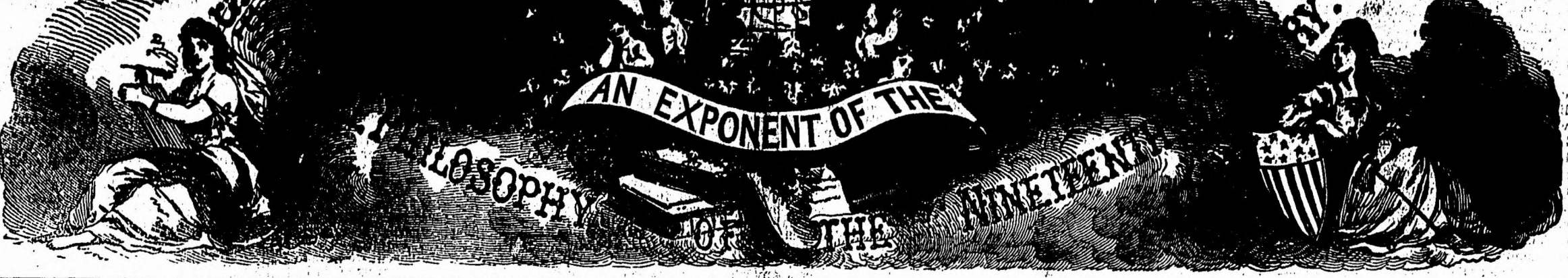


# BANNER OF LIGHT.



VOL. 69.

COLBY & RICH,  
9 Bowditch St., Boston, Mass.

BOSTON, SATURDAY, JULY 11, 1891.

{ \$2.50 Per Annum,  
Postage Free. }

NO. 18.

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## Original Essays.

### "The Darkness of Darwinism" DISPELLED BY THE LIGHT OF ITS OWN ILLUMINATION.

BY A. P. H.

LOGICIANS, among whom are many distinguished clergymen, generally deny that the immortality of the soul can be logically proven. But does not the difficulty arise rather from an unwillingness to grant reasonable premises which conflict with some cherished theory, than for the want of them?

However reluctant man is to acknowledge his slavery to preconceived opinion, careful observation will show it to be a common weakness, and the most persistent of all obstructions to the reception of truth.

With believers in so-called Divine Revelation all facts must conform with their interpretation, or be excluded as false. Hence they reject evolution as opposed to the tenet of special creation. Thus mind becomes trammelled by accepted authority, and made powerless for further investigation.

The independent thinker is liable to the opposite extreme. If he finds no data for logical proof he declares there are none, and settles into the rut of perverse denial.

To once affirm or once deny  
Disarms the will again to try.

This tendency should be corrected by early training; for it not only becomes an offensive habit, but a sin against the law of progression. Neither should faith be assumed as evidence of truth beyond the justification of reason. He who teaches faith to be "holy truth" takes the fearful responsibility of teaching what may be false. We have faith in history, and though modern history is far more reliable than ancient, who dare pronounce it infallible? We regard religion as an element of feeling which results from the strong impression of eternal life, and a belief in the Great First Cause not understood; and though credulity of ignorance is easily imposed upon, it cannot rise above its comprehension. We believe in the law of adaptation, and Fetichism is fitted to the mental state of its votaries; then comes Polytheism, followed by Monotheism, which, as science advances, is found wanting to satisfy the growing intellect, that demands a religion based upon known facts, and this must come, as conditions are rapidly approaching, for we hear the firm tread of triumphant hosts who have seen to learn and know from having seen.

Furthermore, with due regard for other causes, this gloriously great advancing army should not forget their indebtedness to materialists. Had it not been for the bravery of a few such men as Emerson and Parker, who prepared the way by victory over fanaticism, by demolishing the authority of creeds, every medium would have shared the fate of Salem witchcraft. Still, materialism is denounced as the enemy of morality and social order; and old religion finds its principal support in the belief that it has a restraining power over the passions and vices of men, which makes it an indispensable agent for good. But the charge and conclusion are both false, for we know that the moral rectitude of skeptics does not suffer in comparison with any class or sect which constantly besieges heaven with plaint and prayer; and the much-abused skeptics are generally foremost in efforts of social reform, with the lofty aim to develop the highest good.

Why Eccelesiasticism is not more elevating in moral tone is because it does not teach that morality is a saving virtue. The services to propitiate the Great Unknown are intended to excite awe and fear, which have no moral sentiment in them; and belief in the efficacy of prayer encourages the indulgence of wrong by the facility of escaping the consequences. Again, the importance attached to creeds has a pernicious influence on parental duty of moral teaching. Home, above all, makes the lasting impression, and is the place best adapted to illustrate moral duty to the understanding of tender youth.

Make children understand and feel that duty to one another is the highest service they can render to God, and that all attainments depend on self-exertion, then they are qualified for good and useful citizens.

Churches which deal in ritualism, and make dogmas of paramount virtue, have signally

failed in usefulness to man, are nothing but a drag to moral and intellectual progress, and should be superseded by a purer and more rational religion.

It does not require logical erudition to know that reliable inference can only be drawn from verified premises; and yet religious teachers preach from God's authority in advance of proof that such being exists. They tell us he is a Supernatural Spirit, Omniscient and Omnipotent, who created the universe, made man in his own image, and prove it by his "holy word," which they warn us not to trifle with, and threaten the doubter with the torments of eternal hell.

How is that? This reasoning in a circle, clinched by the terrible alternative in belief, has a most significant ring. But the more absurd, if possible, is that the author of this "holy word" has described God with all the attributes of human weakness, as vain, fickle and vengeful. Is it strange that thinking men pronounce it all "a pious fraud"? and yet propagandists are zealously striving to maintain their ground, and have the audacity to petition Congress to "put God in the Constitution," and protect his almighty power with penal law.

Such incongruity forces doubt of sincerity in belief of what they teach.

Can this age of intellectual progress, when science has harnessed "the thunderbolts of God" to do the drudgery of beasts, be content with a fatuous religion? And yet its advocates call Modern Spiritualism "trashy stuff of delusion that ought to be suppressed by law." Yes—and that is what they mean to do with the aid of divinity and physics: it grates on the nerves of both, and their greatness will soon be grated to nothing.

We have faith in the law of progression, in which all that is false must yield to the true, and in which religion must keep pace with the growth of science. Religion has arrived at the culminating intensity of a "struggle for the survival of the fittest." A new era is opening to a brighter light by which man can better comprehend himself and his relation to this and the next life. The tendency is to harmonize rival interests, equalize opportunities, social relations, and elevate the lower to positions of fitness for whatever usefulness best adapted to capacity. When this is done, the world of misery is abolished, perfect amity is at hand, the head and heart are balanced, selfishness resolves into love of neighbor, and the terms of millennial fruition are fulfilled.

Religion cannot be ignored as a part of human nature. It is impressed by the indelible imprint of the never-ending now. The present includes the past, and the future is of the present. What is, forever was and will be, varied only in modes of motion. This irrepressible voice of the ages must and will be heard; and the mistake of materialism, while it had the means to satisfy it, was its effort to strangle or pacify it with lullaby. It had the means to gratify this longing simply by extending the logic of its own data; for if mind results from the modification of substance, why not the same cause continue its progression indefinitely? Materialists maintain that substance is self-existent, and embraces all conditions of both cause and effect. They also admit that all phenomena are but modes of motion. We consider these data all-sufficient to logically prove the immortality of the soul. And we do not understand that materialists deny the existence of the soul on other grounds than the supernatural, and so far they are justified by reason. It must be granted that all effects take place through the action of natural forces, and what nature produces must have its elemental source in her being. So far we are in accord with materialism, and we have only to analyze these data to find what they logically prove.

First, we will make two grand divisions of substance—the visible and invisible. Matter or form, which is condensed substance, includes all that is visible. Matter is not only modified substance and modified motion, but is the means of creating new modes of motion in its essences; that is, every form of life, from the mineral to the animal, is ensphered with its peculiar free surface-essences called the over-soul. These essences are invisible and of as many varieties as there are of visible forms.

The earth and its atmosphere will illustrate this grand duality of visible and invisible relation, between which there are constant interchanges through chemical action and other agencies that are constantly elaborating conditions for its interforms, which continue the more complex process in dual likeness.

Most of these invisible essences are distinguished by smell or taste. The various kinds of earth, metals and organic forms emit their peculiar odor, taste, or are distinguished by other means. We know a flower by its fragrance, fruit by its taste, iron by its odor. Give a few raps with a hammer to a bar of steel and it will attract iron filings. Place a crust of vinegar in the sun-rays, and the surface will be seen alive with wriggling animalcules; and when they escape the life of vinegar goes with them.

So it is with all forms: life goes with the soul or essences; and the form disintegrates, leaving nothing but ashes, which proves that composition and decomposition are necessary to evolution; and vanish when they have accomplished their end.

Another important fact is that while there is no provision for mineral propagation, a new order of evolution commences with the essences of the organic world, by which a germ is created to continue the species. This germ has life, and what has life has a soul, for the soul and life are inseparable, as we have seen

with the soul of vinegar, which is a type of all essences, and corroborated by microscopic revelations. Still another confirmation we have in the fact that the sexual property is developed in the plant by which the germ is completed. Thus a new and more permanent soul is organized with the germ of a plant, which undoubtedly links with the animal, and continues in progression up to the soul of man. Observation teaches that progress in evolution continues from better to better; Natural History and Homology confirm it, and as organization is nature's method of evolution, so it must be with the soul which is evolved. The fact that matter is the only perishable entity proves it but the means to a more substantial purpose. Hence it is a legitimate conclusion that the soul of organized essences is the real purpose of evolution. Science has demonstrated that neither form nor substance can be created or destroyed. All the forces of nature are invisible, though matter is called a potential or static force, which force is invisible life, upon which the existence of matter depends. The moon is called a dead satellite, and is in corresponding death with its loss of atmosphere.

Undoubtedly suns, planets and satellites have their birth, growth and gradual decay, passing through all changes subject to those conditions. It is pretty clearly determined that comets are but the roving dust of once living planets; and it is a logical conclusion, from the convertibility and indestructibility of force and substance, that their forms have perished in the service of evolution, and their ashes are distributing to fertilize living worlds or renovate by some unknown process.

Though all phenomena are but modes of motion, motion must have a cause behind it. It is quite obvious that where there is change there must be motion. Hence change is motion, and if we find the cause of change we find the cause of motion. Though elasticity is an important means to motion, it is only a force when acted upon, and then it is only a force of repulsion until it gains equilibrium. But it is now ascertained that opposite forces contain the great principle of action, such as attraction and repulsion. Opposites attract opposites, and likes repel likes. This principle constitutes the great Omnic power. There is nothing created but change in modes of motion, which stand for all effects. Chemical affinity is the attraction of opposite forces, and matter is the aggregation of particles by the attraction of unlikes. The particles are held together by cohesion against the constant repulsion of elasticity, which gradually relieves them in a changed state of motion, or in which cohesion dissolves to essences prepared for higher service. Polarity is another form of this principle, supposed to be the property of the atom, but increases in volume in ratio with their blending in the aggregate. This force builds the crystal, commencing with a nucleus, and by adding units to units completes a symmetrical structure.

It rejects all foreign substances, showing the principle of selection and adaptation, and also when a crystal breaks during its formation, it is repaired and restored to its natural outlines, and thus manifests the power of healing. This same process is repeated through the vegetable and animal kingdoms with the addition of supplying functional need. What, then, is polarity but the principle of life? There is no stronger evidence of analogy. Expose a magnet to a certain degree of heat, and it loses polarity. Polarity is force which cannot be destroyed, but does separate from matter; and life cannot be less indestructible. During the process of crystal-formation heat is generated, and light is sometimes seen. The same is the case with chemical action; but the animal retains heat during life, for the reason that the work of elimination and repair is constant in holding conditions for an interior structure.

Another phase of opposite forces is that of need and supply; and through all disguises of this same principle, the law by which need attracts supply seems to us the most comprehensive exposition of nature's causative powers yet discovered. This power to attract fitness and reject unfitness is more than human intelligence can accomplish, and yet in likeness of it. It is the law of selection, adaptation and adjustment, by which everything must gravitate to its place of fitness. Want and supply are counterparts, which have no apparent polarity, and yet whatever attracts must have its opposite. Likes have no need for likes, and repel them. Need can only attract fitness, which is in the opposite.

Hence there is mutual attraction in opposites, which is the great law of compensation and order by which evolution is never ending, and which explains the argument of "design immanent in the fitness of things."

To suppose that nature was endowed with this principle is to assume that nature had a beginning, which has not the slightest evidence, nor is there necessity for it. Whatever is, was and forever will be, subject only to change in modes of motion. We say motion is the only element of change, because it is identical with the modification of substance.

We are told that mind is the Great First Cause, and that omniscience is necessary to creation, or all effects must come of chance. But the uniformities of nature prove the impossibility of chance, and experience teaches that mind is the effect of evolution. To descend from omniscience would invert the law of evolution, and there can be no progress either way from perfection.

Again, mind has no creative power, for it is simply the knowledge of natural laws, which it can utilize or counteract by change of condition.

(Continued on third page.)

## Literary Department.

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

Written Expressly for the Banner of Light.

BY WILLIAM PHILLIPS,

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

Life Was, Life Is, and Life Shall Ever Be!  
It has been the office of Life throughout the Eternal Past, and shall be throughout the Eternal Future, to manifest itself in material forms. Life and Substance being the counterparts of each other, and coeternal, are the parents of all forms now in existence—that ever did or that ever will exist.

Life and Substance have peopled the universe with their millions of children—from the mote in the sunbeam to the mightiest orb that rolls in space. The variations in the forms of these children are legion, yet the office of each is the same: The development of Love, of Intelligence, of Will and of Wisdom in one form—and this form we call Man. Nor does the Divine impetus end with this development, for it is the office of these children to prepare the way for those who shall come after them, that they may be led to higher and higher grades of existence.

Once upon a time, in the progress of material events, there evolved from these divine parents—Life and Substance—a certain identity in human shape who it is destined shall here indite a history of his experiences in physical life.

#### CHAPTER I. Spirit Playmates.

It was on a sunny day in June. The fields were rosy with flowers, and sweet odors were wafted on the soft summer air. I sat on my mother's knee, and being fully awake to material consciousness, viewing my surroundings with much precision, I inquired of her the source of the being which had been bestowed upon me. Recognizing that her child was but exercising that innate quality of soul necessary to the progress of humanity, she listened to my childish queries, and tried to adapt her information to the conception of the budding mind. Failing to comprehend her, I finally asked if, at least, she was not glad that I had been given to her as a participant in the experiences of existence. "Yes, darling," she replied: "Mother is so glad!"

I nestled in that bosom of love with confidence and security, and wondered why mother held me so much closer to her heart than on occasions before. But future years revealed the fact that at that moment both mother and child had advanced to a higher plane of insight and affection.

I had one brother—we called him "Tom"—(older than myself) and two sisters, Jennie and Susie, while I answered to the name of "Jack"—a contraction of Jackson in this case. My father's name was Thomas Draper, and my mother's name was Jennie Draper. I was informed that I had been named Jackson in remembrance of Gen. Andrew Jackson, who so bravely defended the Southern people and States in the last war with Great Britain.

Asking my mother who sister Sue was named for, she replied: "Susie was named for my mother, your grandmother, whom you never saw; she died before you were born."

At the ending of these words I heard some one say: "No! grandmother never died."

Looking in the direction where I thought the speaker stood I replied:

"What makes you talk that way, Jen? Mother says she died before I was born."

At this mother turned to me and said:

"Who are you talking to, Jackson?"

"Why," I replied, "Jen says grandmother never died."

"Jennie is not in the room, Jackson; did you think you heard her speak?"

"Yes, mother; somebody said grandmother was n't dead."

To this mother gave no reply, but seemed to be thinking deeply about some matter. At length she bade me go out and play with the other children; but just as I entered the hallway leading to the front yard I met an elderly, well-dressed lady. She smilingly looked at me, and seemed to say, "Good-morning, Jackson."

I bade her good-morning, and invited her into the room where my mother was, leading her by the hand and placing for her a chair. To my surprise no lady followed. I rushed to the hallway—she was gone. Turning again to the room I met my mother, who said:

"Who were you talking with, Jackson?"

"Why, the nice lady who just came in here; and now she is gone."

I then gave a minute description of her appearance as I could, at which mother seemed much agitated.

My father was a farmer, owning a large tract of land in the southern part of Kentucky, with many slaves to cultivate its surface. The place was known in that part of the State as "Paw-Paw Grove Farm." The stage road, leading from Louisville to Nashville ran, through the place, and the road leading from Paducah to Bowling Green passed by it.

The autumn breezes came, with chilly mornings; and when I listened for the songs of the summer birds their notes were silent. It seem-

ed that they had left the country. The leaves on the trees wore a golden hue. Some of them were falling to the ground. The fields of standing grain were ripe for the harvest. Barns and bins were put in good order to receive the harvested crops. The woodshed was filled for winter use.

Notwithstanding the cold winds that came from the north, causing icicles at times to hang from the trees, I was glad to be out with the black boys, to see them feed the already fat porkers in the pen, and to arouse the small pigs from their warm beds to feed them the milk which Sallie had saved for them; to hear the lambs bleat, and see the fowls limping over the frozen ground, yet determined to push their way through frost and snow to obtain their daily subsistence. All these things were food for my mind, and their observance but created a desire for more sights and scenes to come.

Frosts and snows at length melted away and warmer winds came from the south. The skates and the sled were laid away; spring flowers were followed by summer birds; the honey bee sallied out of his hive, to return again with laden limbs. The birds, the flowers, and the beauty of the general landscape, caused my feet on a certain occasion to stray from home, that I might drink more deeply their inner beauty. I plucked the flowers as I passed through the valley, listened to the birds as they sang in the groves, watched the fishes as they played among the rocks at the bottom of the brook. Tiring of these, I slept on the bank of the stream—soon to be awakened by the voices of many children, both boys and girls, of about my own age. They came, apparently, from beyond the eastern hills. They all held flowers in their hands, such as I had never seen before. They came close to me, formed a semi-circle, and began singing most beautifully, the larger taking the lead, and also acting as guide to the smaller. I do not remember the words of their song. After the singing I began to question them: "Where do you live?"

"We live," answered the elder, "in a different country from this; not far off, but difficult at times to reach."

I suggested that the roads would probably be better by-and-by, as the season advanced.

"We do not need earthly roads on which to travel. We pass through the air. Did you not perceive our coming?"

He then waved his hand for silence, and, reaching for a flower at his feet, said: "Can any one here tell how this flower was made?"

A dark-haired little girl raised her hand and said:

"There was once a little germ lying here in the ground. The warm sunshine came and vivified its latent life-forces. These forces were positive enough, and of such a nature as to attract from the surrounding world just such material as would make it what it is."

Then a blade of grass was taken: "Who can tell how the grass is made?"

This question was answered by another on much the same principle as that of the previous reply.

The company then began to make preparations to depart. A few of them were to remain with me. The departing ones seemed to rise a few feet from the ground, and then waving each the right hand bade me "good-by" and moved on, higher and higher, until lost to sight.

This view filled me with wonderment, seeing which the remaining ones smiled, but said nothing. I ventured to ask: "Where did the boys and girls go to?"

"Oh, they went home."

Marking my astonishment, my visiting friends seemed to think best to direct my attention to other things. They led me across a hill and a valley to rising ground beyond, from which place my friends told me I could find my way home; then bidding me "good-by," left me as the others had done.

I at once observed the day was far spent; the sun was sinking low; I hastened my steps in the direction of my home, running as fast as I could all the way, and reaching there just as the first stars of the evening appeared in the blue sky above.

The family were much alarmed at my absence, for I had left home early in the day; my brother and sisters had been sent to the neighbors to inquire for me, and mother had called again and again. After she had called many times, and despaired of making me hear, she saw her mother coming across the heath from the direction which I had been seen by sister Susie to go, and said to my father:

"Jackson will be home soon!"

"How do you know, mother?" was his reply.

"Because I just saw mother come from across the heath from the way Susie says Jackson went; she went straight to the door and passed into the house. I know that is a sign he will be at home all right."

To the demands of all as to where I had been



and what doing, I could make no intelligent reply; and the patience of my father being exhausted, results were in prospect for me; but the intervention of my mother saved "the runaway" from punishment for the night. I did not see my father in the morning, and at noon Paw-Paw Grove Farm was visited by one of father's brothers and his family from the city, who had come to stay several weeks. This gave me a respite, and a great relief of mind.

During their stay, we children and our city cousins had many romps and plays. Country life to them was a series of pleasures: So many wild flowers growing everywhere which could be had only for the plucking; so many pretty birds with sweet songs; so much early ripening fruit, and the herds of stock of most all domesticated kinds, gave them great amusement as well as instruction. The two elements, the city and the country, being brought together, each had a good effect upon the other. The city family learned to become more natural, and to understand there was a philosophy in the most common things of life; the children learned to know where their bread, beef and potatoes came from; while upon our side there were refinements among city people we had not yet attained to, which seemed to have a marked effect on every member of my father's family. Then, in addition to this, Aunt was a believer in what were called "ghosts," also in "second sight," and in "second hearing," and was a bold proclaimer of her convictions. My father was, however, a pronounced doubter of all such matters, having ready—and often gruff and narrow—replies to all my aunt and mother had to say on these subjects. I was greatly interested in what they called "second sight" (which I subsequently learned is called clairvoyance) and "second hearing" (clairaudience); and began to reason within myself that something of the kind must be in existence within my organism, as I reflected on the mysterious children I had seen by the bank of the brook, and remembered that real children such as I could not have moved through the air as they did.

On a subsequent occasion I again met my singular playmates, under much the same conditions and surroundings as before. They pleasantly addressed me and gave me flowers, which I promised to keep as a memento of their visit. Their spokesman said to me:

"Jackson, these are 'second-sight' flowers. You are now in the 'second-sight' condition, or you could not see them, or us. This 'second sight' will follow you all through your earthly life (not only this, but 'interior hearing' also), and will prove a blessing both to you and to others."

I asked: "What is your name, and where do you live?"

"My name is Carlos Dean," he replied, "and our home is in what you have heard called 'heaven,' though it is a world like ours. We go where we please, when everything is right for us to do so. We found it was easy for us to come to you at this time, and we came."

They then took their departure as before; but when they had again ascended into space, and their voices were heard no more, I found that the flowers they had bestowed had vanished too, and was sadly troubled, for fear that, after all, I had been a victim of delusion, just as my father had intimated others were who believed in such things.

I walked slowly toward the house, the big tears coursing down my cheeks, but had not proceeded far when, feeling a warm pressure on my left side, I turned my eyes in that direction, and saw the same boy who had acted as leader of the company of children a few moments before. He approached me and said:

"Jackson, those flowers were real spirit flowers, and we are real spirit children. Remember, you are one of those who live a double life—partly on the earth-plane and partly on the spirit-plane. When you are on the spirit-plane you can recognize us, hear us and see our flowers."

Then, turning, he sped away quickly in the distance, leaving me filled with wonder at what I had seen and heard.

## CHAPTER II.

### A Spirit Guide.

A few days after this our city cousins returned to their home, as they said not to "be in the way" during harvest time; for the clover, with its bright red blossoms, was ready for the scythe, and men with sharp and shining blades, swung to nicely-polished and conveniently-shaped snaths, were on hand to mow it down that it might cure in the hot sunshine for hay. The harvest went on for several months after this; after clover came the timothy harvest; after timothy came the oat harvest; after oats came the wheat harvest; after which came the corn harvest, coupled, as it always is, with the gathering in of the winter apples and the making of barrels of cider.

Now it was father's custom, during these busy times, in addition to his field hands, to keep several white men in his employ; and it fell to my lot to act, in part, as errand-boy during these harvest seasons. Water was to be carried to the fields for the men at work; also lunch, consisting of cake and beer twice each day—forenoon and afternoon. The water and beer were carried by the boy "Pete" in two large jugs: one tied to each end of a four-foot piece of heavy cane—the cane then being laid across his shoulders; while I carried the cake in a basket. Although the load I had to carry at each lunch-time was wearisome to my immatured muscles, yet the shouts of welcome of the men on the appearance of their lunch compensated in great part for my fatigue.

But it was not until the husking days came that the harvest season closed. Now those husking days were when the corn was all transported from the fields and dumped down in great heaps, of several thousand bushels each, by the side of large cribs prepared to hold it after the husks were taken off. Men, women, girls and boys were invited to come to the huskings—the planters assisting each other on these occasions, with from one to a half dozen slaves each. They would gather to the number of fifty to one hundred, surround the huge heap and each begin to strip off the husks and toss the ears into the cribs, the roofs of which had been left off for that purpose.

The corn harvest was soon over, and leisure days for me returned; but with my ever-active temperament, I found something still to do. I would watch the wild geese winging their way to the milder south, there to remain until the appearance of the daisies of another year. The sand-hill crane with his peculiar notes when circling around in the upper air, seemingly to ascertain his true course of flight, was watched by me with much interest, and I wished I could have wings just for a little while, that I might fly to him and direct the way I believed he wished to go.

I was also interested in the little squirrels of the woods, to see them gather within the loose skins of their jaw pouches and beechnuts, and carry them to holes in the trunks of trees, or to excavations made under huge logs. This was both interesting and instructive. I seemed to understand that the wild animals of the woods had as sure a guide to self-preservation as man has; while man has reason, observation, experience and intuition to prompt him, the little squirrels and all other wild animals are guided by the unerring voice of nature.

Then again, there were the wild birds of the woods: The woodpecker was taking his flight to a more southern clime; his single note, high in the air, at an interval of each half-minute, indicated his rapid flight in that direction; the blackbirds were seen to gather in large flocks in the tops of the trees and sing for hours, then rise and fly to another tree-top, there to repeat their songs again, seemingly bidding good-by for a season to the land of their birth.

I had watched such scenes as these on one occasion until the day was far spent, and the shadows of the tall trees were measuring long lengths on the ground. I then thought to return to my home. The stars had begun, one by one, to peep through the sky. I ran as fast as I could in the direction which I thought was that of my home until I came to a dark forest lying directly across my path, and which I feared to enter. I turned to skirt the forest and go around it, believing our house was on the other side; but had proceeded but a few hundred yards when I found myself entangled in an undergrowth of brush and briars; I retraced my steps a few rods to a small opening, where I called out for help to find my way, but received no answer. Suddenly, in a pause of my childish fright, I perceived coming through the brush a human form, which proved to be a negro, bareheaded and without coat or vest, with hair and beard as white as wool. He came near, and taking me by the hand, said:

"Come, boy; 'Cuff' take you home."

[To be continued.]

## The Spiritual Postroom.

[From the Medium and Daybreak, London, Eng.]

### MODERN SPIRITUALISM.

A Lecture delivered before the Bath (Eng.) Literary and Philosophical Association, by C. W. DYMOND, F. S. A.

[Concluded.]

OBJECTIONS.—How differently are these things regarded by different minds! Hereditary bias, early training, the sentiment of our "set," the zeit-geist, and the quantity and quality of our knowledge, all share in leading each of us toward or away from this kind of study. Jog-trot people, who have not enterprise enough to look at aught on either side of the beaten track, are not the only ones who are indifferent to such matters. Neglect of them may be due to the intuitive faculties being either naturally defective or atrophied from lack of exercise in a mind intensely devoted to external observation; as in the case of Prof. Huxley, who said: "Supposing the phenomena to be genuine, they do not interest me." Too commonly, however, among men calling themselves scientific, instead of apathy there is antipathy, begetting invincible prejudice against that which has franks of its own, and is apt to play with their most unscientific "stand and deliver" methods. Such may, like Prof. Ray Lankester, condescend to grant an impatient hour to what they call an investigation of one of the phenomena, only to find—that which they came determined to find. They demand proofs. They can have them if they will be humble enough to take Nature's way; but the slippery Proteus will not be so caught. Learned doctors are apt to rush in where plain people—not so learned, perhaps, but better informed—find it needful to tread with utmost caution—the conditions affecting results being complex and sensitive beyond comparison with those involved in the most delicate physical experiments. It is here that the novice, on the lookout for fraud, is sure to stick. How different the attitude of another scientific man of eminence, Dr. Alfred Russel Wallace! The true student of science, says he, "neglects nothing and despises nothing that may widen his knowledge of nature; and if he is wise as well as learned, he will hesitate before he applies the term 'impossible' to any facts which are widely believed, and have been observed by men as intelligent and honest as himself." Multitudes, too idle to inquire, and ignorant of their ignorance, go out of their way to poke cheap and very poor fun at Spiritualism. What matters it if such do not believe? The facts can easily wait. With some who look at it as a favorite notion, there is due to hallucination. They may not be so rash as to deny that some of the phenomena seem to be real, but, say they, it is an appearance—nothing more. To such I would commend the words of Archbishop Whately, which he applied to the study of the kindred mesmeric mysteries: "To suppose that we are all so mad as to believe that things take place before our eyes which do not, and, as mad in the same way, to suppose that we observe things which are not, but the chances that others are simultaneously so diminished at a rapidly increasing rate with every additional person concerned; so that in an ordinary company they are practically nil. Not a few people, moved by constitutional fear, instinctively shrink from these things, deeming them uncanny. In most cases familiarity with them is all that is needed to create confidence. It is very touching to observe how soon little children are at home here—conversing with beings of another sphere as naturally and fearlessly as with those of the flesh. Does this lend any support to the devil-theory, favored by some, who, not daring to dispute the reality of the occurrences, apparently have no confidence that, in a spiritual sense, 'they' that be for us are more than they that be against us? But perhaps we hear the familiar objection that, if true, these would be miracles; and, you know, there are no miracles now. Indeed, can any good reason be urged for limiting them almost to the people of one small territory and to a few centuries of recorded time? They are miracles, the evidence for which is a thousand-fold stronger than that for the ancient ones; yet those—viewed through colored magnifying glasses—are believed without question; while these, identical in kind, and many of them not a whit less dignified, though at our own doors, are neglected or denied."

But what is a miracle? Not, as was once thought, and as some still think, a violation of the laws of nature. This is impossible. A miracle is merely a wonder—an event so transcending, or setting at naught, our ordinary experience, as to cause us to marvel; because its processes are hidden from us. Our amazement thereat is in proportion to our lack of knowledge; and, as inquiry invades its realm, miracle becomes naturalized; with the result that things which are miracles to-day, and to some persons may not be so to-morrow, or to other persons. In a deeper sense, however, miracle never ceases. To the reverent student of God's wonders is not all, even the least thing, an awful and perpetual miracle? But, with reference to one of the uses of this revelation, some good people will ask: Have we not enough in the Bible to assure us of the life to come? Perhaps you have; but the needs of a world are not to be measured by the plenty in any one's private garner. Where, think you, would be the hope of this skeptical nineteenth century if above the dark cloud of materialism which otherwise threatens to overwhelm us, there broke forth no flashes of light from the spiritual sky to cheer us with glimpses of the

home that is to be when this poor mortal frame shall have mouldered into its kindred dust? We read in an old book that "when there is no vision, the people perish"; and, alas, you are too credulous that these "aid to faith" should be withheld just when we so sorely need them? And here they are, but many think them mean, and unworthy of such a cause. In it, then, so hard to realize that when great lessons are to be taught to people who are not great, nothing which tends to enforce them deserves to be called "common or unclean"? Says a poet: "There is no great and no small to the God who made all." It still remains true that "God hath chosen the foolish things of the world to confound the world-wise; and base things, and things which are despised; that he may bring to naught things that are." Granted that not a few of the manifestations are undignified; and that many of the messages are frivolous or untruthful. What then? Are all so? And wherefore and whereunto this levity of the objectionable? Does it not indicate that some foreign agency may have a hand in the work? For, as the wishes and predilections of mediums and sitters greatly help to mold the form and influence the character of these doings, we may suppose that in as far as they surprise a company whose expectations are formed upon a mistaken persuasion as to the inherent majesty and truthfulness of a spirit, they are due to extra-human action. But beneath this traditional bias, there is, in most people, a substratum of frivolity which unwittingly attracts spirits of the lighter order. That such visitations are so often welcome, shows that they suit the popular taste; and we must expect them to continue until that taste shall have been improved. People who come to these worlds to be separated into only two distinct and opposite regions, do not realize its amazing scope and infinite variety. Nor do they realize—that is hardly open to doubt—that each inhabited globe in the universe is immersed in its own spirit-spheres, with which (though, perhaps, not in exclusive connection) it is much more in sympathy than with those of any other globe; nor that our own world is but one out of these myriads; its incorporeal expanses peopled by beings of vast numbers from the "heavens" to the "depths," to the "sums" spawned by earth upon the spirit-shore. Now, converse between the natural world and the spiritual is subject to restrictions like those which limit the freedom of social intercourse here: only in the former case these are wholly natural; while in the latter they are largely artificial. Like comes to like; and it would be more easy for a mighty monarch to hob-nob with the tag-rag and bob-tail of his subjects than for angels of the higher grade to come direct to the level of our crude humanity. It needs small acquaintance with men and women to see how providential it is that none of the matters communicated are much ahead of our present knowledge; that they are suggestive and stimulative to thought, rather than directly teaching; that in all of them there is an admixture of human frailty and ignorance; and even that some of the messages are of questionable character. Were it otherwise—were such phenomena always of the highest aspect, and the communications always true, and all who were struck at mental freedom and individual responsibility! The world, once convinced, would rush with one accord to this new idol (as, alas! too many do now), grovel at its feet, and hang upon its infallible words, not daring even to think; and mankind would soon be sunk in a childish lethargy, fatal to all manliness and all progress.

Least any should think that, in offering these defensive arguments, I have been fighting shadows, permit me to point what is going for in the highest teaching of Spiritualism. A fair specimen of one form of the vehement opposition with which the study of Nature in her higher realms has to contend. Only a few weeks ago, the bishop of Rochester, preaching in the metropolitan cathedral on "The Divine Silence," and, apparently, forgetting that it has been the common fate of great discoveries to be at first ridiculed and denounced; cited such problems as the origin of evil, and those referring to the border-land between sense and spirit, as "the highest and most visible, goes on as 'dishonest, presumptuous, speculative and controversial';" pronouncing them "questions on which neither of the three great revelations vouchsafed to man (in Scripture, and conscience, and nature) cast one gleam of light, questions for which science, properly so-called, has nothing but unspeakable disdain; and religion a solemn indignation." Oh! shade of dominie Sampson, was not that "prodigious"? "One man's study, to know; know, to understand; to understand, to justify. Contrast this sounding declamation with the sober and weighty opinion of the father of modern science, drawing the very opposite conclusions from the teaching of the same "three great revelations." "As to the nature of spirits and angels, this is neither unsearchable nor forbidding; but in a great part level to the human mind, on account of their affinity. The knowledge of their nature, power and illusions appears in Scripture, reason and experience, to be no small part of spiritual wisdom. To this an imaginary skeptical opponent may reply: With Scripture, I am not concerned; but, as to the bearing of reason and experience upon the existence and nature of spirits—well—in short, Bacon must be regarded as an old fossil who lived in the pre-scientific age; for, in these enlightened days, we know better. It may be so. There is no doubt that ye are the people; but that wisdom will perish with you." But will you later on, a modern opinion of your own school, that of the Scientific American, a journal which cannot be suspected of any leaning toward belief in such things: "If true, it will become the one great event of the world's history; it will shed a lustre of glory on the nineteenth century." Or to another—that of Dr. A. R. Wallace (I suppose he would be called "poor Wallace"), a man who, at least, knows what he is talking about: "The fact that Spiritualism has firmly established itself in our skeptical and materialistic age, that it has continuously grown and developed for more than forty years; that, by mere weight of evidence, and in spite of the most powerful prepossessions, it has compelled recognition by an ever-increasing body of men in all classes of society; and has gained adherents in the highest ranks of science and philosophy; and, finally, that, despite abuse and misrepresentation, the folly of enthusiasts and the knavery of impostors, it has rarely failed to convince the sober and sane; that, in the light of a painstaking investigation; and has never lost a convert thus made; all this affords a conclusive answer to the objections so commonly urged against it."

ORDER OF INVESTIGATION.—But when some, to whom "we testify of that which we have seen," exclaim: "Thou bringest strange things to our ears"; the reply comes: Strange, they may be; but not, therefore, necessarily new. That, and a realization of the day is called "modern." It implies that there have been other Spiritualisms from which it in some way differs. Were it altogether an original thing in the world, breaking away from the teachings of old, and going in the teeth of experience, you would not have been gathered here this evening; for, in the main, it holds good in all matters of great moment that "what is true is not new; and what is new is not true." Well is it, then, if strangers to the subject, like the Athenians of old, go on to say, "We would know, therefore, what these things mean." To gain this knowledge, much may have to be done, and care should be taken not to begin at the wrong end, as impetuous people are apt to do. The Rubicon crossed, we first have simply to determine whether or no the alleged facts are really so. In this elementary inquiry no predilection should be allowed to hasten or to hinder. It is solely a question of the evidence of the senses, and the trustworthyness of human testimony; if these prove there is an end of the matter; if not, then, reverend and ulterior considerations, we enter upon the next or scientific stage of the investigation, touching methods, conditions and proximate causes. By all means, if you can, show that the only activities operant in the phenomena are those consciously or unconsciously generated by or excited in the human organism. By all means follow Brewster in resolving that "spirit is the last thing I will give in to." We do not, out of sheer unbelief, choose to face the whole problem, strain mad theories beyond reason's limits, and make them a laughing-stock to sensible men. Rats, cats, clattering blinds, the

walling of the wind, through empty pipes, and so forth, may terrify the nervous in the night-watches. No one doubts it. A gas-lamp throwing its shadow of a waving branch on a white curtain may persuade you of the real presence of your dear departed grandmother. But do you call that evidence? Oh! how easy some people find it to "strain at a gnat, and swallow a camel!"

But "I'll have grounds more relative than this." Unconscious cerebration, telepathy, thought-transference, hallucination, may be admissible as provisional working hypotheses, when seeking to explain many experiences held to be subjective; but you have no right to limit inquiry to these; no right to pick and choose those phases only which seem to suit your purpose, rejecting all else. You must tackle the whole, or leave the work to those who do not think themselves wiser than nature. In most cases admitting of various explanations, the broadest and simplest is that which is the most likely to be true. It is enough if such is the only one which covers the facts, and fits in with all kindred facts. The question is: Can all the phenomena be satisfactorily explained without recourse to extra-mundane interference? If not; if we have to admit that a single one is certainly of spirit-origin; then the belief that human agency is the sole cause breaks down; and the door is opened wide for seeking an answer to the ever-recurring query: How much of the spirit-element and how much of the human is concerned in each manifestation?

Please to note that, up to this point, the inquirer will have been concerned only with the phenomena, the alphabet, spelling-book and grammar of the new. To attend only to the facts, these to our times, the little that is modern in Spiritualism is left behind. Useful and necessary, however, as they are, there is nothing in the study of them, *per se*, to satisfy the highest aspirations of man, or to appeal to the heart. But this is not the end of a journey, which, indeed, has no end. It is of the very essence of the spiritual ever to drive inward, in search of central truths, and soar toward heights from whence it may be seen that "all are but parts of one stupendous whole." With this expansion of scope, Spiritualism ceases to be any longer an "ism." Scorning limitations, and rising altogether above the shibboleths of earth, it merges into the comprehensive philosophy which aims at coordinating all things, and unifying them into a perfect system, "whose body nature is, and God the soul." Thus exalted and transformed, the knowledge of spirit becomes that Science of Life which, vivified and glorified by union with Religion, has as its end, to become the source of light and life to the world, and to all with whom we, its dwellers on this earth, are brought into relation. In laying down the foregoing as the logical order of procedure, I do not wish it to be inferred that any one of these stages should be completely traversed before the next in advance of it is entered. To do this would practically be impossible. An all-round student may—and many do—pass through them almost *pari passu*; but the steps in the lower ones will be somewhat in advance of those in the higher. To attend only to the latter, while unacquainted with the former, is almost inevitably to become a faddist, ever liable to mistakes, because without sufficient experimental knowledge.

THE OUTCOME.—This leads me very briefly to refer to a few of the benefits accruing from the revival of Spiritualism. The most obvious and immediately welcome one is the reaffirmation of the persistence of our conscious individuality after the crisis called "death," and, by inference, the immortality of the sentient soul. But the robustness of his theories, is transformed into "an angel of light." Indeed, "there is no death; what seems so is transition." Though the representations which we receive of life in "the spheres" are necessarily distorted by passing through refracting media, there is enough in them that is reasonable and coherent to enable us, more clearly than heretofore, to discern the drift and meaning of this earth life which is the prelude to it; seeing that man enters the spirit world exactly as he leaves this one, and that character-development, not limited to this life, but existing, goes on forever. But, concurrently with this individual evolution, a parallel process is going on everywhere and in everything; so that one who looks within may see how "through the ages one unchanging purpose runs; and the thoughts of men are widened with the process of the suns"; and how, through the trials, struggles and discipline of the present (heir of the past), higher and yet higher social states are being continually generated. And there is dawning upon the human consciousness a clearer—indeed, an almost new—conception of the solidarity of the race—not only us who are dwellers upon the earth, but those also who have passed beyond the veil; for, as even Cicero wrote—"the entire universe may be looked upon as forming one vast commonwealth of gods and men." We are also beginning to understand something of the true nature and causes of disease—pointing to direct and simple curative methods. But, over and above these, and many other acquisitions of knowledge, I think the greatest gain of this study is that it fosters that most precious mental habit of piercing through the shell of external forms and appearances to the very kernel of things. The man so centered is glad to escape from the despotism of shams and illusions—prolific parents of error and disappointment; and is privileged to rise far above sects, cliques, castes, parties and nationalities, fretting with petty rivalries and squabbles, to breathe a freer air—wide, bright, perhaps, in the thick of the arduous struggle, which alone is victory to be won over all that is false. Thus, with his feet upon earth, and his head in the heavens, casting away fear, he can tread firmly, walking by sight as well as by faith (which itself is an inner sight), and cultivating a charity which "thinketh no evil."

\* These "explanations" were adduced in a recent lecture on "Hallucinations" delivered before the same Society.

## The Reviewer.

SPEECHES, LECTURES AND LETTERS. By Wendell Phillips. Second Series. 8vo. cloth, pp. 476, with portrait. Boston: Lee & Shepard.

In 1863 Wendell Phillips, at the solicitation of many friends, revised for publication a selection of his speeches, lectures and letters. At the time of his decease he had partly prepared another volume, and this is a partial fulfillment of his own purpose, no less than a response to a popular demand. It opens with the earliest of his speeches, that delivered in Lynn March 28th, 1837, and which marked the entrance of Mr. Phillips upon the anti-slavery movement. It closes with his last public utterance in memorial of Harriet Martineau, the last of a group of eloquent tributes comprising those to Theodore Parker, Francis Jackson, Abraham Lincoln, Helen Eliza Garrison and William Lloyd Garrison.

The contents, as a whole, cover a wide field of practical humanitarian effort; for, though Mr. Phillips was chiefly known as a leader in the anti-slavery movement, he was an able advocate of Woman Suffrage, the labor agitation, temperance, and penal legislation. In addition to these, when he gave his attention to literary subjects as a platform lecturer he had no superior, and but few equals. Contemporary of Theodore Parker, the two were a well matched pair of iconoclastic heroes, battering down walls of mental prisons, and breaking chains and fetters which the bigotry, superstition, and the power of wealth and position had forged upon mankind. While he held in good esteem the spirit of Christ, Mr. Phillips eloquently and forcibly condemned the weaknesses of Modern Christianity, and its subservience to popular public opinion, *vide* his lectures: "The Pulpit" and "Christianity a Battle, not a Dream." The lighter play of his genius is seen in his "Letter from Naples" (1841), and "Address to the Boston School Children" (1865). His famous lecture on "The Lost Arts" finds place in this collection, which, we are informed, is but part of a larger plan, the history of Mr. Phillips' relation to the anti-slavery movement, the growth of his views and sentiments, and the gradual development of his power, and fame as an orator being reserved for another volume.

## Flotam.

### No Obstructive Wires in Paris.

It should be noted that the question how to dispose of wires—a question that makes no vat and so continually recurring an agitation in all American cities—never comes up at all in Paris, and is seldom mentioned in any European city. There are absolutely no obstructive wires in Paris. The government has purchased the telephone as well as the telegraph system, and all the wires for these services are placed in the subways of sewers. The wires of the electric companies are buried under the sidewalks.

Armored cables are laid in simple conduits, or even in the bare soil, without the slightest difficulty from any point of view. In crossing streets it is forbidden to break the paving, and underground connection is made from the manholes of the sewers. The whole city of Paris will have been laid with a network of electric-lighting cables a few months hence, and traffic on the sidewalks and in the streets will have suffered a minimum of obstruction, while no injury whatsoever will have been done to pavements.

All these minor questions of practical municipal engineering that we in our cities are attacking in a fumbling, rude, original way, heedless even of the experience of our nearest neighbors, while densely and contentedly ignorant of the experience of foreign cities, have been thoroughly solved in Europe. Instead of leading the van, we are from ten to fifteen years behind Europe in all these matters. Even in our own field of electrical methods, as a prominent American electrician assured me in Paris last December, we are now five years behind the Continent. He declared that the difficulties our American corporations still complain about, when asked to bury their telegraph, telephone and lighting wires, were all met and vanquished in Europe several years ago, and that our fellow-countrymen insist upon remaining in a state of invincible ignorance rather than learn anything from the technical and scientific achievements of Europe.—*Dr. Albert Shaw's Paper on Paris, in the Century for July.*

### The Prince of Wales's Great Income.

The Prince of Wales's budget consists of £100,000 of civil list and the revenues of the duchy of Cornwall, amounting to over £38,000 to £40,000 a year. The princess on her marriage received a more than modest dowry from her father, the King of Denmark, and she would have been positively poor in her own right had Parliament not voted in her behalf a civil list of £30,000. Each of her children receives from the country an annual income of £3,000.

The Prince has three fixed residences besides the houses he temporarily rents on given occasions—Marlborough House, where only the building is looked after by the State; Sandringham, in the county of Norfolk, and Aberfeldie, in Scotland, which, although in the gift of the Queen, has to be kept up on his private account. These three residences entail the presence of an army of retainers, care-takers, coachmen and grooms, keepers, butlers, gillies, gardeners and hangers-on.

Independently of these the household of the prince consists necessarily of a great number of functionaries and officials with whom he is bound to surround himself. He has a comptroller-treasurer, who is no less a person than a lieutenant-general; three chamberlains, four equerries in chief, and six others who are supplementary, a private secretary, and a librarian, a superintendent of the household, with two assistants; a house and three honorary chaplains, three house and five honorary doctors, three surgeons and a substitute, and a dentist with a yearly appointment.—*St. Louis Globe Democrat.*

### Hanging as an Experience.

As to the feelings which a man has when he is dropped from the scaffold, there is very little opportunity to know. A drowning man, it is said, in the last moments of his peril, sees, in a flash, all the deeds of his life pass in review before him, and the story goes that a man who had lived in poverty most of his life because he had forgotten where he had placed a certain box of valuable papers, and who at last, in despair, jumped into the river to end his misery, suddenly remembered where the box was, struggled and shouted for help, was rescued, and afterward recovered his estate. There is also a story of a poor man who, just after he had been swung off the scaffold, was saved by the sudden rush of a messenger with a reprieve. The poor fellow was cut down, and when he perfectly recovered his senses, was asked what were his feelings at the time of execution. He replied that when he was swung off he was for some moments sensible of very great pain, occasioned by the weight of his body, and felt his blood in a strange commotion, violently pressing upward. Having forced its way to his heart, as it seemed, he saw, as it were, a great blaze of glaring light, which seemed to go out at his eyes with a flash, and then he lost all sense of pain.

After he was cut down and began to come to himself, the blood, forcing itself into its former channels, put him, by pricking or shooting sensations, to such intolerable pain that he said he could have wished those hanged who had cut him down.—*Ex.*

### The Lake Dwellers.

In Switzerland, one winter when it was very cold, the rivers were frozen and the lakes were very shallow. The people who lived on the border of one of the lakes determined to make their gardens larger by running their side walls out into the lake, and building a wall across to shut out the lake. Then they were going to fill in the space thus inclosed with mud taken from the lake bed. When they commenced to dredge they came upon a quantity of spiles, and ivory and stone and bronze tools. Investigations proved that above this lake and, indeed, above others in Switzerland had once risen the homes of a people who lived in dwellings built high above the water on spiles or logs driven into the bed of the lake. One lake having been drained, two settlements were found in it, one at each end. The part of the eastern settlement which used to stand above the water had been destroyed by fire, and the charred remains could still be seen. Nobody had ever dreamed of the existence of such people. They are now known as the "Lake Dwellers."—*Teresa C. Crofton, in July St. Nicholas.*

### "Some" Waves.

The waves that hurl themselves against "Lot's Wife," one of the Mariana Islands, drench it to its topmost pinnacle, about three hundred and fifty feet above sea level. A tremendous surf sometimes runs at Baker Island, even without any strong wind, or perhaps the wind blowing from a contrary direction. An unbroken wall of water twenty-five feet high and one quarter of a mile long rolls in, threatening to deluge the island, and affording one of the grandest sights imaginable. These waves are said to be caused by the southwest monsoon blowing strongly in the China seas, many miles away.—*Chambers's Journal.*

Adults take two teaspoonfuls of Johnson's Anodyne Liniment in water for cramps and colic.

### "If a Man Die, Shall He Live Again?"

The world-wide reputation of Prof. Alfred R. Wallace as one of the foremost ranks of scientists imparts an added strength and value to the clear elucidation and masterly advocacy of the truths of Spiritualism given by him in his lecture having for its theme, "If a Man Die, Shall He Live Again?" published in a pamphlet of twenty-four pages by Colby & Rieli, and supplied at the very low rate of 5 cents a single copy, thirteen for 50 cents, or thirty for \$1.00. Let it do its work 'buy it and circulate it.







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## Banner of Light.

BOSTON, SATURDAY, JULY 11, 1891.

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

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Newbury Street, corner Province Street, (Lower Floor.)

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

COLBY &amp; RICH, PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH,.....BUSINESS MANAGER.  
LUTHER COLBY,.....EDITOR.  
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Before the coming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of knowledge.—*Spirit John Pierpont.*

PERSONS LEAVING THE CITY DURING THE SUMMER MONTHS CAN HAVE THE BANNER MAILED TO ANY ADDRESS ON RECEIPT OF 25c. PER MONTH.

## The Work for Spiritualists.

The mission of Spiritualism to this age is not to expend itself mainly in the exhibition of hostility to existing conditions, but to deliver its divine message with the utmost sincerity, and leave current brazen antagonisms to truth to take their own course and finally die for lack of something to invite contention.

Spiritualists are not called upon so much to anathematize the old forms, as to announce and bear witness—to declare the new tidings and testify. What though the listeners may for a time scoff and jeer, it is not for Spiritualists to accuse and vilify; they can well afford to let truth have its own time and way; as they themselves know, of all others they should be willing to wait; theirs the simple duty to publish and make known continually, leaving all to the invisibles to complete.

By brusquely antagonizing sect and creed Spiritualists frequently encumber themselves with armor for which they have no need. Let us all look carefully around and note what is transpiring on every side of us. Spiritualism is stealing noiselessly with its light into the churches; penetrating the intelligent sympathies of the people; coloring and transforming current literature; silently but persistently refusing to be shut out by that great modern teacher, the press; shedding its inspiring influence upon the minds of the foremost thinkers and writers; it is believed by those who conceal their belief; and at last investigated, no matter if but professedly, by select associations of clergymen of various denominations, joined with men of scientific tendencies and other special accomplishments.

All this within the first half century of Modern Spiritualism. It could never have been done if Spiritualists had chosen to organize and establish themselves merely in a hostile camp, instead of becoming the torch-bearers for the new light that is to drive out the darkness, and in due time to illumine the world.

Here lies the path, and this is the way. Not through antagonisms and contentions, but by helping the light to shine and spread everywhere. Not by enlisting for strife and engaging in battles, though they are only strife of words and battles of doctrines—but by constantly affirming the truth as it continues to discover itself, by making known the real facts as they accumulate, by obediently carrying the new message to all who will hear it uttered.

There is danger from popular favor for Spiritualism, far greater than from popular resistance. In the fierce winds one can keep his feet, when the blandishments of sunshine might tempt to relaxation and slumberous yielding. The invisibles who have charge of this latest and greatest mission to the world are best capable of choosing the method that shall most effectually make their work a success.

Thus far it has been by simple and persistent affirmation, rather than by criticism and contention, that Spiritualism has advanced to the stage it has reached in the popular mind and heart. Spiritual employment is far more akin to instruction than to destruction. It came, not to destroy, but to fulfill. It teaches all who will learn the vital, the priceless truth of spirit-ness and communion. It excites to no strife between different beliefs. It has nothing to do with anything but the truth—

## the great and absorbing KNOWLEDGE OF IMMORTALITY!

Let us, then, as professed Spiritualists, be true to our trust. It is to proclaim that which is given to us to know, as the world has never known it before.

## The Case of W. S. Davis.

Some time since there shot into the air of New York and Brooklyn, as a sort of popular "star of the first magnitude," a person named W. S. Davis—who came into public notice as a man who had made a money wager that a certain medium could not read a sealed letter—which it was claimed was done successfully; next came reports that other parties had, by their previous arrangements with individuals connected with the medium, entirely vitiated the test, so that the money consideration was not pressed for payment; next came the report that the said Davis had been "converted" from his skepticism to a belief in the spiritual phenomena, through mysterious powers which he had latterly found to reside in his own person. Then came letters of various correspondents in Brooklyn and New York to us, endorsing his "mediumship," and calling upon us to publish articles in his favor—which we declined to print; anon in the Philadelphia Press of June 15th we found the announcement that he, Davis, had declared himself to be a trickster—extracts from a purported interview with him running thus:

"My object in giving these séances is to get evidence that these people [Spiritualists] can be deceived very easily. I am in communication with Dr. Hodgson, Secretary of the American branch of the Psychical Research Society, and he will probably use my endorsements in an article entitled 'The Value of Human Testimony.' I do not tell these people that the spirits have anything to do with my séances. I am getting letters from them acknowledging the genuineness of my manifestations, the superiority of the phenomena, etc. All that I do is trickery, and I am doing just exactly what all of their famous mediums have been and are now doing."

Then came a clipping (sent us by a correspondent) from the New York Tribune, throwing certain doubts (though no names were mentioned) upon the truth of this alleged exposure by Mr. Davis, of his methods of procedure, and his cause for the same.

Here the matter rested for a time. While certain of our spiritualistic contemporaries published articles in favor of Mr. Davis, THE BANNER from first to last (with the single exception of a condensation of a special dispatch concerning the sealed-letter contest, which was sent, at the outset, to all the secular papers) has declined to mention his name in its columns, although *The Press* account reports him as saying: "I want to get a notice from the BANNER OF LIGHT as quickly as I can."

Long experience, and the repeated advice of our spirit-friends, have taught us to be alike cautious in welcoming the new which comes with extraordinary claims, and also to be wary of denouncing too hastily that which may demonstrate its verity in later days; so we preferred a suspension of judgment. We have, at last, obtained the proof we desire concerning this person and his animus, and hasten to place it before our readers.

On Monday, July 6th, the representative of a firm in Boston once doing business in conjuring goods, etc., put us in possession of the following letter addressed to them. It is written on two large note-sheets, with the name "W. S. Davis" at the top in bold type and blue letter, the address 100 Nassau street being below the name in good sized type. We hardly think Mr. Davis will deny the authenticity of this letter, which bears his own signature, (unless that signature be a forgery, which we cannot for a moment suppose.) Those correspondents in Brooklyn and elsewhere who have felt hurt at THE BANNER'S silence regarding Mr. Davis and his "mediumship," will, we feel, fully exonerate us on perusing this original missive.

NEW YORK, July 2d, 1891.

Gentlemen: Do you handle any goods used by alleged spiritual mediums?

I want to get a mechanical slate, but not the old trick of the inset piece or false flap. Perhaps you know of a way to produce slate-writing by using chemicals. Have you any books exposing spiritualistic trickery? Or can you give me any information in relation to rosy tricks? Have you anything in magic goods that could be used at a spiritualistic séance?

Respectfully,

W. S. DAVIS.

The above is but another illustration of how Spiritualism is loaded down by periodical humbugs who come up for a moment, and then pass into merited oblivion. We may well inquire, What next? and pause for a reply!

Without considering the full bearing of the Sunday laws, the theocratic leaders wish to enforce them. The Sunday closing measure was enforced at Tacoma. Of course the saloons were first to feel the attack; not because the saloons are especially distasteful to these leaders, but because the masses will sustain their efforts in this direction; and having gained this point, the intention is to take more aggressive steps. Tacoma already had severe "Sunday laws," far more severe than the citizens would bear, and when the saloon-keepers retaliated by at once demanding the enforcement of these laws to the full extent, the beauty of theocratic rule was made apparent, and so greatly inconvenient that even those who were eager for enforcement joined the ranks of those who would have all "Sunday laws" repealed. When the news-stands, confectionery, cigar stores, restaurants, barber shops, etc., were all closed, a single Sunday's experience was an argument which was unanswerable, by its inconvenience and absurdity. It is well for liberalists to bear in mind that the "National Reformers" (save the mark!) are uniting in their efforts to subvert the liberties of the people, and revert to the old order of priestly rule, with the "Bible as the corner-stone" of our constitutional laws. Eternal vigilance is demanded by the sentinels on the outposts.

All true Spiritualists, whose ambition it is to exalt the Cause of the New Dispensation and at the same time increase the number of its adherents throughout the world, are requested to redouble their efforts to extend the circulation of the BANNER OF LIGHT in their various localities—especially as this paper is acknowledged on all hands as a truthful exponent of the Spiritual Philosophy of the Nineteenth Century.

The President has formally proclaimed the international copyright law, and the foreign authors' books must now stand on the same plane as those of our own. It is interesting to note that the first country to apply for the benefits of this reciprocity was France. Then came Belgium, Great Britain and Switzerland. Germany is a bit slow as yet.

## Spiritualism at the World's Fair!

There seems to be a general assent manifested to have Spiritualism represented at the World's Fair, Proprietors without money will not do it. It is to be a spiritualistic protest, and it is to be done, and done quickly. We therefore suggest that a special collection of subscription be solicited at every society and camp meeting in the land, and the money be forwarded as rapidly as collected to Mr. Luther Colby, editor of the BANNER OF LIGHT, who will nominate as the Treasurer of this case—the originator of the scheme. Mr. Hudson Tuttle seems to be the man wanted, and we know of no better representative. But before any more theories are advanced let us have the wherewithal for execution. On this we can base further plans.—*The Better Way.*

To the Editor of the Banner of Light:

The First Society of Progressive Spiritualists of Omaha, Neb., acting on the suggestion above given, adopted the following resolutions at its regular meeting, June 28th:

Resolved, That this Society approves the suggestion of the Better Way of June 27th; and that we do hereby adopt its recommendations.

Resolved, That this Society hereby pledges itself to contribute twenty-five dollars for the purposes named.

Resolved, That a contribution be taken on the last Sunday of each month expressly appropriated to such object; the money so raised to be immediately forwarded to Luther Colby of the BANNER OF LIGHT, as suggested.

Resolved, That we now proceed to make our first contribution.

Resolved, That a copy of these resolutions be forwarded to the BANNER OF LIGHT for publication, with a request that other friendly papers copy the same.

We hereby acknowledge the receipt from Mr. Heath of a postal-order for five dollars, which sum, he writes, is the amount of the first collection taken by the Society for this purpose. Other organizations throughout the country whose members feel to join in practical efforts to place the Cause in a proper light before the world during the continuance of the COLUMBIAN EXPOSITION in Chicago, Ill., can forward to us such sums as may be found available to swell the Fund for this worthy object. We will gladly receive and acknowledge all such contributions—also any which liberal-minded individuals everywhere may feel to make personally—in our columns.

The necessity for action and for money to widen the scope of such action is, or should be, patent to all. If our fellow Spiritualists are in earnest in this matter let them show it by liberal subscriptions, and at once.

We are gratified to see that the recommendation originally made by THE BANNER concerning the arrangement of an exhibit of spiritualistic facts, literature, etc., etc., in the World's Fair during its season at Chicago—with Mr. Hudson Tuttle as the director and permanent agent on the grounds—has found favor in the eyes of several of our editorial brethren. In addition to the pithy sentences of *The Better Way*, above quoted (and at other times), articles endorsing the project have appeared in *The Harbinger of Light* (Australia), *The Progressive Thinker* (Chicago, Ill.), *The Summerland* (Cal.), *The Golden Gate* (San Francisco), and in other quarters. We trust that by united action something commensurate with the magnitude of the project may be brought to pass.

As supplementary to the interesting narrative of the experiences of the distinguished American scientist, Robert Hare, as a Spiritualist, given in our columns a short time since by Mrs. Willis, may be perused the following as reported by Mrs. Emma Hardinge Britten in a recent issue of *The Two Worlds*:

"At a circle held in New York many years ago at the house of a wonderfully fine medium, Mrs. E. J. French, a large circle being present, loud scratchings as with finger nails were heard. Upon the question being asked, 'What does this mean?' the scratchings spelled out by the alphabet 'I promised to come so.' Mrs. French said, 'Tell us your name.' The spirit immediately influenced the editor, then Mrs. Hardinge, to pull repeatedly at one of her own long curls. To the question 'Is your name "hair" then?' three loud raps were given for 'Yes.'"

George Redman, a great seer and clairvoyant, being present, saw a card in the air marked, 'I died at seven; you shall know at nine, but the spirit telegraph has outdone Morse's.' At nine o'clock exactly a telegram was brought to Mrs. French with these words: "Prof. Hare died this evening at seven o'clock; be prepared to attend the funeral." This came from Philadelphia, ninety-three miles distant, and Prof. Hare, a friend of all present, had often said in joke when he died he would not come back in any common or ordinary way. That circle met at seven o'clock, the spirit manifested at eight, and the telegram arrived at nine."

The ever-changing phases of human life are at times so diametrically opposite to our preconceived ideas that we seem to be often enshrouded in certain directions in a fog of misconception regarding individuals and their springs of action, which nothing but a mental cyclone would suffice to clear away. The realization of this fact has been of late brought home to us with amazing rapidity from several entirely unsuspected sources, where actions so hostile to right, truth and justice have transpired that we have awakened at last to a realization that the Spirit of Evil lurks in the human form, however pure and holy the teachings emanating from that form may be. Ingratitude is that Spirit of Evil, and selfishness its godfather. But no man is wiser than Destiny, so we presume it is all right, however disappointed we may be. Some philosophic spirit has said that in the coming time, when all the mists are cleared away, we shall be enabled to realize that our greatest blessings in this life were "our might-have-beens." No doubt this in the main is true, although the fact is beyond our recognition as yet.

[London Light is requested to copy the above, for the benefit of some of its American correspondents.]

W. J. Colville closed his classes at Hotel Copley, Boston, Friday, July 3d. On that evening, during a delightful entertainment given by a number of talented friends, he was presented with a handsome gold watch, as a token of deep and lasting esteem. For this munificent gift he desires to return thanks publicly in our columns, as many friends who contributed to the testimonial had left the city when it was presented.

The answers to questions on our sixth page in last week's BANNER deserve special perusal. The spirit's answers are very explicit, and given in terse language; the messages of exorcised spirits, also, are worthy the closest attention of the reader, as they display individual character remarkably well.

Those who wish to reach Mr. Hudson Tuttle by telegraph should send their messages to Ceylon, O., as there is less delay than when sent direct to his P. O. address, Berlin Heights, O., he desires us to state.

Don't forget to listen to Mr. Colville's inspired utterances in the Berkeley Hall, this city, next Sunday, morning and evening.

We are informed that a new organization is about to be inaugurated in New York City, to be called the Spiritual Tract Society.

## A Notable Indian.

The last survivor of the Indian chiefs once prominent in the State of New York was Governor Blacksnake, writes Hon. Charles Aldrich in the *Magazine of American History* in its July issue. He was in 1830 the head-chieftain of the Seneca, living upon their reservation along the Allegheny river, just north of the Pennsylvania line, in Cattaraugus County, New York. Alas! what changes have befallen our Indian brethren since even that comparatively recent period! He was born, as near as can be learned, in 1730. He died Dec. 26th, 1880, one hundred and twenty years of age. His form was commanding and venerable; very tall, straight as an arrow, his abundant hair, white and long, disported itself gracefully about his shoulders. Washington, during the term of his second presidency, gave the old chieftain a beautiful silver medal, of which he was very proud, and generally wore it suspended from his neck by a cord.

In addition to being a man of authority in his tribe Governor Blacksnake was an orator, to whom his people always listened with profound attention. "I shall never," says Mr. Aldrich, "forget hearing him, though I did not understand a word of his language."

"My father's farm adjoined the Indian reservation half a mile from the river, and one of my Indian playmates, 'Little Johnny Watts,' had died from consumption, and I had frequently gone to the old cabin to see him during his long, wasting illness. One day as I peered into the room where he lay, his poor old mother was indulging in the wildest grief, talking to her poor boy, who was insensible and only gasping at long intervals. Presently the gasping ceased—the spirit had fled. Meanwhile, not far from the door, stood and unmoved, the father—'Old Johnny Watts'—making a bow and arrows of hickory wood for the use of the lad in the 'Happy Hunting Grounds.' A day or two later our family attended the funeral in the forest, near the bank of the river, and some fifty Indians and a few whites were present. The coffin was lowered into the grave, when the father stepped briskly forward and dropped the bow and arrows by its side.

At this moment, with grave and solemn mien, Governor Blacksnake stepped to the top of the mound of earth and began a half hour's address to his Indian friends. He spoke slowly and with great deliberation. Some one who understood him informed us that he spoke most kindly of the little boy who was gone, depicting the joys of the new existence upon which he was to enter. He urged his hearers to so order their lives as to be prepared for the better existence in the life to come. I do not remember—I was but a child myself—that I was ever more impressed by the appearance of an orator, except at the first inauguration of Abraham Lincoln. The Indian's figure was tall and commanding, his delivery slow and distinct, his appearance graceful, earnest, full of dignity, his sympathy for the bereaved family evident and touching. They paid his words the tribute of fast flowing tears—except the father, who looked on unmoved."

## Spirit Machines.

Now that the self-constituted psychicals among the clergy of this country are about to settle(?) the question of Modern Spiritualism "once for all"—in their own estimation—it behooves THE BANNER to repeat what it said many years ago, as well as others, in regard to the source of all mechanical inventions, namely, through the minds of mediumistic persons, whom mankind has from the first dawn of intelligence designated "geniuses." All genuine Spiritualists have been taught and know that man as a being, endowed with the attributes of his Creator, has within him powers capable of being manifested on the finite plane of being. All the instruments, utensils and machines man invents, manufactures and brings into use, enable him to have command over all objects and elements of Nature—these being only outer manifestations of the spiritual and divine attributes which are wrapped up in himself. This being the case, when he becomes unfolded, takes on the right conditions under right influences, he is capable of manifesting powers transcending all those ever embodied in the human external mechanism—hence he is capable of producing manifestations without the aid of any external machinery. We do not question the fact that Professor Morse in the spirit-world, being no longer able to use the material electrical machine, plays on the mechanical elements he finds in and around the medium, and thus telegraphs to earth the precious information of a continued existence in the higher life. These facts have been made manifest to us for many years, and are still being duplicated in various ways, so much so that we have ceased wondering at the occult power displayed by exorcised individuals.

## London on the Decline.

According to the *London Spectator*, the growth of the great English metropolis, with its present population of about five millions, has been visibly arrested. That journal is inclined to take a gloomy view of the statistics that go to show this result. It feels obliged to admit that the empire has reached the meridian of its greatness. The slackening of the city's growth is accounted a relief, because the tendency to crowding is thereby lessened, and better methods of municipal organization and settlement can be adopted.

The *Spectator* holds that London has expanded coequally with the Empire, and that both will decline in common and perish together when their mission in civilization has been fulfilled. Yet it may take many centuries to reach that climax of retrogression. It was not many years ago that Mr. Gladstone predicted that England must soon begin to yield the sceptre to the United States, whose marvelous increase in population, wealth and power shows no signs of abatement.

The theological association just formed in this country, known as "The American Psychological Society," has assumed a mighty work when it asserts that it is going "to settle for all time" whether Modern Spiritualism is true or not, leaving out of the question altogether the slaughtering process which one of the members has already hinted at. Seriously, we think the *Harbinger of Light*, from which THE BANNER quoted last week, covers the whole ground in so far as the new movement is concerned; but we should now like to hear from Professors Crookes and Wallace of England, Akasof of St. Petersburg, Prof. Kiddle of New York, et al. Our columns are open for a free ventilation of facts. We personally know Modern Spiritualism is based upon the most solid foundation possible, and no power on earth can shake that foundation. We have for years tested its phenomena in all shapes, in every particular, and we know that which we have put on record in these columns for these many years is true—no matter what carping critics may say to the contrary! Let the investigation go on! The result will terminate in favor of our Grand Philosophy, whether the Psychical Society (so-called) endorses it or not.

## Message from Spirit Charles Bradlaugh.

Mr. Charles Gray of Birmingham, Eng., furnishes the *Medium and Daybreak*, of London, the following communication received at a private séance held at his home May 31st. Of the medium through whom it was given he says: "Mr. Reedman wrote in a perfectly unconvincing state, and upon the departure of the influence was much surprised on being told of the nature of the communication."

"As I am not to speak, I am to say in writing, I have found a life beyond the grave that I did not wish for, nor believe in; but it is even so. My voice shall yet declare it. I have to undo all, or nearly all, I have done, but I will not complain. My mind is subdued, but I will be a man. It is a most glorious truth, that has now more clearly dawned upon my mind, that there is a grand and noble purpose before all men, worth living for! May this be the dawn of a new and glorious era of the spiritual life of your humble friend, Charles Bradlaugh!"

"There is a God! There is a Divine Principle. There is more in life than we wot of, but vastly more in death! Oh! for a thousand tongues to declare the truths which are now fast dawning upon my bewildered mind! Death, the great leveler, need have no more terrors for us, for it has been conquered by the Great Spirit, in giving us a never-ending life in the glorious spheres of immortal bliss. Oh! my friends, may I be permitted to declare, more fully and fervently, the joys which fill my mind. Language fails, no pen can describe."

Our thanks are hereby returned to Mr. Edwin Wilder, of Hingham, Mass., for a donation of choice roses; also to "G. M. R., Rome, N. Y., for an offering of flowers. Both these donations adorned our Free Circle-Room table during the closing meeting for the season.

We are just in receipt of "Echoes from England" (Number Forty-six), by Mr. J. J. Morse, the distinguished trance medium, which we shall publish in the next issue of THE BANNER.

We are in receipt of a fine photographic likeness of Miss Helen C. Berry, for which our thanks are returned.

## Spiritualist Camp-Meetings for 1891.

The season of out-of-door gatherings on the part of the believers in the New Dispensation is drawing nigh; and the reader will find subjoined a list (as far as yet announced) of the localities and time of session where such convocations are to be held.

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

ONSET BAY, MASS.—The Fifteenth Annual Camp-Meeting at this place commences its sessions July 12th, to close Aug. 30th.

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

CAPE COD CAMP-MEETING.—Harwich Port, Mass., July 12th to 26th inclusive.

CANADADA LAKE, N. Y.—The Twelfth Annual Meeting of the Canadada Lake Free Association commences July 24th and closes Aug. 30th.

QUEEN CITY PARK, VT.—Meeting commences Aug. 2d and continues to Sept. 6th.

VERONA PARK, ME.—Meeting will be held from Aug. 16th to Aug. 30th.

SUNAPEE LAKE, N. H.—Meeting commences Sunday, Aug. 2d; closes Aug. 30th.

TEMPLE HEIGHTS (Northport), ME.—Commences Aug. 9th.

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

VICKSBURG, MISS.—The Eighth Annual Meeting will be held at Fraser's Grove, Aug. 6th to Aug. 23d.

FAIRLAND, PA.—Meetings commenced for the season (thirteenth year) June 14th, and will continue to Sept. 16th.

MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION.—The Ninth Annual Camp-Meeting will commence at Mount Pleasant Park, Clinton, Ia., Sunday, Aug. 2d, to close Aug. 30th.

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

LIBERAL, MO.—The Missouri Camp Meeting will be held at this place Aug. 15th to Sept. 15th.

HASLET PARK, MICH.—The Ninth Annual Camp-Meeting commences July 29th, continuing to Aug. 31st.

LAKE MINNETONKA, MINN.—A Camp-Meeting under the auspices of the Northwestern Spiritualists will be held at this place during the month of July.

SUMMERLAND, CAL.—Commences Sept. 5th and closes Sept. 27th.

RINDGE, N. H.—Meetings will be held at the camp-grounds from July 28th to Aug. 16th.

NIANTICO, CT.—Opened July 1st, closes Sept. 1st.

MAINTUA STATION, O.—ASHLEY, O.—The National Spiritual and Religious Association will hold its first session at Mantua Station, O., from July 18th to Aug. 10th, both dates inclusive, and its second session in Shoemaker's Grove, Ashley, O., from Aug. 21st to Sept. 8th, inclusive.

LOOKOUT MOUNTAIN, TENN.—The Eighth Annual Meeting at this place (near Chattanooga) commenced July 8th, closes Aug. 2d.

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

HALL'S JOURNAL OF HEALTH (July) contains several articles of interest; one especially so to our readers is "The Mystery of a Lost Limb," by Herman Fischer, in which the experience of a man who in 1862 had his right arm amputated is related. In it he says that even at this day, as during all the intervening years, he has sensed the presence of a right arm as palpably as were it not amputated; and gives interesting illustrations of the fact. The writer of the narrative considers this positive evidence of the existence of a spiritual body coextensive and coexisting with the physical body. Of the other contents are "Coffee: Its Use and Abuse," "Good Health," "Simple Diet the Safest," and "Fidgely Parents." New York: 240 West 57th street. Copies can be had at this office.

THE THEOPHIST for June is on the counters of Colby & Rich for sale. Its first page is commemorative of the demise of Madam Blavatsky, and on the second Bertram Keightley, General Secretary of the Indian Theosophical Society, expresses the deep regret of the entire Order over the event. Following, an article is given from an American writer, received and in type before the news of Madam Blavatsky's death reached India, entitled "The Theosophical Society and H. P. B." Rama Prasad's account of "Astrology" as conceived by the Hindus is continued. "Tulsi Das," one of the early Hindu poets, is the subject of a biographical sketch, and matters of interest are dealt with on subsequent pages.

The city of Bath, Me., it is reported, is soon to have electric cars in its streets. Enthusiastic meetings of citizens have been held at which the proposition was thoroughly discussed. Among the speakers was our correspondent, Dr. William J. Rouse. It is expected the cars will be running early in September.

Dr. A. H. Richardson will close his office until Sept. 20th, and during his vacation will make visits to the various Camp-Meetings in and about Massachusetts. Those needing assistance by his gift of healing only need apply. The Doctor will be pleased to take subscriptions for the BANNER OF LIGHT.

Dr. Dumont, C. Dake will visit New York City Monday, July 13th, and will remain at the Ashland House for a few days only. The doctor and his wife will then visit Saratoga and Queen City Park.



## NEWSY NOTES AND PITHY POINTS.

## SUMMER-TIDE.

The locust by the wall  
Stabs the noon-silence with his sharp alarm.  
—Whittier.

All day long  
Comes in the wailing water dreamily,  
With subtle music in its slumberous song.  
—Celia Thaxter.

The locust trees are white with blooms,  
And through their drifted blossom blooms  
The summer bee in golden flight.  
—Howells.

The ancients believed that when Plutus, the god of riches, wished to bless a man he enriched him slowly, but when he wanted to curse him with wealth he poured it upon him in a torrent. Our people of the present day who are after salary first and service last, will make a note of this.

Legal murders in New York this week by electricity! All wrong. Drown your murderers, and let them die easy.

A railroad train on the Kanawha and Michigan Road went through a trestle near Charleston, W. Va., July 4th, by which accident thirteen persons were killed outright and many injured.

**LIFE'S HAPPENINGS.**—Rev. Mr. Spurgeon—England's Talmage is prostrated by disease and may die. —Mr. Blaine is better. —Hannibal Hamlin, ex-Vice-President of the United States (served with President Lincoln), passed to spirit-life at his home in Bangor, Me., on July 4th. He was born at Paris, Me., Aug. 27th, 1809.

**HINTS TO HOUSEKEEPERS.**—By rubbing with a flannel dipped in whiting, the brown discolorations may be taken off cups which have been used for baking.—The worst cover of an old silk umbrella makes an excellent dust-cloth for fine furniture.—Flood the waste-water pipes every week with boiling water, and occasionally with a hot solution of soda.

Manner is far more attractive than matter; monkeys are watched closer than eagles are.—Josh Billings.

## Subscribe for this paper NOW.

A cyclone blew through the Baton Rouge District, La., on the 6th inst., prostrating the Penitentiary Building, killing nine convicts and wounding thirty-four other persons (six of whom are expected to die), besides doing much damage elsewhere—estimated at about a quarter of a million dollars.

Pennsylvania is having a witch scare. Keep it up, ye Quakers. You are only two hundred and fifty years behind Massachusetts. We went through that in the seventeenth century.—The Boston News.

It is announced that among other volumes which John W. Lovell Company have just published, by arrangement with the authors, is an interesting book by Florence Maryatt, "There Is No Death," in which the author recounts her own experiences in Spiritualism.

One of the "Great American Deserts" known to old time school boys is filling up with water in some mysterious way; people (says an exchange) are still wondering where this water in the great lake in the desert comes from, though eminent scientists suspect that somebody has been squeezing the stock of some of the great railroads that traverse the plains.

**LONDON, July 6th.**—Mr. William Henry Gladstone, eldest son of the Right Honorable William Ewart Gladstone, the great English statesman, died yesterday. He was born at Hawarden, Flintshire, in 1840, and was educated at Christ Church, Oxford.

Hiram Maxim, inventor, and head of the great gun-making house of Maxim & Nordenfled, announces a flying-machine to make one hundred miles an hour, and carry in peace time passengers or freight, and in war times dynamite—which he thinks will be so dreadful in effect as to cause wars to cease.

The cooling of milk immediately after it is drawn from the cow is said to be of the greatest assistance in delaying fermentation, and it is thought to be the most practical method which can now be recommended.

The bass drum may get to the front of the procession, but it is sure to be beaten in the end.—Indianapolis Journal.

It has been found that a small dose of strong alcohol shortens the time that food remains in the stomach by more than half an hour, says a physician of the old school.

## Subscribe for this paper NOW.

In France successful experiments have been made with sulphate of iron and with sulphate of copper, lime and water as a spray in preventing potato disease.

Life is short, and we have never too much time for gladdening the hearts of those who are traveling the same dark journey with us. Oh! be swift to love; make haste to be kind!

The works of genius are permanent, but criticism is always in a state of change. It is founded on the opinion of its time, for which alone it has significance, and unless in itself of artistic worth it perishes with the time.—Hefner.

An artesian well near Albert Lea, Minn., which spouts both oil and water, often changes the programme and sends out a stream of small minnows, which are wholly unlike any known species of fish found in that vicinity.

"Alas!" cries Pastor Rossiter of New York City, preaching on "The American Sabbath," "Alas! some people seem to think it was made for pleasure."—The Truthseeker, New York.

A number of Alaska Indian boys have been discovered in San Francisco in a state of shocking neglect and abuse at the hands of a disreputable Russian priest.

Honor is like the eye, which cannot suffer the least impurity without damage; it is a precious stone, the price of which is lessened by the least flaw.

A vast deal still remains to be studied and understood before the relations between the animal kingdom and the human race are thoroughly comprehended. As a rule, the lower animals are regarded as enemies, or at least neutrals, as to the welfare and interests of man. Their lives are therefore freely sacrificed with-out compunction. But in their creation, as in all other works, Nature must have been actuated by wide and wise considerations expressive of the same beneficence which she always displays.—Ezra.

An idea of the enormous amount of type used in the United States Government printing office may be gained when it is stated that the public printer recently asked for bids for 15,000 pounds of English, 5,000 pounds of pica, 75,000 pounds of long primer, 6,000 pounds of brevier and 48,000 pounds of nonpareil—203,000 pounds, or about nine carloads.

It is little things of life that tax one's nerves most, as a stalwart youth of Leavenworth, Kan., found when he accepted a wager that he could not stand a drop of water dropped into his open hand drop by drop from a height of three feet. Before five hundred drops had fallen into his hand he almost cried with pain and said he had enough. After a little water had fallen each drop seemed to crush his hand, and a blister in the center of it was the result.—Ezra.

Sixty million tons of iron ore are in sight around Iron Mountain, Mich., more than can be mined in twenty years.

**New Music.**—We have received from the publishers, F. L. Hodgdon & Co., Everett Square, Hyde Park, Mass., the following: "Focal," "Too Late for the Fair," tenor or soprano (also the same arranged for alto, baritone or bass); words by Edward Oxford, music by F. M. Paine; "The Morning Wind" (with violin or flute obligato); words by D. L. Herick, music by F. M. Paine; "Beret" (soprano or tenor); words by N. H. Woodworth, music by F. M. Paine—also the same arranged for alto, baritone or bass.

We have also received from the publisher, Ignaz Fischer, Toledo, O., the sacred solo, "Come Unto Me," words by the late Dr. R. Locke (Petroleum V. Nasby), music by W. A. Ogden.

**HORSFORD'S ACID PHOSPHATE.** If you are nervous, and cannot sleep, try it.

## Veteran Spiritualists' Union.

To the Editor of the Banner of Light:

A public meeting of the Veteran Spiritualists' Union was held at the Banner of Light Free Circle Room on the evening of June 26th, 1891. President H. J. Storor occupied the chair. The record of the last meeting, June 10th, was read and approved.

Mrs. A. A. Wood, of the Ladies' Aid Society of Boston, one of our Directors, and a Trustee also, was requested to make a statement of the good work done by her for the V. S. U. on "Opening Day" at Onset, Mass.—the result showing one life-member at \$25.00, and five yearly members obtained at one dollar each; total received, \$30.00.

Dr. A. H. Richardson spoke of the great interest felt in our Union by all of the visitors to Onset with whom he talked on that subject on same date.

President Storor next read a letter from a lady who desired to leave to the V. S. U. the sum of \$400 to \$500 toward a fund for the relief of indigent mediums.

Messrs. F. D. Edwards and Jacob Edson made remarks about the forms for Wills and Bequests to the V. S. U.—the latter stating that an able legal adviser had been consulted before preparing the printed forms adopted by our Union.

President Storor next read a letter from our Historian, John S. Adams, relating to the Museum of Phenomenal Productions—his earnest desire that a personal effort be made by each member in obtaining contributions for the same and forwarding them promptly to him as custodian, etc.

Noted, That the letter of our Historian be accepted with thanks, and that it be sent to the BANNER OF LIGHT with a request to publish the same.

Noted, That Mrs. M. T. Longley, our Corresponding Secretary, be authorized to review and reply to an article published recently in The Better Way of Cincinnati—the reply to set forth the purposes and objects of the Union, etc.

President Storor explained about the low cost of the frames for the certificates of membership—a neat white frame costing only fifty cents; yearly membership costing one dollar, for which the certificate is free, without frame.

Remarks on the purposes of our Union and for the good of the Cause were then made by Dr. A. H. Richardson, C. M. A. Twitcheil, Mrs. Kate R. Stiles, Abbot Walker, Dr. U. K. Mayo, Christopher C. Shaw, Mrs. M. T. Longley, Treasurer Moses T. Dole, President Storor and Mr. Edson; Director J. H. Lewis stated the purpose of the Union in a general way, in three words, "To Do Good"; Mrs. Julia Crafts Smith spoke of her thirty years' work as a public medium; she always opened her séances with prayer, and believed such a reverence and appeal to be efficacious and potent.

There were added to the membership roll at this meeting eleven members—one life-member and ten yearly members.

Noted, That the thanks of the Union be given to the proprietors of the BANNER OF LIGHT for the free use of their Circle Room for our several meetings ending this date.

The next public meeting will be held at Onset, Mass., on Saturday, Aug. 1st. WM. H. BANKS, Clerk.

77 State street, Boston.

The following is the text of the Historian's letter above referred to:

BOSTON, June 26th, 1891.  
MY DEAR FRIEND STOROR: As the meeting this evening will, in all probability, be the last of the season, I wish to say that it is earnestly desired that each member use personal effort to render our Museum of Phenomenal Productions one of marked excellence by contributing from their own resources, and in including others to do so—and that as promptly as possible. Several valuable articles are already in hand, and others are promised from Cincinnati, and other places. We want to make the collection an attractive feature of our Union, and the only way to have it such is to move it into place at once, and with determination. More talk, however, is better than no talk. There are thousands of articles scattered throughout our country that are waiting just such a place of deposit as the one in question proposes to be. Let them gather in the hands of our Union, and our Cause, more potent in their evidences and illustrations than any the A. B. C. F. M. ever sent forth.

Respectfully yours, JOHN S. ADAMS.

July 4th at Nantasket.

On Saturday last the excursion to Nantasket Beach from Boston (previously announced in THE BANNER) was very enjoyable. The day was fine, and not too warm, and amid the restful and inspiring scenes presented by old ocean, and the crowd of visitors assembled to celebrate the glorious 4th, all the party were fully prepared to enjoy the two banquets, one physical, the other intellectual, provided at the Park House, and then to appreciate the exquisite music furnished by the superb orchestra in front of the great hotel. The excursion was a most successful one, and was fully enjoyed by all. The party was led by Rev. W. D. P. Bliss, Rev. W. H. Sprague, W. J. Colville, Capt. E. S. Huntington, Mrs. S. H. Merrifield, and Capt. C. E. Bowers.

All the remarks were genial and appropriate, and perfectly harmonized with the occasion. Each speaker took up a distinct line of reasoning, and elaborated some special feature of the common subject—"The Brotherhood of Man." The addresses were on the side of socialism, broadly interpreted, but the burden of several of them was a higher education of all the people, based on a fuller recognition of the divinity which is at the heart of each of every one of us. A delightful fraternal feeling pervaded the gathering, and all felt it good to be there.

A delightful feature of the holiday at Nantasket was that, despite the great throng of people, perfect order prevailed everywhere, and all seemed given up to rational, healthful enjoyment.

W. J. Colville's Engagements.

Mr. Colville is lecturing this week in Tribune Building, Hartford, Ct. His summer engagements already made are Onset, July 13th to 18th; Nantasket, Sunday, July 14th; North Edgecomb, Me., July 21st and 22nd; Cassadaga, July 25th to Aug. 5th; Philadelphia, Aug. 9th, and following dates alternating with Atlantic City. All communications addressed to W. J. Colville, care BANNER OF LIGHT, will reach him promptly.

Subscribe for this paper NOW.

Movements of Platform Lecturers.

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

We are informed by a correspondent that Frank T. Ripley, lecturer and platform test medium, is engaged at the Rindge, N. H., Camp-Meeting for the first three Sundays in July and August.

Mrs. Ada Foye, lecturer and platform test medium, will make another tour, bringing the BANNER OF LIGHT, to the following places: Onset, July 12th and 13th; Onset, July 14th and 15th; Onset, July 16th and 17th; Onset, July 18th and 19th; Onset, July 20th and 21st; Onset, July 22nd and 23rd; Onset, July 24th and 25th; Onset, July 26th and 27th; Onset, July 28th and 29th; Onset, July 30th and 31st; Onset, Aug. 1st and 2nd; Onset, Aug. 3rd and 4th; Onset, Aug. 5th and 6th; Onset, Aug. 7th and 8th; Onset, Aug. 9th and 10th; Onset, Aug. 11th and 12th; Onset, Aug. 13th and 14th; Onset, Aug. 15th and 16th; Onset, Aug. 17th and 18th; Onset, Aug. 19th and 20th; Onset, Aug. 21st and 22nd; Onset, Aug. 23rd and 24th; Onset, Aug. 25th and 26th; Onset, Aug. 27th and 28th; Onset, Aug. 29th and 30th; Onset, Aug. 31st and 1st; Onset, Sept. 1st and 2nd; Onset, Sept. 3rd and 4th; Onset, Sept. 5th and 6th; Onset, Sept. 7th and 8th; Onset, Sept. 9th and 10th; Onset, Sept. 11th and 12th; Onset, Sept. 13th and 14th; 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Use only Cleveland's baking powder, the proportions are made for that.

With Cleveland's Baking Powder cake keeps fresh ; breads are fine grained ; biscuit light and flaky. Try a can, Cleveland's.



(Continued from sixth page.)

for my life and my happiness with him were such that they took all affection out of me for him. I felt that I was really treated, so that when death came to my release it came as a welcome friend. I have no bitter feeling toward him, only one of kindness. You are not to think that there are always relations on the other side between persons who lived in the same family, or who were bound together by outward or even by social ties, if there is no sympathy between them, because you will find it is not so when you go to the other world. As I said, I was a plain-spoken woman, and I am plain-spoken now.

I have a quiet little home that gives me exactly the comfort and rest I ask for. I have friends, dear associates, loving companionships, and plenty to do. Now I am taking care of my daughter's little girl, and it is a great pleasure for me to have her with me. I am Jane Thomas.

## INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

April 24.—A. D. Bullock; Sarah A. Wheeler; Philip D. Willis; James A. Edmonson; Samuel Cook; Mary E. Cooley; Samuel G. Stuart; Nannie Graves; Catherine Blake; James Marshall.

Messages here noticed as having been given will appear in due course according to routine date.

June 19.—Lorena, for Michael Morrison, George T. Roberts, Maud E. Fisher, Andrew Brockbridge, Joe Ferguson, K. H. Howard, Steven L. Lewis, William J. Taylor, Joseph Colby, Albert Adams, Joseph Darling Hill, Hattie Rice, Joseph Colby, Johnny McArthur, George W. and Lydia Morrill, Webster, Oliver, Walter Raymond, Alvin Gleson, May Fielding, Pearl.

June 22.—Charles F. Lyman; Fanny Truce; Jimmie Adams; Sam H. Haves; Franklin Drury; Juliette Manley; Charles C. Elmer; John Pierpont.

## Verifications of Spirit Messages.

CHARLES W. SMITH.

In your issue of June 27th is a communication given by "LORELA" from my brother-in-law, CHARLES W. SMITH, of Boston. He passed away about three months before the message was given. I was in town at the anniversary meetings, and have the setting of his affairs; I presume this is the reason why he wishes, as "LORELA" says, to speak with me.

I do not remember of speaking with Mrs. Longley during the meetings. I know I have never mentioned Mr. Smith's name in my presence, nor my connection with the family—neither was I present at the free circle of April 3d, 1891, when the message was given.

The message comes to me as a complete surprise; for whenever I have mentioned the subject of Spiritualism in his presence he never seemed the least interested or made even one word of conversation about it. In fact, I always felt it was an annoyance to him, and for that reason I seldom alluded to it in his home.

It is for the above reason the message fills me with unlooked-for surprise, especially in its coming through Mrs. Longley, at a public circle, with no relative or member of the family present, and containing so much that is fully understood by those for whom it was intended.

I am also much pleased with the message given by PAULINA W. DAVIS. To me, it is full of food for thought, and well worth careful reading.

EDWIN WILDER.

Hingham, Mass., June 20th, 1891.

KATIE B. ROBINSON—WHITE FEATHER.

Two communications, one from Mrs. KATIE B. ROBINSON of Philadelphia, which I fully recognize as from her, it being so much like "Katie," as she was familiarly called by her numerous friends. It is pleasant, as it always is, thus to hear at any time through such a reliable avenue as your excellent medium, Mrs. Longley, from those of ours who have gone to the life beyond.

Mrs. Robinson was one of our best mediums, and known favorably as such by hosts of people. The other is WHITE FEATHER, whom many know to love, will be fully recognized by hundreds who hold her in kindly remembrance because of the many comforting messages she has brought to the children of "this planet."

Heaven's blessing ever rest upon you and your efforts, and those of the medium, Mrs. Longley, in promoting the truth, which maketh all free.

Long live THE BANNER, and may its number of subscribers increase a thousand fold.

W. L. JACK, M. D.

Springfield, Mass., June 20th, 1891.

GRACE C. BLOKHAM.

I have been hoping some relative of Mrs. GRACE C. BLOKHAM would acknowledge her message, which was in THE BANNER of May 30th. I think none of them are Spiritualists, therefore would not be likely to make a public recognition; but I will, as I like to see all messages verified, feeling they are quite valuable; besides, I knew the old lady quite well. One winter she resided with her son, next house to my home, but, as she stated, her last days on earth in the form were with her daughter, Mrs. Summer, at Mattapan. I thank her for this effort to reach her friends, and trust she will try again.

ANNE LORD CHAMBERLAIN.

Mattapan, Mass., June 20th, 1891.

## LOVE UNEXPRESSED.

The sweetest notes among the human heartstrings  
Are dull with rust;  
The sweetest chords, adjusted by the angels,  
Are clogged with dust.  
We pipe and pipe again our dreary music  
With gentle strains,  
While sounds of crime and fear and desolation  
Come back in sad refrain.

On through the world we go, an army marching,  
With listening ears,  
Each longing, sighing for the heavenly music  
He never hears;  
Each longing, sighing for a word of comfort,  
A word of tender praise,  
A word of love, to cheer the endless journey  
Of earth's hard, busy days.

They love us, and we know it; this suffices  
For reason's share.  
Why should they pause to give that love expression,  
With gentle care,  
Why should they pause? But still our hearts are aching  
With all the gnawing pain  
Of hungry love that longs to hear the music,  
And longs and longs in vain.

We love them, and we know it; if we falter,  
With fingers numb,  
Among the unexpressed strings of love's expression,  
The notes are dumb.  
We shrink within ourselves in voiceless sorrow,  
Leaving the words unsaid,  
And, side by side with those we love the dearest,  
In silence we tread.

Thus on we tread, and thus each soul in silence  
Its fate fulfills,  
Waiting and hoping for the heavenly music  
Beyond the distant hills.  
The only difference of the love in heaven  
Is: Here we love and know not how to tell it,  
And there we all shall know.

—Constance F. Woolson, in New York World.

## Passed to Spirit-Life.

From her home, in Lorain, O., June 20th, Mrs. Eliza Purcell, in the 66th year of her age.

She was a life-long Spiritualist, who made her life a shining example, and proved that her belief was not only good enough to live by, but to die by. The daughters of Robert, of which order she was an active member, performed the rites at the grave. There was one of the largest attendances ever seen in the city. The deceased was one of the earliest citizens and one of the best. She was very charitable to a large circle. Hudson Tuttle officiated, and gave a discourse presenting the value of Spiritualism as a staff on which to lean in the hour of death for those who mourn, and for the dying.

From his home, in Adamsville, Del., June 24th, Benjamin Davis.

He was a veteran Spiritualist, having been a firm believer in Spiritualism for over forty years, and a subscriber for THE BANNER for a long period. He was well known in his native State, Vermont. He was born eighty years ago in Duxbury, Vt., where his life-long friend, Janus Crockett, now lives. He removed to Delaware five years since, where the companion of over fifty years still lives with her son, and for the dying.

From the home of his parents, in Cleveland, O., Gordon J. Elton, in the 71st year of his age.

He was a noble, heroic boy, and gave more than ordinary promise of future excellency. The sons of Veterans escorted the remains to Woodland Cemetery. Hudson Tuttle gave the discourse.

Obituary Notice not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on grave markers a line. A copy of the paper under this heading.

## THE HAIR

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

## Becomes Luxuriant

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

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

## After Using

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

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

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

## Ayer's Hair Vigor

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of the skin, except Thunder Humor,

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By ABY A. JUDSON, Minneapolis, Minn.

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INDEPENDENT State Writing, Medical and Business Medium. Send Lock of Hair, age, sex, leading symptoms and stamps for FREE Diagnosis and Prescription. Send for circular and particulars. How to Obtain Writing from Sealed States. Address ONSET, MASS. June 27.

## "IF YOU WOULD KNOW"

"YOUR Future Business Prospects, consult FRED A. YEAH, the Blind Medium. Enclose Postal Note for 50 cents, or register your letter with lock of hair and stamp. Address 111 Butternut street, Detroit, Mich. June 8.

## WATER OF LIFE.

Do not fail to send for Pamphlet giving unlooked-for proofs of its virtues; also Photo-Engraved Letters from those it has cured. Write to 31 South Main street, Wilkes-Barre, Pa. May 8.

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BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER. SEND four 2-cent stamps, lock of hair, name, age and sex. We will diagnose your case FREE. Address DR. J. B. LOUCKS, Shirley, Mass. June 8.

## To Rent at Onset

FOR the season, Eagle Lodge Cottage, Well furnished for housekeeping. Finely located near Washburn House. Good water. 7 large, slightly rooms; parlor 20x30. Address CHARLES W. SULLIVAN, Onset, Mass. July 4.

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

## Voltaic Mineral Rods.

IMPORTANT to Miners and Treasure-Seekers. Send stamp for Circular to E. A. COFFIN, No. 61 Bridge street, Boston, Mass. June 27.

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MORPHINE HABIT CURED in 10 to 20 days. No pay till cured. DR. J. STEPHENS, Lebanon, Ohio. June 8.

## MRS. JENNIE CROSS, Business, Test and

Medical Medium. Give questions answered by mail, 50 cents and stamp. Whole Lot—Sending \$1.00. Magnetic Rods prepared by spirit-direction. Address West Garfield, Mo. July 11.

## Mrs. Eliza A. Martin.

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## Mrs. Hannum.

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## Dr. E. A. Pratt,

A T 130 Dartmouth street, Boston, Thursday, Friday and Saturday, every week. At Onset, Pleasant Avenue, Sundays and Mondays at 3 o'clock. 9w July 4.

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Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications from the deceased (my father) from early in the year. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given me much comfort in the grief which the severe loss I have had of son, daughter and their mother."

Dr. Eugene Crowell, whose writings have made his name prominent in the history of psychical matters, wrote to the inventor of the Psychograph as follows: "I am much pleased with the Psychograph you sent me and with thoroughly test it the first opportunity."

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In his preface to the fourth edition Mr. Rexford writes as follows: "Since I printed the first copies of this work, the opinions of mankind regarding the race and the varied divisions have essentially changed, and to-day the Spirit of Research is active as ever. It hath outlived its infancy, and is now entering upon the maturity of letters on the subject whereof it treats, and in the future, as in the past, will do much toward dissuading the Public Mind from the errors of the ANTI-QUITTARY ORIGIN OF MAN." 12mo, pp. 40. Price \$2.00. For sale by COLBY & RICH.



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GEN. GRANT was sustained

for months previous to his decease almost wholly by the use of BOVINE, as the following

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"During the last four months of his sickness, the principal food of my father, Gen. Grant, was BOVINE and milk; and it was the use of this incomparable food" "also that enabled him to finish the second volume of his personal memoirs."

"October 1st, 1885. FRED D. GRANT."

Dr. J. H. DOUGLAS, General Grant's physician and faithful friend, cordially endorses the

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SCIENCE is unable to explain the mysterious phenomena of this wonderful little instrument, which gives intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at the results it has been able to attain through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of the Writing Planchette, which may be consulted on all questions, as also for communications from deceased relatives or friends.

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MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send her photograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage, and hints to the harmoniously married. Sittings by mail, 100 and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps.

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# Banner of Light.

BOSTON, SATURDAY, JULY 11, 1891.

## Funeral Services of James Haslett, Of Port Huron, Mich., and of the Haslett Park Camp-Meeting Movement.

SYNOPSIS OF ADDRESS GIVEN BY MRS. H. S. LILLIE.

Friends—We have assembled this morning to perform the last rites over the mortal form of a friend and brother, your neighbor and townsman, James Haslett.

The problems of life and its accompanying manifestation of death have baffled the wisest of the ages of the past. Toward this point all minds have turned, for all have a common interest; all who are born soon learn the lesson that all must die: High and low, rich and poor, ignorant and wise. For this religious system, have arisen, almost have been built, temples erected, Gods worshiped. Something within has always caused man to feel that he was intended for more than the short period of an earthly existence, yet what that state was, remained shrouded in mystery. Thoughts of an anguished deity, of avenging wrath toward mankind for deeds committed in the body, caused all to tremble, so that death seldom found any quite ready to follow him on this long journey. But in view of the light which is now given, and which our friend had accepted so fully, we can leave no doubt in our minds that he must be *Life, not Death*. Mr. Haslett knew of the life he has entered upon; he went forth not as a stranger, but as one in a manner familiar with the spirit-world, its scenes and its inhabitants. He had held communion with those who had gone before, and he had no fears.

Sometimes when meeting as we do to-day, looking over the life of the one who has passed away, comparing its promises or possibilities with what it has accomplished, we feel that life's mission has been fulfilled, this is the case where Time has stamped its seal upon the brow, where the spirit has remained with the body until we feel that all good which could come from the relationship of soul and body has been gained; that the spirit has acquired all of knowledge which experience could give for its improvement, and goes forth to the higher life of a ripened soul. But in this case, although he acquiesced, yet he was not ready, he had no fears and was ready, with some of you, dear friends, there is a feeling of irreconcilable. Some of you have tried to be philosophical, and have felt at times that you have attained the height where you could say of nature and her manifestations, "It is well," and of the soul whether it goes or stays, "It is well"; yet in this case you stand questioning: "Why is this?" and you almost feel to complain at the decree of life called death.

And yet, our friend had passed a longer period on earth than is the portion of a large majority, still, up to a comparatively short time ago, would have agreed that age had almost forgotten to touch him, or to leave the usual seal or sign of having passed by, so full of life and vitality was he, so many plans had he for the future unfoldment for those he loved and for the Cause he held so dear, that of Spiritualism. (And speaking this word let us speak it reverently.) What word could be spoken more fittingly? What word could be spoken more fittingly, and as such is the child of the Infinite, and the word Spiritualism itself means belief in inter-communion with those spirits or souls who have preceded us into the Kingdom of Eternal Life; all who believe in God as a spirit and life as eternal should speak the word reverently.

For more than thirty years Mr. Haslett has been a Spiritualist. Some of you who are here as friends were among the mediums through whom the spirits gave to him these truths. You can testify how willingly and with what a teachable childlike spirit he sat at the feet of the spirit-world; how faithfully he has sought the counsels of the higher intelligences, and how willingly he has carried out their wishes, until death finds him with some of the most important of these plans incomplete—a work especially for the advancement of this truth, which stands as evidence of his devotion to the Cause and his willingness to sacrifice, and a work which will call for other hands to take up and carry to completion. This is referred especially to his work at Haslett Park. Mr. Haslett did not live for himself alone, but was one whose influence was felt in deeds of kindness, generosity and love. The poor learned to bless him, the unfortunate to love him, and the downtrodden found in him a friend. He was tender in his affections, true in his friendships, and we believe just in his judgments. As a loving companion, as a dear son, as cherished friends and relations—all of whose names we would speak separately for his sake if we could—you have met with a great loss.

You who are here as neighbors and citizens, some of you, perhaps, differ widely with him in religious opinions, but this you must always say of him: he was true, and always had the courage of his convictions. He knew he possessed a grand truth, and dared fearlessly to expound it. No one was left in doubt or uncertainty as to his belief.

He has entered now into a realization of his anticipations, and who shall say to you as mourning friends? We need not say he lives, for this you already realize. But how we wish it were possible to lift the veil of mist which obscures your vision. For to our spiritual vision these walls disappear, and the air is filled with the invisible hosts who are ever interested in the affairs of mankind. And foremost among them, surrounded by many whom we recognize, and whom you also would recognize as those you have loved in the days gone by, and who have also passed called death, is our ardent Brother Haslett, his face radiant with the joy of life immortal. Looking perfectly natural, just as you his friends have seen him when life was most joyous! And I feel that he would say to you: "I am satisfied. Do not mourn for me. Life is far more, even than we have dreamed. Take up your duties, take up the work I left undone, and in a little while we shall meet again." As devoted husband, father and friend he will watch over you, go with you and exert all his power until you are as a spirit, until you shall join him in the land of life immortal. To close this portion of the exercises we shall read a poem translated from the Arabic, which we feel embodies the sentiment of our friend more than we could do. It is entitled, "Abdallah's Message from Paradise."

After the reading of this poem, a quartette of voices sang the song: "Some Sweet Day By and By," which was a favorite of Mr. and Mrs. Haslett, and will no doubt bring to the minds of his friends a sacred memory from the fact that at the time the spirit was just leaving the body, his loving wife, prostrated with grief, was naturally giving way, when love as a quickening inspiration caused her to rise and with an almost superhuman effort of will to say: "James would not like me to do this," she then broke forth and sang a verse of this song, wafting his spirit on the wing of music, made sweeter by the voice of her he loved.

Mrs. Lillie then spoke of her own personal regard for Mr. Haslett in a fitting tribute to his kindness, generosity and aid to her, and to the cause to which her life is devoted, saying he was the medium's friend, and mediums all over the land who have known him, when they hear of his passing away, will know they have indeed lost a friend and the cause a champion. May his reward in the spirit-world be commensurate with the deeds below is all we need ask for him.

A considerable number of friends then accompanied the remains by rail to Detroit, where, according to his oft-repeated request, it was to be restored to its primal elements by the process of cremation. Some of his friends of Detroit having gathered at the chapel of crematory, services were held here also, beginning with the song, which was a favorite with him, "The Last Rose of Summer," beautifully rendered by a young lady who had been a friend of his from her childhood.

The speaker then said: "This is strange—the thought of reducing the body to ashes—and perhaps to some of you revolting. But it

has been receiving the earnest consideration of thoughtful minds of our time. It is believed by such minds that many of the recent and dreadful diseases which afflict the skill of ablest physicians owe their origin, at least in part, to the fact that our earth is rapidly becoming a vast burial-ground, and that the safety and well-being of the living demand this purer process of disposing of the bodies of the dead. Mr. Haslett was a progressive man; he lived abreast of the age. Believing this to be the wisest plan, he requested it in his case. "If I have been a symbol of purity in all the ages of the past, if I have been one of the earliest forms of religion. The fire of the sun is the resurrective power which brings to life new forms of beauty to the earth; and if there is anything remaining with this body which can, as an element, be of any service to the soul, then by this resurrection by fire it will be called to its own. Think of him hereafter as an arisen spirit. I feel that he would thank you, his dear ones, that you have so faithfully carried out this wish, that he would not now make any change if he could."

"Henceforth he will guard your interests—the wife, the son, the sisters and friends—as others have watched and guarded him and you. For do you not think they know our every act? That they have faithfully followed the sister in her long journey from her Western home? That they know your tears and sympathize with you in your sorrows?"

"He leaves with you his unfinished work. His last act of earthly life was to go to Haslett Park; the place where he had sacrificed so willingly, and for which he hoped so much. Here he hoped the air would invigorate and strengthen; but it was too late. This his last act should make the spot dear and sacred to every Spiritualist in the State of Michigan, and may they arise with a determination that the work begun shall not fall for need of willing hands and earnest hearts to help it through. Then will the blessing of his presence and that of all good spirits be yours."

"Life is continuous, heaven is a condition, the spirit-world is a reality, an invisible host surrounds us. We leave, dear brother, with the innumerable multitude of living souls who have passed from earth before thee, whose inheritance is the eternal."

"It used to be said 'earth to earth,' but we say soul to soul, spirit to spirit! Peace and joy be thine forevermore."

An impressive improvisation of poetry, followed by a song, closed the exercises.

## Central New York Quakerism—How to Enrich Country Life.

To the Editor of the Banner of Light:

What a moving world is this! Man's magic wand is tipped with electric light, and the "Presto change!" of the magician is outstripped as he waves it. We are here, there, everywhere. I was in Detroit one day, in Boston the next morning, in the quiet of Cape Cod, in sight of the ocean, at tea-time. Seated in a railroad car in the heart of Philadelphia, amidst stone walls and noisy streets, with only time to get settled, I looked out and found myself rolling through green fields and rolling hills, as if I were in the heart of the country. A phantasmal city out of sight, and put the fair country in its place. We whisper along wires to neighbors miles away. The genius of Edison has devised some new spell, obedient to which the telegraphic message leaps from the railroad car through the air, and finds its way to the wires along the roadside, spurning all visible connecting links in its passage. That is spirit-telegraphy surely—the message of one immortal in the flesh to another. After that the message from an immortal to the mortal body is no miracle still clothed in an earthly body is no miracle for science to sneer at. It is only the winged thought taking an aerial flight a little longer than that from the railroad train to the telegraph wire, the same law of inductive connection governing both.

The daily facts of our common life make the old magicians' story and clumsy, even as the transfigurations of nature, like the blooming of the rose, for instance, transcend the miracles of Judea.

But my aim in writing just now is not to go far in philosophic flights, but to tell where I am and what manner of people are here.

It is seventy-five years or more since Cayuga County was settled, and the Quakers were among its pioneers. This pleasant village, with its shaded streets, is fourteen miles south of Auburn, on a high table-land. Westward Cayuga Lake is in sight, four miles distant, and over six hundred feet below, the descent a fair slope of five farms. East a little further is Owego Lake, and the broad fields between show the rich fruits of Quaker thrift and industry.

The Societies of Friends are divided and decreasing, the customs and habits of Friends are modified, and their better elements fill the atmosphere with friendly cheer. Like other sects in our day, schisms abound among them. Here are Hicksites, quite like Unitarians, and in touch with the reforms of our time, but too small in numbers to fill the ancient and ample meeting-houses. Here are Orthodox Friends of two sorts—Millites severe in the old plainness, rigid in discipline, earnest in sincerity, yet unattractive in their display and society in numbers. The other sort are Gurneyites, who seem a strange mixture of Quakerism and Presbyterianism, the first growing fainter, the last more prominent—their stated prayers and singing and "hiring ministry" wide departures from the "inner light" and the "movings of the spirit" of Fox and Penn. All this attracts some people, and transiently adds to their numbers, but has no lasting power, as they have left the old foundations in the life of the spirit and are in a confused maze of theological mist and fog. Yet, amidst all this, the good results of Quaker training, the fine fruits of the old obedience to the "light within"—the divine in the soul—are plainly seen and felt.

Spiritualism in its modern guise has made but little progress, yet the all-pervading heaven is here, and some of the best people have a warm side toward the great matter.

There is a needed lesson in the life of the Howlands here. In old times many villages had families of marked ability and wide influence and knowledge of the great world, who lived in pleasant homes and in neighborly ways of common interest with those around them, and thus helped greatly to keep up a high standard of life and thought. Such people today too often go to the cities, lose rather than gain in real character, and leave country life barren and poor.

Here are William and Hannah Howland in their pleasant home, living with good taste and fine simplicity, and their daughter Emily in the Quaker-like home of her ascended father, Slocum Howland, my valued friend in anti-slavery days.

The brother and wife and daughter are just home from a tour in Europe, Palestine and Egypt, and Emily has just ended a long tour of observation among freedmen's schools in the South, where she freely and wisely spent time.

Dr. Gillette of Atlantic City, who has been doing business here successfully as a magnetic physician the past six months, leaves shortly for Cassadaga Camp-Meeting, where he will have an office during July and August. The doctor will return to this city probably locate permanently after the camp break-up.

The Good Samaritan Relief Society—During the vacation this benevolent organization, auxiliary to the League, will continue to hold its regular semi-monthly meetings of each month on Sunday afternoon, 2 o'clock, in Memorial Hall, afternoon and evening—thus affording the friends who do not leave the city the opportunity of meeting each other, and pleasantly bridging over the tedious separation usually experienced during July and August.

Fraternally yours,

THOS. LEES.

VERMONT.

The Quarterly Convention of the Vermont State Spiritualist Association was held at Tyson June 12th. A report of proceedings by its Secretary, Janus Croset, will appear in these columns next week.

An electric hand was seen in the sky near Centerville, Berks Co., Pa., by many people, Saturday evening, July 27th. It extended over a space apparently of two miles in length and half a mile in width. The night was dark, and the hand of waving light across the cloudy sky made a most impressive and splendid sight.

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South, where she freely and wisely spent time and money in past years. The village library has a museum added to it, which they have filled with choice objects of interest gathered in their travels, and freely open to all. Just south of the village is a pleasant school-house built by Emily Howland for a high school.

The neighborly hospitality of their homes and their efforts for the common good have been and are helps to a higher and richer life, for themselves as well as for others. The audience of parents and children that we saw at the school exercises lately gave a pleasant and inspiring impression of moral culture, clean habits and thoughtful intelligence.

The blasting curse of the saloon is not felt, as no liquor has been sold for years.

Is it not well and wise for those who can to help in uplifting life in village and country? On the way from New York I had a Sunday among the Unitarians at Newburgh, on the Hudson, and found liberty of speech in their parks, and some of the best people in the State. I met more and more, who began to fully appreciate the higher aspects of Spiritualism.

About the middle of July I hope to reach home at Detroit, and to be at the Haslett Park Camp-Meeting the last of August. If Lake Pleasant could be reached by balloon, going through the cool currents of the upper air, it would be pleasant and good for the soul to go there, as I have been kindly invited; but the way is long, the cars too hot in August. "The spirit is willing, but the flesh is weak."

With best wishes for the best work, Truly your friend,

GILES B. STREIBINS.

Sherwood, Cayuga Co., N. Y., July 3d, 1891.

## Seance with Mrs. Williams.

To the Editor of the Banner of Light:

Last Saturday I attended a seance by Mrs. Williams. A beautifully illuminated, brightly spirit came to me, and said she was one of your "messenger" spirit-friends when Mrs. J. H. Conant, the late talented medium, was on earth, giving the name of "Spring Flower." In the course of the seance Frank Cushman said some beautiful things of you to the circle, viz.: "Wherever Spiritualism is recognized the name of Luther Coby would be revered; that he has been a true and faithful worker in the field for many years, and the cause of truth would lose one of its noblest pioneers when he should be called to his substantial reward." I cannot give the strength and beauty of this spirit's language. You could not receive a more worthy panegyric. NELSON CROSS.

New York, July 3d, 1891.

## Cleveland (O.) Notes.

To the Editor of the Banner of Light:

A calm now rests on the spiritualistic waters. When the Sunday meetings in Memorial Hall are suspended for the usual two-months' vacation, and Spiritualists generally lie to the different camp-meetings and other summer resorts, a very noticeable stillness reigns in spiritualistic circles; however, there are yet other places of meeting that will probably be kept open during July and August. "The Advanced Thought Society," which meets every Sunday afternoon, corner of Pearl and Lorain streets, probably holds the best of the "The Sunday School Society," which meets Sunday evening, near Central Market, presided over by Mrs. Smith.

Memorial Services.—Since my last report the regular annual exercises took place in Memorial Hall, and the friends who have passed to spirit-life. Conductor I. W. Pope, who has been absent through illness since last January, was present and participated in the exercises conducted by Mr. Black, his assistant, who feelingly alluded to those workers who had the past year passed to the invisible, notably Mr. John Madden and Mrs. Nelle Heywood, both excellent workers when with us.

S. W. Edwards on the Rostrum.—This gentleman, who has given much help in the League of the Spirit, after much preparatory work, decided to mount the public rostrum and yield himself to the influences that wish to control him. Favorable press reports came from Canton, O., where he has been ministering the past month. Societies and friends in northern Ohio wishing occasional meetings, or desirous of forming permanent organization, will do well to give this scholarly gentleman a call. They will find Brother Edwards a genial gentleman, and ready to respond to the most ardent requests.

Orange Blossoms in the League.—As per announcement the marriage of Miss Rena (Hunt) Hatch, ex-musical director, to Mr. Chauncey E. Conover, took place in Memorial Hall at the close of the regular exercises on Sunday, the 21st of July. The event drew one of the largest audiences of the season, filling the hall to its utmost capacity, and will ever remain a memorable day in the history of the C. P. L. The following extract is from the *Cleveland Leader's* report of the event:

Memorial Hall was thronged yesterday morning with a brightly-dressed audience of children and adults connected with the Children's Progressive League. The occasion was the wedding of Miss Rena Hatch, one of its members, to Mr. Chauncey E. Conover, who was given over to the bridesmaid by the League.

The orchestra striking up "The Cleveland March" was the signal for the wedding party to emerge from the side of the hall, and the bride and groom, with the bridesmaids and groomsmen, they marched up the center of the hall to the platform, where they were received by the two Guardians carrying large silk banners and conducted to the platform, which was tastefully decorated with flags, targets, floral emblems and bouquets.

When perfect silence was obtained, Mr. Thos. Lees arose and prefaced the ceremony proper with a definition of marriage, and explaining the sacredness of the union, the bride and groom were then given over to each other, and the usual questions were put to each, eliciting the usual faithful replies. A gold ring was used as a symbol of the love publicly pledged, and Mr. Lees closed the ceremony by taking the first kiss of the bride, and the bride and groom were then given over to the hands of the bridesmaids, who were given the young couple, notably a handsome plush oak rocking chair from the League; after which the bride and bridegroom were escorted to the ante-room, the League orchestra was given over to the wedding party, and the newly-married couple received the congratulations of several hundred of their friends.

Our Annual Grove Meeting.—As a fitting termination to the League exercises prior to the regular summer vacation, a picnic was given on Sunday, the 1st day, June 28th, when the entire League, and its many friends, were conveyed to Dover Bay Park, a pretty little sylvan retreat on the Nickel Plate Railroad, about thirteen miles from Cleveland, on the shores of Lake Erie. The picnic grounds were situated on a summer resort and picnic. Immediately on arrival all assembled at the Pavilion, where brief exercises were held, closing with the call to prayer, led by Miss C. Carl Lees. The brief and happy day was a perfect one, and was given over to the juveniles to enjoy themselves as they wished. After a picnic dinner in the grove the senior members and friends reassembled in the Pavilion and held an interesting conference, Mr. Conover presiding. The first speaker was Mr. Samuel Muhlhaug, just graduated from college (Peekskill, N. Y.), a very promising young man who is just coming to the front in the League work; following him came his mother, Mrs. Muhlhaug, a well-known and successful medium, the guest of Mr. E. S. Menough, preparatory to assuming his arduous work at Cassadaga Camp-Meeting this month and next.

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## Camp and Grove Meetings.

To the Editor of the Banner of Light:

The Camp opened July 1st, closes Sept. 1st. Speakers.—Sunday, July 6th, Mrs. B. W. Banks; July 12th, Mrs. A. B. Byrnes; July 19th, Mr. W. J. Colville; July 26th, Hon. A. B. Byrnes; Aug. 2d, Hon. Sidney Edgar; Aug. 9th, Mr. George A. Fuller; Aug. 16th, Mr. Edgar W. Emerson; Aug. 23d, Mrs. H. B. Lake; Aug. 30th, Mrs. Delia A. Lockwood. Many of the best mediums in the country are expected to be present during the meeting.

Nantico is located about six miles west of New London, on the Shore Line division of the N. Y. & N. H. & is one of the most beautiful and popular summer resorts in England. The Camp is located about one-half mile north of the village, in a beautiful pine grove almost entirely surrounded by salt water, in which bathing is both cool and pleasant. Bath-houses are furnished by the Association free.

Come and partake of the balmy atmosphere of the pines, the invigorating breezes of the ocean, and commune with loved ones who have passed to the "border land." E. B. O.

July 14th, 1891.—Once again we are here at the old camping ground, and to-day has been a busy one, greeting the new arrivals.

Among those now on the ground may be noted Mr. and Mrs. J. D. Eager of New Haven; Mrs. J. C. Dorman and son Almus, Willamantic; Mrs. L. B. Chamman and son Almus, New Haven; Mrs. E. M. Mary Booth, East Lyme; Mr. G. G. Puffer, Mrs. E. W. Bill, Willamantic; Drusilla Chappel, New London; S. M. Fitch, Mystic; J. M. Rogers, Nantico; Mr. and Mrs. Louis Daniels and daughter, Miss M. E. Hurlbut, New London; Mr. E. R. Davis, Mrs. E. L. Davis, Dalesy S. Davis, Putnam; Mrs. L. D. Bidwell, Meriden; Mrs. D. Wells, Westville, Ct.; Mrs. F. L. Smith, Worcester; Mrs. Laura W. Eager, Fitchburg, Mass.; Mrs. E. Jane Sessions, Mr. and Mrs. J. H. Smith, Hartford; Mrs. B. J. Collier, Mr. J. H. Harrison and daughter, New Haven; G. M. Barrett and wife, Hartford; Mrs. A. E. Mills, Plainville; Alvin Dorman, Willamantic; Eva Potter, Mrs. Adela Wright, Mr. Frank Wright, Mr. Joseph Smith and wife, Mr. Alfred Smith and wife, Mr. B. J. Collier and wife and daughter, Meriden; Mr. and Mrs. G. O. Harrington, Bridgeport; Mr. and Mrs. N. H. Fogg and son, Southington; Mrs. L. A. Lawrence, Stafford; Mr. and Mrs. Kimmel and sons, Hartford; Mr. and Mrs. E. J. Smith, New London; Mr. and Mrs. A. W. Atwood, George Richards, Mrs. Wright and wife, New London; Mrs. Fannie Marcy, Norwich; H. C. Calender and family, Waterbury; Mr. and Mrs. Meriam, Hartford; Mr. Tompkins and family, Mr. Allen and wife, Meriden; Mr. and Mrs. D. C. Smith, New London; Mr. and Mrs. Boone and son and mother, New London; Mr. A. W. Healy and daughter Alice, Winsted, Ct.

Charles Bellnap and family, of Bridgeport, Ct., have opened their cottage for the season. Mr. Bellnap, residing in the rear of his cottage for a cellar, under an extension he proposes to erect, unearthed the bones of what appeared to have once been those of one of our aborigines. The remains were taken to a seance, in a sitting position, and not more than two feet under the surface. The bones crumbled much on being exposed to the atmosphere, but the front and back of the skull, and the leg bones, were quite perfect.

Mr. Sam. Allen is at his cottage; also Mrs. Pearl of Hartford, Mr. J. R. Whiting, New Haven; Mrs. Lewis, Mystic; Mr. Fuller, Willamantic; Mr. James Harrison, New Haven.

July 15th.—Our first lecture was given to-day. The exercises were opened by President E. R. Whiting. Mrs. E. J. Smith, of Meriden, read a paper on "The Seance," and the organ and led the choir. After the preliminary exercises, Mrs. B. W. Banks was introduced to the audience, who read a poem by Mrs. Ella Wheeler Loomis, from THE BARNES, which struck the keynote of the evening's work. She then spoke, under control of her spirit guide, upon "The Signs of the Times, and their Portent to us as Spiritualists."

She referred to the sacrifices which had been made in the past for the advancement of human liberty, mental and spiritual unfoldment, and of the duty laid upon us by the Cause we hold to see that the work is further carried on—warning all to guard against lethargy and inaction. She also spoke in praise of the spiritual medium, and the help that can be given to whom our mediums are so much assisted in their work. By the law of compensation it is so ordained that the Indian returns good for evil, and we cannot expect a dose of spiritual thought and receive the knowledge from our loved and lost save by giving his assistance; he also gives us the health and strength of his natural life to overcome the weakness and disease incident upon our so-called "civilized" state. The subject of the evening was: "The enemy that shall be destroyed is Death."

In the evening an experience or fact meeting was held, which evolved some grand thoughts from Pres. E. R. Whiting on his being a Spiritualist, and from Mrs. Banks' control, on Heredity. Mrs. N. H. Fogg.

Lake Pleasant, Mass.

To the Editor of the Banner of Light:

Every one at this beautiful place is full of activity. Never before have so many cottages been built (or are now building). I notice among others the beautiful cottage of Mr. James of Boston. Mr. N. S. Henry has also built a very fine one. Other cottages, or now building, are those of H. A. Buddington (of Springfield), H. L. Barnard (of Greenfield), Mrs. Rounsville (of Charlestown), Mrs. Waterhouse (of Somerville), Mr. Ammidon (of Torrington, Conn.), Mr. Hupp (of Auburn, N. Y.), and quite a number of others.

Mrs. Clara A. Field Conant has sold her cottage to Mr. Allen, and will leave Lake Pleasant for the present. Mrs. Conant is one of our old campers, and will be largely missed. There are present nearly one hundred families on the grounds, and every train increases the number. The hotel is to be opened on the 10th of July.

The restaurant has been open for three or four weeks, and is already doing a good business. The Casino does not open until the 25th of July. Everything indicates that the attendance will be larger than ever. In the list of speakers engaged are the well-known names of Hon. A. B. Byrnes (of Meriden), Hon. Sidney Edgar (of Boston), Mr. L. L. Smith (of Boston), Mrs. E. B. Twining (of Westfield, N. Y.), Dr. Fred L. H. Willis (of Glenora, N. Y.), F. A. Wiggin (of Salem), A. E. Tiedale (of Springfield), Hon. A. H. Bailey (of Ipswich, N. Y.), J. Frank Baxter (of Chelsea, Mass.), and others.

The Worcester Cadet band will furnish the music, being engaged from July 25th to Aug. 30th. The Hayes family of Haverhill will furnish the vocal music.

As many of our most noted mediums will be present, a great opportunity will be afforded all to investigate the phenomena.

The Fitchburg R. R. has added several new trains, and already seven passenger and two freight trains stop here daily. As the fare from Boston and return is only three dollars, a large number of Boston people are already here, and many more are expected.

M. H. F.

Onset Bay, Mass.

To the Editor of the Banner of Light:

Prof. J. W. Kenyon lectured here on Sunday, July 6th, to two very good houses. His addresses were of a very scientific and philosophic nature. He has created a deep interest in the course he has given—this being the Science of Spiritualism. The friends having heard him at the opening, June 19th, urged him to commence a course before the Camp-Meetings began; hence these intensely interesting meetings. He is open for lecture engagements for September. The friends can address him at Onset.

The Pavilion.—The meetings in the Pavilion were well attended during the entire day on the 6th inst. Several mediums from the West were present, also David Brown, Mrs. Josephine R. Stone and Mrs. Lizzy Thurston of Boston. We believe, under the efficient management of Mrs. Dr. Heath, these meetings will do a great amount of good.

Olympia, Wash.

Sunday, June 28th, the Spiritualists of Olympia, in the new State of Washington, held a grove meeting at Butler's Cove. "It is doubtful," says *The Tribune*, "to whose columns we are indebted for a report of the proceedings." "If there ever was a pleasant gathering. A brighter day and a prettier place could not have been wished for, and the wild flowers, the clear blue sky, and the peaceful waters dotted with sail and skiff, combined in a picturesque sight. Every one was invited to enjoy the hospitality of the Society, and there was not a break to mar the pleasures of the day."

The services opened with singing, accompanied by instrumental music by Professor and Mrs. F. T. and their son. Mr. Barnes then read the views of Collyer, Newton and Ingersoll on how to spend Sunday. It seemed to strike the spirit of the occasion, and the audience was so much in sympathy with the message in the views that they joined in a round of applause.

Mr. Barnes was followed by Mr. Rawson, President of the Society, who ably discussed the differences in the beliefs of the Spiritualists and the Orthodox. He has thought proper, and that bright minds who followed orthodox all their lives were becoming more liberal in their ideas. They take the view that

the life is a progressive one, and that while the Orthodox look for the world to come, the Spiritualists look out for this world, and practice as well as preach a sumptuous dinner provided by the ladies, services were renewed with singing by the little daughter of Professor Francis, accompanied with instrumental music. This was followed by vocal selection by Mrs. Francis, and the ladies were escorted by Miss J. and Miss Lammon, and Mrs. Lohr then made an interesting address. The services closed with singing "Shall We Gather at the River?" in which the entire audience joined.

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