were held at the Auditorium, a good audience in at-tendance. F. A. Wiggin delivered a very acceptable address, after which he gave many striking and con-vincing tests. His gifts as a speaker, coupled with his platform tests, make him an efficient worker in the Cause.

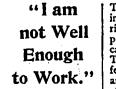
tendance. F. A. Wiggin delivered a very acceptable address, after which he gave many striking and convincing tests. His glfts as a speaker, coupled with his platform tests, make him an efficient worker in the Cause. In the evening Mr. Wilkins gave another phonograph exhibition. IThough witnessed daily, it will never cease to be interesting.
Thursday, Aug. 18th.—Conference as usual in the forencon. In the afternoon Mrs. C. A. Nickerson gave the address, taking several subjects presented by the audience at her request. Though the day was exceedingly hot, a good audience preted the speaker and gave her a respectful hearing to the end. At the close of the address tests were given by Mr. Wiggin. Friday, Aug. 10th.—Mr. F. A. Wiggin gave the regular address in the afternoon, after which his mediumistic powers were tested in the answering of sealed letters put into his hands previous to the scance. I am informed that the answers rendered were very satisfactory.
In the evening a concert was given under the direction of Mr. C. W. Sullivan, which was well attended. Mr. Sullivan, with the kindly assistance of others, is enabled to furnish the campers with enjoyable entertainments.
Saturday, 20th.—The conference meetings are interesting and quite largely attended this season. Differences in views on topics discussed in no wise disturb the most barmonious relations.
Mrs. Ha P. A. Whitlock has appreciative friends here, and her presence and labors bring a ray of sunshine into their lives.
Mr. Wikins exhibited the wonders of the phonograph in the evening to a very good house.
Sunday, 21et.—The day has been especially favorable-not oppressively hot, but suitable for grove meetings, and entirely in consonance with the great principles and facts of Spiritualism. fils thoughts, were well defined and expressive. The blibe, he thought, should be read and treated as literature. One cannot read it as he would a treatise on science. Reason he regarded as the highest authori

Parkland, Pa., Aug. 1906, 1902. Dr. George A. Fuller was our speaker on the two Sundays, Aug. 14th and 21st. He gave us grand lec-tures; every one was deeply interested in them. After him comes our friend Mrs. Helen Stuart Richings, who has been with us before this senson. Bhe needs no commendation from my pen, as she is so well known in the ranks of Spiritualism as a grand woman and speaker. S. M. SHUMWAX.

[SEE CAMP-MEETING REPORTS, THIRD PAGE.]

WASHINGTON

Pataba City .- A correspondent, Perley M. Smith, writes that from reading his copy of THE BANNER, he judges there is an abundant supply of mediums at the East, and wonders why some of them do n't visit Washington. He says there is a grand field there for a good medium. One disposed to respond cau address Mr. Smith as above.



This is a daily event in mills, shops, factories, etc. It is the point where nature can endure no more. Then the poor sufferer, worn with toil and broken in health, stands aside to make

Quick Consumption room for another. they call it. To this class of women and girls we proffer both sympathy and aid. When those distressing weaknesses and

derangements assail you, remember that Lydia E. Pinkham's Vegetable Compound will relieve them. We have on record thousands of such cases that have been restored to vigorous health.



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Friends of Human Progress.

Friends of Human Progress. The Thirty-seventh Annual Meeting of the "Friends of Human Progress" of North Collins, N.Y., will be hold at. Forest Tomple Sept. Ist, 2d, 3d and 4th, 1892. A. B. French of Uyde, Olio, and Mrs. R. S. Lillo, are the engaged speakers. J. T. Lillie will conduct the music. "Torest Tomple" is pleasantly situated in a grove forty rods from North Collins R. R. S. Litlot. The former meeting place of this Boclety was "Hemicock Hail." Many of the ablest men and women in the lecture field in former years have graced its platform. The spirit of progress is still quickened by earnest workers among its members. Mot only material issues, but issues epiritual, claim and receive the broadest and allest discussion upon its platform. The approaching Annual Meeting promises to be of no lease interest than these of former years. Greo. W. TAYLOR.