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THE EARLY OWL.

An Owl once lived in a hollow tree, And he was as wise as wise could be.
The branch of learning he did n't know
Could scarce on the tree of knowledge grow.
He knew the tree from branch to root,
And an Owl like that can afford to hoot.

And an Owi like that can afford to noot.

And he hooted—until, alas! one day
He chanced to hear, in a casual way,
An insignificant little bird
Make use of a term he had never heard.
He was flying to bed in the dawning light
When he heard her singing with all her might,
"Hurray! hurray for the early worm!"
"Dear me!" said the Owi, "what a singular term!
I would look it up! it were n't so late;
I must rise at dusk to investigate.
Early to bed and early to rise
Makes an Owi healthy and stealthy and wise!"

So he slept like an honest Owl all day, And rose in the early twilight gray, And went to work in the dusky light To look for the early worm all night.

He searched the country for miles around,
But the early worm was not to be found.
So he went to bed in the dawning light,
And looked for the "worm" again next night.
And again and again, and again and again,
He sought and he sought, but all in vain,
Till he must have looked for a year and a day
For the early worm, in the twilight gray.

At last in despair he gave up the search,
And was heard to remark, as he sat on his perch
By the side of his nest in the hollow tree,
"The thing is as plain as night to me—
Nothing can shake my conviction firm,
THERE'S NO SUCH THING AS THE EARLY WORM!

—Oliver Herford, in August St. Nicholas.

\*(This Ornithological Fable is respectfully recommended to the attention of "Seybert," "Psychic" and other Commissioners for the investigation of Modern Spiritualism; also to skeptics and inquirers, generally, concerning it. It will clearly be seen, on reflection, that "The Early Owl," by his blundering and ignorant failure to comply with the requisite conditions in the case, arrived at a conclusion exactly converse to the natural fact.—Eds. B. Of L.)

# The Spiritual Rostrum.

### A VOICE FROM THE PAST.

Each year when the Camp-Meeting season returns, New England Spiritualists, at least, remember with mingled pleasure and regret the late Ed. S. Wheeler, who was once a tower of strength on these public piatforms. The manuscript discourse, a printed reproduction of which we here place before our readers, was in our possession for some time before the decease of Bro. Wheeler, but without opportunity for its use; we now give it as a kindly comrade's Voice from the Past, to the people assembled at the campmeetings of '92.-EDS.

Away back in the dingy ages, in the sixth century before Christ, about the time that Solon lived, and the flery furnace of the Old Testament was in operation, there lived and flourished a Chinese Philosopher of great wisdom, deep thought and vast learning, and his writings have come down through some three or four and twenty centuries with the bloom of their original inspiration upon them. This man's name in Roman characters, whatever it might have been in the Chinese of that day, is CONFUCIUS, and from his writings I take my text. It is as follows:

"Those who know the tru who love it; but those who love it are not equal to those who delight in it."

To do and to be are two verbs that possess two forms of expression, the active and passive forms of doing and being. In the conjugation of these words we unfold an epitome of life. The unfoldment of our life is a revelation of the being and action of the body, soul and spirit. These, distinct in their union, and united in their distinctness, manifest their triune powers in physical, mental and spiritual worship as the proceeding of body, of mind and of spirit, in self-elevation and aspiration after the useful, after that which is good and true. and after all that is in itself beautiful. Here are what may be called external doings.

as the mind works outward through the body. but here are also interior forms of being, as the mind works inward to the central spirit. A true life is both the truth in the life, and the life in the truth: it must be both being and action; and as speech is the outward expression of our inward thought, what we think must be truthful to secure truth in the utterance. Thoughts are greater than speech, for while thoughts overflow the mind, speech only escapes by a single stream from the lips. Thoughts are like inhabitants running to and fro upon a world of feeling and sentiment. There is a world of feeling and sentiment not mapped out to the common mind. It is too interior to be reached by any common perception. It is like the honey in the red clover, rich and abundant, but beyond the proboscis of the common bee.

There is also a world of pseudo-feeling and pseudo-sentiment.

The first world is yonder, far away in the heaven of heavens, and there the telescope of the pure, the good and the true finds it; but those who do not possess the power to see, to feel and to know this alcyone of soul and spirit, disbelieve it altogether. Why? Because they belong to the other world, the world of pseudofeeling and sentiment.

I will tell you now what is not feeling and what is not sentiment, as I understand the reality of which those terms are the symbols. Go with me to the hustings, and look at that demagogue holding forth in floods of eloquent trash and deception. You are led after him and follow his subtle allusions to party strifes and victories and defeats till you feel that he must be fearfully and wonderfully made, to sway your own rocklike sentiments to and fro like a weaver's shuttle. That is neither feeling nor sentiment-it is its false alliance.

Now crowd in, if you can find room, to that political caucus, where a mixed crowd vociferate and declaim; and pack and pinch their heresies and hearsays into the little measure of their hopes, and roll volumes of passionate verbiage over the laden air. There you are, but you have not struck true feeling yet, not seen the first glimmer of sentiment.

Now leave the narrow limits of that audience | The aim ought to be, first of all, to be health- | rich in resource, and rich in formative power, chamber and follow me to the woods. Yonder is a camp-meeting; it is a colored gathering; the people there are swaying to and fro, because only their physical is acted upon, and they have to move in eccentric circles; they are all in motion, and the contagion is upon the air, and that moves too, and volumes of unintelligible jargon are escaping like the air of a gas-meter or the screech and whistle of a boiler; now and then enough mouthpieces say the same thing at the same time to discover the nature of their emotions: Like the tum-tum of the banjo it is monotonic, and because there is no sense to it, one sentence often repeated is as good as fifty in a string. But there is no feeling or sentiment there; all there is to it is noise and erratic motion, resulting from an overexcited sensuous feeling that passes like an unexamined counterfeit for the true article.

"In the name of humanity"-we fancy we hear the question—" where are true feeling and true sentiment, then, to be found?" Our answer is that if it be true that the kingdom of heaven is within, and the throne of God there also, true feeling and true sentiment are doorkeepers in every such interior, and if not, it is vain to look for them outside, for no centre was ever seen or known to trot itself out on to its own circumference.

We spoke of sensuous feeling; we might have said sensual, and not been far away from the truth, for the direct appeal of abnormalisms is to the nervous system, and the vibrations are felt through all the channels of physical sensation whenever the battery is applied. The battery of sensual magnetism, the forces of human passion, are the powers that sway humanity and impose upon the credulity of earnest souls in exchange for a mess of pottage driving them out of their true paradise of feeling and senti-

There are various forms of this development, and while we have illustrated our subject from the coarser instances at our command, we may not forget that human nature is the same the world over, and it is to the same phenomenal family we must attribute the eccentric views and acts of all classes. We cited the overpowering emotional rush of the colored assembly, but equally remarkable performances in this direction must be charged, also, to the good old Orthodox revivals and revivalists. The only terminal differences (like our China and Japan teas) are that one is colored and the other is not. The derived solution is the same. From such results we may profitably inquire through their retrospects what operating causes have been at work. And here we have a word to say upon the subject of physical developments and alimentary training:

You may tell character by food and food by character, for what we eat becomes a part of beef and burliness in England; cakes and cannyism in Scotland; cabbage and broad heads in Germany; black bread and dark looks in Russia; rice and frailty in Hindostan; and everything and omnipotence in America! We cannot disconnect our developments from our physical supplies, nor our training from our aliment; we are essentially what we eat, and what we eat plants itself to control us at every stopping place chosen by our blood.

It is just so in the mental man: whatever he devours feeds upon him in return, and he becomes what he reads, what he hears and what he feels. All countries reveal their larders in the mentalities of their people, and all people discover their mentalities through the instrumentality of the food they eat.

In passing we would allude to a singular fact in the Scripture narrative of Peter's call to preach a universal gospel. Nothing common or unclean, so reads the record, had ever been eaten by Peter-he lived a restrict in a restricting religion-but when called to preach a broader gospel he was commanded to arise, slay and eat, from the omnivorous supplies of all creation; being assured that such were already made fit to be the aliment of God's preachers, who preach the broad doctrines of a broader humanity.

Opposite extremes meet in likeness of each other, it is said in philosophy, and there is no doubt of the truth, for the over-fed and starved both crave rest and exhibit lethargy, just as extremes of heat and cold both make burns and exhibit blisters. The via media or middle path is always the safe one, because it is the healthy one, and because it is the middle one.

To be, is to have true being; to do, is to have true doing. He who is and does as he should be and ought, is in the likeness of his Maker.

We Americans are marching on like an army. rather than locating a people, from east to west. We are great in deeds, but greater in being. Being is an art with us, and we abound in illustrations of the fact.

The essence of this idea of the superiority of

being is the old Quaker sentiment, such as actuated Wm. Penn and a host of other sterling old Friends, but it is not the ruling ambition now in Philadelphia or New York, where the rule is to make every personal sacrifice for the purpose of doing a good business, as the gathering of unhallowed gains is called. In our large cities men, from the attritions of commercial activities, become sharp, keen, clear and active, but they remind us of the piece of machinery that uses up all it manufactures in the necessary supplies of fuel, and too often the machinery itself follows in the wake of its manufactures by consuming its own operating

It is eating and drinking and clothing to do business; and the object of doing business is to eat and drink and clothe; and this is the

ful, to be harmonious, and then to be complete; that the physical may be able to work without destroying both its object and itself, by following the ignis fatuus of a false system to its bitter end, and ignoring even the knowl edge of the truth, and consequently never rising to a love of it, or taking delight in it. For, as our text affirms, "Those who know the truth are not equal to those who love it, but those who love it are not equal to those who delight in it." .

We have the name of being the highest in point of education, and we are besides the most tremendously active people in the world. The best symbol I can think of to represent this activity is that of a hen felicitating herself in a dust heap. The Europeans are much slower, but we might learn from them and become wiser, and pay them with our inspirations. The beautiful needs no temples for its devotees; it is worshiped everywhere. Beauty may be said to be its own temple and shrine; it is worshiped from the interior of our being. The grand tones of the organ; roll in volumes of sublime sound along its ables and corridors; the accents of elecution indicate its many harmonies of thought in the music of the human voice; and the great dome of nature, supported on the pillars of unerring truth, gives the yearning soul its knowledge of the law of beauty, bathes it in love, and permeates its being with delight.

From the harp of David to the harmonies of Heaven; from the "ting-ting" of a tuneful anvil to the orchestration of a Handel; from the whispers of a Paganini upon a single string to the roar of drums, there are beauties which refresh the thirsty soul with their charms, even as does the descent of looking-glass dews. that fall as minute spheres upon the waiting herbage of the earth, and impearl it with life refreshments, making it glad with beautiful adaptations.

Is there no beauty in the drama? Is not the stage the trysting-ground of bygone truths, the place of awakening to our love of the past -the grave of the past opened, to waft its hallowed dust to the precincts of our present delights? Is there no beauty in the truth that man is an actor, and that the being of our ancestors can become the doings of our companions? Is there no beauty in this repetition of the doings of beings, in its connection with the endlessness of repetition, thus pointing to the vast succeeding harvests of revival that shall forever and ever prove their deathless nature? From the architecture that canopies and endomes the earth, to the tarantula's smallwrought wonder of constructiveness, there are degrees of beauty that the soul recognizes in

potato and mud-hut life go together in Ireland; fulgence beamed on the surrounding effects of umbrageous foliage and sleeping city: I have | We wonder at the strange appearances presentfelt, as grandeur upon grandeur seemed to ed by the first and the unaccountable instincts grow, and positions became changed, that and intelligence represented in the actions, in my soul, contemplating higher changes and is variation and contention in the realm of cregrander positions. I have felt stirred within ative powers and possibilities. We may say me all the God-like instincts of the beautiful life is good or life is bad; it is attractive or oband grand that slumber in my human selfhood; and absorbed for the time by a huge digestion of the truth I was delighting in, felt as if I was standing in one of the chambers of the Most High, and in the depths and profoundness of my nature was honored with a holy welcome. I thought of Emerson's lines:

> "As sunbeams stream through liberal space. And nothing jostle nor displace: So waved the pine tree through my thought, And fanned the dreams it never brought."

There are inward things that logic cannot trace, and magic sentiments "too subtle but to feel." There is knowledge which makes man arrogant, and there is a belief that does not; it is better, therefore, sometimes to have less knowledge and more belief-for a life of appreciation is better than one of cold percep-

As we look up to the stars and see their light, we feel their music, we know the star-beams are making melody in concert; and we catch the starry benison, and shower it on our imperceptive little ones in the nursery, and they catch the inspiration, and mingle in their primitive rhymes the rhythm of the scene, and chant to it:

"Twinkle, twinkle, little star. How I wonder what you are!"

When we tread the pathways of our parterres and gardens, wander on the lawns and set hues of the comely forest, we are entranced with sentiments that truth and beauty have painted on our hearts.

The human eye cannot follow the insect world into their homes of beauty, but the huinto the wonderful laboratory of insect formahuman hands construct a stronger sight-lens itable perfection is told to every one who de lights in the investigation of these truths. While we besmear our temples of devotion with contract paints and "Cheap-Jack" cements, the insect worshipers are enrobed its full revelation; their completeness is their worship.

In the ephemeral insect even—whose life is but for a moment, as measured by the appreclative standard of mortal apprehension—we

shows itself in its divine proportions, profuse in attractiveness and full of benevolent purpose. Tracing the course of beneficence, from the humble worm and its outcome, we can say, as proportion is added to proportion, and endowment is joined to endowment in the growing heritage of man, Truly we are born of God?

If man does not love and delight in the truth if he has no holy embers to enkindle in his soul; if he cannot feel the great value of pure sanitary conditions; if he does not see beauty everywhere as the radial outpouring of a central God-and if there is no spiritual respiration in the life that now is, it is a vain and useless thing to live; but written on the adamant of ages, with the pencil of all good, by the All-Wise, is inscribed immortal truth and they are wise who love it, they happy who delight in it!

Coming from regions of the blessed, the link between heaven and earth, the fact of an Eternal Progress in physical conditions from Worm to Sun, involves and reveals that other spiritual unfoldment, whereby finite man rises to comprehend through unfolding Natural Law a juster conception than the ages have thus far known of the Infinite Central Power.

Let us rise up and love Truth as we have never loved before; let us unfold our powers and learn our wisdom in her mighty halls, that we may secure a oneness with her in our true nature, that shall eventually bear us onward to the achievement of all that makes man a fit companion for his God---forever knowing, forever loving, and forever taking a supreme delight in every living truth

# Original Essays.

# LIFE, ITS ACCEPTANCE AND VALUE

BY M. R. K. WRIGHT.

What a wonderful thing it is to realize that we live. How strange it is that we can think and reason about it. We are conscious that all life has a beginning. Shall we believe that it also has an ending? Life comes to us unsolicited and unexpected. We steal into the world, when the hour arrives, like a new star from out the azure vault of the heavens. When we enter upon the stage of being we are kindly recognized and received. All life is welcome to the possessor of it, in

whatever form it may appear. However faulty or imperfect it may be, it is precious to those who inherit its legacies of physical and mental worth. Some forms of life are simple and commonplace, while others are exalted intricate or phenomenal in scope, manifestation and de-I have stood where the capitol was bathed in sign. The vegetable world is full of marvelous kingdom is anomalous in all its characteristics within me aspiration upon aspiration rose also movements and purposes of the latter. There jectionable; it is evenly balanced in its physical make-up and mental forces, or irregular and uninviting in its development and influence.

The consciousness of life settles in good part the patrimony and love of life; but where consciousness begins, as a motive or moral principle of selfhood and sense, or where it terminates as the subject of opportunity and use, it is not easy to determine. That life is fundamental to the growth of all physical structures as well as the cause of the organic order of mental inceptivity and expansion, is constantly attested by the chemicalizations and active processes which matter displays and which beong to all nature.

Motion is the first indication of the presence of energy in living bodies. The activity and intelligence of the conscious spirit or mind are fostered and promoted by processes which involve the constant accretion and dispersion of the objects of thought and the things of experience. Mind. like matter, rises or falls with a momentum in proportion to its inherited vigor. trials, motives and efforts. Our aspirations and solicitudes constitute the incentives to human ambition, and we gather and manifest worthy or unworthy acquisitions of intelligence and influence as a consequence of their varied phases. The secret of personal success, advancement and progress, lies in the proper use and application of precepts of justice and wisamong groves, and see how nature revels in dom to the needs of existence, to self-analysis effects and contrasts, in shade and sunshine, in | and the pursuit of worthy convictions. We green, in vermillion, in azure, and in the rus- should examine ourselves, and prune away our many defects and faults. The more deficient we are the more earnest and watchful we should become in all matters of self-effort, relief and interest.

The principles of life, as well as the elements man brain has constructive faculties, and it of mind, are, characteristically, disposed to finds out the way to uncover the mystery. The | fall into sympathetic association, and become eye is a lens, but not powerful enough to see | merged in similarity of life and mind. It is not an easy matter to rise above the conditions tion; so the human brain contrives and the and agencies that support and perpetuate mediocrity, or sameness of action and thought. is added to lens till the wondrous tale of illim- In the lower kingdoms of nature all the vital energies that prompt to growth, that induce expression and establish organic life, seem to manifest a characteristic and monotonous uniformity in their methods of generation and representation. The tree may bear sweet fruit with tracery that defies even the microscope to or sour. We may improve either, but this must be done in the quality of which it partakes, in order that human life may be benefited by proper aid and guidance. Self-discerning reflection and self-correction are gifts that belong almost exclusively to man. The commercial cycle nowadays of doing business. see Nature's prodigality of beauty; her law, animal has no voluntary power to add to its re- Professor of Old Testament exeges in the

sources of being or doing. It must linger in the individualized sphere of predetermined conditions. It is anchored, so to speak, in its commonplace and unaspiring state of being, and must conform to all the requirements of its specific form and measure of existence.

The functions of life belong to every tree and shrub and plant. They are seen at work in the accumulation and concretion of atoms. They promote molecular action and the development of microscopic germs and forms. Life is enhanced in the sunshine and augmented in the shower. It is transposed in all the objects of creation, and restless in its purpose to make itself the servant of variable and eternal use and utility. It is amusing in some things and disgusting in others. It invites us to the enjoyment of feelings of pleasure and happiness, or it makes us miserable even in our own acts and realizations.

The doctrine that life is of special divine origin is founded upon a misconception of nature, and is wholly fictitious and wrong. The elements of vitality and force abound in every nook and corner of the universe, both in diffusion and in control of organic bodies. Nothing could exist without the presence of moisture and the light and warmth of the sun. Oxygen, hydrogen, carbon, all the acids and alkalies, electricity and magnetism, enter into the support of life. In body and mind all living beings are dependent upon the functions and forces of nature. We see and feel the presence of inert matter, but the restless energies that abide within its labyrinths, and move and fashion it into forms and organisms of marvelous shape, are beyond our measure of knowledge, insight or vision, yet not altogether removed from our reflective discernment, comprehension or control. All external substance is but the result of an outlay of orderly action and force in the union of original atoms.

Life is first manifested in diminutive cellforms. From the microscopic germ it augments and expands by the accretion of concurrent matter and vitality. The little atom embraces the material and life qualities which produce, in the course of formation, the various kinds and characteristics of vegetable and animal bodies. There is no "special providence" in man's existence nor in the make-up of objects and things. The conditions of life determine the question of the status of life. The human world, no doubt, represents the highest and most harmonious state of being. It embraces the fullness of the law of nature in the development and application of all the substance and energies that tend to produce and support body and mind.

But man is not perfect! Even in his most exalted state he is not only susceptible to but is anxious concerning his own improvement and elevation. We all rise out of subjectivity ourselves, and we partake of its qualities. The moonlight, and an unwonted halo of lunar ef- outgrowths and singular features. The animal into self-assertion of being and doing. There is no knowing what burden of faults or glorious qualities lie buried in the infant soul. Its life begins in darkness and obscurity. Its first inheritance is given in its involuntary motions and movements, then it breathes and smiles without the consciousness of its own emotions. By-and-by it observes the presence and feels the friendly touch of a loving mother's hand. The new-born child has no knowledge of its own existence. All the qualities that are to combine in its character and constitution lie dormant and are hidden from our inspection. They may be good or they may be bad. In the germ of that infant mind may repose the inceptive principles of greatness or littleness. Its development may reveal the presence of a smothered passion or the happy impulses of a generous heart. It may embrace the golden gift of wisdom or the ignoble sense of selfishness, cruelty, craft or crime. There is no knowing, exactly, as to what life

may bring forth. It is a thing of certainty and yet of great variability. It pleases us, yet it often disappoints us. It induces happy thoughts, yet we realize the frequent imposition of sad and sorrowful realizations. We sing and we weep. We enjoy the blessings of abundance and suffer the pangs and pains of. want and woe. We have to encounter many changes and meet many trials and dangers. How needful it is, therefore, that we should properly guide the little craft of life, over which we have control, on its journey through the billowy sea of years. It matters not so much as to the port from which it sails or what port it may finally enter, as that it should be directed by a strong and dutiful pilot, one who will safely carry us over the waves and through the storms that beset us on every hand.

# THE LEAVEN AT WORK IN CANADA.

I note that several correspondents have of late, through the columns of THE BANNER. given evidence that a feeling is astir in the Dominion as to the remarkable struggle now going on within and without the churches in "The States"; also that some minds in these provinces are reaching out, even further than the most liberal sentiment which the general opinion allows, and are boldly taking up the standard of Spiritualism.

Allow me to call attention to an incident in the way of what has occurred "over the border" in proof of my statement, as far at least as the liberalization of theological views is in-

volved. Prof. Workman of Victoria University, Canada, after much reflection, finally decided awhile since to resign his professorship, on account of a disagreement between his views on Messianic prophecy in harmony with the law of theistic evolution and those of the Board of Regents. He was, at the time, Assistant Professor of Philosophy in the faculty of arts, and faculty of theology. He delivered a lecture awhile ago to the convocation, which was the product of years of study, having first taught his view over ten years since. Dr. Lyman Abbott's recent series of lectures on the evolution of Christianity are much on the same lines; though Prof. W. is understood to hold his own views to be original with himself. The lecture in question was highly endorsed and commended in The Old and New Testament, edited by Prof. Harper, formerly of Yale, and now President of Chicago University, and most evangelical scholars have, as a rule, on examination accepted or approved of it.

Some time after its delivery he addressed a long letter to the Board of Regents, going over the whole ground of their differences. Instead of holding that prophets belong to a different race of beings from that to which we belong, he declared prophetic inspiration, though differing in degree from that of other men, was the same in kind as that possessed by consecrated men of God in every age. Messianic prophecy, he considered, was a development from certain inspired germinal ideas, which, under the constant influence of the divine spirit, culminated in the teaching of Christ. The Messiah was foreshadowed by Isaiah, by Micah, by Jeremiah, by Ezekiel, and by Zechariah, not personally, but spiritually and offici-

He would always have prophecy and prediction left distinct. Prophecy is a more comprehensive term than prediction. It signifies to forthtell as well as to foretell. Throughout the Old Testament it means especially to disclose something concealed, or to reveal something secret, rather than to announce something distant or to manifest something remote. While he does not deny a measure of prophetic inspiration to the heathen, holding that certain general features were common to all primitive prophecy, whether Hebrew or heathen-the dream, the vision, the power of insight and foresight, being phases of prophecy common to all the great historic religions of the ancient world-he nevertheless maintains that Hebrew prophecy has two distinguishing characteristics, its nature and its contents. It is a special Divine revelation, and it unfolds a special divine purpose.

He maintained that the superhuman element common to all prophecy is greater in degree in Hebrew than in pagan prophecy, as Judaism is purer and higher than heathenism. To his view it seems probable altogether that the Hebrew seer occupied a place in his religion corresponding to that occupied by the soothsayer in heathen systems. The difference in the religious faith of each only made the difference between the functions exercised by seer and soothsayer respectively. Saul went to a seer with a suitable fee, to inquire about the lost asses belonging to his father; and the parenthetic note furnishes convincing evidence that the Hebrew prophets might be consulted on such matters, and indeed on any matter pertaining to ordi-

Of course the word "Heathen" rolled easily from lips that had long been taught to ascribe to the Hebraic-Caucasian system of religion the entire compass of all earthy possibility of truth; but it seems to me, the admissions made by this writer offset his temporary fling at the older systems and those who held them. Spiritualists have found it practical to welcome truth wherever found; and we can thereforewhile we give the fullest credit to the value of all that the "heathen," so called, gained for us in their rough battle with the earlier worldaccept for further consideration, as an evidence of theological outbroadening, what this modern gentleman has to say of prophecy, prediction, etc., etc. Still for my part, I am unable (if he is correctly reported by the press) to see why his remarks in this direction do not involve a distinction without a real difference. Why should phenomena, mental and physical-whose presentation he practically admits-be more valuable when found among the Jews, than when produced among the Gentiles or "heathen"? Is there indeed a "Trust" in divinity, and did the Hebraic prophets hold reserved in the premises in the name of the Jehovah of Sinai? Why should Samuel give Saul a clairvoyant "sitting" for the finding of "lost property," in consideration of at least a proffered quarter of a shekel of silver, and be held blameless, when a like deed by a Gentile would be credited to a fellowship with demons, and if done by another Hebrew would be regarded as witchcraft, and, according to Mosaic statutes, punished by death? And why should modern mediums be assaulted and decried because they exercise the same gifts for fee or re-ORSERVER.

# New Publications.

ESAU; OR, THE BANKER'S VICTIM. Bland. 8vo, paper, pp. 103. D. C.: The Author. Washington,

We are informed that the story is not fiction: that every important statement in it can be verified by facts, and that it is a true history of the career and fate of one of the bravest and most patriotic men who responded to the call for volunteer soldiers in April,

LORITA, AN ALASKAN MAIDEN. By Susie C. Clark, author of "A Look Upward," etc. 16mo, paper, pp. 171. Boston: Lee & Shepard. The heroine, Lorita, is early orphaned, but her deep trust and pure faith draw around her many loving, sympathetic friends. Notably of these are some travelers, who induce her to leave her native home. the result of which is to bear her to her father, a Russian soldier, who had given up all expectation of see ing his child, supposing her dead. The book is rich in its descriptions of travel, and the reader is soon brought en rapport with the kind and loving spirit of the pure hearted Alaskan malden.

THE LAND WE LIVE IN. Part One. By Chas. F. King, author of "Methods and Aids in Geography." 12mo, cloth, pp. 240. Boston: Lee & Shepard.

The third of "Picturesque Geographical Readers," a delightful series for the lower classes in Grammar Schools, Public Libraries, and the Home, not intended to supplant the regular text-books, but to supplement them. The text is a familiar description of visits made to the industrial centres of the Eastern and Middle States, and their principal cities, with one hundred and fifty-three illustrations, mostly from photographs.

IT CAME TO PASS. By Mary Farley Sanborn. No. 19 of "Good Company Series." 12mo, pa-per, pp. 339. Boston: Lee & Shepard.

A bright book for girls, smoothly written, with no unnatural incidents to break its harmonious make-up. A capital book for summer reading.

If out of order, use BEECHAM's PILLS.

For the Banner of Light. "HOPE, WATCH AND WAIT."

BY ANNA MORRIS WHALKY. What though results are yet In Time's dark cabinet,

Let fears abate. The light from Heaven has shone, The Truth to man is known, Hope, Watch and Walt.

On earth's cold bosom sleep, In rugged furrows deep, The hidden seed: Yet each in kind doth spring To glorious blossoming As man bath need.

Judge not by fleeting word The depths of being stirred To slower deed. Thoughts are immortal things, And words but transient wings On which they speed.

Truth through the ages rings, And ever broader flings Her robe of light: But slow the mind of man Heaven's harmonies to scan Through earthly night.

Yet cycles onward roll. Each bringing to its goal Some hope of earth. Till dawned this age of Mind, Evolving for mankind A higher birth.

With powers immortal crowned, Thought, in its latest round, Supreme has reigned: And vast events will sweep Swift as the lightning's leap O'er heights attained.

Borne on the wings of Time See rise new powers sublime In realms of Soul; And vibrant now the chord By angel whispers stirred To bless the whole.

Then Hope and Watch and Wait, Man's hope will come, though late, His crown to be; Nor let vain wishes grieve, For only Good can live Eternally!

### Literary Department.

### [From the New Zealand Mail.] ${ m WHO~WERE~THEY?}$

message. 'Yes; what is it?' I said. 'What is it—what do you want?' Still no sound, and the lady's face looked sadder than ever. Thoroughly roused now, I sat half up in bed, and saw every detail of her well-fitting black dress, her fine figure, and the white and gray cap that became her so well. 'Have you a message for me? What do you want?' I now said in rising and agitated tones. The eyes turned on me with a melaucholy look. Frightened, I called to my sister in the adjoining room, the short passage to which was veiled by a green baize curtain, 'Mary, Mary, come here!' I heard her reply, and the movement of her rising. The figure above me fixed on me a look of the most intense reproach, and retired from my bedside backward, raising her hand with the palm backward, raising her hand with the palm toward me over her shoulder, with a swaying, beckoning motion, difficult to describe, and was soon at the curtain, and then she seemed to me to go behind it into the little passage. At to me to go behind it into the little passage. At the same time, it seemed to me, my sister's face appeared, and she pushed back the curtains as she looked in, anxious probably at the tones of my voice, and asked what it was that made me call. I half shouted, 'Didn't you see that woman? Didn't she pass you? Who was she?' She had seen nothing, and there is no explanation of the mystery. Nothing has happened since that can elucidate it."

Others of the party had similar stories, and the incredulous among us were smiling at the

the incredulous among us were smiling at the "Well, although I don't think we have evidence enough to make us believe in ghosts, yet we must reject all human testimony if we cast

we must reject all human testimony if we cast aside the evidence of apparitions just at the moment of and before death. The dying certainly have the power of showing themselves, as if to say good by. The number of instances are quite overwhelming."

"I quite agree with you," said an old Colonel, who was certainly the last man in the world to have morbid ideas. He had been, as he now was, in perfect health all his life, and the days which were not taken up with military duty had always, wherever possible, been devoted to had always, wherever possible, been devoted to field sports. A noted shot, his exploits with tigers and big game of all kind were notorious. tigers and big game of all kind were notorious. No one had ever suspected him of any weakness, mental or physical. So, when he expressed himself with such certainty there was a silence, and it was broken by his voice when he continued: "The odd thing is that it is n't only to those they care about that they show themselves. They may be seen when dying by The writer of this volume is known to our readers as an active worker for reformatory measures, more particularly for the adoption of such as will better the condition of our Indian brethren. In this story he gives a vivid pen-picture of the evils growing out of the prevailing monetary system under which a vast majority of our people are struggling. He has drawn his lines none too dark and deep, as thousands of the victims of the system can testify. As a romance it is fascinating; as the history of a mortgage it is tragic, and as an expose of the financial policy of the ruling powers it is clear and forcible.

We are informed that they show only to those they care about that they show others, and they don't appear to be crying. Not a bit of it. They look as if they were all right, but they don't speak. That's the funny thing about 'em. I'll give you a personal experience: My father had a place in Scotland where a modern house had been built at a short distance from our old castle. When a young shed which had been built in a corner of the old castleyard, against the inside of one of the walls of the keep, as a workshop. One autumn powers it is clear and forcible. from my workshop to go home to dress for dinner. Dusk was just beginning. I passed out of the court, and on the outside of one of the angles of the great wall I saw three men, all fishermen, who lived in the village close at fishermen, who lived in the village close at hand. They were leaning against the wall, lounging, as though idling after a day's work. I passed close to them, and saw them as distinctly as I see you. Two had their arms crossed on their chests, and the third had his hands in his pockets. They appeared to be simply enjoying the evening air. I said good evening to them, mentioning the fact when I reached the house, and asking what they did there. I heard after that, before I had finished dressing, news came that these men had been drowned the night before miles away from the spot on which I will take my dying oath I saw them."

The ladies still insisted that their faith went

The ladies still insisted that their faith went further, and that they believed in good, real dead ghosts, but most of us shook our heads dead ghosts, but most of us shook our heads; and I especially remember to have chaffed one, who was a good Roman Catholic, and asked her if she thought they were allowed out on leave from duty in another world, and suggested that perhaps, just as the Maltese season of Lent was broken into by a series of festas, during which everybody rejoiced to celebrate a saint's day with gun-firing and music, so the durance vile of the ghosts might be made easier for them by an occasional outing, when they could play what pranks they chose!

We broke up rather late, and finding that an acquaintance of mine in a line battalion preferred a walk homeward to driving, we set out tegether on our return to Valetta, smoking and "taking it easy" as we trod the smooth, white road. I never saw a finer night. The stars and moon made the landscape almost as easily seen as in the daytime. The compact masses of flat topped houses stood out with square shadows like children's wooden bricks set on end. The terraced slopes by the waysides looked doubly gray, except where dwarf and I especially remember to have chaffed one

live oaks spotted the land. Hardly a dog barked as the coloes of our tread sounded in the narrow streets of the solid little towns, whose only open space was in front of the claborately ornamented and pretentious churches. All was slient. The inhabitants were all asleep, resting after the easy toil of their thrifty day. We approached the narrow valley leading to the harbor, and shw before us the only little plain in the Island—a place where cricket matches and horse races came off, and where the parades of the garrison were held. Situated on one of the neighboring slopes is an old cemetery. Here there were lines of cyprus and shrubs, which made a small casis that loomed dark green near our wayside. Just as we were leaving this behind we saw before us on the road two draped figures. The road was straight at this point, and there were walls on each side. I had not seen the figures, which straight at this point, and there were walls on each side. I had not seen the figures, which were evidently those of two women, come out from any door or gate. Indeed, there was no door visible by which they could have entered the highway. As I saw them just in front of us a momentary wonder came over me as to why we had not seen them before. They must have been alead of us since the last turn in the road. But I had not remarked them nor had my companion. Yet we were not so engrossed in any conversation that it was easy to understand why we had not observed them. We walked quicker than they, and soon came up with them, and then we both saw that they were consulting together, and pausing at intervals to look around them.

A peculiarity has struck me since. It is the only one that I can now remember, and yet I did not notice it at the time as odd. They did not wear the Maltese women's black silk cape on their heads. I probably took it for granted that they were trailed or at all events.

not wear the Maltese women's black silk cape on their heads. I probably took it for granted that they were English, or, at all events, strangers. And yet it was unusual to meet any of our country women or any tourist at such a very late hour, and so far from the city. I may have supposed that they, like ourselves, were returning from some party, and that the coolness of the night and its beauty had tempted them, as it had tempted us, to saunter home on foot. We walked past them, taking only a quick survey. A gray, veil-like arrangement about their head was muffled loosely round the lower part of the face, and we saw little but about their head was muffied loosely round the lower part of the face, and we saw little but two pair of dark eyes. We had hardly gone a few paces beyond them when we heard the word "Inglishmen" pronounced loud enough to be a call to us. We looked round and saw that they desired to speak with us, and, nothing loth, we smiled at each other and halted, and then returned to them bowing, for they seemed to be ladies. They came up to us at and then returned to them bowing, for they seemed to be ladies. They came up to us at once, and said, in fair English, one speaking for the other, but helped occasionally by her companion, that they thought we were going to Valetta, that they saw we were gentlemen (at which we both bowed), and that they desired our escort for the short remaining distance, as they did not like being alone. Their language, though good, hesitated and seemed old fashioned, as though they had learned the English they spoke from old books. With all the grace of their voice and gentleness of their demeanor this gave a certain stateliness and for A MALTESE APPARITION.

BY THE MARQUIS OF LORNE.

[Concluded.]

"Her eyes soon rested on this letter, and she said nothing to me. I never dreamed of a ghost. I never thought that this lady was a ghost. I felt no fear, and took it at once for granted that it was some one sent to give me a message. 'Yes; what is it?' I said. 'What is it—what do you want?' Still no sound, and the lady's face looked sadder than ever. Thoroughly roused now, I sat half up in bed, and saw every detail of her well-fitting black dress, her fine figure, and the white and gray cap that became her so well. 'Have you a message for me? What do you want?' I now said in rising and agitated tones. The eyes turned on me with a melancholy look. Frightened, I called to my sister in the adjoining room, the short research to which was revealed to the graye and hards the grayes have a termilar to the great disches and range to which was revealed to the great disches and range to which was revealed to the great disches and range to which was revealed to the great disches and range. when we entered the roads that lead through the rock-cuttings to the great ditches and ram-parts, he told me in an "aside" that he meant to go home and leave the rest of the duty to me. I remonstrated, but he was firm, and I suspect did not wish to be caught in company about which he might be questioned next day, for he had been parties are residued. for he had been paying manifest attention to Miss B., one of the beauties of our little Eng-

Miss B., one of the beauties of our little English world at Malta.

So he basely, as I told him, deserted us. Grinning at me and lifting his hat when we had passed the main gate, he crossed the street we had now reached, going over to the other side, and disappeared around the corner of the Strada Mezzodi. He need not have been shy, for there was no one about. A picket of a Highland regiment slowly paced the sidewalk; the useless lantern carried by one of them when there were gas-lamps all about, provoked from my fair companions the first question they had put to me for some time. In reply I ventured to ask how far they wanted me to accompany them. But all the answer I got was company them. But all the answer I got was the pointing with a lovely hand down the Strada Reale. I felt it would be rude to follow my companion. We reached the square, and lescended the slope whence two centuries ago the Turkish fire had been so pitliessly directed against St. Elmo. There, at the end of the vista against St. Elmo. There, at the end of the vista formed by the street, was the fort, rising from the ground below us, with the sea beyond distinctly visible in the moonlight. I looked at my companions. Their eyes were directed straight in front of them, toward the fort, with a little frown on their brows. The gaslights helped me to take stock of them, and I became more and more interested and nuzzled by their more and more interested and puzzled by their appearance. They spoke English fairly, and had denied knowledge of Italian, but said they had denied knowledge of Italian, but said they knew Maltese, and yet that their own language was not Maltese, though akin to it. Their features seemed bolder than the Grecian type, very refined, and the eyes very full, and dark, and expressive. Their eyebrows and eyelashes were long and marked. The lady who had put most of the questions, and had first called to us, and seemed to be the elder, was of striking prettiness, indeed, beauty. But the veils concealed the mouth, and I made up my mind to find out more about them, if possible. They turned to the left, and we were soon at the doorway of a very handsome house, not of the doorway of a very handsome house, not of the largest size by any means, but one of stateliness and pretension. A low gate of open ironwork separated the entrance to it from the street. The lady who had spoken so much to me turned to me, and said, with a perfect manner, that she would not say good-by to me until I had seen "her dwelling." I bowed, and she rang a bell that hung at the side of some wide and handsome steps. These rose at least six feet up to a double door. We did not wait a moment before this was opened. To my surprise I saw the large hall within brilliantly lighted. I had been accustomed to be astonlighted. I had been accustomed to be astonished at the beauty and size of orange gardens and parterres hidden behind blank yellow stone walls while I had been in Malta, and I knew that a bare outside often held a spacious and smiling court, full of fine plants, flowers and architecture. But that at this late hour a hall should blaze with lights in a private house where no assembly was taking place, and where these two ladies lived, as I had understood, temporarily and alone, was unusual, to say the least; and my wonder increased, for I saw at the further end a number of servants in Eastleast; and my wonder increased, for I saw at the further end a number of servants in Eastern costume, who saluted profoundly as we entered. And the hall was all carved Maltese stone-work, while the floor was apparently of fine marble. Great cleander and fine orange plants stood along the walls in elaborately fashioned vessels. Beyond a balustrade and perforated screen of wooden lattice rose the tops of trees planted in a garden from which the sea air came, causing a pleasant coolness with the draught from some wide stairs. To these stairs I was led, and we ascended to a large landing, an ante-place to another hall, off which were smaller apartments. To this central one we went, and I observed that it had been the fancy of the owner to have no modern furniture in European chairs and tables, but that the low divans and cushions and carpets of the East were ranged around. I was motioned to recline on one of these gorgeous couches, and thought that at last I should, at all events, see the faces unveiled of my two

all events, see the faces unveiled of my two friends.

traces of dust, but which shone, notwithstanding, with gold needle-work. Their dress I now remarked was of very fine stuff of a light gray blue tone, but was evidently only an outer garment which concealed, as I thought, some costume which matched more in color with the gold-embroidered shoes. I was no longer teased with the voice coming from an invisible mouth. The vell around the head and throat was laid aside, and a beautifully modeled countenance was shown. My younger companion was small and evidently not full grown; but the one who all along had been chief spokes woman was, though not of what is called "fine tournure" of most verfectly shaped and attractive figure. The fair skin had almost dusky shades, and the little round throat rose in absolute symmetry from the shoulders, which showed at the bosom a glimpse of scarlet and gold, apparently a part of a very rich dress, worn below the fine gray "overalls."

A servant, looking as though he had been imported from some old-fashioned bazaar at Constantinople where turbans may yet be found, came, as soon as we were seated, with coffee in a tray of wondrous workmanship, and then—wonder of wonders!—I was offered cigarettes, and my hostesses began to smoke! There was throughout my short experience of them nothing "firtatious" in their ways. They smiled, spoke and acted as though they were well born, inquisitive children. Their manner was perfectly natural, and was lively and charming, without a tinge of coquetry. It was unlike anything I had ever met with, and I did not, as I said afterward, "quite know how to take them." I may have been a little confused. Certainly I felt strange, and not quite at ease. I felt inclined to ask as many questions as the lady who had bored my friend by asking so many. But I had no opportunity. I remember fumbling for my cigarette holder. I remember thinking the time had passed very quickly, when I found both fidiles on their feet and wishing me good-night as a manifest signal that my visit was over. I remember vowing that I must when I found both radies on their feet and wishing me good-night as a manifest signal that my visit was over. I remember vowing that I must see more of them, and making my best bow as they retired through another door than that by which I entered. A servant salaamed to me as though I were in India, and I followed him down the stairs and took another look at the hall. Above an arch there was a word inscribed which I had not seen on entering. It was "Bis-

down the stairs and took another look at the hall. Above an arch there was a word inscribed which I had not seen on entering. It was "Bismillah" in ornamental letters. I heard the doors of this brilliantly lit hall close behind me. I went home and slept soundly.

Next morning when at the club I called for tobacco, and searched my pocket for my eigarette-holder. "I must have left it at home," I thought; and as it was a favorite I went to my quarters, searched, but could not find it. Returning to the club, I thought I must have left it at the strange ladies' house. I went down stairs, and, giving the porter the address, asked him to go and inquire for it of one of the servants. I was reading one of the last English papers just arrived by the mail when he returned.

"Well, have you got it?"

"No, sar; you can't have left it at that house. There's no one there! what do you mean? I was there yesterday."

"No one there to-day, sar," he said.

"Oh, nonsense," I replied; "I'll go myself," and in no patient temper sallied out again.

There could be no mistake about the street or house. There it was. A small chain was round the centre bars of the little folding iron gate. I climbed over and rang the bell. It sounded loudly, apparently in the hall. No

round the centre bars of the little folding iron gate. I climbed over and rang the bell. It sounded loudly, apparently in the hall. No answer. I rang again, and then knocked, and rang repeatedly. Then an old Maltese from over the way came, and said: "You want anything, sar? What can I do for you, sar? Get woman, sar?"

"What do you mean?" I said, angrily, ringing again.

ing again.

No one in house, sar; woman got key. "No one in house, sar; woman got key."
"Go and fetch her, then," I said, wondering if I could possibly have made a mistake. No; it was impossible. I had taken special note of the address. The woman came with the key—an old woman with a large key.
"You want to see the house sar?" she said.

an old woman with a large key.

"You want to see the house, sar?" she said.
"Give me something."

"Yes, yes, yes," I replied angrily and impatiently; "open the door, will you?"

I did not believe I could have been mistaken.

I was sure I was not. But why did the place look so unlike the appearance it bore yesterday? The woman applied the big key to a lock that looked as rusty and old as if it had been left out in the rain for a month, and had been unattended to. been unattended to.

been unattended to.

"No one lives here, sar," said the woman; but I swore under my breath and only said,
"Open, will you?"

The key grated and turned with difficulty. I pushed the door violently and almost rushed into the hall. There it was, just as I remembered it, as far as space and height was concerned; but where were the plants in splendid vessels, where the turbaned servants, the fine marbles and the polish and brightness of vesmarbles and the polish and brightness of yesterday night? All was dust and dilapidation, and gloom and dirt. There was no marble; there were no plants. Even the court beyond showed a waste. I felt my head spinning. Well, had it been spinning the night before? Certainly not. My friend could bear witness Certainly not. My friend could bear witness that I was as cool as a cucumber; as sober as Mahommed in his most unalcoholic moments. Goodness gracious! What! could I be mad? I sprang up the wide stairs up which I had been led by my (were they fairy?) hostesses of the night before. No; I must have been in my sober senses, for I remembered every step. There was the large landing place, there was the great room at the top, and there were the doors leading to the smaller apartments. But all was fusty and musty and dusty. Pah! how it got up one's nostrils! I stormed into the little room. No cushions, no divans, no carpets! Dust, dust everywhere! "Ah! but there at least is my cigarette holder!" I stooped and picked it up from almost half an inch of there at least is my cigarette holder!" I stooped and picked it up from almost half an inch of dust. I blew upon it and cleared the dust away. On the meerschaum, above the amber, were letters. I wiped it hastily on my sleeve. "Bismillah," apparently burnt into the halfbrown colored meerschaum, stood out in dark letters. "What can be the matter with me?" I kept on saying to myself. I have that cigarette holder yet, and it proves to me that I was not direaming. notedreaming.

BUT WHO WERE THEY?

# August Magazines.

ST. NICHOLAS.—This is a vacation number, replete with descriptions of outdoor life and activities. Fixeof its articles deal with the salt seas: " 'Midshipman,' The Cat." a Kitten of amphibious proclivities: "A Quiet Beach," descriptive of an ideally old beach; 'How Ships Talk to Each Other;" "What News-In Mid Ocean," and "A F shing Trip to Barnegat."
Mr. Lummis in his "Strange Corners" describes 'Pueblos and Cliff Houses" in New Mexico. Kate Tannatt Woods contributes an amusing story, illustrated by G. B Fox, entitled "The Jollivers' Donkey." For "Very Little Folk" Katherine Pyle gives four verses, each with a silhouette illustration, about 'The Robber Rat and the Poor Little Kitten." New York: The Century Co.

THE ARENA.-The present month's issue is Woman's Number," nineteen of its twenty-two contributors being women. The leading feature is a symposium on Women's Clubs, to which the foremost women in their organization and support discuss the various aspects of the subject. Louise Chandler Moul ton gives a copy of a letter in her possession written by Elizabeth Barrett Browning to Dr. Marston in De cember, 1853. It occupies two and a half pages, and relates mainly to her experience with and views of Modern Spiritualism. The charity with which she met the comparative crudities of its early-day mani festations, and the patience she advised and practiced in its investigation, are indicated when she says:

ticed in its investigation, are indicated when she says:

"Should we not have in mind, speaking of difficulties, that there is difficulty on both sides the vell; and that if this is intercourse, it is not intercourse by miracle in the proper meaning of miracle, but by development of law; and that all development must be gradual? We must have patience, then, and remember it is only the beginning. Pray do not throw up the subject by any possible movement of impatience."

Mary A: Livermore, whose portrait is the frontispiece, gives, in the opening paper, interesting incidents of her "Twenty-Five Years on the Lecture Plat-They sat down Turkish fashion, graciously smiling at me; and I saw very well-shaped little sumes his brief for the plaintiff, advancing strong evicet cased in embroidery that showed manifest dence in favor of his client. Helen H. Gardener writes

upon "The Danger of an Irresponsible Educated Class in a Republic"; Frances E. Willard on "The Coming Brotherhood"; and Frances R. Russell contributes a valuable historical sketch of the dress-reform movements of the past among American women. Boston: The Arena Pub. Co.

MAGAZINE OF ART .- "The Old Spinet" is the subect of the frontispiece, a photogravure from a paintng by the rising young Austrian artist, Herr Poetzelberger. The "New Gallery" exhibition is the title of the leading paper, with seven charming illustrations. The town of Corfu is the subject of a lively description from the pen and pencil of Tristam Eills. A special feature of this number is a poem by Th. Watts on Ellen Terry as Queen Katherine, accompanied by a full page picture of the popular actress in her assumption of that character. Prof. Herkomer gives his second paper on scenic art, with a portrait of himself and drawings of his model stage. New York: Cassell Pub. Co.

THE QUIVER for the present month is quite up to the high standard of this magazine. "Life Songs" is a fine poem, to which the frontispiece is an accompaniment. A thrilling installment of the serial, "A Lincolnshire Lass," is given. A new serial is begun in this number, called "Luna Gordon's Stewardship," and there are also a number of pretty short stories, poems, etc. Cassell Publishing Company, New York.

NO GOD; NO MASTER.

Specially translated for the BANNER OF LIGHT from Le Messager, BY W. N. EAYRS.

M. Tournier writes in Le Messager of March 15th as follows:

"Certain persons assert that there is no God, no Master. Very well, so be it; there is no God, no Master; but there is, nevertheless, an authority from whose control we shall never be able to escape; to which we must yield, whether we will or not. This authority is Law; not the law inscribed in our codes which we have made and which we can change when we wish. This is not the law of which we speak. We are speaking of the eternal, immutable, inflexible law which no will has made, and which no will can change; for it is merely the expression of the necessary and essential relations inherent in the nature of things and their sovereign rule. We may violate this law when we wish, but sooner or later it inevitably strikes us. Man has needs which he must satisfy if he wishes to live well and be happy; but if he does not satisfy them, or if, while satisfying them, he ignores the rules of hygiene he suffers.

The moral law commands obedience as imperiously and punishes as inevitably as the the physical law. Man, because of his numerous wants, cannot get along without the aid of others; compelled to rely upon his own forces alone, he could not live. There is, then, a close bond of fraternity between all men who are necessarily obliged to live in societies. It is the law that men should so live. Every act, therefore, which tends to break or even to relax the social bond, being a violation of the law of fraternity among men, ought to be punished, and it will be; for the moral law smites the offender as inevitably as the physical. A certain chastisement, then, waits the murderer, the thief, the hypocrite, the cheat-in a word all who disregard the rights or welfare of others.

But to this statement the objection will be made that In all ages although there have been men who, trampling beneath their feet every moral law, have attained fortune, honors, even glory, have lived and died happily, while the honest man, devotedly following the lead of duty, has lived in obscurity, humiliation, misery, persecution, and has often met a painful death. "To this objection I will make this reply:

that it is not undeniably true that this triumphant immorality is as happy as it appears. We all bear within ourselves, the successful villain as well as others, something which mars our ill-deserved joy, an interior voice that reproaches us for our faults, threatens us and mixes bitterness with the pleasures of a culpable success. This voice we call conscience. But what is conscience, and why does it strenuously attack as evil the violation of law when that violation brings us pleasures? Why does it call good the observance of the law when the result of such observance to us is only trouble and suffering? It is because it knows that this life does not end all; that another life is to follow, in which the law which has been slumbering, awakes and is avenged. This conscience is perhaps the indistinct remembrance of that other life in which we have lived, and to which we shall return. So that the triumph of the wicked and the humiliation of the good in this world would be the proof, or at least strong presumption, of the existence of the other. "But there is something else for him whom

this reasoning would not convince; there is a fact, old as humanity; a fact always affirmed by some, by others always denied: a fact which to-day man has decided to study seriously; and from the serious study of this fact the evidence comes forth clear, palpable, incontestable, that conscience is not deceived: that there is another world; that that world is peopled by the souls of those whom we call dead: that there each one will find himself in that situation which he has himself created by the manner in which he has lived on the earth; and that, if we suffer, we can blame no one but ourselves for our sufferings. And these sufferings are graded, from the horrible torments of the great rascal who, having in his human life enveloped his soul in moral darkness, finds himself after death plunged into utter darkness which his terror peoples with the threatening phantoms of his victims, to the simple regrets of him who has committed only light faults.

"This study is within the reach of all; to pursue it, it is necessary only to wish for it; but the fear that the knowledge resulting from this study will force them to reform their lives, deters the majority of mankind from desiring to know more. The ostrich hides his head and thinks himself safe because he sees not the danger; so the ignorant and the indifferent violate in fancied security the moral law, but will be struck with its avenging rod."

Pamphlets Received.—Pulpii, Pew and Gradle. By Holen H. Gardener. Truth Seeker Library, No. 16. 18mo, pp. 30. New York: 28 Layfayette Place.

What Our Government Should Be. Concluding Chapter of a Forthcomling Work entitled "Our Government Analyzed." By John B. Kelso. 12mo, pp. 43. Longmont, Col.: Etta D. Kelso.

Was Christ Crucified † By Austin Bierbower. 16mo, pp. 24. New York: Truth Seeker Co. Thomas Paine: Was he Junius † By W. H. Burr. 8vo, pp. 26. San Francisco: Free Thought Pub. Co. What is Homoropathy? A New Exposition of a Great Fruth. By W. H. Holcombe, M. D. 8vo, pp. 28. Philadel-phia: Boericke & Tafel.

Is It Hypnotism? By Susie C. Clark. 12mo, pp. 20. Cambridgeport, Mass.: The Author. 15 Centre street. The (lospel of Sanitary Living. An Address by James H. Jackson, M.D. 16mo, pp. 52. Dansville, N.Y.: Free on application.

For Over Fifty Years MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best

remedy for Diarrhea. Twenty-five cents a bottle.

# The Neviewer.

God's IMAGE IN MAN. Some Intuitive Perceptions of Truth. By Henry Wood, author of "Ed. Burton," etc. 12mo, cloth, pp. 258. Boston: Lee & Shepard.

A keen perception and appreciation of spiritual truths is so fully manifest in this book, that all of a similar trend of thought will be attracted to a studious reading of it, upon catching the spirit that imbues its every page with an exalted inspiration. No one will fail to be impressed with the beauty and verity of the following passage descriptive of the entrance of a mortal to the companionship and homes of the immortal:

homes of the immortal:

"Gathered to welcome the new initiate, are the dear friends and neighbors who already are citizens. Hands are clasped, and a warm unison of love thrills through refinited souls. Everything which has been lost is found. Parents fold long absent children in fond embrace, and brothers, sisters, and dear ones are restored and welcomed. The newly arrived celestial caudidate is taken by the hand and introduced to grand spiritual activities, and his willing powers enlisted in unexpected and delightful ministries of loving service."

What those activities are is so clearly and attractively outlined that one is led to ask. Why dread the change? Why cling to earth when such a feast of spiritual glories that shall overwhelm with satisfaction every human sense, awaits him in the Great Beyond? Says the

author:

"Amazing opportunities for spiritual advancement open before him. What wenderful visious! What restoration and compensation! What a succession of far-reaching visitas! How many mysteries explained and questionings satisfied! What a blossoming of new beauty, color and fragrance, of which he has been all unaware! How many new spiritual senses unfolded! What journeys of exploration, untrammeled by the limitations of time and space! What an expansion of knowledge! What a golden sunshine of love, revealed to the enraptured gaze, as rapidly as its brightness can be endured! What grand missionary tours to places below to carry help, guidance and instruction."

As remarks a denominational monthly of

As remarks a denominational monthly of this city: "The book cannot fail to prove helpful in the renaissance of Christianity that is going on in our day."

"H. M.," Newton Centre, Mass., writes us as follows concerning two standard works, which are for sale at the Banner of Light Bookstore-where also can be found copies of the work "God's Image in Man" above noticed:

ticed:

"Two books worth reading are 'Was Abraham Lincoln a Spiritualist?' and 'Why She Became a Spiritualist.' I assert this as one among many who will undoubtedly offer a more ably-presented and juster tribute to their excellence than I can; but I feel constrained to add my testimony to their worth in token of the joy and inspiration they have been to me. The one, a plain and simple narrative of facts, bearing upon a most momentous period in modern history: the other, the personal experiences of history; the other, the personal experiences of a woman having prestige of birth and education, related in so fearless and candid a man-ner as to bear the impress of truth in every word, and carry its conviction to all unprejudiced minds

These, which so largely shape her reasons for becoming a Spiritualist—clearly and undenia-bly given—form together, even were their source less authoritative, an unequivocal plea for the truths that have so nobly inspired her

pen.
'Was Abraham Lincoln a Spiritualist?' invariably claims the first attention, and all who would know to what purpose this question has been asked, and in what manner answered, must seek such knowledge where alone it is to be found, in the volume of which the question forms the title. And not only Spiritualists, but all who cherish an interest in each and

but all who cherish an interest in each and every event connected with the name of Abraham Lincoln, will owe a lasting debt of gratitude to Mrs. Maynard for her faithful delineations of the deeply significant and distinguishing features of that memorable time, forming, as it does, the most eloquent chapter of a profoundly eloquent life.

Is not this a most significant fact? When earthly wisdom had bestowed its choicest counsel, and his own clear soul could no longer penetrate the darkness surrounding him, that then, with unaffected simplicity and childlike trust, characteristic of his noble nature, he turned to the only source that could illumine his way, and through human lips sought wishis way, and through human lips sought wis-dom and guidance from those who had passed to a higher sphere. With what benign cer-tainty was his trust rewarded! No longer must he bear alone the burden of a nation in tears; for through the lips of an inspired medium had been uttered words of prophetic force and power, and the bending heavens seemed waiting to bear strength to his fainting

A peculiar interest attaches to the author through whom have come these sacred revela-tions, who from a bed of languishing and pain sent forth a book which in every time shall be a precious inheritance to all loval Americans and true progressive souls, of whatever name or tongue

All who have, through the book above mentioned, had their interest sufficiently awakened in the subject upon which it treats to wish to learn more of it, I refer to Miss Abbie A. Judson's book, 'Why She Became a Spiritualist.'

To the orthodox world there could come no greater surprise than the publication of this book creates. That the daughter of Dr. Judson, the pioneer missionary, world-renowned for Christian heroism and zeal, should forsake the religion of her childhood, and for which her father yielded lifelong devotion, is a fact which will be received with not less interest than gathers around Mrs. Maynard's disclos

Were it possible now for this revered father Were it possible now for this revered father to view from an earthly standpoint the seeming degeneracy of this beloved daughter, how would his soul cry out in anguish, 'Alas! that the heathen should be of my own household!' But thanks to the immutable law of Progress, the light which has become her guiding star longago dawned upon his sight, and in its clear rays the mists of earth have been swept from his vision; and in place of condemnation there can come from this noble spirit naught but beneficent help and approval.

What less benevolent design than to light

What less benevolent design than to light kindred souls groping in the dark could have kindred souls groping in the dark could have given to this woman the courage to lay bare the painful secrets and struggles of her own heart in finding the path, which, when found, she knew full well could but lead her into difficult and thorny ways: The disfavor of her church; painful apprehension by her most cherished friends; words of derision, and doubt of her truthfulness and sanlty from not a few.

Nor is her courage more conspicuous than her reasons for becoming a Spiritualist logical and convincing. These, offered to the public in twelve lectures, delivered in Minneapolis, form an argument for the naturalness and worth of Spiritualism that the most specious reasoning will fail to refute.

We are forced to believe that those who deny her premises and conclusions—the last inevi-

We are forced to believe that those who deny her premises and conclusions—the last inevitably following the first—will be compelled to make their escape through one of but two possible ways: materialism, which is blank negation, or superstition, another name for paganism. To quote at length, as inclination leads me, from the impressive utterances of this gifted author, would make my article of unacceptable length; while a few disjointed extracts would fail to give an adequate conception of their force and power, which from first to last is the charm of her book.

In the choice of topics which should represent to her hearers the many legitimate claims upon their attention of her all-absorbing subject, Miss Judson has been especially felicitous; and as there is often suggestion in a title, it may be well to name one or more of

ject, Miss Judson has been especially felicitous; and as there is often suggestion in a title, it may be well to name one or more of these, awakening curiosity where before was but indifference. Her answer to the question which forms the theme of lecture third will furnish food for thought to those who have hitherto entertained the opinion that to avow one's self a believer in Spiritualism is to disavow a belief in the existence of God. And if never so little, it may be a lifting of the voil that hides from their vision the dawning of the new day, preparing their minds for a calm

attention to her comprehensive interpretation attention to her comprehensive interpretation of the teachings of Jesus in chapter sixth.

And you, with doubting, sorrow-stricken hearts, learn how she has comforted you, and answered the one profound and solemn question which men in all ages have asked, and sought with theless zeal to answer.

Let all, irrespective of name or creed, read these two books. In their perusal will be found pleasure and lasting profit."

# Banner Correspondence.

### Colorado.

ASPEN.-Mrs. S. S. Lutes writes: "My family, eighteen months since, in earth-life, consisted of four children, two sons, and twin daughters, Mary and Myra Lutes. In 1887, with my two daughters, I visited my sister, Mrs. E. R. Wendemuth of Dorchester District, Boston. My son Ernest was stopping with Boston. My son Ernest was stopping with them, and many opportunities were given us to witness spirit power or spirit return. The result was the conversion of four of us, three children and myself. I spent five months very pleasantly, of which two were at Onset Bay, after which we returned to our home in Pennsylvania, and from Pennsylvania to Aspen, Col., where I have resided very happily until May of last year, when our sweet Mary was taken ill, and we took her to Denver, thinking she would recover: but after a few weeks she she would recover; but after a few weeks she was taken to her bed, and on the 18th of the

following August she passed to spirit-life.

She left her earthly body at twelve o'clock M., and at five P. M. of the same day returned and described the flowers which she wanted at her funeral; she also requested that we should have her body laid on a couch as if asleep, and have a photograph taken of her, as I would like to see her form so many times. This was done; the picture was perfectly lovely, and no price would induce me to part with it.

and no price would induce me to part with it.

On Saturday, after burial, my son heard of a young girl who was a medium, one of her phases being independent slate-writing. He called upon her, and to our great surprise our darling Mary wrote and told us what we intended to do that afternoon, before her brother would return to Aspen. We were going to the cemetery to put flowers on her grave; but she said 'Dear ones I am not there only my hody said, 'Dear ones, I am not there, only my body was laid away.' She also wrote that she was with her papa, and could come back if oppor-tunities were given her.

My son returned home, and I did not go for a

slate-writing for over one month. One day I felt sad and discouraged, and thought if I could felt sad and discouraged, and thought if I could only hear from Mary I should have new hope. I went to the same young medium, having never before met her. She took me to her room, held the slates a minute, when I heard writing, and then three raps to hand me the slates. I opened them, and there were the words 'Oh! mamma, mamma! Mary.' I said to the medium I should think she could have given her full name. The medium, only seventeen years old, said, 'I suppose she thought you would recognize her, as she has not been in the spirit-world long.'

She then held the slates a moment more, when three raps came. I opened the slates and found written, 'Why, I am Mary Lutes.' 'Oh!' I said, 'if it is sweet Mary, please write me all about yourself,' and she did, telling me how her brother had come to this medium, and she had

yourself,' and she did, telling me how her brother had come to this medium, and she had written for him, and I was satisfied it was Mary. Several weeks passed, and my son visited us in Denver, and we went to a trumpet circle of this same young lady, and received double proof of spirit-return, for through the trumpet we talked with Mary. It was wonderful for us, for we were eager after a knowledge of spirit-return. This being the first time we sat in a circle for physical manifestations, we only expected to hear what others would get, as many were weekly attendants to talk to their loved ones. We had two young ladies with us who knew Mary in mortal, and when the hour came for us to go up to the large when the hour came for us to go up to the large parlor used only for circles, the mother of the medium seated us, and then her daughter came in and took a chair on one side of the table and the mother on the other. After turning out the light and singing, a music box was started, and in a few minutes the medium's control opened the circle by speaking through the trumpet pleasantly to all, and welcoming everybody, and assuring them he would, with their good wishes, assist all their spirit loved ones to good wishes, assist all their spirit loved ones to good wishes, assist all their spirit loved ones to come. His promise was verified that evening and many times since.

and many times since.

Mary soon used the trumpet, welcoming each one of us most lovingly, calling me 'mamma, mamma,' and 'Ernest' and 'Myra'; then she called the names of the two young ladies with us, and said to Ernest she wished her brother Frank could believe, and thought an opportunity would be given him to learn the truth of supriregents. of spirit-return. I asked her what we had done that day, and she said, 'You all drove out to the cemetery, but I did not go with you, for I don't like to have you feel as though I was there, and I would rather you would keep the flowers in your room for me.' As this was the first attempt of our darling to speak, her voice was low, but a test was given of a little hov hirst attempt of our darling to speak, her voice was low, but a test was given of a little boy present whose mother came often to talk with him, and as they had often sang together in earth-life, so did he grow strong to sing with her in spirit, through the trumpet. He chose his own pieces, and sang alto while his mother sang soprano. I will hereafter give a few more items of my experiences."

New York. ROCHESTER. - Latham Gardner writes 'Last evening, sitting in my quiet corner after the labors of the day were over, I heard a voice (as I often do); the voice said: 'I am here. I am Massasoit'—a name I had never heard before in that way. I said: 'Speak, and I will listen.' The new voice then said: 'I was a chief, and was known to many of the tribes of the East and by some of my white brothers, and I used my influence and I tried to teach my people that peace, not war, was best for all. I succeeded in measure. but the white man bad that peace, not war, was best for all. I succeeded in measure; but the white man had come with gun and rum. The great trouble I had was men calling themselves Christians would sell or give away run to my people, who had a natural or an acquired taste for it. Then I found that I was powerless to keep them quiet. It's many moons since I lived on the earth. I often meet some of my white brothers, and we meet as friends. We often come to earth in company to visit friends. I have spoken. There is a big chief standing by brave. He want to talk to brave.

Then a new voice said: 'I am here again, for while there is one drop of our blood still remaining on the earth we have the desire and the power to follow it, which I am now doing.' He talked for a time, and I was satisfied who

He talked for a time, and I was satisfied who was talking.
Now to go back twelve or fifteen years to explain the word again: My wife went with a few friends to visit a Mrs. Stevens (sister of E. V. Wilson) at the house of Aunt Amy Post in this city. When they had had their visit, Mrs. G. asked Mrs. S. home with her to stay for the night. She did so. I had never seen her before. At the breakfast table next morning she or, asked mrs. S. nome with her to stay lot the night. She did so. I had never seen her before. At the breakfast table next morning she said to me: 'I see standing by you a tall old man dressed in a uniform I have never seen before; I judge him to be English. He says he is your great-great-grandfather.' Well, I was pleased, and was ready to divide my crust with him. I find, by consulting history, that John Gardner, Esq., (my great-great-grandfather) settled on the Island of Nantucket, Mass., about the year 1660, and his body was laid away in May, 1700, aged eighty-two years. As I am but seventy-five years old, I could not be very well acquainted with him. But Massasoit says he was. There is one thing I know: that when a boy five years old (seventy years ago) my grandfather Gardner took me by the hand and led nie to a hill, and when there he said to me, pointing to the only stone remaining standing:

that had been told me by Massasolt while in

my gulet corner.

I know friends do come to me, and that they come to bring me good. They come to light my pathway while I journey through the mandane, and gently lead me into the Celestial City, where there is no night."

### California.

SUMMERLAND .- W. H. Cornell, Sec'y, says: "The Spiritualists of Southern California are invited to join with the Summerland Spiritualist Association in holding a Camp-Meeting in Summerland, commencing Sept. 11th and clos-

ist Association in holding a Camp-Meeting in Summerland, commencing Sept. 11th and closling Oct. 2d, 1802.

This Association is an incorporated body, holding a charter from the State, has a substantial membership, owns its own hall, etc. We will do all in our power to make the camp a memorable one, both in the line of pleasure and spiritual food. We have secured the services of eminent lecturers and test mediums, among them W. C. Bowman, Ella Wilson Marchant, J. S. Loveland, J. L. Baisley. Marion Cannon, State President of the Farmers' Alliance and Industrial Union, will be with us on the day specially announced as Farmers' Alliance day. Of music, there will be good quantity and quality. James G. Clark, the eminent composer and sweet singer, promises to aid us in the vocal line. Should any friends of the great cause of Spiritualism desire a few.weeks of instruction, and pleasurable and profitable recreation, we can assure them such if they attend our annual Camp Meeting. For further particulars, address the Secretary as above."

SANTA CRUZ.—"Wanderer" writes: "I

SANTA CRUZ. - "Wanderer" writes: "I find a good Spiritualist organization here, known as The Unity Spiritual Society. A six months' engagement with Mrs. M. E. Aldrich has lately terminated, and such was the satisfaction given by her that a reëngagement has been made, and she will continue with us the

remainder of the year.
Among the many who visit this place at this season of the year, we are just now favored with the presence of Mrs. Carrie Downer-Stone and husband and Mr. and Mrs. Gilman, the later finely-developed mediums for materialization and independent slate-writing. The Banner here as elsewhere finds appreciative readers."

### Michigan.

GRAND RAPIDS .- Mrs. M. E. Miller writes 'Notwithstanding the intense heat, a goodly number greeted Dr. H. T. Stanley upon the occasion of his last lecture before the Union Society of Spiritualists, Sunday evening, July 24th. The Doctor went to Haslett Park Camp July 27th, where he was engaged as test medi um, but expects to return here one day in each week during August to attend his many patients.

He speaks for the First Spiritual Church of Pittsburgh, Pa., during September, and while we regret his departure, we congratulate that Society upon securing his services, as he has fully demonstrated his power to present the truth of our philosophy dearly and foreible. truth of our philosophy clearly and forcibly, and no one can listen to his inspired words from time to time without receiving benefit there

from.

Dr. Stauley has made many warm friends here who will wish him God speed in his future work, while grateful hearts will ever remember him and his guide, 'Big Wolf,' in thankfulness for health and strength restored through his divine gift of healing."

VICKSBURG. - "Aragon" writes: "The Spiritualists, and many others, of this city, have their minds fixed on the 12th of August, have their minds fixed on the 12th of August, anticipating much pleasure and instruction from the services at the Camp Meeting, which is to open on that day, to continue until Aug. 28th, in Fraser's Grove, a beautiful location half a mile out of this city, easily accessible by railroad and carriage, both conveyances being constantly available. Mrs. Helen Stuart Richings, Mr. L. V. Moulton, Mrs. E. C. Woodruff, and others, will speak, and several excellent mediums will be with us. A great impetus will be given to the advance of our Cause by this gathering." this gathering."

The solar system contains some twenty moons, and a wicked " Prohibitionist" asserts that they are often all seen at once by a man on his way home from the Lodge.

### Passed to Spirit-Life, From Hudson, Mass., June 25th, Philo Randall, aged 8

Mr. Randall's wife had preceded him by several years, but during her life in the mortal she had shared with him at unfaltering faith in Spiritualism, and the doors of their hos unfaltering fatth in Spiritualism, and the doors of their hospitable home were always open to its friends; Sunday meetings were often held therein.

In later years be had been tenderly cared for in the home of his son-in-law. Mr. Donald Ross, where children and children's children had shown him loving attention; yet he was ever reaching out longingly to the home beyond.

An attack of paralysis, for a few days, weakening the physical but sparing the mental, opened the portal, and ere he passed through a glad smile, as of recognition, brightened his face, leaving its tracery when the change was completed.

ed als med, reavong to view.)

The funeral service was conducted by the writer, and was largely attended. The harmonious family of the arisen brother are comforted by the faith so precious to the beloved father and mother.

JULIETTE YEAW.

From Rush Co., Ind., June 23d, 1892, Thomas S. Folger, From Rush Co., Ind., June 234, 1882. Thomas S. Folger, Mr. Folger was born in North Carolina, and in early life moved to Indiana with his parents.

He was an advocate of all the great reforms of his day and time, and had been for more than thirty years a firm believer in the doctrine of Spiritualism.

For over twenty years he had been an interested reader of the BANNER OF LIGHT.

He leaves a companion and a host of friends to mourn their earthly loss, but confident of a regindon beyond the vale.

Funeral services conducted by Mrs. Anna Moore, of the Friends' Church.

Artington, Ind., July 25th, 1892.

(Obituary Notices not exceeding twenty lines published gra tuitously. When they exceed that number, twenty cents for eac additional line will be charged. Ten words on an average mak a line. No spuce for poetry under the above heading.)

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# Banner of Pight.

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

### SPECIAL NOTICE.

We have decided to offer those of our patrons, who feel disposed to labor for the extension of the circulation of THE BANNER, a pecuniary incentive, namely: until further notice we will accept Clubs of six yearly subscriptions to the Banner of Light for \$12.00. We ask for the united efforts of all good and true Spiritualists in its and our behalf.

Specimen copies will be furnished gratuitously to canvassers and to those who desire to increase the circulation of this paper.

COLBY & RICH, Publishers.

THE BANNER will contain next week No. XXII. of Dr. F. L. H. WILLIS'S valuable "Spiritual Facts of the Ages,"

# which he has for some time past been con-

tributing to our columns. The theme of this installment is

Emanuel Swedenborg.

# The Vindication of Labor.

ening the overturn of all trades' unions at ought it not to appeal with such force to the whatever cost. Not to indulge in expressions of merited resentment at this stage of the case, it occurs to us to impress it most seriously upon this and all other monopolies, trusts and corporations that it would be far better for the welfare and happiness of those composing them if they would set out with a proper appreciation of the inherent and indestructible manhood of American workingmen in all recognized departments of industry. They are to bear in mind continually that the men who labor for them are engaged in their interest equally, at least, with the securing of wages; that the workman is a man equally with his employer, and that the service rendered is mutual; that it is man himself who imparts all worth, whether it takes the form

of money or character. The employers of large bodies of men are apt to forget that all wealth is but the created fabric of industry, and therefore that honor is due to the creative force rather than the mere results of its energetic activity. It cannot be seriously questioned that multitudes of workingmen are fully as good, as intelligent, as faithful and as single of heart as are their employers, and in numerous instances even more so. Let all exceptions to such an estimate be duly allowed for, and still the great body of American workingmen must be conceded to be respecters of the law, civil in speech, considerate and courteous in demeanor, and if not educated up to the accepted high standard, yet determined to secure for their children the education advantages which were unfortunately denied to themselves. They constitute, too, a living portion of the body politic, and are a part of the governing power itself, and an element in the society of which all men are mem-

It is a fatal mistake for the wealthy heads of any sort of corporations to affect to despise the workingmen they only employ, and to treat them with any measure whatever of hostile superciliousness and contempt. Nor should the case as it stands be slightingly treated by the whole people of the country. It is a condition that confronts us, not a theory. We are all of us to remember that the laboring man is a man with sensibilities and sympathies like the rest, that he has a family which he loves, and that he is continually conscious that his own interests are closely identified with those of society at large. Therefore he is deserving of the treatment due to a genuine man, and should be dealt with as considerately as is the rich man, whether he be his employer or simply his neighbor. He is to be treated always as a member of the common society, and not as a mere hewer of wood and drawer of water for others' service.

The folly is an extremely dangerous one that refuses to give to employed men who live

by their wages whatever hearing they justly ask when they feel that they are unfairly treated, and are bearing grievous burdens. They surely can claim a clear right to be heard in a tribunal for arbitration. No course could be more unwise, as well as dangerous, than to refuse to refer mutual disputes to impartial arbitration for peaceful and rational settlement, since all such disputes bear heavily on their individual interests, and consequently on their families and the comfortable ordering of their homes. This is a question of equal citizenship, not one of to aspire to a higher range, then it must be treated with the respect and fairness which are consistent with its hopes and character. It is wholly preposterous, first to angrily refuse arbitration, and then to import an armed body of strange men to shoot down united complainants.

But it is likewise to be understood and sternly asserted that no such poison plant as that proffered by professed anarchists and destroyers of all social and industrial order is to be allowed to strike its pestilent al roots into American soil. There is no place for it in a free country like ours. Its insane devotees may as well expatriate themselves first as last; they need never hope to demoralize the sturdy character of industrious and intelligent workingmen with families to maintain in respectability and children to educate. The anarchist can no more remain here undisturbed at his nefarious work than the armed detective and private soldier can be tolerated. We are all of us alike committed to the support of a free and equal government of order and peace. Such a government can nowhere expect or count on solid and steady support like that rendered by the great body of its industrial population. And the deliberate and premeditated disturbance of the regular industry of that population, whether by privileged wealth or desperate deviltry, is to be met with the crushing power of the whole people.

### Spiritualism as a Religion.

To a very candid and not less intelligent correspondent, expressing his regret to find Spiritualism disappointing as a religion, the editor of The Two Worlds (Eng.) replies in an equally candid, and indeed noble strain. He says that, personally speaking, if Spiritualism is not a religious movement he wishes to drop out; he will sorrowfully turn away if it is not to help us in life's battle to attain the higher levels of ism in Germany than all the writings and exlove, sympathy and helpfulness.

Theosophy, remarks the editor, has for a while attracted a number of minds, but its Eastern methods lead to no great success. It is not by retiring from the world that power to overcome the world is to be gained.

Religion is, after all, a personal matter. It is life, love, expression, service, inspiration, exaltation and sacrifice.

Spiritualism, he pertinently declares, is phenomenal, philosophical and religious. They who seek will find in it the priceless gem of truth, whose beauty will satisfy their aesthetic natures, and whose revealing ray will illumine life here and hereafter, making manifest the working of that Divine Intelligence who doeth all things well, and by its ministry of angels and the development of the angelic in mortals rations are on foot to raise a fund by subscriplead on to the establishment of the kingdom of heaven on earth.

Nevertheless, he thinks that Spiritualist meetings and services might be improved, and that the higher aspects of our religious life and its needs ought to receive more attention, so as to make Spiritualism a more decided power for

The phenomena are presented to us chiefly as proofs of a fact that the soul is immortal; that it is ushered from this mortal life into another, where its existence is continuous without end. Upon this substantial and reliable evidence, which converts doubt to certainty and faith to knowledge, the highest religious aspiration ought surely to find a firm To believe this, to support. human spirit as to compel it to a devoutly religious attitude, and elevate it to the heights be measured by any of the standards recognized on earth. It should raise the soul to a state of tranquil ecstasy, lifting it above the contentions of this shifting career to a level

where worship is the truest delight. The frequent remark, therefore, that Spiritualists should be religious above all others, is one which all of us may profitably take to heart and practically apply. The exhibition would not fail to produce its effect on the minds of those observers who either reject the phenomena outright or are indifferent to their signification. Outsiders and unbelievers would be impressed with the fact that Spiritualists are not content with the mere husk of doctrinal and dogmatic truth, but are diligent and devoted searchers for the kernel that is hidden beneath all forms and phenomena. But beside this influence of a deeper religious spirit upon others who are questioning the worth of Spiritualism to the life, the religious attitude and aspiration of Spiritualists would undeniably constitute their own richest and highest endowments of life and character. Theirs would be the unspeakable benefaction; theirs the peace that passeth all understand-

# Right to the Point.

Science helps the revelation of spirit mysteries even against the intentions of those who, for the time, assume to hold its reins in their feeble hands. Of late it has been made to appear that the spectrum of lightning is able to show that sodium, which is the element from which common salt is formed, exists in the atmosphere. The fact has been distinctly demonstrated by Mr. W. E. Wood of Washington. When a flash of lightning darts through the air, it instantly vaporizes any minute particles of floating matter that may be in its path. When the light of lightning is then examined with the spectroscope, it is possible to determine the nature of these vaporized substances. because every known element in nature shows in its spectrum certain lines that belong to it alone.

A study of the spectrum of lightning in this way revealed the presence of sodium, which Mr. Wood suggests may be accounted for in various ways. The most interesting explanation offered by him is that it may have come into the air from interstellar space. Meteoric dust is known to be continually falling upon our globe from beyond the limits of the atmosphere. If it should be established that microscopic particles of sodium are included in this continuous shower with which the heavens sa- practically acted upon by Spiritualists everylute the earth, it is argued that it would be where.

only another proof of the unity of composition that extends from the earth to the sun and from the sun to the stars.

Now here is an impressive instance, the proof of which chemistry establishes, that what is called by us a material substance exists all the time impalpably in the atmosphere.

Spirits aver and Spiritualists claim that all the so-called material substances known to the earth-plane are similarly in a state of disintegration or solution in the air, and hence that the phenomenon of spirit-materialization is the service of serfdom. If that citizenship is entirely possible and natural (given the proper conditions for the temporary crystallization of these particles into ocular and tangible human shape).

> Since chemistry clearly proves this to be a fact in regard to sodium or salt, why is it not equally a fact in respect to all the other elements of so-called material substance? There certainly is no reason why.

If this be so, then the inquiry follows closely upon it—why is not the theory of the materialization of spirit forms, when proper conditions exist, demonstrated by science to be entirely practicable? What are the obstructions that can be raised o its convincing character? Certain elements exist in the common atmosphere; returning spirits desiring to manifest in recognizable form, find themselves capable of selecting from those elements such as in combination will distinctly express to observers the outlines by which they may best be known,

In this instance, as in various others, Science, while working along the lines of materialistically-posited investigation, has really reached conclusions that assist in clearing up a mystery, which to its votaries, at least, hangs around a profoundly-interesting spiritual prob- ${f lem}.$ 

### In Re Madame Valesca Topfer.

We referred in our issue of July 30th to this celebrated case. Since then we have received the July number of Psychische Studien, from which we learn that the interest in the case is unabated. Upon the final result depends the life of Spiritualism in Germany. If the verdict stands as the law, the Berlin Courier is right when it says: "In all events, the Spiritualists will be obliged to admit that the verdict which the law pronounced yesterday will have a far greater influence upon the future of Spiritualperiments of all the psychic research societies in the land; if, indeed, any one dares now to speak of a future for Spiritualism. It will be impossible for any one to pretend with impunity to be a medium again in this city; for when the judge sentenced the medium to two years' imprisonment and five years' privation of all civil rights in addition, he signed the death warrant of Spiritualism.'

This being the case, the excitement of the friends and of the enemies of Spiritualism is not to be wondered at. We are glad to learn. moreover, that the Spiritualists are not going to allow this verdict to stand. Already prepation to carry the case to the highest court.

The issue interests not only Spiritualists. but fair-minded men of science as well, and such men as Dr. Egbert Müller and Dr. Hans Spatzier are really protecting the cause of freedom and science while they are vigorously defending Madame Töpfer.

The conclusion of Herr Aksakow's searching review of this trial will be given in the August number of his magazine, and we shall make a condensation of it for our readers.

# Tooley Street Once More.

It appears that as many as thirty-eight clersynonymous with haughty monopoly, threat- mony, to be satisfied that life is unending- gymen of the Church of England have issued lief in every word and line of the Old and New Testaments. They assert that the Scriptures of grateful joy? Surely it is no common truth that "they declare incontrovertibly the actual and historical truth of all the records both of past events and of the delivery of predictions to be thereafter fulfilled."

This is the very important public manifesto of belief on the part of thirty-eight out of the twenty-one thousand clergymen of the Church of England. The wonder is, what the greater minority of them believe on the subject. This little handful of clericals makes one recall the bold action in convention of the famous "three tailors of Tooley street." Is it now to be taken for granted that the question of plenary inspiration is fully answered, and that neither philological science nor historical criticism can have any further bearing on it? What can be the reason that these self-inspired and all-knowing parsons of the church of Bluff Harry the Eighth of England have not come to the front long ago to dam up the divine current of knowledge and run it into the canal that is to turn their own diminutive bobbin-

We recently "unearthed" a letter written some time ago by our old friend, Mr. P. O. Jenkins, of Washington (formerly of Louisville, Ky.), in which he speaks of the grand workers of the long ago, with some of those still on the platform. "We may," he says, contemplate such names and characters as Judge Edmonds, Gov. Tallmadge, Prof. Hare, John Pierpont, Bros. Wright, White, Ferguson, Forster, Sargent, Owen, Brittan, Hazard and others now in spirit-life, and such living pillars (if I may call any one a pillar) as Profs. A. R. Wallace, Crookes, Mrs. Richmond, Mr. Baxter and many others. Remember one thing, Bro. Colby, and that is that Truth is mighty and will prevail. I have no fears for the fate of what is God's Eternal Truth. Therefore have no fears. Short-sighted and weak men in our ranks may fall, but what is true must stand forever! In this life we shall perhaps never have that state of perfection we could desire, and so we as philosophers knowing this, can endure what is annoying to us. By-and-byand not a very far off by-and-by-you and I shall soar above these jarring elements of today and contemplate God's infinite wisdom free from them all. Here we have dross with gold; but hereafter gold freed from dross. Till then let us patiently endure."

earnest thanks for his report of the dedicatory services at Lake Brady Camp (see eighth page) and his good words for THE BANNER. We trust his recommendation in our behalf may be

### Phenomena in San Jose

The reader's attention is called to a report on our fifth page-transferred from the columns of the Evening News of San José, Cal .-wherein is set forth interesting matter, which, bearing the editorial or reportorial endorsement of that paper (secular), is worthy of careful perusal—although we are not familiar with the name of the medium therein mentioned.

The files of the BANNER OF LIGHT have been filled for years past with recitals of phenomena going to demonstrate the truth of spirit-communion; but the average secular newspaper man has had no faith in what has been recorded, and has exercised his "alleged" wit, or his most severe denunciatory expurlatives upon and against the carefully rendered testimony of honest men and worthy women, who know they were not deceived in what they have witnessed.

Within a brief time, however, certain gentlemen have, for reasons best known to themselves, given another name to Spiritualism and spiritual phenomena, and presto! the daily press welcomes "Psychic Research" to columns of room, gives its recitation of phenomena a respectful hearing, and slowly wags its wise head, meanwhile it soliloquizes: "There may be something we do n't know ----after all!" What a comment on human consistency!

teresting letter on our sixth page regarding the Lake Brady (O.) Camp, and the purposes of the managers. We shall be glad to hear from Mr. Dennis again regarding the camp and the Indian mound. Dr. J. A. Shelhamer has returned to

J. W. DENNIS of Buffalo, N. Y., has an in-

Boston from his season of rest at Maranacook Lake, Me., and is now ready to attend to patients at his office, Room 5, 81 Bosworth street.

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

### The Sad Fate of Teresa Urrea.

We have already printed two brief articles in reference to the Mexican healing medium, Teresa Urrea of Cabora, the first stating that the authorities became jealous of her great and growing influence with the Indians, and for that reason had her arrested; that she was tried, convicted, and ordered to be shot: the second that they had banished her from Mexican territory, and that she was safe on American soil.

A sad sequel to the whole matter now comes to us in a cutting from the Sunday Morning Eagle of July 24th, it being a recital of the wonderful cures performed by Teresa, contributed to that paper by the well-known Spiritualist, Mr. H. W. Boozer of Michigan, and giving the finale, from which it appears that she and her father having reached Nogales, A. T., were cared for by the citizens, who persuaded them that the Mexican officials had no authority to order them further on. Once located the news spread, and multitudes of the old devotees flocked over the border, and the cures went on. But Teresa began to pine for her childhood's mountain home, while her father was ill at ease away from the accustomed rounds with his herds of goats. Conscious of no wrong to a living soul, they resolved to brave the authorities' wrath and go quietly home, avoiding the people. Of what followed, Mr. Boozer says:

people. Of what followed, Mr. Boozer says:

"D. M. Morely, a merchant in Nogales, aided them to reach the boundary line at an early hour in the morning. They crossed into Sonora on foot, and struck across the desert toward their mountain home. The news was telegraphed to the governor of Sonora, who notified his subordinates to capture them and show no mercy. Late that evening they were discovered by the frontier guards, arrested and taken to Cibuta, and on the public plaza of the town Teresa was shot to death. Her aged father, the Senor Urrea, was placed in irons, and taken to Guayamas under a heavy guard.

Thus perished the beautiful Teresa Urrea, the healing medium of Cabora and the Hypatia of 1892, for the crime of—kindness and of doing good!"

# October 21st.

The President, in his proclamation issued pursuant to act of Congress, appoints Friday, Oct. 21st, a general holiday, in order to give the people of the United States an opportunity for a general observance of the four hundredth anniversary of the discovery of Amer. ica by Columbus. And he especially recommends the celebration of the anniversary by the public schools of the country with public demonstration and suitable exercises. The day is appointed a general holiday, for the expression of honor to the great discoverer of the New World, as well as for the appreciation of the great achievements of the four completed centuries of American life. The President regards it as peculiarly appropriate that the schools should be made by the people the centre of the day's demonstration. Therefore he urges that the national flag float over every schoolhouse in the land, and that the exercises be such as shall impress upon the youth of the country the

patriotic duties of American citizenship. The governors of a number of States have already issued proclamations of similar import, and those of other States are to do likewise. To make the day a special school holiday is a feature of its appropriate observation that could not be made more impressive The children are the future guardians of the country. and it is the part of wisdom to instruct them in so large and important a matter by means of commemo rative exercises whose lessons will leave their mean ing always in their memory. They thus are likely to feel the living influence of a high devotion to the per formance of noble deeds and plain duties, with a di rect view to being worthy citizens, and leading exem

# Special Notice.

If there are any friends of the Cause in Canada who would like to engage the services of W. J. Colville for a few lectures, on their own terms, he would be glad to consider a proposition for Sunday, Aug. 28th, and four following week-days, as he will then be in

MR. CHAS. A. BARRY, the artist, whose sudden de mise took place a short time since, made the first portrait taken of Abraham Lincoln, at the time of his nomination for the presidency in 1860. This crayon likeness was pronounced correct and striking by leading men of that time. Beside the crayon Mr. Barry produced one in oil, held to be the best portrait extant of the martyred President. The greatly admired picture. "The Motherless," highly praised by John G. Whittier, who made it the subject of a poem, was from Mr. B.'s easel, as also were many others of great repute.

Mr. Barry was born in Boston in 1830. In an appre-ciative notice of his transition, the *Phrenological* Journal says:

"Now England has lost a valuable worker in the death of Prof. Barry, and a large circle of artists and designers in Massachusetts that knew and valued him as a teacher and representative must keenly regret his departure from their midst."

The deceased was a confirmed Spiritualist in belief and was a frequent visitor at the Banner of Light

THE ANNUAL FAIR AT ONSET .- Mrs. H. M. Wood c'y, informs us that the ladies of Onset will give a Ball in the Temple Monday evening, Aug. 8th, at eight o'clock, preliminary to the opening of their annual Fair for the sale of useful and fancy articles the next day, Tuesday, Aug. 9th, at noon, to continue the af ternoons and evenings of that and the three days fol lowing. An entertainment consisting of vocal and instrumental music, tableaux, fancy dancing, recitations, etc., will be given each evening. Mrs. Webb, the well-known astrological medium, will give lifereadings each afternoon. Refreshments may be pur-THOMAS LEES of Cleveland will accept our chased at the Ball and at each session of the Fair.

> Dr. Lucy Barnicoat has of late attended the Camp Meeting at Harwich Port, Mass., where she has accomplished good work as a platform speaker and medium. She has now returned to her office, No. 175 Tremont street, Boston, where she will be found ready for business until she goes to Onset Camp.

### NEWSY NOTES AND PITHY POINTS.

ADVICE FOR THE SEASON.

Go forth to meet Dame Nature in her pride: Or wearlest plodder in the dusty streets

She spreads fThe greenest couch—o'er-tented wide With branching b Qughs; anon the priceless sweets,

By summer breezes Called from drowsy flowers, With incense rare speak to A world like ours
Of Life beyond Transition's Mortal sweep, Where gladden'd hearts their tear-sown harvests  $^{\mathrm{rea}}\mathrm{P}$ 

The most crowded spot on the whole earth is not in London, Paris or Naples, nor yet in Canton or Pekin, it is alleged, but in New York City, and within an easy walk from the City Hall.

JOHN W. DAY.

the United States and Canada are large. In June the total was \$9,265,000, and during the first six months of the year ending with June, they were \$65,437,250.

Statistics show that the losses by fire this year in

The wedding of Mr. Theophilus Mint to Miss Georgiana Julep, out in Chippewa County, Minn., ought to fill a cup of happiness to the brim.—Exuberant Ex. England, France and Italy are credited with the be-

nevolent intention of dividing Morocco between them this fall. The Moors, being a military people, are expected to serve up a little powder and ball first-in honor (?) of the movement.

The people who attend the Fair will not go there for a drunken frolic. We may rest assured that neither American nor European intemperance is to be one of the exhibits. Nor should the Exposition be made an occasion for the display of any sort of bigotry, intolerance or fanaticism.—Washington, D. C., Post.

Kansas has four cities in which the vote of the women is larger than that of the men. One entire set of councilmen is women.

No, Miltiades, you are altogether too jocose when you ask us if a lawyer's fee is not a court plaster.—

Chill has paid \$75,000 to the United States to be distributed among the families of the men killed or wounded at Valparaiso.

Many lives contain whole chapters of goodness, not a word of which is ever put on a tombstone.—Ram's Horn.

The average ministerial salary in the United States is \$700. Dr. Morgan Dix of Trinity gets \$25,000 and Dr. WHAT IT IS CRACKED UP TO BE.—"You are in rather a demoralized condition," said the Oleomargarine to the Cracked Ice. "Yes," replied the latter, "but I'm what I'm cracked up to be, anyhow."—Do-

Poetry is quite rightly defined as rhythmical, imaginative language, expressing the invention, taste,

thought, passion and insight of the human soul. Resignation is an attitude of grace occupied by the mind after it has fully demonstrated the futility of re-

Twenty-eight States and Territories have already made appropriations for exhibit at the World's Fair,

Chicago, and thirty-five nations and nineteen colonies have also formally accepted the invitation of the commissioners, and are preparing for the event. AUGUST.

The green haired maize her sliken tresses laid, In soft luxuriance on her harsh brocade; . . . The coarser wheat that rolls in lakes of bloom—Its coral stems and milk white flowers alive With the wide murmurs of the scattered hive.

ladies to the deleterious effect of trailing dresses, and requests them to shorten the skirts so as not to whirl dust about. Wise, but in vain. A man living in Racine ordered from a firm of book-sellers in Chicago a copy of Archdeacon Farrar's "Seekers after God." His letter came back with a clerk's indorsement: "No Seekers after God in Chi-cago."—Twentieth Conterns

The Vienna municipality calls the attention of the

cago."-Twentieth Century. It must be a painful sight to see a shoemaker

A German newspaper recently contained the word "Neapolitanersdudelsackpfeifergesellschaftsunterstutzungsverein." If there is any living man who can pronounce the word without dislocating his palate, his name will go thundering down into history.—Ex.

breathing his last.

Longfellow said that every man in the world must be a hammer or an anvil. That is, he must pound or

A CAUTIOUS DRUGGIST.—Juvenile Soda Clerk—"Do you live here, mister?" Customer—"Yep." "Then you'll have to wait until the boss comes back from tinner. I aint allowed to put up perscriptions 'cept or strangers that's travellu'."—Indianapolis Jour-

Beware equally of a sudden friend and a slow

In view of the recent heated term, and the increase of the death rate everywhere, it will be well to remember that the want of pure air, especially in large cities, is the direct cause of the larger part of the mortuary list. The same want fully explains the hopeless condition of nine tenths of the invalids. The human race exists on air, and the purer the air, the more invigorating the life it bestows

> DE GREEDY PICKANINNY. [Recorded in the Wide Awake.] [Recorded in the Wide Awake.]
> Dar war a watermilyun
> A-growin' on a vine;
> Dar war a pickauinny
> Watchin' it all de time.
> An' when dat watermilyun
> War ripenin' in de sun.
> Au' de stripes along its jacket
> War comin', one by one,
> Dat pickaninny hooked it,
> An' toted it away,
> An' ate dat entire milyun
> Up in one single day!
> He ate de rine an' pieces,
> He finished seed and vin'—
> An' den de watermilyun
> Jest up an' finished him!

Congress has during the past week taken no deciive action on the Fair appropriation question; the Sunday "opening" or "closing" issue seems to have been put out of sight-intentionally or otherwise. Aug. 4th was the time last appointed for a settlement of the

St. Petersburgh dispatches for Aug. 1st report that July 6th five thousand Sarts at Tashkend, Asiatic Russia, rioted on account of the sanitary measures used by the government to repress the cholera; the deputy-governor's palace was wrecked; the Russian troops opened fire; sixty Sarts were killed, and hundreds wounded-the soldiers losing fifteen killed, and many injured.

A man is born natural, but in proportion as his understanding is elevated into the light of heaven, and his love at the same time into the heat of heaven, he becomes spiritual and celestial; the understanding is not made spiritual and celestial, but the love; and when the love is, it also makes the understanding spiritual and celestial.—Swedenborg.

Princeton College has in the Brokaw Memorial Athletic Building a remembrance of young Frederick Brokaw (one of its most popular students), who was drowned at Elberon, N.J., while chivalrously endeavoring to rescue a girl employed by one of the neigh-

An army of 40,000 men is, it is alleged, needed to harvest the northwestern grain crop, and North and South Dakota are joining in the (heretofore revivalistio) cry: "Where are the reapers?"

We confess that we have but little sympathy with the call for the closing of the World's Fair on Sun-days. If all the rum shops and other devices of the devil which are so numerous in Ohleago could be closed on Sunday, it would perhaps be safe enough to close the Fair. The people who want to go to church can do so, even if the Fair is open; those who do not

probably will not, and will be quite liable to visit some of the places that would be a great deal worse than the Fair for the cause of morality.—Gardiner (Me.) Home Journal.

Congress has just raised the pay of the U. S. life saving crews from \$50 a month to \$65 during actual service. They richly deserve it.

Among the picnic Jonahs may be mentioned the kid who falls overboard, the man who loses his hat, the girl who gets seasick, and last, but not least, the chump who sits in the pie.—Ex.

Sunday rides on bicycles are allowable in Connecti cut. Justice Morehouse (says a Bridgeport dispatch) has heard the case against a party arrested for riding on a bleycle on Sunday, and has decided that the alleged offense is not a violation even of the old blue law of 1702. Thus does bigotry receive another mer-

We can stand the smart of yesterday,
To-day's worse ills we can drive away;
What was and is brings no dismay
For past and present sorrow;
But the burdens that make us groan and sweat,
The troubles that make us fume and fret,
Are the things that haven't happened yet—
The plus that we'll find to morrow.

— Robert J. Burdette.

[How is This?—Boston Clergymen!]—Boston sent to the heathen of British Africa alone in the eleven months ended May 31st, 1892, rum to the amount of 57.1.22 gallons, and yet they say the heathen over there are not all converted to Christianity yet! The churches are doing a very heroic job in the way of passing a resolution once a year against the rum, but for some mysterious reason these resolutions have not as yet altered the strength of the rum or the quantity shipped.—The Voice, N. Y.

Bicycles having successfully attained to the possession of rubber tires, it is reported that extensive experiments are now being made to render such appliances practicable on buggy wheels, and those of light

REVENGE IS SWEET.—St. Peter—"A man who used to write jokes about me for the New York papers came up to day." Michael—"What did you do to him?" St. Peter—"I first sent him down by the to-boggan. Then I had him brought back, and sent him down by the elevator; brought him back again, and told him to 'slide.' I used all the methods he used to credit me with."—Town Tonics.

The first ship's doctor on record is believed to have been St. Luke, who is shown by recent research to have been a physician on the Troad when he first met

NEW MUSIC.-We have received from White-Smith Music Publishing Company, 62 and 64 Stanhope street, Boston, Mass., the following: Instrumental-"Mardi Boston, Mass., the following: Instrumental—"Mardl Gras March," plano solo, and the same for four hands, by D. L. White; "Juanita," and "Marle" (Nocturne), by Brinley Richards; "Grace" (wallz), C. Bohm; "Cleveland's Victory" (March Brillante), Frederic E. White; "The World Triumphant March," Harrie A. Peck; "Mazurka Originale," William Dore; "Moments of Leisure" (Katinka Galop), T. Moeiling. Vocal—"It Matters Not." (Motto Song), C. A. White; "My Lover Will Come To-day," Reginald de Koven; "My Alpine Rose," words by W. H. Gardner, music by A. N. La Brie; "By Normandie's Blue Hills," C. Bingham, H. Trotére; "I Am a Tramp," A. Mathiot; "Adoration," G. J. Couchols.

### [From the Evening News, San José, July 19th.] A Wire Cage.

Strange Manifestations of a Spiritualist Medium in San José. Mrs. Gilman While Under Lock and Key Produces Materialized Forms of the Departed.

The believers in Spiritualism in San José and a num ber of those who have heretofore been very skeptical on the subject, have recently been much mystified by the manifestations of Mrs. Gilman, a medium from Oakland. She is what is known as a materializing medium, as through her departed friends and relatives are able not only to make themselves visible to the eye, but they can also resume their bodily shape and substance so as to be able to shake hands and converse with those who have not yet gone over to the usually silent majority.

# DIFFERENT FORMS APPEAR.

Many unbelievers scoff at these claims, and declare that it is the medium herself who assumes different shapes and appears in various costumes, thereby personating different spirits. Mrs. Gilman, in order to prove that she does not resort to any such trickery, which beyond doubt is practiced by some fraudulent mediums, has devised a scheme which makes it seemingly impossible for her to represent in person any of the forms of various ages and sizes that come forth from the cabinet during one of her séances.

# A SEALED CAGE

The medium has had made especially for the purpose a wire cage into which she is locked by a committee chosen from the audience before the manifestations begin. The key is taken in charge by any one not tampered with a seal is placed over the keyhole. Mechanics who are familiar with metal working are also at liberty at any time to examine the cage in order to satisfy themselves as to whether or not there is any chance for a person to get in or out of the contrivance other than by the door.

SEANCES IN VARIOUS PLACES.

The medium while in San José during the last few weeks has, under these very strict test conditions, given some seemingly highly successful séances. In her apartments at the Westminster House, on 1st street, over the post-office, most of these strange mau-Mestations have been produced, but it seems to be a matter of indifference to her where she holds forth, so that she does not have an opportunity to fix up any trap doors, and other contrivances, the presence of which is always suspected by the skeptical on this

TROOPS OF SPIRIT FORMS. Police Officer Jones and others in this city have been present at some of Mrs. Gilman's recent séances, and they declare that it is simply wonderful how many forms come from the small cabinet, in which there is seemingly little room for anything beside the cage, in which the medium is securely locked. The cabinet consists simply of a curtain stretched across a corner of the room, to which there is no access except through a solid wall, floor or ceiling, and yet there issue from the folds of the curtain troops of forms of all ages and sizes. On the evening that officer Jones saw the manifestations, more than twenty materialized forms appeared, and many present recognized, conversed, and shook hands with their departed friends and relatives.

PROOF OF RESUBSTANTIATION.

Last Sunday evening in Champion Hall at the reg-ular meeting of the Spiritualist Lyceum, Mrs. Gilman gave one of her séances before a large audience. The committee appointed sealed the lock on the cage with a postage stamp, and they were afterward thoroughly convinced that the lock was not tampered with, and that in consequence Mrs. Gilman did not personate any of the forms that came forth from the cabinet. There was also no means for any one to gain access to it except from the audience, but as all were in plain sight this was impossible, especially as every one was on the lookout for an attempted fraud of that kind. Under these strict conditions, with every possible precaution taken to prevent fraud, a large number of materialized spirits came forth, and many Spiritualists, who had theretofore rejected the doctrine of resubstantiation, were convinced that their departed friends are able through mediums not only to make themselves visible, but also to resume their bodily substance as in life.

DEDICATION AT ROCHESTER, IND.—We are in receipt of an invitation to attend the dedicatory services of Temple Hall, Rochester, Ind., next Sunday, for which the Society of Progressive Thinkers will please accept our thanks. The card of invitation is accomaccept our thanks. The card of invitation is accompanied by a program, both of which are of exquisite good taste in their make-up. The services are to be held at 10·30 A. M., 3 and 7:30 P. M., and will consist of addresses, quartet, congregational and solo vocal music, clairvoyant and clairaudient evidences of the presence of spirit-friends, and messages to individuals in the audience. The participants in these exercises will be the pastor. O. W. Peters, M. Bitters, Mrs. Emma J. Warne, Mrs. Maggle Miller, Mrs. Henkle, and others.

Do not wear impermeable and tight-fitting hats that constrict the blood-vessels of the scalp. Use Hall's Hair Renewer occasionally and you will not be bald.

# Camp and Grobe-Meetings.

Current Notes from Onset Bay.

(By Our Own Correspondent.)

In common with most other parts of the country, Onset has suffered from the extreme heat of the season—not in the number present, but in an effort to keep cool. Sailing upon the bay has been indeed a luxury, and from nine A.M. until midnight the voices of happy excursionists came from the boats in songs and laughter.

A very sensible response to a suggestion of the Boston Herald appears in the New Bedford Journal

"In a recent letter the Boston Herald correspondent claims that other attractions than those of a spiritualistic nature are lacking at this resort, and asks to have the want remedied.

claims that other attractions than those of a spiritualistic nature are lacking at this resort, and asks to have the want remedied.

While the correspondent is honest and sincere in his writings, he has falled to inform himself of the fact that the place was purchased by Shiritualists, for camp-meeting purposes and the development of spiritual phenomena. Aside from these attractions it was, and still is, the intention of the management and the desire of the majority of solourners here to let nature furnish the remainder of the attractions, with a little assistance; and that she has not been unmindful of her duties, is proved by the presence of the largest crowd that has over assembled here to witness the manifestations of Spiritualism since the opening of the place.

The plan upon which the Association was formed, and by which the future of the place was marked out by the originators, is followed by Associations at Lake Pleasant and Hyannis in this State; Erna, Me.; Compounce Lake, Comn.; Queen Gity Park, Vt.; Temple Heights, Me.; Brady Lake, O.; Cassadaga, N. Y., and a lot of other resorts. Spiritualism has the same idea, on a more liberal plan, as other religions. Who ever heard of any attraction beside the prayer meetings etc., being allowed at a Methodist camp-ground.

The Herald correspondent falls into the same error that another Boston newspaper correspondent did, but the other fellow sprung his opinions on the president of the Association, and was directed to the right road without springing them on the public. When The Herald man writes as he coes that the present board of government appears to have fallen into the line mapped out by Onset's previous administration, he is correct, with one exception, etc. The present board believes in improvements, and vigorous enforcement of all laws and ordinances, while the actions, at least, of the old board seemed to put them exactly on the opposite side of the fence."

Mr. A. E. Tisdale spoke on Tuesday, July 26th, upon the work of Spiritualism as applied to the

actions, at least, of the old board seemed to put them exactly on the opposite side of the fence."

Mr. A. E. Tisdale spoke on Tuesday, July 26th, upon the work of Spiritualism as applied to the correction of social evils, unjust systems of industrial life, false theories concerning man's relations to his fellowman, and to the soul of the universe. His guides emphasize the theory of evolution, and abundantly illustrate the progress of the race from barbarism to the present semi civilized condition of mankind, by indisputable clations from history—as against the theory of literal creation by a personal God, the failure of whose work would be apparent at a glance, and the final outcome of which would depend upon miracle, and divine intervention in human affairs. The vigor and clearness with which his views are advanced commend themselves to the most enlightened thinkers, and serve to correct that mixture of superstition and bilnd faith which in the general mind passes for trust in God.

bilind faith which in the general mind passes for trust in God.

On Thursday, July 28th, the Third Massachusetts regiment held its annual meeting here, and the plat form of the Auditorium was devoted to its use.

In the afternoon Mrs. Carrie E. 8. Twing gave an eloquent and eminently practical address, based upon the divine principle of love. Nothing could have been better adapted to recommend Spiritualism to the wives and daughters of the veteran soldiers present. All the duties of home life, the sacred rights of children, temperance, and that honesty and integrity of character which cements in a divine fraternity the common brotherhood of man, were most effectively presented by anecdotes and stories of the heroism that ennobles at times even the most ignoble souls. This timely discourse was followed by a test seance, in which her spirit-guide "Ikabod," in his quaint fashion, identified many of the loved ones present.

The congregational singing by the entire audience was an exhibitanting and inspiring feature of this pleasant occasion.

Mrs. B. F. Smith of Crescent Beach, the well-known

ashion, identified many of the loved ones present.

The congregational singing by the entire andience was an exhilarating and inspiring feature of this pleasant occasion.

Mrs. B. F. Smith of Crescent Beach, the well-known medium formerly employed in the Banner Circle Room, had a precious experience at Onset. Being here for a few days only, she arranged with Mrs. Cadwell of New York for a private materializing scance. With three of her personal friends she attended the scance on Friday morning. Among the first spirits to appear was one claiming to be her husband, but she did not recognize him. The form was not properly made up. But the next spirit to appear was her son Charley, whom she at once recognized beyond all doubt. "Oh! why, my son, do I not hear you clatraudiently? Speak to me as you did before your father died." "Mother, don't you know the law of spiritife? Since father came to me, I have been helping him. You did not need me as he did. He will come to you again." Some two or three forms appeared, and then Mrs. Smith was called again. There stood her husband in perfect form, his long white beard and broad forehead, every feature perfect. Then she lifted her hand and laid it upon his forehead. There was the long scar, made when he was a boy of seventeen, while blasting rocks. They conversed together, he telling her how much betterit was that he went first, and that now he could go forward and do his work in the spirit-world, while before he had been drawn entirely to her, ministering to her grief, and bringing such consolation as he could. Mrs. Smith called her friends up to see him, and they all recognized him beyond question, he having a word of recognition for each of them. Great comfort has come to this excellent medium, who has brought consolation to other sorrowing friends, and who now in her turn, through another's mediumship, receives this crowning boon of his materialized presence.

A very meritorious concert in aid of improvements to be made at Shell Point was given by the children under the

at the Temple on Friday evening, which netted a very handsome sum.

The dance at the Temple on Saturday night convened a large company, and notice was given of extra dances on Wednesday evenings.

Crowds came on Sunday by boat and cars as usnal. The Bay State Band gave morning, noon and evening concerts, and at 10 A. M. Mrs. C. Fannie Allyn was introduced as the speaker of the morning. Numerous subjects for discourse and poems were sent up by the andience, and with both wit and wisdom, Mrs. Allyn's clear intelligence treated every theme in the light of the Spiritual Philosophy. Mrs. Allyn never indulges in "sky-scraping," but brings everything to the test of life here and now as the only preparation for the future into which our days are all merging.

The themes from the people were treated by her under the head of the main one: "What is True Progression?" The truly progressive were considered as having an interest in all that involved the welfare of the human family. "The Engine of Progress" and several other subjects formed the poem.

The platform was beautifully decorated with water lilies and ferns, and formed a picture long to be remembered.

Promptly at two o'clock Mr. J. Frank Baxter ap-

Promptly at two o'clock Mr. J. Frank Baxter ap-peared as the speaker for the afternoon. The sub-joined is a brief synopsis of his excellent and eloquent address, which commanded the closest attention, and

Promptly at two o'clock Mr. J. Frank Baxter appeared as the speaker for the afternoon. The subplended as the speaker for the afternoon. The subplended is a brief synopsis of his excellent and eloquent address, which commanded the closest attention, and frequently called out universal applause:

"Spiritualism and Morality," said Mr. Baxter, "is my theme." In substance he said it matters not what or where on eternity's Journey we find ourselves, whether mortals as now, or immortals as by-and-by: there is one thing we cannot possibly lose sight of, and that is our environment and its influences. We are all creatures to greater or lesser degree of circumstances, if not wholly. This he elucidated by showing up human nature in the moves and idiosyncrasies of humanity, and concluding that no one can become independent to the degree that the demands of an imploring humanity upon him, even however much secluded, shall not reach him, affect him, and weigh him down more or less by responsibilities.

Natural law and evolutionary processes never de grade, but always elevate. Nature stamps the man divine and sets him forth with reason to guide. Everyone who through life's journey will use his reason to the best of his ability, will find himself more and more of an individual, and more thoroughly comprehend his factorship in nature's plan. Everything appeals through the external senses to his reason, and by most lawful methods. If one in his efforts to convince others of results which to him have become apparent, would copy more closely natural methods, the effect would be far greater, improvement swifter, and our brotherhood would become truly students, by first becoming impartial observers. Let him see, not only, but see into the phenomena of life, hear them, touch them, in fact every way sense and sound them.

Mr. Baxter opposed forcing convictions by any method, and deplored above all plans that of doing so by frightening, or willfully inflicting suffering. Man under fear will subscribe to anything, and there is no relian

[Continued on eighth page.]

MEETINGS IN BOSTON.

Magte Hall. 616 Washington Street.—Sundays at it. A. M., 5% and 7% r. M.; also Wednesdays at 3 r. M. F. W. Mathows, Conductor. W. Mathews, Conductor.
College Hall, 84 Essex Street.—Sundays, at 10%
A. M., 3% and 7% r. M. Eben Cobb, Conductor.

A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Veteran Spiritualize? Union.—Public meetings will be hold the first Tuesday of eyery month in the Banner of Light Free Circle-Room, No. 8½ Bosworth street, at 7½ P. M. Dr. H. B. Store, President; Moses T. Dole, Treasurer; Wm. H. Banks, Clerk, No. 77 State street, Bostoni Mrs. M. T. Longley, Corresponding Secretary. All Individuals interested in the objects of the Union are invited to attend.

Eathbone Hall, 604 Washington Street, corner of Kneetand.—Spiritual meetings every Bunday at 1 A. M., 2½ and 7½ P. M. Thursday at 2% P. M. N. P. Smith, Chairman.

Harmony Hall, 794 Washington Street.—Services every Sunday at 11 A. M., 2½ and 7½ P. M. Every Tuesday, at 1½ P. M. neetings for tosts, speaking and psychometric readings. Mrs. M. Adeline Wilkinson, Conductor.

Thursday meetings for speaking, psychometric readings and tests, at 2 P. M. Mrs. O. A. Smith, Conductor.

First Spiritualist Ladies, Aid Parlors, 1081 Washington Street.—Meetings are held at this place each Sunday. Developing Circle at 11 a.m.; speaking and tests 2½ and 7½ P. M. J. E. and Mrs. Loomis-Hail, Conductors. Harmony Hall .- The three services last Sunday were attended by overflowing houses. The morning developing circle was one of the largest and most

harmonious that has been held.

harmonious that has been held.

Afternoon.—Invocation by Mr. Tuttle. Address and readings by Mr. Perrin. Song by Mrs. Neilie Carleton. Mrs. Rich gave tests. Remarks by Mrs. Mody, Mr. Marsh and others. The President, Mrs. Adeline Wilkinson, closed with fine readings.

Evening.—Opened with a Praise Service. Dr. Willis Edwards, the English clairvoyant, after giving an invocation, delivered an address on "Spiritualism; its Value and Import," supplementing it with a number of tests. Readings and tests were given by Mrs. Dr. P. F. Chandler, Mrs. Downing and Mr. Perrin. Mr. Geo. Churchili favored us with two fine songs, W. H. Casey with two cornet solos, Mrs. Kneeland with a whistling solo, and Mr. Tuttle closed with a poem.

The Eriday afternoon meeting. July 29th, was con-

M.
The Friday afternoon meeting, July 29th, was conducted by Mr. E. Tuttle. Tests were given by Mr. William Franks, Mrs. Rich and others.
Mr. Tuttle will open meetings next Sunday at Eagle Hall, to be continued until further notice. Mrs. J. E. Davis of Cambridge, Mrs. I. E. Downing, Mr. Arthur McKenna, Mr. Thomas Perrin and other good mediums will be present. Developing circle at 11 o'clock A. M.; meetings at 2:30 and 7:30 P. M.

V.

### Movements of Platform Lecturers. (Notices under this heading, to insure insertion the same

week, must reach this office by Monday's mail.]

E. J. Bowtell is at present at Lake Pleasant Camp-Meeting, where he may be addressed concerning en-gagements for the coming season. Mrs. Ada Foye is engaged during August at Aspen, Colorado. Her permanent address is P. O. Box 517, Chicago, Ill.
Jennie Warren is at present at Onset, and ready to exercise her mediumship at Parsons Cottage, Onset

J. B. Gregor writes from Elgin, Minn., that Henry Slade gave two good lectures in that place July 21st and 24th.

Mrs. Mary A. Charter is at present located at Lake Pleasant Camp, Montague, Mass. Dr. Fred. L. H. Willis is announced to speak at Lake Pleasant Camp on Aug. 14th.

Dr. F. H. Roscoe has been in Newport, R. I., the last six weeks, and has attracted the attention of many of the most intelligent and influential citizens of that place. So we are informed by correspondents, extracts from whose letters will hereafter appear.

# Spiritualist Camp-Meetings for 1892.

We give below a list of the localities and time of session of these gatherings for the season of '92. Wil the managers of these Camp-Meetings kindly reciprocate by furnishing to the public the best accounts possible in this paper of their exercises? and also do what they can to increase its subscription list?

Lake Brady, O .- Meetings will continue until

Cassadaga, N. Y.—The Thirteenth Annual Summer Assembly of the Cassadaga Lake Free Association, Lily Dale, Chautauqua County, N. Y., will continue to Aug. 28th. Onset Bay, Mass .- Meeting from July 10th to

Liberal, Mo.—The Second Annual Camp Meeting of the Liberal Spiritual Association commences Aug. 20th, and closes Sept. 19th.

Denver, Col.—A Spiritualist Camp Meeting will be opened at Taylor Park for the first two weeks in September—perhaps to continue to the 30th.

Haslett Park, Mich.—The Haslett Park Asso-lation will hold its Tenth Annual Camp Meeting from uly 31st to Aug. 29th. Clinton In.—The meeting at this place will open uly 31st and close Aug. 28th.

Chesterfield, Ind .- The next camp meeting will Continue to Aug. 18th.

Lake Picasant, Mass.—The annual camp meeting will be held July 24th to Aug. 28th, inclusive.

Verona Park, Me.—The tenth annual Camp-Meeting commences Aug. 14th, and closes Aug. 28th, 1892, Matilda H. Cushing, Secretary.

Sunnpoe Lake, N. H..—The meeting this season will commence Sunday, July 31st, and close Aug. 28th. Jane D. Churchill, Secretary.

Temple Reights, Mc.—The Tenth Annual Camp-deeting commences Aug. 12th and closes Aug. 21st. G. H. Rich, President; F. O. Gould, Secretary.

Pine Banks, Malden, Mass.—The Union Spiritualists will hold meetings the first Sunday in each month during the season. Dodge & Logan.

Camp Progress, Mass.—Grove meetings are held here every Sunday. (Spring Pond road, off Boston street, Peabody, near Lynn line.) Good speakers, test mediums, and music.

Summerland, Cal.—The camp meeting will be held from Sept. 11th to Oct. 2d.

Dorith Lab. The talk control of the camp meeting will be held from Sept. 11th to Oct. 2d.

Devil's Lake, Mich.-July 28th to Aug. 8th.

Niantic, Ct.—The Connecticut Spiritualists' Camp-Meeting will continue to Sept. 3d. Mantun Station, O .- July 24th to Aug. 14th.

North Collins, N. Y.-Sept. 1st to Sept. 4th. Parkland, Pa.—Meetings will continue until Sept

Vicksburg, Mich.—Camp sessions from Aug. 12th to 28th. Ashley, O .- Aug. 14th to Sept. 4th.

During the months of June, July and August the Banner of Light Bookstore will close at 5 P. M. each day, and on Saturdays at 2 P. M. Advertisements intended for the seventh page of THE BANNER must be at the office on Saturday of each week before 1 o'clock.

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

# SPECIAL NOTICES.

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

Andrew Jackson Davis, Physician, will be in his office, 63 Warren Avenue, Boston, Mass., Tuesday, Thursday and Saturday, from 8 A. M. to 3 P. M. No new patients after 2 P. M. July 2.

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

James Burns, 15 Southampton Row, London, Eng., is agent for the BANNER of LIGHT and keeps for sale the publications of Colby

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

If each subscriber to the Banner of Light will charge himself with getting one new subscriber, the circula-tion of the paper will be doubled at J. A. ANSON, Lock Box 230, Hartford, Ct. 240 Aug. 6. once, and with little trouble. Let each subscriber try it.

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

NEW YORK.

Buffale.—On Sunday, July Sist, W. J. Colville lectured to excellent audlences in Buffalo. The meetings were held in A. O. U. W. Hall, Main and Court streets. The afternoon topic, "What is Sin, and How Can We Conquer It?" called out the speaker's deepest and most forvid philosophic thought.

The evening theme was "The Signs of the Times; Are they Heralds of a Now and Brighter Day?" The treatment of this fruitful topic was extremely optimistic as regards outcome, though the prediction was repeated that there will be fiercer storms before the skies are clear. The planet is in a birth struggle, and according to evolution death and birth are inseparable, the one ever preceding the other. The Homestead and other similar disturbances, volcanic in their action, are as inevitable as summer lightning so long as feudal relics are venerated in America. Anarchist insurrections are corrupt fruit of a poisonous tree. When good trees are planted good fruit will inevitably appear. Condemnation is not education. Sinners in act may be saints in motive. Education is the only panacea for present ills; and they alone are evangels of the new day who refrain from censure and apply all their tactics to the work of constructing the Industrial Temple of the future.

Mr. Colville is taking a class in Spiritual Science at 136 York street every evening during his stay in Buffalo, which includes Aug. 12th. He will lecture again at A. O. U. W. Hall Sunday next, Aug. 7th, at 3 and 8 P. M. Seats free. Collections. He returns to Cassadaga Camp Aug. 13th, and is announced to speak there at 2 P. M., also on Sunday, 14th, in conjunction with Mrs. Cora L. V. Richmond. All letters, etc., should be addressed Lily Dale, N. Y.

RHODE ISLAND.

Providence.—The Spiritualist Association met at Columbia Hall, No. 248 Weybosset street, on Sunday, July 31st. at 7:30 P.M.: services conducted by local talent. Mrs. Delia Smith and Mrs. Gorton delivered highly appreciated addresses, and Mrs. Humes closed by giving tests that were very correct.

Our meetings will now be discontinued until Sunday,
Sept. 4th, at 7:30 P. M. SARAH D. C. AMES, Sec'y.

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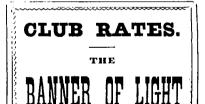
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a litterateur of much promise.

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# Message Department.

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

It is our carnest desire that those who recognize the messages of their spirit friends will verify them by informing the publishers of the fact for publication.

The Letters of inquiry in regard to this Department must be addressed to

Oold Re Rich.

### Notice.

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

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

Report of Public Séance held April 26th, 1892. [Continued from last week.] Andrew J. Hotchkiss.

Andrew J. Hotchkiss.

It does me good to come here in this way, and to tell the good friends that though I was knocked out of the body in an hour, yet I am strong and sound, and have a body that is more useful to me than the one that I left. I am glad of the change, glad that I went out from earth, for I had a feeling of helplessness sometimes that I do not have now. Though I moved about, and accomplished some things, and tried to do what I could, yet when one has the body he feels hampered, especially if he is blind; but I now see, and all the world seems light and full of beauty to my sight. I can tell my friends that if nothing more had come to me than the power of seeing, I would say I am glad that this has come.

I want the good folks to know that I come in

I want the good folks to know that I come in this way, because I feel interested in having them hear of these things. I want to tell them of the spirit world, and how much better it is for our advancement than are many of the conditions on this side. I do not grope along now, but I can move easily, see where I am going, and feel that I have come to a new life and a but I can move easily, see where I am going, and feel that I have come to a new life and a new world of friendship and beauty, but I do not forget those who are here. I want them to know it, and I would say that I am ready to tell them of this truth when I can, and will be ready to meet them when they come to the other life, and show them its beautiful conditions and surrounding. tions and surroundings.

I fell through an opening in the street belonging to the engine-house, and that, I suppose, was what sent me out of the body; but I do not feel bad about it, and I do not want any one to feel bad over it, because, as I said, for me it was a good thing—it gave me new powers and new sight, and filled me with new life, all

of which I appreciate.
I come from New Haven, Conn. I am Andrew J. Hotchkiss.

### Elizabeth Carver.

My name is Elizabeth Carver. I come here not expecting to see any friends, but because I am told this is an open door where we may come and speak, and perhaps we may be heard and recognized by friends that we knew when on earth.

I come bringing my love, and Sarah is with me with hers. We are full of happiness, and the desire to bless our friends. Charlotte, too, wishes to be received, and she would bring to the dear ones of earth such tokens of our affecthe dear ones of earth such tokens of our affection as may reach their hearts, and give them something to think of that belongs to the spiritual life. Many other dear friends are with us in our home-life beyond, all of whom remember with regard and sympathy the good friends of earth, and wish to help them along their mortal way.

of earth, and wish to help them along their mortal way.

If I could do anything to make my friends happier, how gladly I would. I do not know what to do unless it is to bring an influence to lighten their minds and give them strength to go on with whatever work they have to do, and I would also tell them of the spirit-life, for I do not think they know much of that beautiful world. If they could understand that by doing their duty, trying to accomplish the best and make the most of what is in them here on earth, they will naturally be fitted to enter a bright place in the spirit-world, and take part in the affairs of that life, where they shall find loving friends and beautiful surroundings, I think it might make them feel a little more contented when the trials and perplexities of

noyances that seemed so large at that time appear to be as mere shadows to me. The plans and hopes which I had in mind I have put aside as being trifling indeed, and more like the plans and hopes of children, for the spirit-life has opened before me, friends have come to me, and the old friends who went on long before me have welcomed me, so that this is the larger and more important life to me, though the past seemed so much to me when I was here. I went from Philadelphia.

# Richard B. Grinnell.

[To the Chairman:] I suppose you admit the old veterans as well as the ministers and the business men? [Certainly.] Well, I come business men? [Certainly.] Well, I come over this line of march, stepping along to take my place in the ranks, because I have some-

thing pulling me on to do so.

It has been going over and over in my head for some months to come back here and say a word. Some of the old soldiers that have been here and spoken have been telling me about it. Some of them have been recognized by their friends on earth, and it made them feel good to know they are remembered, that their friends are not in too much of a hurry to say they do not believe they can come back, and that they do not intend to find out anything about it. Some of those who have come have met that kind of treatment, and it makes them feel disappointed, but others have been full of

feel disappointed, but others have been full of cheer because they have been well received.

I come to say I am getting along first-rate in the spirit-world. I have been trying to make myself over—I do not mean altogether to change myself into somebody else, because that could n't be, nohow; but I have sort of been trying to polish myself up, and put on a new, a brighter appearance, get to looking fine enough to be in the company of some of the pretty good ones over there, and feel that I have a right to be there. I don't know as I have expressed it very well, but you will get my idea somehow.

Tell my friends that I'd like very much to see them. I know changes have taken place among them since I went out. I have been keeping fairly good track of what has been going on with my own and with others, so I'm not surprised, and they cannot take me by surprised, and they cannot take me by surprised, and they cannot take me by surprised.

not surprised, and they cannot take me by surprise by telling me that changes have taken place. I am very well satisfied with things as they are. I want my friends to know that I expect them all up yonder one of these days, and that I'm looking forward to that time. In the meanwhile I keep a watch over them, and do the best to help them along; and I'd be very glad to get a chance of saying a few words to them when the right time comes. I should like to tell Harriet that I have some things to say, if I ever get the right opening to say them privately to her. I think they ought to be said sometime, but not now, nor here.

I am from Rockport, Me. Richard B. Grinnell.

# Oliver Stearns.

Good afternoon, Mr. Chairman. | Good after-Good afternoon, Mr. Chairman. [Good afternoon.] I come to my dear and near ones, to my kind friends, this afternoon, to give them my greeting and the assurance of my remembrance. I have friends in the ranks of Spiritualists. I feel myself identified with this glorious Cause, and right here in business there are friends of mine that I reach out to in loving sympathy, giving them my right hand of

apiritual fellowship, and believing that I will not be rejected.

not be rejected.

It does me good to come in this way, because I feel that a magnetic atmosphere is here among those I hold dear that I can gather and make useful in my life. It warms and invigorates me, and makes me feel strong in spirit and anxious to press on and do what I can for the spiritual welfare of these dear friends as well as for my own unfoldment.

As far as I can see, the Cause we love is ad-

well as for my own unfoldment.

As far as I can see, the Cause we love is advancing most beautifully. It is coming into homes in all directions, reaching the tender and the young touching with a benediction the aged and the worn, and making life seem of new consequence to all that it meets. It seems to me that Spiritualism is doing a mighty work even in its greatest silence when the

seems to me that Spiritualism is doing a mighty work even in its greatest silence, when the world does not know what is taking place, just as nature does a mighty work in darkness and solitude many times, a comprehension of the unfolding and operation of which reach the mortal mind in later years.

On the spirit-side there are innumerable companies of grand, good souls who are uniting their forces in forwarding the work of redeeming mortals from the bondage of superstition and error. These influences from the other world send out their forces and powers in all directions, fastening them upon minds of earth and stimulating those minds to new outreaching and to new expression, so the outreaching and to new expression, so the atmosphere becomes liberalized, and its elements are of a more spiritual character than

they were in years past.

Now, sir, I will not linger longer. I merely came in to give my greeting, and to have my friends know that I do not forget them. I am Oliver Stearns, and I have been quite well known here in the city. I learn that there has been another Oliver Stearns, who passed to the been another Oliver Stearns, who passed to the spirit-world also some years ago, and I do not wish to be confounded with him, though he was, I hear, a broad, good man, with an advanced mind full of ideas for the instruction of others; but of course I wish to retain my own identity, so you can say I am Oliver Stearns, the Spiritualist.

Report of Public Séance held April 29th, 1892.

Spirit Invocation.

Infinite Spirit of Light, giver of every good and perfect gift, thou who art the all in all of life, we would draw from thy bosom at this hour such rays of glory as shall illuminate our minds with new truth and quicken our spiritual perceptions to new understanding of thee and thy laws. As the odor of these beautiful flowers rises and greets us at this time, so would we have the aspirations of our souls rise like fragrant incense toward thee, and may it be acceptable in thy sight. As the gentle rain descends upon the earth this day, and Nature smilingly receives its bountiful moisture, giving back in gratitude something of her beauty and bloom because of the refreshing shower, so would we receive from thee that light and refreshing inspiration that shall cause thee acknowledgments, through the gifts and the unfoldments of the spirit, of thy care and love.

We desire to grow nearer to the angel-world, to reach out

into the atmosphere of pure beings, to gather from their lives an influence that will not only be helpful to us personally, but that will enable us to come into closer contact with our brothers and sisters of earth, to sympathize with them in their sorrows and their joys, to receive from them some thing of kindly feeling, and to bestow upon them in return that knowledge and truth which we gather from on high-May these pure visitants from another world receive power at this time to come into the external atmosphere and bear unto the children of earth their tidings of joy, their ministrations of peace and comfort and good cheer, their instruc tions which elevate the mind and tend to purify the spirit in its outreaching for higher things; and may we all, mor-tais and spirits, unite in praising thee, who art the friend and guide of all humanity, and in recognizing thy care, thy power, and great, eternal love and protection

### QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT. - Your questions are now in order, Mr. Chairman.

now in order, Mr. Chairman.

Ques.—[By Daniel Coons, Brooklyn, N. Y.]

We often hear the terms used by returning intelligences, "mortal body" and "spiritual body," and in a recent discussion the question was raised: What is a spiritual body? I sit sufficiently tangible to become apparent to our senses of sight and feeling? and if not, how are we to know there is a spiritual body? Will the Controlling Intelligence give us information of this topic?

ANS.—St. Paul has said. "There is a natural

not think they know much of that beautiful world. If they could understand that by doing their duty, trying to accomplish the best and make the most of what is in them here on earth, they will naturally be fitted to enter a bright place in the spirit world, and take part in the affairs of that life, where they shall find loving friends and beautiful surroundings. I think it might make them feel a little more contented when the trials and perplexities of this world seem great and hard to bear.

I look back upon my own earth-life, and it seems many years since I went away. I know that the reflection of that life is growing dim. Every year seems to make it more so, and only when I come into the earthly atmosphere do I grasp it strongly and think of what I experienced here. Now the little cares and annoyances that seemed so large at that time appear to be as mere shadows to me. The plans and hopes which I had in mind I have put is composed of etherealized and attenuated elegant in the second of the spirit while in the individual remains in contact with matter as a mortal upon the planet earth. You have all physical bodies: each one of you is possessed of an organic structure called the mortal form, which is acted upon by the indwelling intelligence, and to which it responds. During the experiences of earth-life, and with the growth of the physical body, there is a last the intelligence, and to which it responds. During the experiences of earth-life, and with the growth of the physical body, which form is composed principally of elements and even atoms, substantial and yet tangible in character, that are obtained from the physical body and its environments.

The magnetic aura of an individual on earth is composed of etherealized and attenuated elements as a ping triffing indeed and more life the composition; it is raised in incorruption."

The physical or natural body. The physical body to which St. Paul has said, it is easy in corruption; it is raised in incorruption."

The physical or natural body. The physical ob Ans.—St. Paul has said, "There is a natural

The magnetic aura of an individual on earth is composed of etherealized and attenuated elements that are generated by the physical body and the spirit within during its sojourn on earth. This magnetic aura, invisible to the mortal sight but clearly perceived by the spiritual eye, is of the same nature as is the spiritual body. When the spiritis done with earth, so or with its physical form, it withdraws itself from the external and gathers to itself these elements, particles and atoms, finely attenuated though they be, and yet substantial, which enter into the composition of its spiritual body.

This spirit-body resembles very greatly the

This spirit-body resembles very greatly the physical form which has been cast off. It has its various parts, each of which is adapted to the use of the spirit, and it also serves as a vehicle of expression or manifestation for the spirit and for the life-principle, which is the soul, as does the physical body of yours on

Mortals may not behold the spirit-body or the spirit-world with the physical eye, because the organ of vision belonging to the material form is not sufficiently refined to catch the vibrais not sufficiently refined to catch the vibrations that belong to the physical realm; mortals may not hear with the physical ear the strains of music and the various movements made by spirits in spirit-life; but these are plainly heard and seen by the clairvoyant and clairandient whose spiritual perceptions are sufficiently developed to catch the sights and sounds of the inner life. He would inform your correspondent that the spirit-body of an intelligent being is as real and substantial and as perfectly formed and adapted in all its parts to the use of its possessor as is the physical body which you employ on earth.

Q.—[By L. D., Rochester, N. Y.] Spirits Pierpont and Brittan both speak of having seen souls in spirit-life that had never possessed a human form, and that they are in an inactive condition. Are we to understand that they are conscious in-

greater activities, and stronger and more positive powers.

We know nothing of annihilation, even though it is true that whatever has a beginning must seem to have an ending! Some spirits claim that the soul, after having passed through various gradations of unfoldment and experience upon different planets, will be absorbed back into the great sea of all power, intelligence and activity, which, they claim, is a subtle force and principle permeating all things with its active power, but not possessing parts and form. This we do not know. It would take an infinite mind to interpret and explain these things, and we are finite. We have never met any intelligence that is infinite. The highest human minds that we know anything of in the spirit-world, though far in advance in intellect and power of any mind that this earth has ever known, yet claim to be finite individuals, and these are reaching out to grander heights of achievement, information and knowledge which lie far above them, but which they intend to scale. they intend to scale.

# INDIVIDUAL MESSAGES.

### Edward Whittley.

I am honored by the invitation of your chief on the spirit side to advance and communicate through your instrument. This is a novel experience to me, and I may fail of my purpose in seeking to give expression to a thought through a mortal; but I am here with intensest curiosity and interest, wishing to experience this for myself. I hardly dare hope that my words will be seen and recognized across the water, but if they are it will give me great joy, for I shall sense the recognition in my spirit-home and

respond to it.

I have dear friends and associates in Eng-I have dear friends and associates in England, not only in my home at Liverpool, but also in London and vicinity, for I have been known in those quarters through my public work, and because of my connection with Parliament. Not that I have made any stir in the world; I am not a Gladstone, nor have I given brilliant thoughts to mankind that will go down the ages in living letters of light, but I have sought to serve my district with such conscientiousness and ability as I could command. I do not come to speak of this with any pride. I realize that I am a spirit, divested of the mortal garb of which your chief justice on the spirit side discoursed, but I find I am a living man, and am possessed of a body that is strong and full of energy.

and full of energy.

I give greeting to the friends at home. Tell them I am trying to learn of the new life. I have not been a resident of the spiritual world long enough to form a conclusive opinion conlong enough to form a conclusive opinion concerning it, but I have been there time enough to realize that it is no fleeting state, but that it is a substantial life, full of abiding realities. The system of government in that world claims my attention, and I am studying its laws and methods in the schools of lore that are open to the student, and which afford him many advantage for gaining information of life such vantages for gaining information of life such as are not known on earth in any system of jurisprudence with which I am familiar.

I merely thought, Mr. President, that I would step in to see what I could do to waft a greeting to the loved and the dear ones at Liver-pool, hoping that some favorable wind will bear it along and kindly take it to the dear hearts that know what death is to the physical, but do not realize what it brings to the spirit-

Call me Edward Whittley.

# Henry Chubbuck.

I left a wife and children here in the city of Boston. This was my home for many years. I walked its streets, met its people, formed associations here, followed my line of work, and felt that Boston was good enough for me for any length of time; but according to nature the time came when I had to step out of the body, and for a few years at first I still made my home pretty near to the streets of Boston, because I had the old feeling that they were

good enough for me.

Of late I have been traveling about a bit, not so much on this side as in the spirit-world, and have been getting more acquainted with its country. It is a great world, and has many same as you have here. I have visited different places in the spirit-world, and have seen some strange sights and queer-looking people. They are not all one cast of countenance, or of one general appearance, neither do they all live and dress alike, any more than do all the people of this globe.

people of this globe.

I thought I would come back now and see what was going on around the old places that I knew. I am not dabbling in the affairs of the material world after the fashion that I did the material world after the fashion that I did here. I was a busy man, and always found something to do. If I could not get work at my trade, I would hunt up something in some other way and contrive to keep busy all along. I wanted to be busy, and I would not give a pinch of snuff for a fellow that is not full of affairs and that cannot find enough to keep himself employed every hour of the day.

My folks will say that I am just about the same as I ever was. Well, Henry Chubbuck has not changed one bit in his make-up, only he has been trying to learn a little more and get along a little faster.

If any of my boys and girls hear that I have

ne has been trying to learn a little more and get along a little faster.

If any of my boys and girls hear that I have come back, let them know I come with love and good feeling for them. I want to see them prosperous and happy, and I will do all I can to help them along in that way. I do n't know as I want them always to have the very brightest things that life can give, because I think a little shadow now and then is good for us. Too much sunshine makes the spirit shrivel up while the material is getting fat and rich on these good things in life; but a little shadow and a little rain will do us all good and keep our hearts fresh with sympathy for others. So I do not know as I would take away the shadows from the lives of those I care for if I had the power, but I find no such power, consequently I could not do so if I would.

Joseph B. Sweetser.

Joseph B. Sweetser.

[To the Chairman:] Well, Captain, I hope you do n't object to an old sea-faring man coming aboard and looking around. [You are welcome.] That's very kind of you. I feel as if it's good to be here, and I'd like to take a look around this craft to see what its bearings are.

I see you've a good many pictures on the walls. Well, I do love pictures. I admire the fine paintings that art has given to the world. They call out something in my nature that responds to them, and I always feel better and stronger and more like a man when I gaze upon a beautiful painting. I had a sincere admiraform, and that they are in an inactive condition.

Are we to understand that they are conscious individualities? or that they are unconscious gaparks, drifting aimtesty about like the dust of our atmosphere—and that they may centually gravitate to some planetary plane and take on the human form, and there receive their first self-consciousness or conscious individuality. If this is the soul's conscious beginning, will t ever have a menting of the cording to a long accepted theory what has a beginning must have an ending.

A.—These sparks of light, if we may so call them, or soul forces, that have been mentioned these non-locree have whith its part to such works of art while I was on this in the universe, never having had a conscious, in the light of the spirits who have mentioned these soul-forces desire to convey to the world in likening them to the atoms floating in the atmosphere subjected to law, and yet not of any conscious law within themselves, let seems to us that these soul-forces have with the world in a minetonus condition, if we may so expression.

That these soul-forces have a beginning, we

cannot say. They are a part, undoubtedly, of the Great Central Source of all life and activity, and what shall be their destiny we cannot say. We preach of immortality for the soul because we find it as a condition of all constitution of all constitution of the major with intellects that colaim an existence of many ages, and learn from them when they first came into constitution of all contact with intellects that colaim and restricted on the temples of art in the spiritworld where one nearor annihilation than a contact with intellects that colaim and the proposed of the temples of art in the spiritworld where one nearor annihilation than a contact with intellects that colaim and the proposed of the temples of art in the spiritworld where one nearor annihilation than a contact with intellects that colaim and restricted one in contact with intellects that colaim and restricted one in contact with intellects that colaim and restricted one in contact with intellects that colaim and restricted one in contact with intellects that colaim and restricted one in contact with intellects that colaim and restricted one in the spiritworld, because there is so much there is a distinct so and it is appearance for though it of the temples of art in the spiritworld where one and restrict the sound in structure of the temples of art in the spiritworld, because there is so much there is a distinct we are in the contact with intellects that conditions and its appearance for though the contact with intellects that conditions and its appearance for though in the contact with the temples of the ment of the ment of the ment of the ment of the instruction and its appearance for though of the temples of the ment of the

### Jennie Messenger.

My friends live in Oswego, N. Y. I have nover come in this way before, but it seemed as if I might possibly find them by coming here, and so have them know that I love them, and that the good friends in the spirit-world that they call dead live, and love them too.

Alice comes with me to day, and wishes it known that she is well and strong, and that she has lost all the weakness and pain that were with her so long. I think if our friends could see how happy she is in such a beautiful world, how sweetly she can sing now, although her voice was sweet here, and how strong it is, world, how sweetly she can sing now, although her voice was sweet here, and how strong it is, they would never mourn because they had to lay the body away from their sight. I could say the same of myself, and other dear friends. We are all well and busy, not all studying music, or following works of art, but finding something to do that is congenial, and all living useful lives useful lives.

useful lives.

It is quite a while since I went from earth.

If elt it hard that I must pass through the change. I did not know what it would bring to me. I could think of nothing but the grave and its coldness, except now and then a sort of spiritual impression, I think, would come to me that there must be light, warmth, comfort and pleasure beyond the grave. Then I would brighten up, and feel that whatever was best would be brought to me but there was always. brighten up, and feel that whatever was best would be brought to me, but there was always, or nearly always, the shrinking from the thought of death, because it had so much of gloom for me and those I loved. Now I come speaking in this way of the brightness beyond, hoping to take the thoughts of my friends away from the grave, that they may not shrink and tremble at the contemplation of it, but may look above to reunion with friends, to bright surroundings, to pleasant associations, where all is light and love. Jennie Messenger.

### Samuel Bowstock.

Samuel Bowstock.

[To the Chairman:] Well, sir, I think it is four years or more—four or five years—since I went from the body./ I went out of one body, but I had another, and that was all sound, and not a bit hurt, though the mortal body was pretty well used up.

You see, an accident happened to me at the Taunton Locomotive Works. I was there a good many years, off and on, and was pretty familiar with the place and the men; but I met my death there, I suppose, or what caused it, though I don't feel very much like a dead person either. I thought I'd just like to come back to your meeting, and say so—that nothing

though I do n't feel very much like a dead person either. I thought I'd just like to come back to your meeting, and say so—that nothing happened to the spirit body, and that I was all right, and have been strong ever since.

I have had a good, warm feeling for the dear friends on this side, and I think I'd like to tell the boys of this other life, which is a real life, that they can prepare themselves for while they are here. If they were going to move to some other place on this side, they would want to have a little something to take with them and plenty of good clothes, I suppose, so that they'd be pretty well off when they got there. Well, they want to make preparations for going to the spirit world, get plenty of good clothes and other things, and the way to get them is by doing good deeds and living as a spiritual being ought to live, and in that way you sort of lay up treasures on the other side. I was a soldier in the time of our civil war, and I've good friends among the Grand Army boys on both sides of life, here and yonder. I bring greeting to those who are here, and speak a good word for those who are not he other side to their friends on this side. We are not tramping a battle-field now, but we are living in peace with our friends, and I think with all the world; but if there was any call for our services in behalf of this country or our friends we'd be ready to use what influence and forces

services in behalf of this country or our friends we'd be ready to use what influence and forces we have in the right cause.

I don't know as I have anything more to say. Tell my folks I'm glad to come, and I'd be very glad to see them and have a good talk. I hope that opportunity will be given me some day. Samuel Bowstock.

# Annie Gilbert.

My name is Annie Gilbert, and my friends are in New Bedford. I have heard that some are in Fair Haven, but I know more about New Bedford and my friends there.

I bring my love to my friends, and want to say that I have tried sometimes when there have been mediums in that city to give or send have been mediums in that city to give or send something to them about the spirit-world and my life. A good many times when people on earth wonder why their spirit-friends do not send them something, those very spirits are doing all they can and working just as hard as their folks on earth would like to have them to give some sign of their presence and love. I know there are many thousands of spirits like myself that have been trying a long time to get only a word to their friends on earth that they might know that they had not died. Perhaps sometime they may succeed; I hope so.

[To the Chairman:] Please, sir, say that I am contented, and have no wish to come back here to live. At first the spirit-life seemed very strange to me. I could not understand how it could be another world outside of this physical could be another world outside of this physical life. I could not quite understand how I had parted with the body, because I seemed to be very much the same as I was here; but I learned that it was really so, and how natural and beautiful it is to just slip out of one body into another as you would out of one garment into another, and only change conditions. So I am contented and happy, but if my earthfriends could know this, it would make me still happier. happier.

# Sam. K. Head.

relative force to accomplish certain ends that are for good, I will try to give him some of mine.

Sam. K. Head. I used sometimes to get, figuratively speaking, a good many knocks in the head, and so I suppose my people had a premonition of that fact, and named me Sam. Knox Head.

# INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

May 3.—Dexter Bartlett; Emeline Gray; W. W. Ward; George W. Garretson; Lillian Morse; Sarah Sleeper; Mary Martin.

May 6.—William G. Merrill; Alice Leonard; Samuel Jackson; William H. Dunbar; Mary Donovan; Ethel Owen; Caroline Watson.

### Verifications of Spirit-Messages.

I recognize the message from DANIEL POT-TER in the BANNER OF LIGHT of July 2d. He was a neighbor of mine when I lived in Salem, Mass. In his communication much individuality is shown. He was a deputy sheriff many years, and had a large acquaintance. He was very genial and social at all times, having a pleasant word or a witty remark for his friends. He has truly changed his views, for he says: "I did not understand this spiritual existence that is all about you."

ABBOT WALKER.

Boston, Mass., July 15th, 1892.

We met with a perfect surprise when (by the kindness of a friend in Missouri) we were put

kindness of a friend in Missouri) we were put in possession of a copy of The Banner of June 18th, 1892, containing a message from our daughter, Lorena J. Beeson. In verification of her message we say it is absolutely true.

Our daughter Lorena was born to earth-life Oct. 8th, 1865. She was fifteen years of age on the 8th of October, 1880, and passed to spirit-life on the 24th of Oct., 1880; gave her message on the 18th of March, 1882, making it eleven years four months and twenty-three days since entering spirit-life. My name (her father) is Henry Martin Beeson. Lorena passed to spirit-life from Albion, Marshall Co. lowa.

lowa.

We feel very grateful for the communication.

Mrs. Longley for giv-Many thanks to you and Mrs. Longley for giving her an opportunity to reach us.

HENRY M. BEESON,
SAILLA J. BEESON.
Albion, Iowa, July 12th, 1892.

I wish to acknowledge the message in The BANNER of May 28th from my daughter, IDA MAY DODGE; also from Carrie and Lilla, her sisters, whom she mentions in spirit-life. Each one of them has communicated through Mrs. Longley once before, and their words have been a source of comfort to me in my declin-

ing years.
I am glad they are permitted to come and send greetings to cheer a mother's heart. Angels bless you, is my prayer.

Rochester, Minn. ELIZA S. DODGE.

For curative effects, one bottle Ayer's Sarsaparilla worth three of any other name

Lake Brady Camp has opened, under the auspices of the Lake Brady Association, in good style. Dr. J. C. Street of Boston is the presiding officer, and all matters pertaining to the platform, lectures, music,

matters pertaining to the platform, lectures, music, meetings, conferences, and so on, are entirely under his immediate charge, independent of any one, and from my knowledge of the man a better manager could not easily be found.

Benjamin F. Lee, Esq., President of the Lake Brady Association, is an affable and very pleasant gentleman; Dr. Fowler of Cleveland is the Treasurer. Both of these gentlemen are on the camp ground, attending strictly to business. The Association is building cottages as fast as it can get men and material together. The Association, and all the officers, are men of business qualities and experience, and intend to make this camp the camp of the United States. They have two hundred and twenty-seven acres of ground under fence, and a lake of about one hundred acres of pure, soft water, with plenty of fish in it. There are three large groves of beautiful timber, and one small one, and it is no uncommon sight to find a picnic here from Akron, O., a camp of thirty or forty people from Youngstown, a picnic from the country near by camp, a Lutheran church society from Cleveland, O., and a crowd of Spiritualists from all over the country, all attending to their separate business, and dwelling in harmony together.

There is a fine auditorium sixty by ninety feet on the bank of the Lake that will seat a thousand persons with comfort. We use it for our conferences, and meetings in rainy weather, and at night. Below this is a fine dance hall that can be used for a temporary shelter for picnic folks, and their collations and lunches.

shelter for picnic folks, and their collations and

This camp has what no other camp can boast of, an Indian Mound nearly an acre in extent, and at some future time I will hunt up its history and write you

Indian Mound nearly an acre in extent, and at some future time I will hunt up its history and write you its particulars.

I find old familiar faces here by the hundred, very many of them from Cassadaga Camp and the surrounding country, among whom are Dr. J. C. Street, J. Clegg Wright and wife, the Richmonds of Chicago, Mr. and Mrs. Hyzer of Rayenna, O., Dr. Chace the photographer, Mrs. Moss the materializing medium of Cleveland, Mrs. Kibbie of Cincinnati, and a host of others, most of whom I have met at Eastern camps. Dr. Rowley of Cleveland, the telegraphic medium, and Mrs. Lake of Boston, will arrive next week.

The stockholders and officers intend to spare neither money nor time in making this camp a success. The natural advantages of its location cannot be surpassed in these United States; nor can any other camp in all the twenty three or more boast of so good a location. Cleveland alone could support this camp and make it a paying piece of property.

Best of all, this camp is to be a camp where all true and good mediumship is to be a camp where all true and good mediumship is to be noperly recognized, and the mediums encouraged. Here will be faught the truths from the higher life, by both philosophical lecturer and the demonstrative medium, working here side by side for the promulgation of truth, without a word that will create a feeling of unrest in the minds of the officers, for their motio is, "Peace and goodwill to all men allke, without regard to differing phases of mediumship, difference of creed, color, style or opinion." I take this to mean that the affairs of the camp are to rest on a basis of justice and liberality, without favor to any one, but for the benefit of all.

J. W. Dennis.

# ARE YOU BILIOUS? DARSON PILLS.

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# Varied Phenomena.

A Striking Experiment.

Some ten years ago a farewell party was given in the house of Col. Kase, a well-known resident of Philadelphia, to a lady and gentleman

dent of Philadelphia, to a lady and gentleman returning to the old country. The lady had been a well-recognized worker in the spiritual vineyard, and the party, combining some fifty or sixty persons, was given in her honor.

One of the visitors, who was known to Col. and Mrs. Kase, had, as he said, taken the liberty of introducing a friend of his, a gentleman who was a stranger to all the party present, and not in the least acquainted with the phenomena of Spiritualism. Late in the evening, when the sociality of the pleasant gathering had deepened into warm cordiality, the stranger announced that he had induced his friend to bring him to that gathering chiefly with a view of asking whether there was any one amongst that crowd of gifted persons who could give him a test—the one he particularly sought being a psychometric account of a very small package he held in his hand. Notwithstanding the fact that there were several well-known mediums—some professional ones—assembled in that gathering, a dead silence followed on the gentleman's challenge, and no one stirred until the lady in whose honor the party was given stepped forward, and, without a word, took the little well-papered package from the gentleman's hand.

This lady was not known as a psychometrist,

given stepped forward, and, without a word, took the little well-papered package from the gentleman's hand.

This lady was not known as a psychometrist, nor had she practiced the gift for some years. Moved by an impulse she could not resist, she spoke under influence, going back in time thousands of years ago to the banks of the Nile. She described vast bands of Egyptian worshipers, of different periods of time, bowing before "a tall, tapering high stone thing pointing up to the skies." In a speech occupying over three-quarters of an hour she described long centuries of time up to the past year, when parties of other nations joined with the native Egyptians in pulling down with ropes and machines the tall stone thing, beneath the base of which were many pieces of coin of which this medal was one. Then came a description of a shipment—a voyage—of the tall thing, lying on a wooden bed, ninety-three miles away, in a dock (New York), and the owner of that medal bargaining for and possessing the treasure she then held in her hand. The gentleman, then addressing the company, informed them that the paper contained a medal, which he then exhibited, and was found, among other pieces of the same kind, under the Egyptian "Cleopatra's Needle" which the United States government had just purchased, and which was at that time lying, as the psychometrist had described, in a barge in a New York dock. The gentleman was a devoted antiquarian and naturalist, and had purchased the medal at a high cost from the authorities who had the relies in charge.

But it was not so much the accuracy of the

charge.
But it was not so much the accuracy of the descriptions given that delighted the owner, as well as all present; it was the amazing fact that the history of the country, the people, the ages, and the disinterment of the little revelator—the voyage and all its circumstances, and the people surrounding it—were all engraved in hidden occult characters on that dumb but most eloquent piece of metal!—Mrs. Emma Hardinge Britten, in The Unseen Universe for

### Spirit Playmates. Related by a gentleman at Onset.

Sixty years ago I was put out to live in an orthodox family, with old people, in Northern Vermont. I had to play by myself, there being no other family within three miles where there were any children, and the farms between had been left deserted.

were any children, and the farms between had been left deserted.

I used to go berrying all alone. One day when I was eleven years old, I went and began picking berries, when there stood two boys, beautifully dressed, who said they came from up here. I forgot my old clothes, and we played tag till it was time for me to go for the cows. But I had no berries, and no excuse. Something said to me: "Tell the truth." So, when I got home, and was asked why I had no berries, I said: "I have been playing with boys." "Who were they?" asked Mrs. Clapp. "I don't know," I replied. I heard the old folks talking about it; and next day when I was sent out Mrs. Clapp said I must get some berries this time. The children came again, and picked berries with me. I asked their names. They told me Henry and Charles Talbot. So, when I went home again I told Mrs. Clapp who they were. She said: "Do n't go there again; those boys died forty-two years ago, and were buried right there."—Facts.

# Oil Well Located Through a Vision.

Some months ago Cunningham & Co. were drilling a well on the farm of 1ra Stauffer. One night, while the well was drilling, Caspar Keichner, a crippled jeweler of Zelienople, dreamed that the well was dry, and in the same vision he saw a spot on the farm of John Shriver, near the Stauffer farm, where a well was flowing one thousand barrels per day.

Keichner related his dream to Cunningham & Co. but a smile was all he got for his trouble.

Co., but a smile was all he got for his trouble. When the well on the Stauffer farm was completed it was a first-class duster. In their adversity the owners of the well went to Keichner, and asked him to show them the spot on the Shriver farm where in his dream he had each the agreed one the wend beyond here! We seen the coveted one thousand barrel well. He accompanied them to the place, and a well was started on the spot. A pay streak was soon reached. The well actually flowed one thousand barrels a day, and the place is the richest oil farm in Butler County, Pa.—Washington,

# Planchette Story Revised.

A letter to the Liverpool Daily Telegraph says: Your account of the wonderful prophecy of Planchette at Mr. Wyndham's last Friday is not quite historically correct. A well-known doctor told me across the table that, on the day before the Royal Hunt Cup was run, some friends at a party asked Planchette for information on the race, and it wrote out Suspender. I was very incredulous, and suggested that I should have more faith if it could see into the future. "Well," replied the doctor, "we asked it at the same time about the Northumberland Plate, and it wrote down Newcourt." Nobody present knew if there was such a horse in the race. However, on Monday the horse was introduced into the betting, and by that time the information had been imparted to a great many people. Planchette was the only prophet that gave the winner of the race.—Religio-Philosophical Journal. of Planchette at Mr. Wyndham's last Friday is

A Dream Fulfilled.

A boy in Knoxville, Tenn., recently dreamed that he accidentally shot and killed his little brother while handling a pistol. The next morning he related his dream at the breakfast table, and after he got through eating he hunted up the pistol to see if it was loaded. While handling it, it was discharged, the ball striking his brother in the head and instantly killing him.—The Summerland.

# Truths.

The earthly conception of humility is for the unglorified state; it is the empty cup which is filled with the nectar of the gods.

Reason remains on the plane of this earth:

Faith rises above it.

Heightening consciousness is according to the

Heightening constrous as a state of the increase of purity.

By laws of ascent, the being enters spiritually the advanced planes of existence.

The soul that is victorious in the fiery crucible of its trial, is divided from perfection only by the body, and by the circumstances of time.

LADY BOWYER. LADY BOWYER.

# Sickness Among Children,

Especially infants, is prevalent at all times, but is largely avoided by giving proper nourishment and wholesome food. The most successful and reliable is the Gail Borden "Eagle" Brand Condensed Milk. Your grocer and druggist keep it.

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Regulates Stomach and Bowels, and assists digestion. It is a mother's family medicine and stands unrivalled for the cure of Cholera-Infantum. Invaluable for Children at all seasons. For Dyspepsia it has no equal. For Sale by all Druggists.

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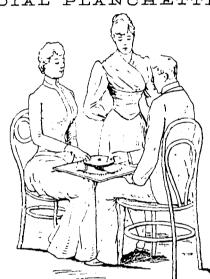
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to receive astonishing communications from their departed friends.

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For sale by COLBY & RICH.

[Continued from fifth page.]

it to be almost wholly a matter of organization. They were and are most sensitive, and mostly psychics. Grand as such, too, in their lines of work under the "spells," but so sensitive as to be easily led to the good or the bad, and by circumstances oftenest to the bad. Such are merely mediums affected by their surroundings—unconscious mediums often for the whims and acts of friends, under the psychological sway of individual minds, controlled by their mundane companions, and we have learned at last, at times influenced by excarnated friends, splitts. The higher in the scale of development the mediumship is unfolded, the easier the medium is swayed to right or wrong.

"Does mediumship produce immorality among mediums?" "And if so, is not mediumship undestrable?" Such are questions pressing us. Mr. Baxter answered, after elaboration, that mediumship is a dangerous "ship" to enter without a good-minded and positive-willed captain, and an individual of nerve, stamina, power and sense at the helm; for it is a tremendous sea on which it must float—most fearful storms and fogs sweeping over its surface. With right living, with moral character sustained, and with just and needful protection tendered by all, and particularly by Spiritualists, mediums would be more se cure, mediumship would be led to safer ports, and Spiritualism soonest reach acceptance.

He then put in a plea for a better surrounding and protecting of mediums, for the moral elevation of all, especially those who would investigate and become Spiritualists, and for more spirituality among the Spiritualists themselves.

After a cornet solo by Prof. Comin, Mr. Baxter entered upon a descriptive test scance, occupying fully

especially those who would investigate and become Spiritualists, and for more spirituality among the Spiritualists themselves.

After a cornet solo by Prof. Coffin, Mr. Baxter entered upon a descriptive test scance. occupying fully one hour, which proved to be one of the most impressive evidences of spirit presence ever given by this celebrated medium at Onset. His persistence in obtaining the minutest details that serve to identify each spirit—the attendant circumstances of their demise, their varied relationship to persons in the audience, etc.—leaves nothing to be desired in the way of perfect identification. Even the rain, which began to fail, but which fortunately did not increase until the close of the scance, could not disperse the attentive throng of eager listeners. No attempt was made at counting the number of tests given, or to report the names of spirits present, but the very large number were all fully identified.

By request Mr. Baxter sang a closing song, and one of Onset's big Sundays closed in a mist, which gave promise that the prayer of the parched earth and the brown fields for rain might be answered. ONISET.

### Notes from Cassadaga Camp.

[By Our Own Correspondent.]

Notwithstanding the heavy rain-fall this morning, Sunday, July 24th, which deterred many from coming, there was an attendance of from six to seven hundred at each session.

The Northwestern Orchestra enlivens the camp with its finely-rendered music, a soul stirring prelude to the exercises of the day.

Mrs. H. S. Lake, the speaker of the morning, was at her best. Her lecture was prefaced by the reading of that wonderful poem by Felix Adler, "The City of Light."

that wonderful poem by relix Adier, Alie on the Light."
Several questions sent up by the audience were combined in one, "The Relation of Spiritualism to the Reforms of the Hour."
The speaker said it was her purpose to make herself as susceptible to the interior voices as possible, and her success in that direction was so marked and wonderful that she seemed lifted, as it were, out of her own parameters.

as susceptible to the interior voices as possible, and her success in that direction was so marked and wonderful that she seemed lifted, as it were, out of her own personality.

"The relation of Spiritualism to all reform is something that should concern every soul, and it is a subject which is engaging the attention and the earnest thought of every humanitarian heart. But the agen cles employed in this relationship are so delicate, so subtle, that very little advancement has been made in comparison to the needs of the hour. Yet if advancing more rapidly it would not be normal.

The discrepancies in the answers to queries propounded by mortals may have discurred beyond hope; but you should bear in mind that the interior realm is so vast, so mysterious, so multifarious in its manifestations, the processes of locomotion and mental methods are so widely different from those of mortals, that the transmission of thought from the realms spiritual is beset with many difficulties; and no matter how gifted the instrument may be, no matter how honest and sincere the transmission of thought through an earthly organism, it must partake somewhat of the channel through which it comes.

You must also remember that the movement known as Modern Spiritualism originated and is maintained by the will of the unseen operators, and if it were not for their interest in mortals the world would be altogether in darkness in regard to their state after the event called death. There are those who tell us that Spiritualism has never produced anything new; but it was never possible until the advent of so called Modern Spiritualism in 1848 to produce an electrical concussion which carried intelligence within it. Both electricity and magnetism are vehicles for the expression of spiritual energy or force."

Some one in the audience propounded the question: "What is Marriage!" which was touched upon briefly but pointedly, embodying the following thoughts: "Marriage is the merging of individual souls in material expression. Marriage under the dif by the industrial dependence which degrades and stupedes her. She finds it practically impossible to distinguish between protection and the protector, support and the supporter. The law of love is not

support and the supporter. The law of love is not embodied or apprehended by any existing statute governing marriage. It is merely a civil contract which sanctions a operaturship in an external sense, and in many cases is based upon convenience, necessity, or capricious attraction, and not at all upon love, or the interior blending of soul with soul and heart with heart which alone sanction the relation and make it enduring. This is why there are so many separations and so much dissatisfaction in marriage, as a present entered into, does not always mean love. Love is the fulfillment of the law—not in an external sense merely, but in most interior ways. Love is an intelligent and intense desire to render service, toot to weakness and inferiority, but to equality and strength. This will be the ultimate basis of marriage. Then it will be eternal and its products a blessing.

When the body drops off you are not necessarily freed from the limitations of mortality. Liberty is attained by what is known as the exercise of the spiritual faculities. It may begin here or hereafter. If the former, we shall be just so far in advance. Many individuals sent from this earth-plane have not yet conceived of the power of the spirit as a dominant force, keeping in subservience all animal or evil propensities. The atmosphere of earth is impregnated by many who are still n bondage to those propensities, and by those who through ignorance or dissatisfaction have committed either instantaneous or protracted suicide. Intemperance, gluttony, injurious habits of dress, diet, or other physical or mental extermes, debauchery, licentiousness, are as effective in producing so called death as are poison, builets and knives. But the church tosters those evils by claiming that their effects may be removed by special systems of salvation, which are in no wise based upon the etrain facts of the spiritual universe. The criminal swinging from the gallows into the bosom of God, would lapse again into the administration of the propension of the speci

to change their occupation.

As races and individuals develop to higher states of consciousness, their mental and organic necessities

change, and to meet this change new forms of instruction and treatment come into vogue. To say the church must rise is not to affirm that it simil perish, but there is a seeming death before a real renowal and increase of life. To predict radical reform in medical celleges is not to foretell their destruction. Present modes of teaching and practice are being found inadequate; new forms will therefore appear. To contound the rising of man with the resuscitation of a corpse is the quintessence of absurdity, but this is the blunder of the bats and owls of theology; all other birds in the ecclesiastical avarys seem to e sensing something of the mystical meaning of the biblical teaching on this theme. Itead Ezekiel xxvii. for a clear illustration of the allegery of dry bones typifying not the revival of corpses, but the quickening of human consciousness. Study the appearances of Jesus after his crucifixion to the disciples, and then particularly to Saul of Tarsus at a somewhat later date, if you wish to see wherein rising differs from simple reviving.

Progress demands new births; regeneration or second birth follows generation or primal birth in orderly sequence. The entire fiction of human depravity is swept away when the gospel of salvation through growth is comprehended.

Immortality pertains to the entity only; the human soul is essentially immortal; every ego is imperishable; expression is by means of individuality, which pertains to conscious perception of life, which varies because of increase, and through personality, which pertains to conscious perception of life, which varies because of increase, and through personality, which pertains to conscious perception of life, which varies because of increase, and through personality, which pertains to conscious perception of life, which varies because of increase, and through personality, which pertains to conscious perception of life, which varies because of increases and the solution and the subject of great force and ability the lecture rasseverated that pure

On Monday afternoon the first conference work has been entered into with much spirt. The subject of education and the school at Cassadaga have been extensively treated.

Tuesday afternoon, the 26th, Mr. Lyman C. Howe closed his engagement with the Cassadaga Lake Free Association, by giving a profound and philosophical lecture in answer to the query, "What does Spirtualism offer to the world more than the Orthodox religion?" The speaker reviewed the different creeds of the Christian church, more especially that relating to the salvation of man through the atoning blood of Christ, which, according to orthodoxy, fixes the desting of man to all eternity, annulling the ennobling incentive of personal responsibility for personal acts, by vesting the power of salvation in the atoning blood of a murdered God.

The philosophy of Spiritualism was beautifully and grandly set forth, and the most bigoted skeptic could not have listened to it without seeing its superiority in contrast with the cold, unnatural dogmas which impart to the human heart naught but unrest, dissatisfaction and "Humility" were given as sufficient was a poem, embodying bumility, wisdom, labor, virtue and excellence of character.

Bro. Howe has stood in the vanguard of all the religious, political and social reforms which have engaged the thought and energy of philanthropic minds for forty years. To Spiritualists, especially of the older class, his name is a bousehold word, and he is recognized as a brother and friend who is ever valiant in the defense of truth, and who has the wisdom to distinguish between truth, and who has the wisdom to distinguish between truth, and who has the wisdom to distinguish between truth and error, and to stand frim and upright upon the bed-rock of his convictions. The high estimation in which he is held by his many friends here, those who have known him longest and most intimately, was evinced on the evening before his departure from here, by an imprompture evertion given him at his preceding a well-filled purse to Mr. Ho

sparkling lectures, going from here to Lake Brady, O. She has won a warm place in the heart of Cassadaga, and carries with her our best wishes and kindest solicitude.

On the morning of Friday, the 29th, the arrival of Hudson and Emma Rood Tuttle met with quite an ovation by the children of the Lyceum, who marched to the train with banners and music. It was a fitting reception for those two great-souled, earnest workers, who have the interests not only of the children but all humanity and all living beings at heart.

Under the supervision of Mrs. Tuttle, her accomplished daughter, Miss Claire Tuttle, and her capable and efficient dramatic manager, Mr. Lew Gleason, the first public Lyceum exercises were conducted in the Auditorium. The ability of those who had it in charge was apparent in the order, correctness and earnestness in which the children entered into their work. Miss Tuttle is a star in the dramatic profession, and Mr. Gleason is at home in whatever character he assumes; they are each highly proficient in the art of elecution, and also in Lyceum work.

Saturday, 30th, Mrs. F. O. Hyzer and W. J. Colville were the speakers. It being Woman's Day at Chautauqua, many of the campers went there to participate in their methods of celebrating it.

Mr. Colville announced as his subject, "The Head and Hair of Spiritualism." The topic, which was somewhat unusual in its phrasing, was instructively handled and gave ample scope for the setting forth of many excellent and necessary suggestions regarding the question of unity as related to diversity in methods of spiritual propaganda. The head of Spiritualism is essential to its life; the hair is but an appendage. Without a brain man cannot live, but bald heads are no signs of mental incompetency. As the head is before the hair, and affords it opportunity for growth, so the essentials of a movement are always prior to its accidentals. The possitive essentials of Spiritualism is essential to fir drivensing there is much difference of opinion. False hair seems a difficu

# Mantua, O., Camp.

To the Editors of the Banner of Light: Amidst magnificent maple trees in this beautiful Maple Dell Park is being held a camp-meeting that is body-refreshing and soul-inspiring. The people are body-refreshing and soul-inspiring. The people are genial, courteous and appreciative. No camp that I have attended has been so pleasant as this. That is due largely to the attendance being limited, and a familiar element induced that makes it seem like a large and harmonious family. We are looking with sadness to the probable approach of large crowds of people that will put us on our dignity—but the management needs their financial help.

The place is contiguous to important cities and amidst a populous country where great fertilty has blessed the tillers of the soil. These prosperous farmers have had nature's bounty, and now they will be generous to the spirits of humanity. They will achieve

success in making this a pleasant camp. It is a healthful spot, with spieudid water from wells and springs. The Guyahoga river affords boating and fishing. The K. Y., L. E. & W. railroad station is half a mile from the camp.

Surely if the Spiritualists of Ohio, Pennsylvania, Michigan and Indiana knew more of this camp, they would be largely represented here. The camp expense for board and lodging is only \$1.00 a day, and the fare is excellent. Come and see and be refreshed!

Mrs. Kates and self like its omuch we shall stay a week or two beyond our engagement and enjoy while we assist.

week or two beyond our engagement and only while we assist.

Meetings are held in a large tent shaded by magnificent maple trees.

Sunday, July 24th, the meetings were opened by D. M. King, the originator and worker, whose tircless energy and munificence has made this camp a possibility. His address was an excellent welcome and discussion of the associated plans. Mr. M. C. Danforth of Darrowville is the president, and makes a genial and effective chairman.

At the afternoon meeting I was the lecturer upon "Spiritualism and Evolution." My address was well received and given close attention. Mrs. Kates followed with tests.

Rain disturbed the night meeting, but at a late hour a conference was held when Mrs. Kates and others spoke with good effect.

During the week we have had daily meetings that have been conducive of much interest. There will be large attendances on Sundays. Mrs. Sheehan, Lyman C. Howe and Mrs. Jackson will follow in the order mentioned—each staying one week.

The camp will continue until Aug. 14th, and then the auxiliary camp commences at Ashley, O., to continue until Sept. 4th.

This association intends to organize auxiliary local societies throughout northern Ohio, and institute a circuit work for the employment of mediums and speakers. It is worthy of support. G. W. Kates.

### Lake Pleasant, Mass.

(By Our Own Correspondent.)

The first week of the great Camp-Meeting has passed into history. It has been one of interest. The time has been occupied with conferences, lectures, and the isual number of séances.

usual number of séances.

The attraction at the platform is as great as ever, large audiences being the rule.

A large proportion of the people come here to study phenomena and philosophy. A few come to rest and recuperate wasted energies.

The address of Tuesday was by Dr. Charles W. Hidden, subject, "My Country, 'T is of Thee." It was an able effort. Dr. Hidden always interests his auditors. The time Wednesday, July 27th, was devoted to conferences, with speaking by local talent. Thursday, 28th, Mrs. Jennie Hagan-Jackson occupied the platform, giving an address upon various subjects, and closing with a poem. This lady has had a remarkable experience as a medium. Friday morning, 29th, a conference was held at the Auditorium, which was made doubly interesting by the presence of Mrs. E. C. Kimball of Lawrence, who gave several descriptions of spirit presence.

doubly interesting by the presence of Mrs. E. C. Kimball of Lawrence, who gave several descriptions of spirit presence.

Baturday, July 30th, conferences were held morning and afternoon. Each train brought large numbers, giving the camp an old-time aspect.

Bunday, July 31st, a large audience gathered, but owing to the rain the meeting was held in Association Hall, which was entirely filled. The following was the morning service: Invocation by Mrs. Jennile Hagan-Jackson. Address by A. E. Tisdale, "A Consideration of a Few Facts in Relation to Religion, Past and Present." Facts are the fingerpoints of God, a religious sentiment being natural to man, and the only revelation we have being the book of nature. The address was able, radical, and contained a severe criticism of the ten Mosaic Commandments. The service closed with an exercise in mediumship by Mrs. E. C. Kimball of Lawrence. In the afternoon the hall was packed with an attentive audience. Mrs. Jennie Hagan-Jackson occupied the platform, speaking on a variety of topics. Among the subjects were "Lake Pleasant; its Present and Future," "The Home of My Childhood," "How Adam and Eve Came to Have so Much Trouble About an Apple." The service closed with descriptions of spirit-presence by Mrs. Kimball.

The opening week is regarded as having been a highly successful one.

The opening week is regarded as having been a highly successful one.

It is proposed to have Wednesday, Aug. 17th, observed as a Temperance Day; several local societies in the vicinity participating.

The address of Dr. C. W. Hidden on Sunday, July 24th, was reported in full for the Gardner Journal. This is an indication of progress.

Mr. John F. Whitney of St. Augustine, Fla., has arrived. Mr. Whitney was one of the pioneers in the early movement of the philosophy.

Mrs. Mary A. Charter of Boston returns to this camp after an absence of several years.

Mrs. Stoddard-Gray of New York has arrived.

Mrs. Sue B. Fales is at her cottage on Montague street.

Mrs. Stoddard-Gray of New York has arrived.
Mrs. Sue B. Fales is at her cottage on Montague street.
Mr. Fred. Haslam and family of Brooklyn are at their summer home on Turner street.
W. C. Smith and family of Worcester are here.
Mrs. Webb, the astrological medium of New York, will be here Aug. 13th, to remain a few days. Mrs. Webb has always been well received at this camp.
Every section of the country is represented here.
Since the session of last summer some twenty five of the old campers have passed beyond the vell. Hone has been supplanted by glad fruition, and the undiscovered country has "welcomed their coming."
The Spiritual Philosophy is paramount to all others, and mediumship a phenomenon of too vast importance to be made a matter of merchandise.
The nights here are delightfully cool, and conducive to sweet, refreshing sleep.

to sweet, refreshing sleep.
P. D. Niven, Esq., and wife of Cohoes, N. Y., are on decl

The speakers next Sunday are Mrs. R. S. Lillie and Rev. J. W. Chadwick.

Among the speakers at the conferences, Mrs. Mille Renouf Palmer of Philadelphia is one of the best. She is able, brilliant and charming. The Y. M. C. A. of Eastern New York are to make an excursion here in August. Arrangements are be-ing perfected. ing perfected.

Frank B. Woodbury of Boston is at his emporium on the Highlands. Mr. Woodbury is sound in the Phi-

on the Highlands. Mr. Woodbury is sound in the Philosophy.

The Sunday trains are well patronized.

Col. David Jones of Utica. N. Y., formerly editor and publisher of the Olive Branch, has been in camp a week. Other parties from the same city are also sojourning here.

There is a large number of mediums here; they are reported as below well natronized.

There is a large number of information large, they are reported as being well patronized.

The annual meeting of the Lake Pleasant Association will be held on Monday, Aug. 8th.

The Indian council fires have not yet been lighted.

Dr. Geo. Meeker and Mr. William DeWolf of Newark, N. J., are expected to arrive at the Lake early in August.

August.
John W. Wheeler, Esq., and family of Orange are at their summer home on Montague street.
The Star of Bethlehem shines nightly.
The train service upon the several roads is all that an be asked for.

Come to Lake Pleasant, the old Mecca of the Phleasant,

J. M. Y. Lake Pleasant, Mass., July 31st, 1892.

In addition to the above Mr. F. B. Woodbury writes: In addition to the above Mr. F. B. Woodbury writes:
Endeavoring to keep cool was about all the campers
at this resort thought of during most of the past week.
The arrival of Jennie Hagan-Jackson and Mr. A. E.
Tisdale aroused interest, and good audiences greeted
them. Both are doing splendid service for the Cause.
Mrs. Dillingham Storrs, Mrs. Clark Kimball, Mrs.
Tillie Reynolds, Mrs. Dowd, Miss Jennie Rhind, Mrs.
Mason, Mrs. Cushman, Mrs. Clark, Mrs. Cunningham,
Mrs. Bickford, Mrs. Shirley, Dr. Arthur Hodges, Sue
B. Fales, Mrs. Mary A. Charter, Mrs. Jackson, Mrs.
Filat, Mrs. Waterhouse and a host of other mediums
are here.

Filint, Mrs. Waterhouse and a host of other mediums are here.

Mrs. Abbie Foster of Bunker Hill District is visiting the Lake for the first time.

The handsome residence (and its surroundings) of Mr. Haslam of Brooklyn, N. Y., is an ornament to the Highlands, and is universally admired. Mr. H. has recently purchased land just outside the grounds, and is erecting a building thereon.

The residence of Mrs. Chapman of Norwich. Conn., is being externally decorated by Norris Henry & Son.

The veterans, Mrs. Cook and Mrs. Clark, of Boston Highlands, arrived on Saturday, Mrs. Sarah A. Byrnes was also greeted on that day by hosts of friends.

Dr. Arthur Hodges is enjoying a needed rest in a quiet location.

Uncle Ben Tilden reports that he is passing through great development.

great development.

The new cottages of Mr. James and Mrs. Clark are wery handsome.

Mrs. Barnes, Mrs. Albee, Mrs. Woodbury and Mrs.

Waterhouse, officers of the Boston Ladies' Aid, are all here for the season.

# Harwich Port, Mass.

Never has there been a more harmonious gathering of Spiritualists and their friends than this season at Ocean Grove Camp. The weather has been delightful, the platform services excellent, social interchange of thought instructive and satisfaction general. The attendance has been larger than during the first week of any of the twenty-five years that have preceded this. Monday, July 18th.—As usual with all camps, this has been a preparatory day for the week. In the evening a conference was held.

Tuesday, 19th.—Rev. Mr. Beals, Geo. D. Smalley, Miss Lucy Barnleoat and Mrs. J. C. Mears participated in the morning conference. In the afternoon, following finely rendered instrumental music by Miss Malva Nickerson, Mrs. H. S. Lake gave poems and an address upon "Psychic Experiences" that won the praise and admiration of all who heard it.

Wednesday, 20th.—Conference. A poem and invocation by Mr. Beals preceded an animated discussion by Mr. and Mrs. J. C. Mears and Mr. and Mrs. Isaac Small, and A. E. Tisdale. In the afternoon a vocal selection by A. E. Tisdale and a poem by Mrs. Kate Ocean Grove Camp. The weather has been delight

R. Stiles were followed by an address on "Life," by the former. In the evening a scance held by Mrs. Stiles furnished proofs of the nearness of spirit friends

stiles turnished proofs of the nearness of spirit friends many and positive.

Thursday, 21st.—The leading feature of the usual morning conference was a brief but excellent address by Mirs. Kaie R. Stiles, the theme of which was "Judge no man or woman harshly, or with rash judgment." Other speakers were Mr. Beals, Ephraim Donne, Geo. D. Smalley, Dr. Fraeman Phillips, Mrs. Dr. Pratt of Hoston, Mrs. Orrick Nickerson. The preliminary excreises of the afternoon meeting consisted of instrumental music by Miss Malva Nickerson, song by Mr. Tisdale, poem by Mr. Beal, subject, "Cast thy bread upon the waters." It was listened to with rapt attention. A developing circle at the cottage occupied the ovening.

the waters." It was istened to with rape accounted the ovening.

A developing circle at the cottage occupied the evening.

Friday, 22d.—The conference was participated in by the usual speakers, and in addition Miss Lucy Barnicat and Mrs. Cornella Buck. "Facts are the Finger-Points of God," was the text of Mr. Tisdale's afternoon lecture. It was one of his best, and gave universal satisfaction. Psychometric readings and personal experiences by Mr. Tisdale and Mrs. Lewis enlisted the close attention of the audience in the evening.

Saturday, July 23d.—The usual morning conference was omitted. In the afternoon Jennie Hagan Jackson spoke on four subjects handed to her from the audience, blending them in the address of superior excellence.

cellence. Sunday, July 24th.—The morning services comprised a song by Mr. J. Frank Baxter; invocation by Mrs. Hagan-Jackson, and an instrumental selection by Malva Nickerson. Subjects for a lecture were then submitted by the andience to Mrs. Jackson, and dealt with by her in a manner instructive and satisfactory to all.

submitted by the andience to Mrs. Jackson, and dealt with by her in a manner instructive and satisfactory to all.

In the afternoon Mr. J. Frank Baxter gave an able address on "The Genius and Geniuses of Evolution," and, after singing by the choir, several tests, all of which were recognized.

At the evening service addresses were made by Mr. Beals, Mr. Baxter, Mrs. Mears and Miss Lucy Barnicoat. Mrs. Jackson gave several poems.

Monday, 25th.—As usual tent and cottage duties engaged the attention of campers during the day. In the evening the annual concert and illumination took place. The grounds were prettily illuminated with Chinese lanterns. The exercises at the stand proved to be one of the most successful and interesting concerts in the history of the camp. The following program was exceedingly well rendered: Duet. Misses Malva Nickerson and Minnie E. Sears; salutatory. Mrs. Jennie Hagan-Jackson; song, Mr. J. Frank Baxter; recitation, Miss Myra Nickerson; recitation, Miss Meta Jenkins; song, Mr. Chas. Eldridge; recitation, Master Leon C. Small; instrumental music, Miss Malva Nickerson; recitation, Mrs. Jennie Hagan-Jackson; song, Mr. J. Frank Baxter; solo, Miss Minnie E. Sears; recitation, Mrs. Jennie Hagan-Jackson; song, Mr. J. Frank Baxter; solo, Miss Minnie E. Sears; recitation, Mrs. Jennie Hagan-Jackson; song, Mr. J. Frank Baxter; solo, Miss Belle Stokes; speaking, Rev. Mr. Beal; speaking, Mrs. Jennie Hagan-Jackson: The Harwich Independent has given excellent reports of the meetings at Ocean Grove, for which the thanks of all concerned are freely expressed.

### Dedication of Lake Brady Camp-' Grounds.

To the Editors of the Banner of Light:

The long-looked-for event at last takes place. The site selected some ten years ago by Dr. A. Underhill of Akron and others is now a veritable Spiritualists' camp-ground, and Ohioans can now proudly return camp-ground, and Ohloans can now proudly return past favors, and invite their spiritualistic friends at Cassadaga, Lake Pleasant, Onset and other similar resorts, to visit their newly-dedicated camp, feeling assured it will compare favorably with any of those mentioned, as far as natural advantages and beauty go—the fine arts and luxuries will come by degrees. In speaking of the dedication, the Cleveland Leader of July 25th says:

go—the line arts and luxuries will come by degrees. In speaking of the dedication, the Cleveland Leader of July 25th says:

"A large concourse of Spiritualists from all parts of the State assembled Sunday at Lake Brady to take part in the formal opening and dedication of the new camp-meeting grounds. The grounds naturally are all that could be desired for the purpose intended, but much remains to be done by the mechanic and landscape gardener to develop their full beasty and providing for the large attendance expected. Among the prominent speakers and mediums present Sunday were J. Clegg Wright of London, Eng., and Mrs. Cora L. V. Richmond of Chicago.

The morning exercises were conducted by Mr. Wright, but were delayed more than one hour owing to the late arrival of the Cleveland delegation of five hundred. Dr. J. C. Street of Boston was the permanent chairman of the meeting and before introducing the speakers made an address outlining the objects and alms of the Association and the methods to be adopted in making Lake Brady the equal of any Spiritualist camp-ground now open. Mr. Wright in his address made as trong plea for liberty of conscience and a free platform for Lake Brady, where Spiritualism may be discussed in all its phenomenal and philosophical phases.

The afternoon exercises were conducted by Mrs. Cora L. V. Richmond, and were appropriate to the occasion. The oak trees were swere completely filled, and perfect silence was maintained, as the audience listened to the eloquent utterances of the speaker. At the close of the address subjects for an improvised poem were called for. 'The Future of Lake Brady' and 'Love's Golden Chain' were given and ably treated, the speaker prophesying a great future for the Ohlo Spiritualists' camp-ground. In the absence of Miss Maggie Gaule, Mrs. F. O. Hyzer of Ravenna was substituted, and made a short address. Brief addresses were made by Mr. I. W. Pope and others, all of whom expressed great hopes for the secses of this new camp-ground.

At the general request of th

Capt. B. F. Lee, to whom the principal credit belongs of organizing "The Confederation of Ohio Spiritualists," although showing signs of the hard labor incidental to so big an undertaking, was the proudest man at the dedication; and not far behind him were the rest of the other indefatigable officers.

J. Clegg Wright and talented little Cincinnati wife are the guests of Mr. and Mrs. Noah Merrill, whose farm adjoins the camp grounds. Mr. Wright has lost none of the fire and eloquence which characterized his addresses before his plunge into matrimony.

Mr. and Mrs. Richmond are staying at the hotel on the grounds.

Mr. and Mrs. Richmond are staying at the hotel on the grounds.

Carpenters and painters are yet hard at work, and much has to be done in the way of erecting cottages, tents, and enlarging the hotel, before ample accommodation is provided for all who desire to attend the next six weeks.

Chairman Street makes an able presiding officer, is genial, bright and pleasant, making every one feel at home, and before the meeting is over will be the most popular man in camp.

genial, bright and pleasant, making every one feel at home, and before the meeting is over will be the most popular man in camp.

Many mediums are already on the ground and others are coming; prominent among them are Mr. H. E. Chase, Mrs. Effle Moss, Mrs. Kemp, Mrs. Cobb, Mrs. Tillie V. Cooke, Mr. John Randall, Mrs. Anna L. Robinson, and Mrs. Edgleart.

Mr. J. W. Dennis of Buffalo, N. Y., is an active man around the camp, and says for a first season opening "It breaks all camp-ground records."

Dr. E. Fowler, treasurer of the Broadway and Newburgh Street Railway of Cleveland, is a busy man receiving and paying out the dimes taken in at the gate, and for rentals, etc. His very presence gives good solid security that the funds of the Association will be well taken care of.

Mr. and Mrs. A. G. Kent, the pleasant host and hostess of the hotel, do the very best possible with a place that should be six times as large.

The steamers and skiffs on the lake are kept busy by those desiring to enjoy the grand scenery around its borders, and the bathers of both sexes enjoy the pellucid and cooling waters of the historical Lake Brady.

The galaxy of bright speakers named on the program is unsurpassed by any other camp-meeting. Write Capt. B. F. Lee for full particulars, and get some circulars for distribution. Address him Lake Brady Camp, Kent, O. Prominent among the thousands of visitors on dedication Sunday were:

Mr. and Mrs. F. Mühnbauer, Dr. and Mrs. Bodifield, Mr. and Mrs. Edwin C. Rose, Thos. A. Black and wife, Mrs.

Mr. and Mrs. F. Mühlhauser, Dr. and Mrs. Bodifield, Mr. and Mrs. Edwin C. Rose, Thos. A. Black and wife, Mrs. Saxton, Mr. and Mrs. Lathrop, Mr. and Mrs. W. I. Frink, Mrs. Jose Standen, Geo. Ingham and family, Mrs. McNeili and her charming daughter, all of Cloveland; Mrs. E. J. Benrdmore, Mr. and Mrs. Cooper, Louis Ransom of Akron, and of course Auntie Camp of Cuyahoga Falis, and others too numerous to mention.

Everybody speaks well of the BANNER OF LIGHT, and everybody speaks well of the BANNER OF LIGHT, and everybody should take it.

For a time politics are dropped; Ohio Spiritualists do not care who is elected, but they do care for the success of this last grand spiritualistic enterprise, the permanent establishment of the capacious and beautiful camp-meeting grounds of two hundred and seven acres at Lake Brady, midway between Kent and Ravanna in the "Boss" State of Ohio.

Do not fail to attend, reader, if you want a real good outing this summer. Fraternally, Thos. Lees.

# Niantic, Ct., Camp.

July 28th.—Passed on to the higher life from Camp Niantic, Mr. Horatio Bill of Willimantic, Conn. He had been sick for quite a white, and two weeks

He had been sick for quite a while, and two weeks previous to his transition came here, thinking he might regain his health, but the exceeding hot weather depleted his vitality, and he passed on, surrounded by loving ones who fain would have kept him here. His funeral was attended at Willimantic by Mrs. Clara H. Banks.

July 31st.—Mr. J. D. Stiles of Weymouth, Mass., was our speaker in the morning, in place of Mrs. Sarah A. Byrnes. He came to us a stranger, but will leave with many kind wishes for his return, and many friends to wish him good speed in the spiritual cause. His inspirational poem at the opening was most beautiful. Though very rapid in his delivery, he is a concise and comprehensive speaker, whose controls would make all mankind more charitable one to the other, less agressive, more progressive.

"What is Man that Thou Art Mindful of Him?" was the text of his inspiration. His tests were given very rapidly, and all recognized.

At 2 P. M. all gathered at the Pavillon. Mr. Stiles gave a poem of considerable length, addressed partly to skeptics and orthodox believers. His subject of discourse was, "Prove All Things; Hold Fast That Which is Good." His tests in the afternoon were many. I should judge it was a general resurrection day to a large number of his auditors, as they seemed

to be mostly of the order of those who never know the facts of Spiritualism until becoming spirits themselves.

We held in the evening first a memorial service to our arisen brother Horatlo Bill, and then a short conference. Music by the choir also. We have Mrs. Ida Buntin with us, whose beautiful singing makes friends for her wherever she goes.

Mis, N. H. Food.

### Verena Park, Me.

To the Editors of the Banner of Light: The time is fast approaching for our opening exer-

To the Editors of the Banner of Light:

The time is fast approaching for our opening exercises, and our dreamy, resting days are nearly over. Visions of decorative art, and suggestions of ways and means to advance the Cause so dear to us, creepinto our dreams and rouse us to a state of wakeful activity. Our President, Dr. Ware, has an artistic eye, and is continually planning some additional attraction to our beautiful park. He also has the skill, to cause his plans to materialize, giving freely of his time, energy and money to the work.

The Ladies' Auxiliary has accomplished much, in spite of the interruptions caused by the visits of La. Grippe during the past winter. They are now busily engaged in arrangements for the memorial service Sunday afternoon, Aug. 14th. This service will be conducted by the officers of the Association and the Ladies' Auxiliary.

We decided last year to engage speakers for only one week, and devote the first week to conference meetings and circles, relying on home talent to sustain them. It is an experiment, but we feel reasonably sure it will be a successful one, and help to develop the hitherto hidden talents of our members.

Sunday, Aug. 21st, Mr. A. E. Tisdale (the blind medium), Mr. Samuel Wheeler (elcutionist and inspirational speaker), and Mrs. Nettle Holt Harding (testinedium), will occupy the platform. They will remain during the week, and those who have had the privilege of hearing them know that an intellectual and spiritual feast awaits all who come within the reach of their voices. "White Flower" is always a welcome visitor, and her messages from the spiritworld have comforted many mourners and turned their sorrow into joy.

Excursion tickets to Bucksport can be obtained at reduced rates, and transportation to and from the Park by either boat or carriage. A committee will be in attendance to receive guests if notified of the time of their arrival. Board and lodging can be secured at reasonable rates.

An excellent restaurant is on the grounds. The daily visits of the Bu

### Queen City Park, Vt.

To the Editors of the Banner of Light: In the absence of our Secretary, the Hon. A. E. Stanley-who has been called away to attend the funeral of Mr. Hascall Wiley, husband of one of the

Stanley—who has been called away to attend the funeral of Mr. Hascall Wiley, husband of one of the oldest speakers in Vermont, Mrs. Sara A. Wiley—I send you a condensed report of our opening services at Queen City Park for the season of 1892, which were very interesting and most instructive.

In the morning a large audience nearly filled the Pavilion; the exercises were opened with remarks by the Chairman and President, Dr. E. A. Smith; after which we were highly favored with a most eloquent and beautiful address from Mrs. R. S. Lillie, followed by tests by Mr. Edgar W. Emerson, which were quickly recognized in almost every instance.

We are glad indeed to welcome back both these dear friends and most faithful laborers in the spiritual ranks—as it is some years since either of them have been with us.

In the afternoon, unfortunately, it rained, and prevented the large crowd we expected from coming in the steamer Reindeer from Burlington; still a good audience gathered in the Pavilion to listen to an admirable lecture from Dr. George A. Fuller. It was truly a most excellent discourse, full of profound thought, given in clear, concise language. This was also followed by tests from the platform by Mr. Emerson, which were very fine, and nearly every one recognized.

In the evening again a goodly number assembled in the Pavillon—Mrs. Lillle having most kindly volunteered to meet the friends, and give some improvisations, and beautifully did she weave the subjects given her into sweet verse and harmony. Mr. Emerson gave a large number of fine tests in the quaint language of his Indian control.

We had indeed a full day, and every one present seemed to enjoy most thoroughly the least of good things prepared by the angel-world through the mediumship of these good and treless workers in the Cause so dear to us all.

We had excellent music by the choir, led by our old friend Charlie Sullivan. All felt that the "Opening Day" was a great success, and a foretaste of the good things to come.

# That

This is an every day occurrence; All-Gone
or
Faint Feeling
cause of this feeling is

weakness, or irregularity incident to her sex. It matters little from what cause it may arise; instant relief may always be found by using Lydia E. Pinkham's Vegetable Compound

It is the only Positive Cure and Legitimate Remedy for those peculiar weaknesses and ailments of women. It acts in perfect harmony with the laws that govern the female system under all circumstances.

# All Druggists sell it, or sent by mail, in form of Pills or Lozenges, on receipt of \$1.00. Liver Pills, 25 c. Correspondence freely answered. Address in condidence, LYDIAE, PINKHAM MED. CO., Lynn, MASS.

### The Life of Thomas Paine, With a History of his Literary, Political and Religious Career in America, France and England.

BY MONCURE DANIEL CONWAY. To which is added a Sketch of Paine by WILLIAM COBBETT (Hitherto unpublished).

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