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Written for the Banner of Light. THE STORM.

BY A. GRANT BROWN.

The rain bursts forth from the clouded sky, The lightning flashes bright, The waves roll in on the pebbly beach In billows of foaming white. All, all around is dark as night,

Peal after peal is heard; With the wind's fierce gusts the tree-tops bend, And home flies the wandering bird.

This, then, is Storm. What might and power Rules earth; she must obey; Through storm, through calm, aye'tis the same; Eternal law holds sway.

The Spiritual Rostrum.

Materialization a Fact in Nature. A Lecture Delivered at Cassadaga Camp, Aug 5th, 1892, by WILLARD J. HULL.

[Reported for the Banner of Light.] Ladies and Gentlemen: In taking upon my-

self the task involved in the subject-matter of this discourse, I do not, in any manner, desire to impose upon you the ideas expressed as being the truth, except in so far as they may be paralleled in your own observation and research—and this will not constitute an imposition either. It will simply express to you a thesis and an analysis coïncident with yourselves, therefore acceptable. To those who do not accept the conclusions arrived at, I only ask a respectful hearing, and say that your doubts are as worthy of my esteem as your endorsement and belief would add to my gratification. I always admire a doubter. I believe that men never can grow intellectually until they begin to doubt. Doubt leads to exploration and final knowledge. If, therefore, you cannot, from your standpoint, perceive that which to me is truth, it ill becomes me to find fault about it, because I may be as far from perceiving that which constitutes truth in your case. Everybody who has been to an art exhibition has heard visitors commenting upon the pictures before their faces. One says: Another says: "This is stuff "This is good." and rubbish!" A third cries out: "Bravo! this is a masterpiece"; and each has a right to his opinion. That prince of wits, Thackeray, relates his experience in this line by telling of a picture he admired most at the Royal Academy, which was by an artist on whom he never, to his knowledge, set eyes. "This picture," said he, "is No. 346—'Moses,' by Mr. S. I thought it finely drawn and composed. It nobly represented, to my mind, the dark children of the Egyptian bondage, and suggested that most touching story. My newspaper says: 'Two ludicrously ugly women, looking at a dingy baby, do not form a pleasing object, and so good-by, Mr. Salomon.' Are not most of our babies served so in life? And does n't Mr. Robinson consider Mr. Brown's cherub an ugly, squalling little brat? So cheer up, Mr. S. S. It may be the critic who discoursed on your baby is a bad judge of babies. When Pharach's kind daughter found the child, and cherished and loved it, and took it home, and found a nurse for it, too, I dare say there were grim, brickdust chamberlains, or some of the tough, old, yellow princesses at Court, who never had children themselves, who cried out, 'Faugh! the horrid, squalling little wretch!' and knew he would never come to good, and said, 'Did n't I tell you so?' when he murdered the Egyptian."

It is many-sided-exceedingly kaleidoscopicand should not be subjected to the whims or mental devices of any individual or any sect. Its perception is always determined upon constitutional powers inherent in man himself. There is no way of discerning phenomena other than through the mind, and all the truth or all the error stored up in the realm of human experience does not transcend one iota the sum total of experience. There can be no extraneous personality to conceive of or profit by our experience. This is as well settled in metaphysics as the law that two solids cannot occupy the same space is settled in physics. Therefore your conception of truth is equal to your powers of observation and inclination. The register of your thought upon the barometer of affairs is as high as your own effort has made it. It is not for me to criticise that effort. I take it that the audience convened here is composed of men and women who think. That is sufficient for me to surmise. The differences of thought I have nothing to do with, except to rejoice that progress is made up of those differences. Progress, like truth, never amounts to much without effort, and effort is characterized by the differentiation of individuals. Individuals who think alike never can rise above mediocrity. The history of civilization furnishes ample proof of this fact. I do not suppose there is a larger amount of moral force in the world to-day than there was in the time of is simply our ignorance which has received a Ptolemy Philadelphus; but the intellectual shock. The universe is safe. We have only forces are higher and more complex. This is discovered something which we did not know certain. There has been no improvement made upon the Golden Rule for three thousand years. Men conduct themselves, as regards habits, manners and customs, much as they did in mediæval times. The wants of the body never can exceed a limit, which limit was detachment of previous life which has been found when man learned how to satisfy his de- overcome in the process of producing higher sires. But the wants of the mind are never forms. The improved life takes with it the gratified. Genius never reaches its ideal. The qualities of propagation which inhered in the divinity within us, like the laws of planetary former structure.

To return. Truth, then, is as you like it.

this constant discontent which produces doubt and fosters growth. It is this ceaseless striving and reaching after the unattained which constitutes the spur of genius. The mind is always regarding its work poorly done. "The growing soul aches in its upward quest," and all the achievements of our labor are laid aside in the hope that something better lies just beyond. Therefore we delve, we soar, we trip and fall, and rise again, with the smart goading us on to higher and broader achievement.

Now you perceive plainly, I hope, my attitude toward the inquiring mind. But I have been told that my thought and expression are ill adapted to the needs of my hearers; that I am too apt to be harsh in language, inclining somewhat to the expletive in denunciation of others' ideas. Well, if this be true, and I doubt not but that it is, I must withhold from my critic that measure of esteem which I accord to the honest objector, because he fails to take into consideration the difference between my candor and my contempt. I have never failed to pay a tribute to the honorable exceptions taken by others to the lines of thought expressed by myself; neither have I failed to stigmatize the prejudices of those who have brains and won't think, with the contempt they deserve. I shall never equivocate in these matters. All I ask of my critics is that they will pay sufficient attention to me to observe this distinction.

I am to talk to you upon materialization as a fact in nature. A subject so broad must needs be touched upon at the prominent places only. in an address of this character. I feel as I do when lifting my eyes to behold the wonders of the universe when sable night throws her pall over earth and sky. What mind can grasp the infinitude of law? What heart can hold the plenitude of bounty our common mother bestows upon her offspring? What eye can see across the abysses that divide her mighty empires? What ear can hear the amazing harmonies of the spheres as they roll on through the unfathomable vaults of space? We can only catch a mite here and there, and build upon it, and anon a wind comes that blows our mite away and leaves us barren columns looking about for another abiding place. But never can we get outside the sheltering arms, and never can we explore beyond the limits of her gracious proportions.

Men have spent lives of toil in trying to bring to light her secret forces. Mind has soared into the most amazing complications and has staggered back, reeling with chagrin and disappointment. Chemistry has shown the relations between the properties of bodies. Physiology has shown the relations between the table kingdom, whether in a living or in a fossil state. Geology has explained the relations between the telescope, spectroscope and chemical analysis regarding the constitution of the heavenly bodies and the rock-ribbed history of the earth. Astronomy has dealt with the motions, characteristics and distribution of the heavenly bodies. Physics has shown the relations, contrasts and harmonies existing between the elementary forces, attraction, gravitation, heat and light. The biological sciences have dealt with the phenomena manifested by living matter, its chemical composition, its universal disintegration, waste and reintegration. In short, the whole gamut of intellectual pursuits has been run in penetrating the arcana of nature, and yet with all the knowledge obtained how little do we know after all. Metaphysics has taught us a valuable lesson

in that the peculiar difficulty arising from using the mind as an instrument, as well as the material on which the instrument is employed. has made us see the utter impossibility of taking a comprehensive view of the whole of the mental phenomena. Hence it is that man never can apprehend the ultimates of matter or spirit. Life, as projected upon earth, is like an opaque sea with the great mass of heterogenous organizations at the bottom of it. Now and then one gets a whiff of air upon the surface and wonders about it. If he don't rush back into the deposits and tell the hordes he has seen a God, he simply forms the difference between a Moses and a Darwin or a Spencer. The great error in the accumulation of experience has been in mistaking appearances. Such is the construction of the mind that appearances which satisfy certain proclivities always receive the greatest attention. This constitutes prejudice and spoils the comfort of the world at large. We cannot learn anything about the laws of nature with minds filled with preconceived notions as to what constitutes the laws of nature. To be receptive, earnest, and withal having a desire to know, this is essential; and if, perchance, we shall find that although physics may deny, and rightly, that two objects can occupy the same space at the same time, physics does not prove that two bodies may not pass through each other, therefore we need not suppose that the stability of the universe is to be upset. It of before.

Now, it is a well-known biological law that in the ordinary course of nature all living matter proceeds from preëxisting living matter. All organic or vegetable life is an offshoot or

water and temperature, whick must exist where life exists. This much is certain; and it is upon this broad generalization that I propose to demonstrate not only the universality of materialization, but its necessity in the economy of Nature's laws. Force must have something to exert itself upon, and we cannot conceive of force apart from matter.

Now what is matter? The researches of the mind into the chemistry of the physical universe have established the fact that what we call matter is the polar opposite of manifested if you think about it—where all this weight spirit. Of course physical science is not pre- and substance and form came from. Certainly pared to express the law in this form, but when we are told that the earth was at one it all. The weight of the plant has long since time in such an etherealized state that no faculty of man's mind could have sensed its elemental qualities, it is safe to assume that the spirit-hypothesis of causation is not far away. We have gotten a long way from body or form when we regard the luminiferous ether as matter, and yet the ether is subject to force. Across the impenetrable depths of space the energy of the sun is carried to earth and to the other planets and satellites of the solar system upon the luminiferous ether. Still we have not reached spirit in ether. Spirit per se is motionless, formless being, self-existent. Thought, in spirit, produces motion, motion produces vibration, vibration produces atomic instead of formless being. All this involves polarity, and | the wastes of your own bodies. Life is not depolarity produces manifested spirit, which is stroyed, intelligence is not molested in this different from diffusive spirit because the forces of motion and vibration have followed thought. Manifested spirit on its positive side is the life of all things; so when we say that biology teaches that living matter is the effect of preëxisting living matter, we infer that the cause of living matter is behind the atom, beyond the primordial cell. The atom is the effect of a tendency in manifested spirit in its negative nature toward inertia. This constitutes energy in a state of rest; it involves every species of matter, from the finest spiritsubstance down through ether, light, heat, gas or air to the lowest mineral.

This, in priet, to the splittual in place material cosmogony. You have at this time an almighty exhibition of world-materialization in the constellation Lyra. There, you are told by astronomers who are viewing the prodigious spectacle, are the rings, ovals, ellipses, motions and forces which constitute the analysis of world-building according to the nebular hypothesis in full operation, the order of time alone what does all this mean? For ages the nebula doubt, in the vault of heaven. Is it unscienula has been slowly emerging from the diffusive state of formless spirit, obedient to the infinite thought which set its parts in motion, and which in its present epoch shows the atomic structure of a sun or a world? Where, during all the preceding epochs, have these forces existed if not in the causative regions of spirit?

According to the theory of physical science this nebula has just passed the state our earth was in before condensation began, and which gradually brought out the inner qualities of the planet so that the objective instead of the subjective might enable a future man to live and behold it.

Back of the grind of matter there is something which governs and controls. Behind every manifestation either of spirit or nature, as we see it, there is a life-purpose and a deathpurpose we do not see and cannot grasp.

I have spoken of world-building as a materialization: let us look at plant or tree-building in the same light. Have you ever watched an oleander grow? Now it is taught, you know, that soil must exist in order that any vegetable or plant-life may develop. I have seen an oleander six feet high gradually bring forth leaves, then buds, and finally swarm with blossoms, with its roots in a pail from which nearly every particle of soil had been taken up and simple thing, but where does the matter come between the tree and its aura. With proper appliances an analysis could be made in every stage of the tree's life, from the lowest inertia up to the living fire of its spirit. This will be accomplished yet. Clairvoyance is a settled fact. The most stubborn obstinacy on the part of so-called science has been overcome, and now it is a very incautious man who denies the truth of clairvoyance. Now take a good clairvoyant to this tree we are considering, and, other matters eliminated from his observation, he will see and describe the spirittree to you. The probability is that he will not see the matter-tree at all. Clairvoyance is spirit perception; it is the vision of the spirit. He will see, very likely, a spirit-tree, even if the matter-tree has been hewn down. Now let us look into a conservatory or a

greenhouse. Here we see a profusion of plantlife under artificial culture. The order of time spect, the inductive side of pantheism, which to a select gathering witnessing the phenomis the only difference between production here merges all nature in God, as contradictory of ena. The medium was Mr. A. Willis of Cinmotion, never ceases and never rests; never | Throughout every department of growth the | and production in the open air; and this order | the atheistic idea of the denial of God. "It is | cinnati, and he was at my side in the circle.

the soil is the same, the water is the same, but the temperature is changed, and this produces a materialized form of the plant sooner than the ordinary course of nature could produce it. The seed may be infinitesimally small, but in a little while a large plant, filled with flowers and a fragrance that ravishes your senses, is growing before your eyes. It is folly to suppose that all of this was encompassed in the little seed. Yet there it is, and you wonderthe little soil in the jar holding it could not do outdone that of the soil which holds its roots. Is not this, then, a materialization? an outward display of inward energy and substance? Anon the plant dies, as you term it; or, if you cut the tie that binds its foliage with its roots. it begins to droop and finally decays. Visit it shortly afterward and you will find it has lost its weight; it has shrunken in size, is dried up; a breeze would blow it about like a feather. The process of disintegration continuing, its very atoms become separated and fly off. But these atoms are indivisible and unchangeable. Obeying another life-force, another intelligent propulsion, they may become incorporated in another plant; they may go to help make up process of decay. It is simply the form of things that is changed. Matter, then, pertains to body. It has nothing to do with the cause of body. It is the subject of a king, mightier than any potentate ever raised up by the authority of gods or men. This king is spirit, and is coëxistent with matter, both eternal, emnipresent, indestructible. If, then, as the learned Dr. Blacklock so well says, "No material substance can perish, and if all its real qualities

rays upon the plants. The seed is the same,

The hypothesis of evolution essays to answer the problems respecting the genesis of things. Of these the first and foremost is the problem of explaining the incessant process of transformation which the world manifests. We do not accept the monistic conception attributable to certain thinkers, Spiritualists, many of them, which assumes but one substance, mind, and governing the completion of the structure. Now resolves the reality of the material world into a spiritual principle alone. The universe is a of Lyra has been a patch of light, cosmic, no unit dual in its expression. All life is a unit dual in its manifestation. All law is unitary Salomon. I thought it had a great intention. intricate departments of organic structures. tific, is it without the bounds of reason to sup- dual in its operation. Cause is eternal only in Botany has shown the diversity in the vega- pose that through all these centuries this neb- the order of time; it antedates effect. One cannot be without the other. Our contention, therefore, is that the duality

are inseparable from it, much less can the soul,

whose substance is an absolute stranger to

composition, and whose qualities are much

more one with the substance itself, be imag-

of force and matter, the correspondence of spirit and mind, should be maintained in order that an intelligible explanation of transformation or change can be made. The common question, "What is motion, and how does it arise?" must be answered by the thought which molds atomic substance. We do not believe that coincidence or chance can ever answer the problem of transformation or of causation. And if thought-and by thought we mean the consciousness of being-if this be eternal, then no such thing as a void exists anywhere in the universe, because thought is inseparable from that upon and within which it is projected. This places us directly opposite to the doctrine of Descartes and the school of mechanical evolutionists. Descartes's conception was that the physical universe, whether living or not living, is a mechanism, and that as such it is explicable on physical principles. The association of atoms cannot be explained by the doctrine of blind force. Physical principles cannot explain why certain atoms assume the form of a rose, certain other atoms the insensible rock, and other atoms the brain of man. The process of transformation can only be explained on the ground that intelligence and design are behind absorbed in the process of growth. It is a motion. "Matter potentially alive, and having within itself the tendency to assume a definite from that forms objective bodies of this and living form," meets the requirements of physisimilar character, if matter, in an invisible, cal science. It does not meet the requirements uncondensed state, does not exist and obey the of spiritual science. Here, we will say, is an life-principle which molds and rachions it into | aerolite, one of those strange bodies that someoutward beauty? I have walked with a blind | times wanders into the earth's attraction, and man who has told me every time when he came | withstanding the enormous friction of the atinto proximity with a tree. He knew there mosphere sufficiently to hold its particles towas a tree before him, because, as he said, he gether, reaches the earth. In this piece of matfelt it. A little occult study reveals the fact | ter are found many of the earth's elements, that a force, or, as it is termed, an aura, sur. | including calcium, sodium, potassium, carbon, rounds every object. This aura is a substance; phosphorus, sulphur, oxygen, nitrogen and hyif it was n't, a blind man could n't feel it; and | drogen. Every one of these elements exists in this aura constitutes the spirit of the tree. A | man's organism. Now we might fairly ask the reciprocal energy is constantly in operation | mechanical evolutionist, who holds that matter possesses the potentiality and tendency to assume living forms, a question as reasonable, perhaps, as the one he frequently hurls at us, that if spirits return why don't I see them? to wit: Why don't this aerolite assume the form and functions of a man and walk off, run for Congress or study for the ministry? The dualistic hypothesis of evolution, then, recognizes a vital principle or spirit which pervades all matter, the essential nature of which is formative, overcoming crude forms in the struggle for higher species, and which fashions inert matter into various shapes, be it in the structure of a sun or a blade of grass.

This spirit-principle is not only a formative force, but is the source of consciousness, the life of all being.

We are aware that this hypothesis is pantheistic, and indeed we might take, in this re- munication appertaining to matters incident

becomes satiated, and is never satisfied. It is | three qualities of composition, disintegration | of time has been overcome by means of a glass | a fine observation," says Fleming, of Plato and and change are found. These correspond to roof which enhances the power of the sun's his Laws, "that atheism is a disease of the soul before it becomes an error of the understanding." Spinoza and Schilling were pantheists, who, "instead of denying God, absorb everything into him." It is the only view that accords with the largest volume of phenomena. If it is pantheistic, then Spiritualism, in this respect, is a form of pantheism.

And this view of formation has no bearing upon the visibility of matter. As has been shown, matter has two states of expression, visible and invisible, materialized and dematerialized.

It is susceptible of myriads of forms, but cannot move without force; force cannot create without intelligence; force can whirl a cyclone and devastate a whole township: it cannot build a temple nor produce the heart of man. Man is a materialized form, and he undergoes the processes of disintegration and reintegration every seven years. He don't realize it any more than the form you clasp in a séance-room realizes its own mechanism. It is simply a conglomeration of atoms, which the order of time and the superior intelligence of the operator alone projects into outward visibility faster than your own forms are projected. Its production is not a whit more marvelous than the production and growth of your own bodies. It is the familiarity of possession which creates satisty. I don't believe we ever ought to fool ourselves with the notion that the fellowship we possess with our bodies should make us detest them, or cease to wonder at their awful construction.

Now, from the foregoing you are enabled to perceive the reasons I have for accepting the phenomenon of materialization as understood by Spiritualists. You have seen where I base my philosophy, and also something of its foundation; you have seen how, in postulating cause, I have reached effect and arrived at the growth of a plant, a man, or a sun.

The philosophy of materalization, or transformation as it is commonly regarded, is to my mind as clear as any of the wonders of life I ever hope to unravel, and all that I have ever element of fraud has been eliminated, substantially bears out the hypothesis I have endeavored to present to you. That the dead whom science and theology alike have for ages past relegated to be uncertain, misty and unsubstantial ultimations of their own false theories, should stand forth in garb and form they once wore and speak authoritatively of a life they hoped for and died uncertain of, is the most amazing thing in the whole gamut of nineteenth century marvels. And yet to the close student, the true thinker, the most amazing thing about it is the prejudice and denial with which the phenomenon is received. To a man who believes but do n't know that Moseo and Elias stood materalized by the side of Jesus, it would seem that the opportunity to know that his mother might materialize for his edification would not be rejected. But such is the constitution of the race that antique dreams are more satisfactory than modern facts. I suppose that eighteen centuries from now mental fossils will be ridiculing the sensible portion of humanity for enjoying the new civilization, while holding up some nineteenth century barbarian as a model to wor-

ship. Who knows? Now we lay claim to this affirmation: the phenomena of Spiritualism, commonly cited under the various psychic terms of somnambulic, hypnotic and mediumic conditions of the human organism, are in the world for the purpose of helping in the unravelment of those mysteries which have either terrorized or mystified the race for ages. The phenomenon of form materalization is one of these phases, and I do not contend that there is anything essentially new in this or the other classes of phenomena. Man has always possessed the desire to live and gain knowledge and happiness. Wherever ignorance has been banished by the rays of aspiration he has beheld the fragmentary parts of a diviner estate, something better, something to make hope a promise instead of a myth. And throughout all the varied trial of psychic law upon mortal humanity, the steps have arisen gradually and evenly toward the grand culmination as seen in materalization. It is simply the bearing out of theory in demonstrable fact. It is wholly a question of fact. Do these things occur, and if so, under what law? The law I have pointed out. The fact of the occurrence of the phenomena does not require further confirmation. In the language of Prof. A. R. Wallace, I say that when the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally same and able unbelievers, then, and not till then. will it be necessary for Spiritualists to produce fresh confirmations of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."

There are thousands who, like myself, can readily attest to the phenomenon of materialization; and I propose to give but a single instance in my experience. I have seen a human hand protrude itself through the meshes of a heavy curtain and write an intelligible comMorris is the control of Mr. Willis. Now the virtue of the same thing. To work out the prima facie evidence here produced is that John secrets of nature is better than to speculate Morris is a proper person, having identity, capable of clothing his arm in a body that would and there; a few thinkers got to work and dis- but a skin overlaying a saint; righteousness correspond with the vibrations necessary to covered a law here and there. They tried the alone can satisfy man. Theodore Parker's make an objective form visible to my vision. gods by the laws and found the laws puissant By the power of chemical and electrical manipulation of atoms he molded an arm and hand in a few minutes which, under the ordinary highest registry of his thought upon the dial course of nature, would require eighteen or of evolution. Light and Life and Love: these twenty years to produce. It was simply a are the divine graces which, incorporated in forced growth, supernormal but not super- man, render him fit to conceive the wonder of natural, analagous to the plant in the hothouse. By the same power he dissipated instantly that which nature requires years to perform in the processes of disintegration. I also saw men and women, talked with them and they with me; and in one instance upon matters not known to me or the medium, or to any member of the circle. They all said they were spirits, and had once lived on this earth. They talked to me and to others through a trumpet which I held myself in a bright light, and I could feel the vibrations of the voice in the tin of the trumpet. There was no possible way for collusion to creep in here. Mr. Willis was always visible, and talked with these people just as freely as I did. He was never out of my sight in any interview I had with a form. I had examined, previous to the séance, every door and window, also the cabinet, floor, ceiling and appurtenances of the rooms. The cabinet consisted of two folding parlor-doors, swung at right angles, and fastened in position by a piece of gilt molding, about two-thirds of the distance to the top of the doors. A curtain of dark, heavy cloth, hanging from this molding, and another curtain hanging from a pole at the top of the door-frames; thus making the doors the ends and the curtains the sides of the cabinet. These forms walked through the curtains, thus setting at defiance the accepted rule of physics that matter has but three dimensions-length, breadth and thickness. Here was a fourth dimension transcending them all, viz: the capacity of matter to become disassociated in its atomic nature a sufficient length of time to allow other matter to pass through it. This is a chemical operation which an ordinary spirit can perform, and which no physicist of earth can tell the formulæ of. And yet we are constantly besieged with the question of what practical benefit are these alleged spiritual forces to the world?

Now I am aware that the value of this narrative depends, in a certain sense, upon my ability to observe correctly, and to form an intelligent conclusion upon my observations. I am aware, also, that there are persons in this audience who will accept that ability negative-That is, they will think that my honesty is all right, but that I did not see what I thought I saw. This is the way the learned Dr. Richard Hodgson, who is the Secretary of the American branch of the English Association of Psychical Research, puts it. He says that the mal-observation of the sitter precludes the possibility of correctly judging the character of the phenomena observed. According to this hypothesis Galileo was mal-observant when he discovered the earth's motion. The divine wisdom of the Church, however, did not think he was. The Church was afraid he was correct, and so it tortured him for his observation. You are mal-observant, I suppose; when you view a sunget it may be a nictured for You see if this hypothesis be carried out far enough it would transform the entire race into petit jurors. They are the only persons I know of who are supposed to have no opinions of their own.

Notwithstanding all this, the fact remains and is yet to be accounted for, and upon the lines of scientific research, too. How far are the laws of physics to undergo a change in order to meet the requirements of advanced thought and investigation? When we behold a piece of matter penetrate another piece of matter, and come out on the opposite side without injury to either, we are at the end of physics, and at the beginning of something freedom. The spiritual rostrum and press which opens up a boundless world of knowl bave always been at the fore in advocating a of in our schools of philosophy. Something has got to be done. The testimony of eye-witnesses, of observers careful and non-committal, has got to have its weight charity, which rears an edifice of sentiment on ere long. The stanchest materialists are being driven to the extremity of their domain. One by one the obstacles which their one-sided analysis has produced to shut out a clearer vision are being removed, and as a consequence they are left without anything to support the new facts which are daily obtruding and being forced upon them.

Here is B. F. Underwood, one of the most noted of materialistic thinkers, a gentleman whom it is a privilege to read often, who has recently published in The Arena his experi- anti-slavery conflict, were divinely commisences in automatic writing. Mr. Underwood is a cautious thinker, but he has been led to make an announcement which embodies the every climax of his resources. He can go no ofurther. He says: "I do not accept the spiritistic hypothesis, but I know of no other hypothesis that is satisfactory in helping us to explain the facts." What an admission and confession is this!

But what is the "spiritistic hypothesis"? This: Our dead, they who have felt the last pang that mortality is heir to, have survived its dart and come to us who are still within the vale of shadows to demonstrate the immortality of the soul, its indestructibility and its o eternal progress and development. This is what these phenomena teach. Their mission nis to settle doubt and make uncertainty cer-1 tain. Is this such an awful thing? Is it not , the simplest thing in the world that love should , love, albeit the husk through which it breathed should vanish? Yet it is this simple thing othat confounds the learned. It is this quality Jof the soul which fashions its habitation, either o of spirit or matter. It is this unto which the redict of purpled authority is yet to bow.

... We can wait. Secure in our knowledge, conscious of our power in molding thought and expression, the day of our reward cometh. It is yet morning. Nature sings her matin hymn, and life, instinct with hope, gilds the peaks of our East. Anon the sun climbs the heights, and noonday splendor finds the darkened nooks of the valleys and sequestered caverns of earth. A message is with us, and its burden is the e glad tidings of eternal life. It is a whisper as yet, although it has circumscribed the globe. Millions rejoice in the acceptance of it, but millions on millions have never heard it When it raises unto the refrain destined for it , in the oncoming generations, the planet shall vibrate in unison with the sound, and mankind behold at last the full and complete purpose and glory of life. We shall pass like the shrubs of summer; others will take our places. What we have accumulated in experience will be our only capital. The hosts of the future will know us by what we have done, not by will know us by what we have done, not by can gain the superior one. Influence is really serviency. I believe he has implanted in him what we have believed. We shall be high or what most people crave, and if show gives it to infinite possibilities, and these powers will un.

The message was signed John Morris-John low amidst the grand conclave of spirit-life by upon them. Speculation has set up a god here and the gods worthless. The era of man is here, and his conception of Delty marks the law and comport himself to its eternal provisions.

W. J. Colville on Labor Organizations.

[Reported for the Banner of Light.]

Saturday, Aug. 20th, W. J. Colville was the speaker at Cassadaga Camp at 2 P. M. Several questions were forcibly answered, and then the lecture was delivered on topics chosen by a majority vote of the audience: "Labor Organizations," and "How can we Overcome the Present Strained Relations between Capital and Labor?"

The lecturer commenced by explaining the attitude taken by Hon. A. B. Richmond and others, viz: that all persons have the right to organize, but not to form societies detrimental to the interests and perilous to the liberties of fellow citizens. Labor unions are good in theary but often defective in practice, as they endeavor to resist one form of tyranny by enforcing another. No one should be intimidated or persecuted into joining an organization; such conduct is utterly unconstitutional and illegal. The trouble in many cases is that the prominent officers are of foreign birth, and do not yet understand a republic. Many measures appropriate to Germany or Russia are foreign to the needs of America or France. The greatest error is the attitude taken toward apprentices; and this blunder may never cease until our government perfects its system of education. If industrial training is a part of the common school course, no young man or woman need ask permission to learn a trade, as no one would leave school without knowing one. Much larger appropriations are needed for education, and whatever is withheld from the schools is soon squandered in supporting crime. The planlessness which characterizes the present system is its chief bane. We have in many places far too many workers at mechanical trades and too few tillers of the soil. The land question must be settled before any real progress can be made. Other stalwart issues are suffrage and the race problem. Suffrage should be extended to all competent voters, irrespective of sex and color, but withheld from all incompetent males and females alike until they are sufficiently educated to know what they are doing when they present themselves at the polls. The Electoral College should be abolished; the people should vote directly for all representatives, including the Chief Magistrate, and the secret ballot should become general. To call out the militia and fire on laborers to protect capitalists, or on organized workmen to protect the unorganized, is a measure so utterly barbaric and so intensely foreign to the American spirit, that if long continued war must aren Dorny way proves more and more that Bellamy is a prophet, though none of us may be fully prepared to regard any author or teacher as an infallible oracle. If the Constitution is honored there will be no tyranny; but if class-legislation is encouraged, civil war may at any time be imminent.

If Spiritualists and other reformers do not buckle on their spiritual armor and fight with the two heaven-appointed swords-intellectual appeal and moral sussion-however beautiful the ethics of Spiritualism, Spiritualists will find themselves left behind in the race for pacific settlement of all difficulties by the a plication of the law of love. True love, however, is not the false thing commonly called a base of injustice. To prevent poverty is far better than to relieve it; to banish the causes of crime and sickness is a far nobler work than to nunish vice or relieve distress. None but radicals, in the true sense of the word, can hold the balance of power in the coming days: and there are now coming to the front leaders who will carry all before them; men and women raised from the ranks to meet the emergencies of the times, as truly as ever Lincoln, Phillips, Garrison, and other heroes of the sioned thirty years ago to lead the Lord's hosts against the enemy. Enemies are impersonal lusts and vices, and in our conflict with these we must ever remember that no soul is inimical to another.

If the glorious teaching of Emerson, in his splendid essay, "Spiritual Laws," had been digested and assimilated by the nation, there would be none of the mad race for wealth there is to-day. We all desire three blessings: health, happiness and prosperity. If the first two are ours, the third is sure to crown us, for

it is the offspring of the others. An exaggerated sense of the value of gold is a fruitful source of hatred and injustice. The purchasing, power of money is its only value. If it cannot purchase what we require to make us strong, happy and successful in the true sense, wherein does its worth consist? Public sentiment reaches everywhere; it affects the king and the beggar, and all grades of society between throne and gutter. It is the province of the genuine educator of youth to exemplify and instill such moral lessons as lead youth to rightfully discriminate between worthy and worthless. If every knee bends to a golden calf, it is but natural that every ambitious youth should desire to form a part of that idol's anatomy; but if such heathen worship is discontinued, and the new divinities are the goddess Virtue and the god Intelligence; if every man and woman is graded in the social scale according to goodness and intelligencethen those who use rakes and hoes or mops and brooms nine-tenths of their time, will be as highly esteemed as they who render sonatas on the piano or adorn the ranks of the aristocratic professions. Tennyson's line, "'Tis only noble to be good," should be engraven or emblazoned everywhere; it should be in the very air we breathe, as an all-pervading sentiment, as well as upon the walls of our institu tions. If occupation and not character regu lates the distinction between men and women and ladies and gentlemen, if it is dress or money that does this, it is but natural that no one will be willing to bear, the inferior title if he can gain the superior one. Influence is really

them they are anxious for pomp to surround them. A careful study of human nature reveals the truth that its goodness is essential, its vices are only superficial; every sinner is memorable words, "Nothing but truth and goodness can really satisfy mankind," should accompany our quotation from Tennyson as a kindred inspiration to nobility.

As a minority of the audience had desired the "Past, Present and Future of Spiritualism" as the topic, in an eloquent peroration the speaker briefly traced the progress of the spiritual movement without departing from the logical sequence of the previous theme. As organization is perfect in the spiritual world, we on earth can only fulfill the behests of ascended humanity, as we afford open doors and windows through which spiritual light and air can be admitted as quickly and freely as possible. If phenomena absolutely convincing to Elizabeth Barrett Browning made no deep impression upon her husband, Robert Browning, though they attended séances in Italy together, nothing can be more obvious to the thoughtful student than that every phase of mediumship should be welcomed and fostered.

Banner Correspondence.

Massachusetts.

HAVERHILL.-R. A. Grieves writes: "Acting upon your invitation to peruse the contents of the number of THE BANNER for Aug. 13th and report, I would say that I have done so, and find it to be as you have stated, a glorious one, filled with excellent things. With your permission, I will refer to some of its points of excellence: The contribution on the first page from the pen of Dr. F. L. H. Willis, in his series No. 22, on the mediumship of Swedenborg, is very interesting and instructive, (as all Dr. Willis's articles are,) and will prove profitable reading for any one—no matter how well versed such may be in regard to the life of Swedenborg. I have read it with much interest, and it proved very refreshing to my memory, as I have read somewhat of Swedenmemory, as I have read somewhat of Swedenborg in the years that are past. What a glorious man and medium he was! What a pity the world had not received his messages with greater interest, and studied the subject of communion with the higher spheres, and thus received the glorious light of truth that only such communion can give to mortals; but evidently it was not prepared for such messages, and yet they have done their work in preparing the world for what was to come at a later day. And now, in the clearer light of Spiritualism, we can look back upon the past and note the evidences of mediumship in nearly all the grand and noble souls who have worked in the cause of humanity: poets, authors, sages, the cause of humanity: poets, authors, sages, philosophers, singers and artists, that sacred and profane history (so-called) give an account

And how clearly this same power is noticeable in the lives and utterances of this same class of to-day. Intelligent Spiritualists do not fail to note it, whether they are aware of it fail to note it, whether they are aware of it themselves and ready to acknowledge it or not. I might mention many names of poets and authors of our own time, who show clearly to an observer that they write and speak under power of inspiration. I have talked with many spirits of this class within a few years, and they tell me frankly that they now know that they were influenced when in the mortal by higher unseen intelligences; and so it has been, as Bro. Willis says, all along through the ages that they are nast, and ever will be rivully the most of us, it was all along through the ges that they controlling some one occupying a physical organism, and thus, in some measure, be able to accomplish what we could not—or be able to accomplish what we could not—or failed to do—in the earthly form. There certainly is a great amount of satisfaction in getting one's eyes open to these grand truths which lie somewhat hidden in the great book

with their own sacred tome in the hands of one who understands how to use it has the tendency to take some of the conceit out of them, whether they are willing to acknowlthem, whether they are willing to acknowledge it or not. Many thanks to such workers as Dr. Willis, and a long list of others, and such papers as |The Banner, Better Way, etc., for the work they are doing in clearing the mental vision and causing the scales to drop from the eyes of those who have been so long blind to the glorious light and truths contained in the philosophy and phenomena of Modern Spiritualism.

ed in the philosophy and phenomena of Modern Spiritualism.

Passing from the above I would note the editorial 'What is Life?' embodying, to some extent, Thomas A. Edison's views, which was quite interesting to me. I have thought considerably upon the subject of life, as probably all intelligent people do. Mr. Edison says;

The atom in marks competition is considerably. The atom in man's composition is conscious if man is conscious, is intelligent if man is in-telligent, exercises will-power if man does, and telligent, exercises will-power if man does, and is, in its own little way, all that man is. And Loetze is reported as saying: All atoms are conscious and of a spiritual nature, yet have no distinct existence, but depend on the soul of things, which is God. Now it seems to me that all the individual expressions of life in nature are dependent upon this underlying spirit of intelligent life we call God, and will express just that measure of that intelligence in their individuality that we may attract and become conscious of in accordance with our become conscious of in accordance with our grade and development. As there is but one life, we are all parts and parcels of the same Coming into individuality through the natural process of law, the harmonious co-mingling of the dual forces of nature, the positive and neg-ative, or male and female principles, we become

the dual forces of nature, the positive and negative, or male and female principles, we become a magnet, and attract to ourselves more and more of this intelligent life which inheres and holds in thought and memory, making us the individuals that we are; differentiated by varied conditions and experiences, yet all belonging to the same one life. Thus we come into consciousness of selfhood, out of the great storehouse of nature's intelligent life, for a good and wise purpose, I suppose. It is sometimes pretty hard to tell why; and the you and I is the sum total of all that we have been able to gather and hold to ourselves by reason of the conscious experiences of our lives.

There are some things that we are quite sure of, i.e., that we are, somewhat intelligent, and can and do become more so; that we aspire to higher and nobler things, and make attainment by effort; that we gain satisfaction in the consciousness that we have arisen out of the lower into the, higher, thus unfolding, by aspiring effort, on and on, and thus establishing a knowledge of the law of our progress.

Do I hear some one say, Stop! Where? At what point of our progress will it be said, Thus far, and no further? Have, we implanted within us high and noble powers of attainment, lofty attributes, to be oultivated, and soulaspiring emotions after the infinite; and then to have the door closed upon us at the half-way station? No! no! no! This cannot be! If haying these noble powers implanted in our nature; and having made some progress by their use, we are to be shut off short of the ultimate attainment and consequent knowledge of all things, there has been a great mistake made somewhere! and man has been played with as things, there has been a great mistake made somewhere; and man has been played with as a toy, for the amusement of some one else be-side himself. But I am not one of those who would forever hold man in a condition of sub-

fold in him a knowledge of all things; thus he becomes at one with the Infinite.

What you say in regard to the closing of the gates of the Columbian Fair on Sunday is to the point, and if the exclusives do reap any benefit, as you intimate they may, by shutting out the masses, I hope there will be such an agitation of the matter as to disgust all sensible people with such action.

There is an excellentarticle in the July number of The Arena from the editor, entitled, 'Jesus, the Church and the World's Fair, which all liberal-minded people ought to read, and all Sabbatarians, too. It would probably do them more good than any one else. The old ideas are going with a tremendous kick; but they must go.

The editorial article in THE BANNER on 'Phantaems of the Dead,' I have read, as well as the report of Prof. James in the August number of The Forum, and it is refreshing to note that they are ready to make some acknowledgments, Prof. James saying that he thinks the cat will jump toward the Spiritualists' side of the question.

The poem entitled 'The Drama of Life.' by

thinks the cat will jump toward the Spiritualists' side of the question.

The poem entitled 'The Drama of Life,' by Mary E. Buell, strikes me as being very good, so also is the article entitled 'A Puzzle for Metaphysicians,' very interesting—as well as the Questions and Answers, as they always are. In fact August 13th is a first-class number, and will repay every one richly who reads it."

California.

SAN FRANCISCO.—S. B. Whitehead writes: 'Spiritualism is advancing in San Francisco. Many meetings are held every Sunday, and are, I understand, well sustained. The Society of Progressive Spiritualists, with the workings of which I am better acquainted than any other, have had the services of Dean Clarke during July. He closed his engagement with the Society Sunday, Aug. 14th. I consider Dr. Clarke to be a thorough scholar, and well able to teach

to be a thorough scholar, and well able to teach the truths contained in our grand philosophy. His lectures are full of interest, and being a veteran, he speaks from knowledge gained from many years of investigation, and presents it in a manner plain to be understood. It is to be deplored that this great and conscientious teacher is not constantly employed. His heart and soul are in the work, and he has truths to teach that the people should hear.

The Society of Progressive Spiritualists has taken a new departure and opened its meetings free. It has vacated Washington Hall, where it has held meetings eight years, and which can seat only three hundred people, and has taken the Metropolitan Temple, with seats for fifteen hundred, and has engaged Prof. Fred Bell of Denver, who comes to us with the endorsement of our former speaker, N. F. Ravlin, and who is highly spoken of in the Colorado papers. Prof. Bell, like Mr. Ravlin, was formerly a minister, under a large salary; but having gained the light which Sniritualism alone can give, he

Prof. Bell, like Mr. Ravlin, was formerly a minister, under a large salary; but having gained the light which Spiritualism alone can give, he left his position to promulgate its truths. With such a teacher we expect there will be a spiritual revival in this city.

We also have, I think, one of the grandest platform test mediums before the public here, Mrs. M. Waite, who, though only about a year in public, gives the most astonishing tests, with full names of the spirits, and those receiving the tests, and nearly always passes among the full names of the spirits, and those receiving the tests, and nearly always passes among the audience and indicates the person to whom the test is given. Mrs. Waite is a San Francisco lady of tine presence, and has given platform tests for this Society for two months, giving perfect satisfaction. She is under engagement to the Society in connection with the speaker, and we hope to report in future that Spiritualism, as well as the Society, has taken a step higher."

Texas.

ENNIS .- A. Whiting writes: "We have now in Texas Mr. Hatfield Pettibone and wife, materializing mediums, who are doing a great work in this part of the spiritual vineyard. Through their mediumship many have been convinced. Knowing them intimately, as I do, and having had them for days at a time at my nome as honored guests. I bespeak for them a cordial reception by all true Spiritualists wherever they may happen to be. Mr. Pettibone is a powerful metarchilium medium and his ceti ever they may happen to be. Mr. Pettibone is a powerful materializing medium, and his estimable wife, 'Libbie,' a splendid clairvoyant. Send for them, is my advice to all advanced Spiritualists. They will surely give you satis-

ting one's eyes open to these grand truths which lie somewhat hidden in the great book of Nature; it gives one a new interest in life, and relieves us of all fear of death.

Speaking of sacred history, so-called, I consider the bible one of the best means possible to use in refuting and combating the arguments of bigoted and prejudiced Christians against Modern Spiritualism; for it is replete with evidences of mediumship and the return of spirits, and many cases can be used as clinchers against their ignorant and foolish arguments. A good smart rap once in a while Looking over 'Notes' from Lake Pleasant, tors to consult. His tests are simply wonderful. May success attend him is my sincere wish."

Washington.

ALPOWA:-H. C. Hutchinson writes: "1 was a disbeliever in Modern Spiritualism, attributing all the phenomena connected with it to the operation of magnetism. Not having any experimental knowledge on which to base my theory, I concluded to investigate and gain a sound foundation on which to rest it. But the more I investigated, the more I became convinced that my theory was wrong and that of the Spiritualists right, I formed a circle, containing of my wife myself and six children. It sisting of my wife, myself and six children. It was not long before my boy, fourteen years of age, became a medium, and in our own home we had physical demonstrations of spirit presence that forced us all to become Spiritualists. Further developments are promised."

Maine. KNOX CENTRE.-Mrs. M. J. Wentworth writes: "Two camp-meetings in Maine have been in session—Temple Heights and Verona where believers and skeptics assembled to learn more of the spirit and spirit-world. This where believers and skeptics assembled to learn more of the spirit and spirit-world. This fact alone—that, earth-wrapt and earth-blind mortals from near and far gathered together with earnest, eager, questioning minds to learn more of the laws governing spirit in the form and out; to learn more of the loyed ones gone before—is gratifying to those who are already assured thereof. When these facts are fully realized they lift our camp-meetings into an altitude above all others, and impress upon us the conviction that they are of great value to the conviction that they are of great value to both giver and receiver, the teacher and the taught." Beering.

Ohio. on the land

TIFFIN .-- Mrs. M. E. Saylor writes that she has on file and well preserved a large number of copies of the BANNER OF LIGHT, which she will present to some society if the express is

NEW MUSIC. We have received the following from White Smith Music Publishing Co., 62 & 64 Stanhope street, Boston, Mass.: Instrumental n "Castanet" Dance," by Paul Keller, planoforte; "Harrison's Triumphant March." Frederic E. White: " Eugenie Gavotte,", Laurent L. Comes; "The Prettlest of All," schottische, Leo A. Klein; "Golden Grain Waltz," D. L. White: "Moss Rose Gallopade" (for mandeling and piano), by A. D. Coule; "Quiet Hours" and "Under the Stars," C. C. Stearns (parlor organ pleces). Mort the Stars," C. C. Stearns (pariof organ pieces),

Yooat. "The Shamrock Bank " (comic.) words by

Murray and Murphy, muslo by Louis F. Baus; "Midsummer Night Serenade," Edward Fuller, G. J. Couholis; "My Lover Will Come To-Day," by Reginald

de Koven; "The Sinking Ship;" (for tener and bass,)

C. A. White: "Two, Naughty; Flies," (comic.) DanBraman; "The Republican Boom," F. Nethen; "Carrissima Belta," E. H. Balley.

Be not simply good; be good for something.—H. D.

False Economy starque

Is practiced by people who buy inferior articles of food because cheaper than standard goods. Infants are entitled to the best food obtainable. It is a fact that the Gail Borden "Eagle" Brand Condensed Milk is the best infant food, Your grocer and druggist keep it.

Spiritualist Camps.

Lake Sunapec (N. H.) Camp. Aug. 10th and 17th.—The Ladles' Ald Fair at the Pavillon was prottily dressed and the tables well filled with useful and fancy articles. An entertain-

ment on the evening of the 17th was its closing feature. Thursday, 18th.—Mrs. E. B. Craddock of Concord spoke good words from the platform. By request her lecture was on Nationalism, that grand humanitarian movement that all Spiritualists who understand its principles and purposes will advocate. The lecture

movement that all Spiritualists who understand its principles and purposes will advocate. The lecture was one of interest; the subject being new to many of her hearers, no doubt thoughts were awakened that may be productive of much good. In the evening the social dance was greatly enjoyed, it being one of the best we have had. The National Developing Circle met at the usual hour with large attendance; raps and materialized hands were among the phenomena present. Mrs. Juliette Yeaw and daughter arrived on the steamer to-day.

Friday, Aug. 19th.—Mrs. Yeaw gave one of her good lectures. The subject was from a little poem read by the speaker at the commencement of the afternoon exercises, entitled "If We Only Knew." In the evening the usual conference meeting was held, and was one of great interest.

Saturday, Aug. 20th.—This was the Veteran Spiritualist Union's day at Sunapee. The weather was not what we would have chosen for the occasion, it being showery and unpleasant, no doubt keeping many away that would otherwise have been with us. Still a fair audience was present, and was first addressed by Mrs. Juliette Yeaw, who spoke in the interests of the Veteran Spiritualists' Union, explaining its aims and purposes in a clear and comprehensive manner, and directing attention to the way in which Spiritualists may help the cause, by assisting the Union in its good work and becoming members. Press. Eben Cobb spoke at some length in the interests of the "Union," and Mrs. Churchill offered a few words in its behalf. At the close of the meeting three came forward and signified their desire to enroll as members of the V. S. U.; among them was one from the far West, who is truly a veteran in years, but who never before clearly understood the nature of this organization. No doubt he will induce many to join the "Union" in his locality, as I judge he is a person of prominence and ability.

The evening entertainment presented a program varied and pleasing. The reading by Mrs. Buffington and Miss Hattle Bailey, were artisticall

Gaines, a gentleman of color, caused no end of merriment by his negro dialect and cute jokes. A solo on the zither by Mrs. Buddington closed the entertainment.

Sunday, Aug. 21st.—The exercises were held in the grove, and were opened with congregational singing and the reading of an original poem by Mrs. Kate Pope. Mrs. Juliette Yeaw gave a beautiful invocation and afterward the lecture. Her subject was, "Is Spiritualism True?" Theology says it is not true, that it is unbiblical and a heresy. Science gives a different answer from that which it gave forty years ago. Reason and common sense give a more favorable response. Spiritualism says, ask the disembodied; they are in a position to tell you; only they are capable of correctly answering the question. I should like to touch upon more of the points given in this admirable lecture, but space forbids. The Band Concert at noon was most delightful; for nearly two hours the grove was filled with its sweet and inspiring strains. A test séance was given by Mrs. Carrie E. S. Twing between the services; it was well attended, and gave abundant satisfaction to all. Some very convincing and comforting messages were given.

The afternoon services opened with a solo by Mrs. Buffington, and the reading of a poem by Mrs. Twing entitled "Compensation." Mrs. Twing was also the speaker of the afternoon. This lady is a most interesting and engaging speaker, and held the unbroken attention of her large audience to the close of her remarks. Modern Spiritualism, she said, is the "St. Christopher" of the initecenth century; it takes all humanity in its arms and bears it over the bridgeless river. Some think Spiritualism has no hell; she says, "do n't be deceived; Spiritualism has an endless solong as there is wrong-doing. No one can bear your sins for you; you must do your own smarting; if you put your finger in the fire you must feel the burn, and no one else; it is the penalty of the transgression of a law that is never set aside, either in the present or in the hearter. Two illustr

Temple Heights Camp-Meeting, Northport, Me.

To the Editors of the Banner of Light: The opening of the annual Camp-Meeting upon these grounds was to have been Friday, Aug. 12th; but owing to rainy weather no services were held on that day.

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Saturday, Aug. 13th.—At 10:80 A. M., the President, Mr. G. H. Mich, being absent, Mr. Oscar A. Edgerly officiated as chairman, and introduced. Mrs. Abby Morse of Searsmont, Me., who gave the opening address... At 2 P. M. President Rich opened the meeting with appropriate remarks, and introduced Mr. A. E. Tisdale of New London, Conn., who gave an able discourse upon "Spiritualism."

Sunday, Aug. 13th.—9A. M., social meeting. At 10:30, lecture by A. E. Tisdale Subject. "Spiritualism as a Science and a Religion." At 2 P. M. Mr. Oscar A. Edgerly occupied the platform. Subject. "Heresy and Heretics." Both of these lectures were very interesting, and listened to closely by large audiences. Mrs. H. S. Lake, who was to have been present, was obliged to cancel her engagement of many.

Monday, Aug. 15th.—At 9 A. M. a. social meeting. The President being absent, H. C. Berry presided. The services were opened by M. C. Twitchell of Howa. He was followed by Mrs. Clark, Mrs. Berry, Dr. W. S. Eldridge, Mr. Stevens and many others. It was a very interesting and prolitable meeting.

At 2 P. M. Mr. A. E. Tisdale opened the services by singing (by request), the beautiful song. "Only a Thin Vell Between Us," after which he delivered an able and stirring address upon "God and the Gods; or, Athelsm and Thelsm."

Tuesday, Aug. 16th.—At 9 A. M. social meeting, commenced with a song by Mr. A. E. Tisdale: "Angel Mrs. Jennie K. D. Conant, Dr. Eldridge and others. At 10:30 A. M. lecture by Oscar A. Edgerly; subject, "Spiritualism as Adapted to the Needs of Humanity." At 7:30 P. M. Mr. Tisdale, insubject was "The Human Race Knows no Greater Evil than War." At 7:30 P. M. Mr. Tisdale; subject, "The Causes of the Elevation and Depression of Lands." At 2 P. M. Mr. Is Frank Baxter occupied the platform and gave a very able lectured; his subject was "The Human Race Knows no Greater Evil than War." At 7:30 P. M. Mr. Tisdale; subject, "The Causes of the Elevation and Depression of Lands

Thursday, Aug. 18th.—At 10:30 A. M. lecture by Oscar A. Edgerly; subject, "Spiritualism and Its Teach-

A. Edgerly; subject, "Spiritualism and its Teachings."

At 2 r. m. Mrs. Nettle Holt-Harding of Boston spoke very interestingly for a short time, and gave a test seance, which was fully appreciated by the audience. Friday, Aug. 10th.—At 9 A. M. Social meeting. At 10:30 lecture by A. E. Tisdale, subject. "Cause and Effect." At 2 r. m. Mr. J. Frank Baxter lectured upon "Spiritualism, Its Facts, Its Philosophy, and Its Fancles!" followed by a very successful test scance. Saturday, Aug. 20th.—Social meeting at 9 A.m., Mrs. Harding, Mr. Tisdale and others participating. At 10:30 A. M. Mrs. Abble Morse spoke very interestingly, her subject being! (Only a Stop Beyond.") At 2 r. m. Mr. Baxter gave a very interesting talk upon "Bible Spiritualism," followed with a test-scance by Mr. Oscar A. Edgerly.

Sunday, Aug. 21st.—Closing day. At 9 A. M. a very interesting social conference was held in the Auditorium. At 10:30 Mr. Edgerly gave a very instrusting social conference was held in the Auditorium. At 10:30 Mr. Edgerly gave a very instrusting social conference was held in the Auditorium. At 10:30 Mr. Edgerly gave a very instrusting social conference was held in the Auditorium. At 10:30 Mr. Edgerly gave a very instrusting social conference was held in the Auditorium. At 10:30 Mr. Edgerly gave a very instrusting social conference was held in the Sater, gave the closing lecture. His theme was "True Heroism; or, An Object in Life," followed by a very, successful seance. The largest audience of the season was present, filling the Auditorium to overflowing, many being obliged to stand on the outside.

ent, liting the Auditorium to overnowing; many being obliged to stand on the outside. (**Eit**!)

At the close of Mr., Baxter's seance Young's Quartet of 'Lincoluville, 'Me', 'rendered the 'behulful song, 'Watching and Waifing,'' in a very pleasing manner. Thus closed a series of meetings which have been one of the most successful ever held upon the grounds:

Mrs. Maud P. Gould of Scranton, Pa., visited the camp for a few days, stopping at the Star Cultage. Mrs. Gould is a fine test medium.

Dr. W. S. Eldridge and family of Rockland, were upon the grounds during the meetings, and held sonices and private sittings at the Smilley Cuttage.

Mrs. Eva Cassell of Chelsea, Mass., was with us for a few days, stopping at the Star Cottage. This was Mrs. Cassell's first visit to Temple Heights. She

was much pleased with Temple Heights and its sur-

was much pleased with Temple Heights and its surroundings.

Mr. and Mrs. B. A. Stevens of Lawrence, Mass., were in attendance during the entire meeting, stopping at the Rhodes Cottage.

The boat service this year was much better than in provious years. The steamer Rockland made landings at our wharf twice a day, and the steamer Piking ran to and from Beliast, connecting with all trains.

Mrs. J. K. D. Conant of Boston was located at the Stewart Cottage during the meetings, where she held seances and gave private sittings.

A movement is on look to build a large boarding. house next season—a much needed improvement.

On Thursday evening, Aug. 18th, an entertainment was given in the Auditorium, under the direction of Mr. J. Frank Baxter. A varied and interesting program was presented, consisting of musical selections by the Lincolnville Ordinestra; cornet solos by Mr. J. Frank Baxter, Mr. A. E. Tisdale and Mrs. Jennie K. D. Conant; personation; "Mr. A. E. Tisdale and Mrs. Jennie K. D. Conant; personation; "Mr. Mr. McCarthy," by Oscar A. Edgerly; closing with a musical finale, "The Old Sarpent," by the, "Nickawa Club." Each number of the program was rendered in a fine manner, and heartily applauded by an audience that completely filled the Auditorium. A large party came down from Belfast on the Steamer Electra. Every one voted the entertainment a grand success, and it netted a very handsome sumit the society.

Young's Quartet furnished music for the meetings in a very acceptable manner.

At the annual business meeting held Thursday, Aug. 18th, the following officers were elected: President, T. C. Morse, Liberty, Mc.; Secretary, J. P. Stearns, South La Grange; Treasurer, Lewis. Robinson, Bangor; Directors, Dr. Benj. Colson, Beliast; Mrs. S. E. Durham, Belfast; Ezra Whitney, Rock land; F. A. Dickey, Northport; Mrs. G. H. Rich; Bangor; Directors, Dr. Benj. Colson, Beliast; Mrs. S. E. Durham, Belfast; Ezra Whitney, Rock land; F. A. Dickey, Northport; Mrs. G. H. Rich; Bangor; Directors, Dr. Benj. Colson, The meeting wi

Verona Park, Me.

To the Editors of the Banner of Light: Thursday, Aug. 18th.—At the afternoon conference Mrs. Cushing read "The Tree by the Well," by Joaquin Miller, and Mr. F. W. Smith of Rockland opened the meeting with a paper treating upon "The Ad-

Mrs. Cushing read "The Tree by the Well," by Joaquin Miller, and Mr. F. W. Smith of Rockland opened the meeting with a paper treating upon "The Advancé from the Old to the New" which had the desired effect of drawing out original and helpful thoughts from the audience. In the evening Mr. J. T. Coombs of Boston conducted a test séance at the cottage of Mrs. Colcord. It was well attended, and much interest manifested in his peculiar phase of mediumship.

Friday, Aug. 19th.—Mr. J. T. Coombs gave a scientific discourse that appealed to all those interested in Nature's wonderful problems and the unfoldment of her bidden designs. In the evening circles were held in a humber of the cottages. Mr. Samuel Wheeler of Philadelphia arrived, and was warmly greeted by numerous friends, who remembered him as a tower of strength when he was with us in 1883.

Saturday, Aug. 20th.—The conference opened with congregational singing and the reading of a poem by Mrs. Cushing. The poem, "Eda," written by Mrs. Saral Edgarton Mayo, treated of evolution and the fraternal relation of all created things. Mr. Freeman W. Smith of Rockland followed with an able essay on "Fraternity," which called forth an address strong, logical and convincing, from Mr. Wheeler. A. few of the thoughts evolved were:

"No great event in the world's history has been done without coöperation and fraternity. Union of action for the common good is ably treated of by Alexander Dumas in 'The Three Guardsmen.'. The motto around which this celebrated work of fiction crystallizes,' All for each one, and each one for all, 'I sworthy of adoption by the world of to-day. The battle-cry of the French Revolution, 'Liberty, Equality, Fraternity,' was a power in bringing out of chaos a better and grander state of things for the nation. Later on the same spirit in our own land made it possible for the thirteen colonies to assert their independence and establish a nation of which we are justly proud to-day. The same battle-cry resounds throughout our ranks. As Spiritualists we cl

powerful. To day we are face to face with the proplems of the past. The Christianity of two thousand
years ago was but a primary religion, and we have
not yet reached its highest expression. Progression
is nature's law. Every event in the material or spiritual world is controlled by this law, and nature's authority is indisputable." After a glowing account of
the Orthodox heaven, peopled by the magnates of the
Christian Church, he said: "The future life is but a
continuation of this earthly life. Men and women
make their own heaven and hell. We must come into
the reality of the soul-world to have any conception
of it. Only by aspiration can the soul be elevated to
its highest expression.

It is an error to attribute to the religious teachers
of antiquity a knowledge that they did not possess,
and to tell of their wonderful power and high state of
civilization. They knew little of justice, liberty, science and true philosophy. An aristocratic spirit of
partisan rule has always preceded the downfall of nations and religions, to bring about a purer faith and
wiser government. The religion of the world of today is emphatically a thinking religion. Thought is
the salvation of the world. Man is the undisputed
soverign of himself. It is a deadly wrong to humanity to teach that some one else can bear the penalty of
our sins, thus removing individual responsibility.
Ecclesiastics in all climes, surrounded by beauty and
luxury, preach of a glorious kingdom and many mansions awaiting their poverty-stricken followers. Man
needs help and salvation now and here, not in another
world."

luxury, preach of a glorious kingdom and many mansions awaiting their poverty-stricken followers. Man needs help and salvation now and here, not in another world."

The lecturer closed with a prophetic vision of a possible future, and urged his hearers to seek for the highest and best as the truest expression of worship. Mr. Samuel Wheeler of Philadelphia gave a brief account of Mr. Tisdale, showing how grandly the law of compensation had been exemplified in the life and work of the inspired lecturer. Mr. Wheeler's strong and truthful rendering of one of Lizzle Doten's poems, "God Created Them All," was enthusiastically applauded by the audience, and the singing of Mr. Tisdale, blending with the sweet tones of Mr. Harding's cornet, filled our souls with harmony.

In the afternoon one of the largest audiences that have ever assembled on these grounds gathered in the grove. The services were opened with a cornet solo by Mr. F. F. Harding of Boston; then Mr. Tisdale, with an infinite tenderness that appealed to all longinghearts, sang "Angel Mother, Watch for Me."

The invocation was given by Mrs. Nettle Holt-Harding, and the incense of true worshiping adoration ascended to the throne of the Divine Author of Life from every soul within reach of her volce."

After singing; "Do You Know Her Angel-Name?" Mr. Tisdale, by request, took for his subject, "Spiritualism, and Its Mission to the World." He said: "Science is ever unwilling to relinquish theory, even in the face of undoubted proofs; but really wise scientists are careful how they pronounce anything impossible. Alliscience is based upon facts, spiritualism is based upon more facts and revealed to more witnesses. Faith without knowledge rejects: actual proof. The Roman Catholic and Greek churches have from the first believed and taught Spiritualism, with undoubted phenomenal manifestations, They have kept their faith, fortified by knowledge, while Protestants have rejected and scoffed, and persecuted the advocates of Spirit alism with undoubted phenomenal manife

they are numerous all over the country—should circumbe aspiration of the mind after the highest is the only religion. It is natural, born and implanted in all souls by Divinity. Truth existed in the world long before the coming of Jesus of Nazareth. Millions of victims have been sacrificed for Obrist's sake. Spiritualism reveals the true God, gives a broader yiew of humanity, and recognizes the divinity in all. Truth is immortal; and cannot die; error is mortal; and cannot die; error is mor

to day, with his reasoning faculties unfolded and developed; is superior to the Jewish Jehovah of the ancients."

Mrs, Nettle Holt-Harding gave a very satisfactory test scance at the close of the lecture. "White Flowers's" descriptions and messages were recognized in every instance, and the bright little spirit won all hearts.

The conference meeting in the evening was unusually interesting and instructive. Dr. W. B. Eldridge of Hookland gave an exhibition of his different phases of mediumship with very satisfactory results, giving magnetic treatments, tests and character-readings, the accuracy of which were invariably acknowledged. Mr. Tisdale and Mrs. Harding go from here to Eina. The Association fully appreciate the addition of Mr. F. F. Harding to our musical corps, and his artistic performances on the cornet have added much to the success of our gatherings.

MATILDA H. Cushing, Sco'y.

Brady Lake, Ohio.

To the Editors of the Banner of Light: The program at this camp has been faithfully adhered to, with the exception of two cases. 1 Hon. Bidney Dean did not fill his engagement, owing to poor health and a pressure of editorial business. The week so far has been a successful one. Last week closed its work with Mrs. Hyzer's address, which she delivered Saturday afternoon; as usual she was highly spiritual and inspirational.

ered Saturday atternoon; as usual she was highly spiritual and inspirational.

Monday, Aug. 22d.—Materialization. Personation and Etherealization were discussed and compared by the audience in conference.

Tuesday, Aug. 22d.—Dr. J. C. Street spoke on Theosophy. In the atternoon Mrs. Ada Sheehan. During the week Mrs. Hyzer and Mrs. Sheehan alternated, and Mrs. H. S. Lake took the place of Sidney Dean.

The superabundance of easterly wind forced your correspondent to leave camp a day or so before the final close; and in taking a backward view of the past thirty odd days at Brady Camp, I must say that for a new camp that has built its cottages and reared its tents for the accommodation of the people since the designated time of opening of the season, it has done a remarkably good work. The attendance has been more than was anticipated by the managers, and the climate is such that tenting is far preferable to the confines of a house.

Bend K. Lee, the President is a gental and an apparent

the designated time of opening of the season, it has done a remarkably good work. The attendance has been more than was anticipated by the managers, and the climate is such that tenting is far preferable to the confines of a house.

Benj. F. Lee, the President, is a genial and an approachable man, who pleases all that he comes in contact with. Dr. Fowler and Mr. Chas. Thomas, both of Cleveland, are at camp mest of the time, assisting in the management of the camp affairs. They inform me that a large hotel will be erected the coming year, and are pleased with the success they have had so far. The President will continue at the camp all the rest of the year (so he informs me), and will attend to the improvements of the camp-grounds. As there are three or four farms with farm-houses and truit about them to care for, as well as the camp-cottages, and buildings on the lake shore to repaint, repair and look after, the Superintendent and President will find enough to attend to for the year to come. Cleveland people are yery much interested in this new camp, and Mrs. Saxton of Cleveland has presented the Association with a new concert plano, worth \$1200. This part of Ohio, with its salubrious climate, was in time gone by a great retreat for the Indian tribes; and the consequence is that Indian spirit-force is very strong at and around Camp Brady. Indian mounds exist all over the country, but the red man in the material form has gone forever.

The newspapers throughout Ohio have treated us well, with the exception of one. Those of Cleveland did the best they knew how; sometimes a reporter would misrepressent certain actions of mediums, yet as it, was in all cases the result of ignorance on the part of the reporter, we overlooked the matter and pitted the reporter.

Ohio people throughout this section are pretty thoroughly impregnated with Spiritualism. Many of the farmers' wives are good clairvoyants, and many of the sons and fathers are mediums also.

Kent, a substantial little town two and one half miles from our camp

Lake Brady; the Origin of its Name. Ravenna is the county seat of Portage County, O. Six miles west is the flourishing miniature city of Kent. Midway between the two is the historic Lake Brady, where the "Lake Brady Association" is located, on the N. Y. P. &. O., and Cleveland and Pitts-

Lake Brady derived its name from Capt. Samuel Brady, a noted Pennsylvania Indian fighter, who followed that profession through all this section of country; in 1790 he performed a feat within the bounds of what is now Kent, which for daring, determination and muscularity is without a parallel in the annals of

burgh Railways, thirty-three miles south of Cleve-

and muscularity is without a paranter in the annate of early times.

Capt. Brady and a few companions pursued a marauding party of Indians westward across the Cuyahoga river; but the Indians, being reinforced by their friends, turned upon Brady, who, seeing their superior numbers, advised his companions to disperse singly, and every man take care of himself. But the Indians, knowing the desperate character of Brady, and anxious to glut a long-standing revenge upon him for the many severe punishments he had inflicted upon them, pursued him only. Brady have every point of importance in this section as well as the Indians, and so made for the narrowest part of the Cuyahoga river, not far from the now upper bridge in Kent. To this spot the Captain ran with the speed almost of a deer—for he was a man of herculean frame and as active as a cat. The indians could have shot him easily, but they wished to capture him alive for the purpose of torturing their great enemy; but they had no idea of the latent powers of Brady, and thought that as he neared the rushing Cuyahoga at the narrows he would be compelled to surrender. But they reckoned without their host; for when the desperate man came in sight of the river he quickly made up his mind what to do. He knew that to be captured was to die a cruel and lingering death, and the dark rolling stream that rushed through the narrow gorge was more welcome to him than the knife and faggot of the savage; besides, there was a chance for life and escape. Being closely pursued, by the time he had arrived within fifty feet of the river, with a mighty effort and the speed of despair, he fairly flew through the air, and with a tremendous leap cleared the chasm, twenty-one feet across, as clean as an English thoroughbred leaps a ditch.

So wonderstricken and dumfounded were the savecarly times.

Capt. Brady and a few companions pursued a ma-

with a tremendous leap cleared the chasm, twenty-one feet across, as clean as an English thoroughbred leaps a ditch.

So wonder-stricken and dumfounded were the savages at the boldness and agility of their supposed victim, and so unprepared were they for his eluding them, that they stood speechless and motionless a moment; but soon realizing that he would escape, sent a volley of rific shots after him, one of which took effect in his thigh, but did not disable him. Not one of their number had the hardihood to attempt to duplicate the feat of the gallant Brady, and they had to make their way to the crossing on the regular trail, nearly a mile away, by which time the captain had gained the little lake three miles away, now so appropriately known by his name. The Indians saw him go in that direction, and still hoped to capture him; but when Brady came to the lake he swam under water some distance to the submerged branches, held, his mouth in such position as to obtain air. The Indians seeing him enter the water and not relappear, supposed he was drowned. Two of them walked out upon the very tree to which he was clinging, even coming: close enough for Brady to ascertain what they said, he understanding the, Indian dialect. The joy he experienced when he heard them say he was drowned none will ever know. When they had, gone, he climbed out of the tree and made his way safely Homeward.

The Portage and Summit Counties Ploneer Association contemplate creeting in the pear future a monument on the bank of the Cuyahoga River in Kent to mark the spot where the gallant and heroic Captain Samuel Brady, made his famous leap.

Will not "Lake Brady Association," which now has the fee of the beautiful lake and surrounding lands, ultimately erect a monument to point out to the pleasure-seekers who visit that popular resort the spot

utilimately erect a monument to point out to the pleasure-seekers who visit that popular resort the spot where Capt, Brady's life was saved by the protecting waters of the lake which bears his name? E. P. B.

Ravenna; O., Aug. 16th, 1892.

FOR ADDITIONAL CAMP-MEETING REPORTS, SEE EIGHTH PAGE.

The friends of the late Edward 8. Wheeler and they are numerous all over the country—should circu-

September Magazines.

Br. Nicholas,-The opening pages contain a finely illustrated account of Napoleon's son, who, "born King of Rome, died an Austrian Colonel." Estoile M. Hart contributes an amusing story, describing the journey of a kitten in a mail-bag. A remarkable feature of steamboating on Western rivers before the invention of the steam-whistle is described in "The Walking Beam Boy." "Nan's Collecting" is a pleasing story of adventure. Maurico Thompson gives a poetle tribute to the field naturalist, Wilson, D. B. Waggener a story of the sea, Mr. Lummis the fourth of his "Strange Corners of Our Country," and Mr. Brooks the record of a boy-martyr, in his story, "The Last Conquistador." There are a number of pleasing poems, and Letter Box and Riddle Box have their attractions. New York: The Century Co.

THE QUIVER reminds us that the melancholy days are coming, though not quite here. The opening article tells us of "Those Other Mothers" who devote their lives to the care of children not their own.
"Bath and its Memories," by Herbert Russell, illustrated with characteristic sketches of that quaint old town, is pleasant to the sight; and other excellent articles are given. Prof. W. G. Blakkie contributes an essay on the subject, "Are the Conditions of Life Improving?" New York: Cassell Pub. Co.

NEW THOUGHT.-Moses Hull gives a new chapter of his interesting treatise upon "The Spiritual Alps, and How We Ascend Them?" and Mrs. Hull several pages of "Hulled Kernels," an essay upon "Education and the Home," and a poem entitled." The Inner Life." Myra F. Paine contributes her views of "Woman's Yesterday, To day and To-morrow," and other writers meritorious articles. Chicago: Moses Hull & Co.

CASSELL'S FAMILY MAGAZINE.—Three serial stories are continued, and two complete stories given. Of the Miscellany are "My Wood-Carving Experiences," "How a Wilderness Became a Garden," "The Use of Sea-Bathing," "Chit-Chat on Dress," and "An Old-Time Song," words and music. New York: Cas-

WIDE AWAKE comes with a new and tastily-designed cover. In "A Red Letter Day" a finely-illustrated and interesting sketch of Plymouth, Mass., is given by F. A. Humphrey. "John Alden's Peril" is a historical story of the witchcraft days of 1692, by Theron Brown, that will interest our readers. In "Our Lighthouses and Lightships," with its six illustrations, Mr. Benjamin gives information respecting one of the most important branches of our government service. Sophie May contributes "Patient Kysie," and of the remaining contents are several poems, "A Night with a Chinese Prefect," by Lieut. Ool. Thorndike, continued stories, etc. Boston: D. Lothrop Company.

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Passed to Spirit-Life.

From Williamsburg, Mass., Aug. 6th, Hattle G., wife of Dr. R. S. Hillman, aged 53 years.

From Williamsburg, Mass., Aug. 6th, Hattle G., wife of Dr. R. S. Hillman, aged 63 years.

A faithful and devoted wife, daughter, sister and friend has gone to her reward. The funeral services were by Mrs. Clara Banks and Mrs. Neilie Brigham, their intimate knowledge of the worth of the arisen one giving an added touch to their always sublime inspiration.

The smile which lit up her face as her spirit took its flight, and she received the welcome of dear ones geno before, still lingered about the sweet mouth, and rendered her face beautiful in death as in life; and but for the still heart and folded hands we might have thought her in a restral sleep amid the beautiful flowers kind friends had so tastefully arranged. Death had no terrors for her; her last thought and word was for the welfare of her husband, who is in feeble health. He, together with the aged mother, the brothers and sisters, have the consolation which a knowledge of the Spiritual Philosophy gives.

At the cemetery on the hillside, the grave lined with ferus and flawers, the mound of brown earth by its side hidden from sight by ferns and golden-rod, the sunlight glimmering through the leaves overhead, made a scene of quiet beauty, typical of the life which had completed its earthly journey and awakened to the glad morning "in that beautiful land over there."

From New London, Ct., July 17th, 1892. Fletcher Winters

From New London, Ct., July 17th, 1892, Fletcher Winters

aged 50 years.

Suddenly the Angel of Change called for the husband, father and friend, to come up higher. The loving family, although bereft of the earthly presence, meurn not as those without hope, but feel that the loving one still is near in the home, and will do all he can to make their lives pleasant, and holp thom to largn something of the beautiful world in which he dwells; and wine the mission of earth 18 °Cr, and link after link is broken here, he will uo ready with open arms to receive them and know them even as they are known—never more to walk alone. Services by the writer.

Mystic, Conn.

Aug. 17th, W. H. King of Springfield, Mass., aged 64 years. Aug. 17th, W. H. King of Springheid, Mass., aged 64 years.
His decease occurred from heart failure, he being found
dead in his bed at 57 West Worthington street. Mr. King was
a firm Spiritualist, and an efficient worker in our Society.
Mrs. Hortonse G. Holcomb of this city conducted the funneral services, and Mrs. Hattie Masson of Gardner sang appropriate spiritual songs. The interment was at Sunfeid, Ct.
Mr. King left a wife, Mrs. Harriet Holcomb Bidwell-King;
W. H. King, Jr., and John B. King, his two sons; Mrs. Ida
Chapin of this city, and Mary Hayden of Waltham, his
daughters. daughters.

Mr. King will be greatly missed in the spiritual society of our city.

B.

From Weymouth Heights, Mass., Betsey Babcock (White), wife of Henry A. Nash. Born into earth-life Feb. 13th, 1837.

(Obituary Notices not over twenty lines in length are pub-lished gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on a aver-age mad ea line. No poetry admitted under the above heading.)

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THE BANNER is a first-class Family Newspaper of higher Pages—containing forty columns of interesting awd instructive reading—embracing
A LITERARY DEPARTMENT,
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ORIGINAL ESSAYS—Spiritual, Philosophical and Scientific.

EDITORIAL DEPARTMENT, which treats upon spiritual and secular events
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The Banner will be sent to New Trial Sub-scribers for Three Months upon the receipt of 50 Cents. 108 Until further notice we will accept clubs of six

yearly subscriptions to the Banner of Light for \$12.00. In remitting by mail, a Post-Office Money Order on Boston, or a Draft on a Bank or Banking House in Boston or New York Oily, payable to the order of Colby & Rion, is preferable to Bank Notes. Our patrons can remit the fractional part of a dollar in postage stamps—ones and twos preferred.

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mittled to a copy of the BANNER OF LIGHT one year, provided
a marked copy of the paper containing it is forwarded to this
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AGENTS.

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lished and for sale by COLBY & RICH:

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BY EDWARD STANTON. With an Introduction by EDWARD S. HUNTINGTON.

With an Introduction by EDWARD S. HUNTINGTON.

A book which is sure to attract the attention of all thinking readers. The book deals with the occult, and treats of other than material things. The author holds that those whom a materialistic judgment calls dead are only beginning to live, and in the form of these dreams he has velled the teaching of a great truth.

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Moral responsibility for crime committed under the influence of stimulants, and the idea of personal explation in this life for sins committed in some former existence; in fact, all the doctrines of re-incarnation and Karma, are put forth with a clearness and vivacity and life-likeness of style which at least must win for the author recognition as a litterateur of much promise.

"Dreams of the Dead must prove a magnet of keen intellectual and spiritual attraction. It is written, too, in a style of simplicity; indeed, in parts almost of naiveness, with very liftle attempt at cloquence, and yet with an earnestness that, in spite of the mystical nature of the things treated, ones far to produce an immediate effect of vraisemblance. The author is conducted in sleep by the ghoat of an old friend into many curious corners, not of the ultimate old friend into many curious corners, not of the ultimate of flesh) the author has many adventures that suggest reflections which the living would do well to profit by."—Rostin Globe.

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The Star of Endor. BY EBEN COBB.

To the many who have listened to the clear and concise expositions of spiritual truths enunciated by the author of this volume on New England platforms, nothing need be said further than that Eben Cobb is its writer. Its wide range of subjects, and its adaptation to the mental wants of nearly every individual, will be learned by a perusal of the following

Introduction —A Reminiscence of Years Agone. Chapter 1. Initiation at: the Mystic Shrine. 2. Entranced-From Earth to Nebula. 3. From Nebula to the Astral Shriers. 4. Hypatia's Code Applied. 6. Continuation of Hypatia's Code. 6. Science and Sciolism. 7. Wisdom and Gredulity. 8. Authority. 9. Introduction to an Analysis of the Sowish Jehovah. 10. Theology and Religion of Jehovah. 11. The Infinite within, separated from the Gode Conception without. 12. The Personality of Jesus, the Nazarene. 13. The Messianship. 14. The Birth of Jesus, the Christ. 15. Miracless. 16. Casting out Evil Spirits. 17. The Eucharist. 18. Historical Witnesses to be Admitted at the Trial and Gracifixton of Jesus, the Christ. 18. The Concept the Christ. 19. The Crucifixton. 20. The Resurrection. 21. The Soul's Night. 22. The Soul's Morning. 23. Love to the Religio-Theological God. 31. That Man of Straw. 25. Love to the Person of the Infinite. 25. Deduction from the Preceding Chapters. 27. Liberal Religion and Scientific Thought. 28. Egoism and Altruism. 29. The Frime Ethical Rule separated from Dross. 30. Egoism and Scientific Thought. 28. Egoism and Altruism. 29. The Frime Ethical Rule separated from Dross. 30. Egoism and Scientific Thought. 19. The Gran Agonated from Dross. 30. Egoism and Scientific Thought. 29. Deduction and Rule Separated from Dross. 30. Egoism and Scientific Thought. 19. The Thought. 20. Deduction and Rule Separated from Dross. 30. Egoism and Scientific Thought. 20. Deduction Physical Science With Endor and Rupatia. Appendix. Dioth, 12mo, pp. 511. with portrait. Price \$1.00. TABLE OF CONTENTS.

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Subscriptions to the Banners of Liouri and orders for 1 yubilications can be sent through the Purchasing Destinent of the American Express Co. at any place where hat Company has an agency. Agents will give a money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is 5 centerior any sum under \$5.00. This is the safest method to remit orders.

to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersual free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance.

No notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer.

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

Panner of Bight.

BOSTON, SATURDAY, SEPTEMBER 3, 1892. IMBURD EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

[Entered at the Post-Office, Boston, Mass., as Becond-Class Matter.]

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ISAAC B. BICH,BUSINESS MANAGER JOHN W. DAT,

Communications for publication must be addressed to the EDITORS. All business letters should be forwarded to the BUSINESS MANAGER, in order to receive prompt attention.

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

SPECIAL ANNOUNCEMENT.

Until further notice the undersigned 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.

COLBY & RICH, Publishers.

Special Announcement.

As this number closes the seventy-first volume of THE BANNER OF LIGHT, we call attention to the fact, hoping and trusting that all our old subscribers will renew, and that a host of new ones, through their instrumentality, may be added to our list.

The expense of publishing this paper each week is treble that of any other professedly spiritualistic journal, containing, as it does, more than double the number of ems in its composition, while representing the Cause in its various phases all over the world.

Under these circumstances it behooves every true Spiritualist in the land to lend it a helping hand, and thus more widely extend its circulation.

The date of expiration of every subscription is plainly marked on each address, which is a ish and American Spiritualists to be held, in legal receipt. The paper is discontinued at commemoration of Christopher Columbus, at that time, unless the subscription is previously | Madrid, Spain, in either October or November, renewed. Subscribers intending to renew will avoid inconvenience by remitting before the expiration of their subscription.

It is the earnest desire of the publishers to make THE BANNER OF LIGHT a first-class paper in every respect, and therefore they look with confidence to the pecuniary aid the friends may render it.

The World of Spirits.

A profoundly interesting exposition of the character of the spirit-world, in reply to the interrogation of a "Sincere Investigator," which we published on our sixth page Aug. 27th, will be read with the deepest satisfaction by all persons to whom the columns of THE BANNER are familiar. The subject is one that universally engrosses human thought. Every mortal is eager to understand, so far as he can, the conditions and character of spirit-life and the world in which he is to become a resident after shuffling off the coil of mortality. There fore the utterances of an advanced spirit, such as is the controlling intelligence at the séances held in the Circle-Room of THE BANNER, are worthy of the most attentive consideration, and are capable of affording instruction that may well be pronounced invaluable.

The question having been asked, whether any statements made by the spirits respecting the other world are reliable because seemingly so contradictory, it is replied it was wholly a question of individual experience, and does not therefore involve any discrepancy in what the different spirits affirm.

Whether the spirit-world is a counterpart of this planet of ours, or is an infinite number of planes of being, sphere upon sphere of interior experience, is answered by the statement that all spirit is substance, etherealized, certainly, yet substantial, even more so than are the objective forms of this earth, because spirit-substances are not subjected to such change and decay as are these material forms of earth-life: yet that a certain order of spirits live largely in the subjective life, and care nothing for the external forms of existence, and that still another order of spirit-intelligences know very well that there is not only one spirit-world. but that there are many spirit-worlds; that they are real and substantial, moving in space like the physical planets which belong to our solar system, occupying their different localities, each having its scenery, its homes, and temples of art and learning, and filled with ner of Light Hall on Tuesday evening, Sept. potential activity drawn from the great Cen-

controlling spirit declined to take issue with the spirit-statement that there are no spheres. or gradation of spheres, in the spirit-world, since there may be a difference of interpretation of the term "sphere."

The controlling spirit's idea of a sphere is that of something which encircles a place, object or person; an atmosphere that surrounds individuals or planets. There are atmospheres upon atmospheres in all directions; yet these may not be termed localities, in the sense in which we use the term. Each individual, whether upon this planet or any other, possesses an atmosphere of his own, a magnetic environment which is his sphere, made up of elements gathered from the mental and physical state of his being. In like manner planets are surrounded by an atmosphere of light and atomic material. Heaven is not a locality; it is a condition of mind, one of peace, tranquility and supreme satisfaction; and any soul may acquire that state that is progressive and aspirational, that rises in thought and desire, until it is able to achieve great things, not for personal aggrandizement but for the good of its kind.

The reply was positive and unequivocal. clear and comprehensible, that there is a spirit-world which is susceptible of demonstration to the interior senses of intelligent beings. Thousands of returning spirits have told of their beautiful homes, their lovely gardens in which they delight to roam, the schools of learning they attend, the scenes of beauty and grandeur that surround them, and the sweet sounds and delightful sights which appeal to their senses in the other world. Are we to think that spirits have no senses after becoming dispossessed of the mortal form? On the contrary, spirit is all sensation; it is such a sensitive and susceptible organization that it may perceive and 'experience life through all the avenues of its being, and has the power to externalize the beautiful ideals of its nature until they stand out grand in objective form before it, precisely as the painter on the canvas has the power to externalize his ideal and produce a beautiful picture to be gazed upon, or the soulptor to reveal to our sight in stone the angel of his soul carved out by his chisel.

The spirit-world, we are emphatically assured, is a real and a natural world. It is also a counterpart of the earth. And the counterparts of the planets belonging to our solar system will, in years to come, be revealed to scientists through astronomical research. And so, too, will many more facts connected with this subject be revealed. We are as yet but on the rim of discovery. Knowledge is limited

as yet, but its circle is widening continually. . How overpowering is the thought of an infinity of spheres, one beyond another, forever and forever! It is not a question of locality but of being. And that being is an endless progression. What a stretch of spirit-vision is undergone in any attempt at the mastery of a subject so far transcending mortal comprehension. That which is with us local, and therefore limited, will be without limit and therefore without locality. The spiritual sense will be supreme, and in consequence all the more substantial. We shall know even as we are known. The sight will be prophetic, the hearing a rapture, the speech a golden silence of thought. It has not entered into the mind of man to conceive of the constant and wonderful newness of a life so far transcending the limit of human thought. Through the rolling ages the ecstasy of knowing will never cease. An obadient conformity to the CIVIRE law of our being will constitute the truest worship. Harmonious life will be the highest of all possible satisfactions, and it will continually become more harmonious as our faculties are employed in works of beneficent love. All sacrifice for others' good will but increases the store of our own. More and more will the divine currents pour through the channels of our being to enrich and exalt it without end.

Spanish-American International Congress of Spiritualists.

sal for the prospectus of the Congress of Span-The Congress will be in session four 1892. days.

The prospectus contains the rules which are to govern the acts of the assembly, and the subjects which the Committee recommends for discourse and discussion. Delegates are requested to prepare essays on these topics in advance, and send the manuscript to the Secretary, Eduardo E. Garcia, before the 30th of September.

La Fraternidad Universal, the projector of the enterprise, says: "The approaching centennial of the great Columbus, in commemoration of whose glorious work Spain and Portugal, Italy and America are to unite, is the date appointed by God for the closer union of peoples whom ignorance has long separated.

The work of the illustrious Genoese will not be fully completed until the spirit of fraternity shall cross the Atlantic to unite in bonds of lasting friendship and brotherly love the virgin countries of the New World to the worn and troubled States of the Old.

Inasmuch as we have a grander conception of humanity than that possessed by any other age, we ought to make use of every opportunity to disseminate our doctrine until it shall rule all souls, and fraternity shall reign without a rival over all the world."

HORTICULTURE is easily at the head of all delightful occupations. It appeals to the finest. the tenderest sentiments of human nature, because centered and rooted in what is dear and domestic. The Haverhill, Mass., Hoticultural Society, at its last meeting discussed the subfect of its September exhibition, and a letter from its vice-president at his new rural home in New Hampshire made mention of many wild flowers found there, and particularly of an orchid he had discovered. Mr. John F. Keif spoke of the apparent intelligence manifested in the nature of flowers and plants, and especially of the peculiarities of the morningglory, which always seeks for protection in its growth. By placing a stick within a few inches of its growing tendrils there was manifested an invariable tendency on the part of the plant to reach out for support. When it came near to the stick by growth, he had placed a stick in a opposite direction, and invariably the plant would change its direction, still aiming to secure the support of the stick.

The Veteran Spiritualists' Union will re sume its public monthly meetings at the Ban-6th, at 7:80 o'clock—the time, as usual, being tral Source of all force and potentiality. The the first Tuesday of the month.

Electricity Supreme.

An intelligent and prophetlo writer on electrical evolution in the Boston Transcript says that all electro-magnetic currents originate in the country where no science is a mystery. Throne furnish earth her oxygen and electricity, whose colorless, invisible presence exists in the free state in the atmosphere, and in combination with other elements enters into every part of the solid earth, air and ocean. He truly affirms that the students of science must master the life-giving and creative forces before they can succeed in utilizing them for human purposes. One by one new inventions and experiments will place electricity under more definite human control, for this is not the age of gold, but it is the age of electricity.

An electro-dynamo, an automatic motor, asserts the writer, differing from anything known at the present time, will be invented by the coming man, which will completely revolutionize electricity as a power, and prepare the way for utilizing all spent or wasted forces. The matter will be accomplished very soon. The time draws near for a revelation concerning the magnetic powers necessary for the welfare of humanity. The physical conditions of the human family demand it. The loss of life through the lack of knowledge is deemed useless by One who judges all human conditions. Magnetism is the poor man's physician; and when it becomes known that the life-giving power is universal and free as the air and water, the modern M. D.s will become anxious respecting their fees.

OUR NEW SERIAL,

"LED."

BY MRS. EMMA MINER.

AUTHOR OF

"Bars and Thresholds."

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2.-WATSEMEQUOMO. 3.-IDOLS OF CLAY. 4.-SOCBATES.

5.-WATSEMEQUOMO'S LESSON. 6.-A NEW PROPHET.

7.—THE SHADOW. 8.—"MY GUIDES." 9.—ALIDA. 10.-BARRED OUT.

11.-PLOTS AND PLANS. 12.—A NOCTUBNAL VISITOB. 13.-MYSTERY. 14.--A PROPHECY FULFILLED.

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18.-EXPLANATIONS. 19.-LOST AND FOUND.

20.-THE UNEXPECTED MEETING. 21 -TEAF FROM A NEW GOOFEL. 22.—Home Again.

23.—REPARATION.

24.—WHAT IS LIFE WITHOUT LOVE?

We shall commence the publication of this excellent Original Story in our next issue-Vol. 72, No. 1—and continue it each week until completed.

We shall also print in No. 1 the full report of the Lecture of MRS. CORA L. V. RICHMOND. delivered at Onset Bay, on Tuesday, August 23d, Our thanks are due La Fraternidad Univer- and entitled: "What is the Difference Between the Fruits of Spiritualism and the Fruits of Christianity?" "Spiritualism as an Impelling Force in the Orderly Movement of Society."

Our readers will also be treated to a letter on "THE VACCINATION TYRANNY," by MR. WM. TEBB, of London, Eng.

Among the riches which now await our columns are synoptical reports of what W. J. Colville and others said at Cassadaga Aug. 26th and 27th, etc.; also Notes from Lake Brady, Ohio, two articles regarding which camp and ground will be found on the third page, present issue, etc., etc.

Mattie E. Hull, in New Thought, says: "One whisper from the unseen shore, or one touch of a spirit-hand, coming directly to us while closeted with our thoughts, brings more satisfaction than scores of manifestations pos-sibly could from any cabinet under the most strict conditions."

That is very well for one who, like Mrs. Hull, is sensitive to spirit-presence; but what of those who do not hear the whisper or feel the touch? There are thousands of the latter to one of the former. Possibly the time may come when all the world will be among the former; but until then, the value of the "manifestations" to dwellers upon earth is far beyond all estimate. It will not do for those who have crossed the river of doubt, and are safely landed on the shore of certainty, to destroy the bridge which they have passed, and deny its usefulness to those who have not reached the position they claim to have ar

Re-opening of Our Free Circles.

As several people have already made inquiries at our counting-room to ascertain when the Banner Free Spiritual Circles commence for the season, it gives us pleasure to state that they will be resumed on Sept. 13th, and held every Tuesday and Friday afternoon during the usual term. The public is cordially in-

That indefatigable student of hypnotism, M. Rochas, has reported to the Scientific Association of Loir-et-Cher a very important fact, of the truth of which he satisfied himself by many experiments; and this is the discovery of an unfailing means to get rid of any unpleasant consequences which may attend a hypnotic suggestion; One has merely to rub vigorously the top of the head for a few minutes to free himself completely from the hypnotic

influence. Mrs. Jennie Crosse has, we understand, re-moved to Albany, Me., where she will open a sanita-

l rium.

Proof of Form Materialization.

It is an admitted fact by all who believe that they frequently bear some resemblance to drawn therefrom, the remaining portion coming from those constituting the circle. The largely so at first, but repeated returns of the spirit to the cabinet serve to diminish this resemblance, and increase the individual personality of the spirit.

Some spirits by the force of their will are enabled to avoid taking on this resemblance and to appear so far identical with their appearance when on earth that they are instantly recognized; but this is the exception rather than the rule.

bear it continually in mind when they attend

a séance held for its production; for there is no

Investigators, and confirmed Spiritualists for that matter, should know this truth regarding this specific phase of spirit-phenomena, and

greater suggestion of fraud on the part of a truthful medium than this resemblance of the spirit to the individual within the cabinet. A very striking illustration of the truth involved in the above was witnessed by the senior editor of THE BANNER some years since, during a séance held at the residence of Mrs. Boothby, an excellent materializing medium, then locat ed in this city. He by previous arrangement, with three ladies and two gentlemen, met at Mrs. Boothby's for the purpose of commencing a series of experimental séances. Preparatory to these we introduced a new light by conducting the gas through a rubber tube from the usual burner to a movable one placed on a bracket in a corner formed by the chimney and

very agreeable to the sight. At 8 P. M. Mrs. B. seated herself in the cabinet, and we took our seats in front of the ourtain.

the wall. Over the flame was a ruby-colored

globe, and around this a tall cylinder of gela-

tine card of amber color. The light passing

through these was softened and pleasing, and

A general conversation was held for a brief time, when the spirit-form of a young girl raised the curtain at its right side. Very soon another and taller one appeared, retired, then came out several times. On one occasion she grasped the curtain in her arms, wound it together, and partially knelt while thus holding it. She had barely disappeared when Mrs. B., who was never unconscious during her séances. came out, and so suddenly that she passed through the form, scattering it in all directions, thus conclusively proving the exhibition a genuine manifestation.

Upon the medium's return to the cabinet. the spirit again came out; but we did not recognize her, because we were testing the invisible chemists in regard to the nerve-aura they drew from the face of the medium to form the mask of the spirit, who returned to the cabinet and reappeared several times ere we were ready to recognize her as the Indian maiden. "Springflower." This puzzled the friends present; but the last time she appeared, we said: "Now we know who it is. Please give us your name"; which she did, the face and petite form accurately resembling the fulllength portrait of "Springflower," painted several years ago by the spirit artist, Joseph John of Philadelphia, which painting may be seen at our Public Circle-Room. Each time she came from the cabinet the change of features was obvious. The moment we recognized her she appeared delighted.

Our friend Mr. J. B. Hall, writing from Presque Isle, Me., gave us an instance of similar import that he was witness to at a séance in this city, of which Mrs. H. B. Fay was the

medium. He says:

"A lady, taller than Mrs. Fay, opened the curtain and stepped out as I stood in front. I called her by name, and she greeted me gladly. I saw her face distinctly, and saw that it was not Mrs. Fay's face, although it bore some resemblance to her. I said: 'I want you to show me your face as plainly as you can. She smiled, passed her hands over her face a moment, and all resemblance of the medium was gone."

Here is another illustration:

In the winter of 1883-4 Mr. E. A. Brackett atwhich he contributed to THE BANNER. In that report he said:

"Near the close of the scance there stepped from the cabinet a tall, graceful figure, and called for me. I met her cordially, determined that, whoever she might be, she should receive a friendly greeting. The figure and general appearance were perfect: but the face did not resemble that of the one it claimed to be, and I saw, or thought I could see, something of the medium in it, and yet it was not the figure of the medium by any means. Had the face been a good likeness I should have surrendered at once, for this discrepancy was all that was lacking to have made it complete.

It was either the medium or what it purported to be, for I had taken the precaution to satisfy myself that a confederate was impossible. The face inclined me to believe that it was that of the medium; but the figure precluded the possibility of such a conclusion, for it was much taller and more robust. I talked with this apparently living, breathing form; and as I held both her hands, she told me of things no one in that room knew but myself. Noticing that she wavered and seemed tired. I shook hands with her and hade her good-night. As I let go her hand she dropped directly in front of me to the floor and disappeared, leaving for a moment a faint glow on the carpet, the mode of disappearance relieving me of every doubt as to her personality."

September 5th,

Being a legal holiday, the BANNER OF LIGHT ESTABLISHMENT will remain closed on that Parties wishing to renew advertisements now

on our seventh page must make their applications before five o'clock Friday afternoon, Sept. 2d.

We acknowledge the receipt of a new and important work, of which we shall give a fuller notice at a later day, namely: El Evangelio Del Hombre, by Ubaldo Romero Quiñones of Madrid. Also the following brochures: Animismus, Die Lehre von der Seele, by Prof. Lucian Pusch of Berlin, Socialisme Catholique, by P. F. Courtépee of Nantes, Les Occultistes Contemporains, by Sr. G. Palazzi of Naples, and Spiritisme et Occultisme, by Roupel of Paris.

Mrs. M. T. Longley (with her husband, Prof. C. P. Longley, the musical composer) has been at Maranacook, Me., most of the vacation season. She also visited Lake Pleasant, Mass. and spoke at Queen City Park, Vt., on Sunday, Aug. 28th, and Thursday Sept. 1st; also for the V. S. U. on Monday, Aug. 29th,

May be seen in our counting-room; 'A cluster of twelve portraits—the spirit-children of Mr. Henry Lacroix-which were drawn by himself and afterward photographed. He avers that they are correct like nesses, as, being clairvoyant, he sees them as plainly as if they were denizens of the earth-life.

Merited Notice.

"In the course of human events" it is worthe visible appearance of spirit-forms possible, | thy of a passing notice to mention the fact, even in a spiritualistic journal, that Mr. James Lick, the medium, for the reason that the larger part | the California millionaire, performed many Sparks flashing downward from the Eternal of the material employed in their production is liberal acts during his lifetime for the benefit of humanity-although ignored by denominational Christians because he was a materialist. degree of resemblance varies. It may be He not only assisted the destitute, but he donated large sums in other ways. He caused with his funds the erection of the Lick Observatory in the interest of science. He donated to Mr. Josiah P. Mendum, publisher of The Investigator, sufficient funds to erect Paine Memorial Building, which splendid edifice is located on Appleton street in this city, where free minds can utter free speech; and where, although Materialists, Messrs. Mendum and Seaver had no objection to allow the Spiritualists of Boston to hold their Lyceum and other meetings.

The Mauritius Cyclone Sufferers.

We published in a recent issue a letter asking for pecuniary aid for the suffering people of Mauritius, written by Bro. Th. D. Galibardy of Port Louis, who is a member of the Society of Spiritualists there. The response thus far is as follows:

 Colby & Rich, Boston
 \$25.00

 M. D. Bell
 5.00

 John Hubbard
 5.00

 A. G. F. 1.00
L. W. Eager, Fitchburg, Mass. 5.00
Subscriptions sent to this office for the

above purpose will be speedily remitted to the Governor of the Colony. If society were organized in harmony with the divine laws, the heats of summer

might be converted to quieter and more peaceful uses. But it will no doubt have to stumble along on its way to a more perfect state, making mistakes all the time, yet hoping more and more ardently for its redemption. W. J. Colville lectured on Saturday evening,

Aug. 27th, in Dunkirk, N. Y., to a large and most appreclative audience. Great interest was displayed in the ready answers given to many comprehensive questions; from there he went to Canada. A report of his lectures in Montreal will appear hereafter.

Friends in the vicinity of Boston are respectfully notified that Mr. Colville will lecture at Onset, Saturday, Sept. 3d, at 7:45 P. M., in the Skating Bink, and on Sunday next, Sept. 4th, in the Auditorium, at 10:30 A. M. and 2 P. M. He will speak in East Jaffrey, N. H., Sept. 5th and 6th, and commence a course of evening lectures in Boston on Wednesday, Sept. 7th, at 8 P. M. Sept. 5th being his birthday, Mr. C.'s friends intend to celebrate it in Boston at The Copley, 18 Huntington Avenue, on Wednesday, 7th inst., at 8 P. M., as he will be absent on the day itself.

A course of leasons on Spiritual Science will commence at the same place, Thursday, Sept. 8th, at 2:30

Mr. Colville's Sunday engagements for the month are Onset Sundays 4th, 11th and 18th; Lynn 25th. During October he will lecture on Sundays in Baltimore, and hold courses of week-day lectures in Washington, D. C.

Address all letters, etc., to 208 Dartmouth street, Boston.

THE ARENA, for September, has for its frontispiece a likeness of J. A. Herne; Rev. M. J. Savage furnishes another paper on "Psychical Research," in which he relates experiences in what we should call spiritual phenomena, accounts of which THE BANNER's columns have contained for years. Mr. Savage introduces his remarks with this outspoken paragraph:

duces his remarks with this outspoken paragraph:

"One more installment of cases I am to lay before
the readers of The Arena. After the two preceding
articles, I need waste no time in words of preface or
introduction. Concerning these I shall now relate, I
only wish to say, as I have already said concerning all
the rest, that I think I know they are genuine. These
things took place. They took place in the conditions
and in the precise way which I shall describe. I shall
refrain from dogmatizing as to theories of explanation. Such dogmatism never convinces, People will
accept a new and unfamiliar truth only when driven
to it by overwhelming force of evidence, I seek only
to help in the accumulation of evidence; the truth—
whatever it be—will at last make itself manifest to
the minds of all reasonable men."

Other articles of merit and interest are given, which

Other articles of merit and interest are given, which will be found by reference to the magazine itself. Published at Pierce Building, Copley Square, Boston.

G. V. Cordingly, of St. Louis, Mo., (trance medium) is now in Boston-as will be seen by his advertisement elsewhere—at 53 Hancock street. He spoke in Harmony Hall last Sunday, and will there again next Sabbath. He will, during his stay, give tended a seance held by Mrs. Fay, a report of circles (mostly for physical manfestations) on the evenings of Wednesday and Saturday at his room.

NEWSY NOTES AND PITHY POINTS.

NO SURPRISE. 'T is no surprise, When a man dies, That he should be exalted! 'T is the common fate Of love and hate, No matter how defaulted.

Hamburg has the cholera now; and Great Britain is full of scare! Ditto the continental countries generally. America is reported "wide awake" to the dan-

BEVERLY FARMS, Aug. 20th.—Oliver Wendell Holmes is eighty-three to-day, and to all appearances the "Autocrat of the Breakfast Table" is enjoying as good health as he did ten years ago, and his wonderful faculties remain intact.

When men who should know better So often traduce their fellows. It reminds one very closely Of a pair of windy beliews:

They keep on blowing, but the wind scarcely raises spark of fire. Yet as Bro. Savage savs "fighting is healthy," we suppose Spiritualists as well as others will have to stand it awhile longer.

Bro. Charlie Sullivan has been astonishing the natives at Queen City Park of late. His comic manifestations are inimitable. This is what everybody says who have witnessed them.

The great God of Love. Who reigns up above, Takes note of the hypocrite here, And will in due time, In every clime, Assign him to his proper sphere.

According to The Chtoago Times, that city is in the clutches of an organized gang of thieves. There is no doubt of the fact. We have been knowing about this state of things for a long time. The Times says: "It is a question whether the law or the outlaw shall triumph in Chicago."

The blue-blood of England is going to decay, As the brains of its ancients are passing away.

St. Peter (on a summer vacation, but looking after business on the sids)—"See here! why haven't you been up my way?" Surprised Denizen of Earth—"Why, I'm not dead yet!" St. Peter—"You deceive yourself. You've been dead some time, and you are very much in the way here." Surprised Denizen—"I'll call in the neighbors to prove I'm alive and in business." St. Peter—"That's too much trouble. Here's your local paper; show me your advertisement."—Exchange.

A clergyman, who had the misfortune to board where the bill of fare was seldom changed, became exasperated, and told his landlady he must leave her house. She asked why, when he replied: "Madam. my profession refuses me the privilege of telling youbut if you will look at Hebrews xiii. 8, you will find a correct answer to your question."

Moses Hull is doing yeoman service in the cause of Modern Spiritualism, and should be fully sustained.

Camp and Grobe-Meetings.

Lake Pleasant, Mass. (By Our Own Correspondent.)

The camp-meeting for 1802 at this place closed today. It has been largely attended, and the interest fully up to that of any previous year. As a whole the lectures have been of an unexceptional character, and well received. The conferences, always well attend-

ed, have been the spice of the whole.

The concerts by the Band, and the entertainments at Association Hall, have been enjoyed by thousands, and will ever remain a bright page in the chapters of memory. The children (and there have been many at Lake Pleasant this year) will not soon forget the place.

memory. The children (and there have been many at Lake Pleasant this year) will not soon forget the place.

The matter of mediumship has been one of profound study, and the voices from the border-land have been numerous. The seed sown at Lake Pleasant each year springs up more than a hundred fold, and finds lodgment somewhere. Evil is fast being eliminated from the marts of life, and we have learned that there are none wholly bad.

The following has been the order of service:

Tuesday, Aug. 23d.—Morning, conference. Afternoon, at the Auditorium, after singing and an invocation, an address was given by Mrs. Clara H. Banks of Haydenville; subject, "Childhood, Youth and Manhood, as Applied to the Spriftual Philosophy." It was one of her best efforts, and one of the best of the season. At its close Mrs. E. C. Kimball of Lawrence gave several descriptions of spirit-presence.

At the close of this service a reception complimentary to Prof. E. D. Ingraham, leader of the Band, was rendered. Prof. Ingraham was the recipient of a purse of money, and also a gold-headed cane suitably inscribed. The presentation was made by Hon. Silas Mason of Hartwellville, Vt., who spoke in the highest terms of the pleasant relations which had ever existed between the people and Prof. Ingraham as leader of the Band. Mr. Mason's remarks were pertinent, and received with the heartiest demonstration of applause.

Wednesday, Aug. 24th.— In the afternoon Mr. J.

ed between the people and Prof. Ingraham as leader of the Band. Mr. Mason's remarks were pertinent, and received with the heartlest demonstration of applause.

Wednesday, Aug. 24th.—In the afternoon Mr. J. Frank Baxter lectured to one of the largest week-day grove audiences convened this season. His subject was "Spiritualism and Morality." In brief, he illustrated to what great degree individuals are creatures of circumstance, and how especially they are moved by existences in every condition of life, from low to high, exerting power over them for ill or good. He showed them how no one can become independent of others, to the degree that the demands of an imploring humanity upon him should not reach him, affect him, or weigh him down more or less by responsibilities which he, as a member of the family universal, cannot discard or prevent. Because of this, men and women always have been, are, and ever will be, more or less mediumistic, according to their organized natures; and to the degree of their sensitiveness do they approach or are they mediums, in the modern spiritualistic sense—not only affected by their visible and otherwise tangible surroundings, but likewise by invisible, yet none the less tangible objects, beings and laws. Then, beginning in the scale with the least sensitive individuals of all, he interestingly graded mediumship, step by step, up to the most sensitive and powerfully influenced among spirit-mediums. His flustrations from among the bards of old, and ancientators, preachers and artists, were very apt. As so many contend that a high moral nature must have been as concomitant to such glories and results, yet the fact is, as he showed, that a skilled artist, a famed soulptor or painter, an adept in music and art, an orator of power, a teacher of morals by peu or lips, may be far from moral. Many of the brightest intellects in those, preachers and artists, were very apt. As so many contend that a high moral nature must have been as concomitant to such glories and results, yet the fact is, a

At the close of this discourse Mr. Baxter gave one of his descriptive seances full of evidence to unbiased minds of spirit-return, and marked tests of spirit-power. To even the most skeptical it was a study provided to the content of the content of the study of the content of

demand once unnoticed, and the establishment of numerous positions of trust once deemed incapable. All these things and others constantly engage the attention of the world. Everybody is agitated. And why? Because it is the peculiar genius of evolution asserting right through the demanding souls of all oppressed people. The track of truth is as direct as the thunderbolt, and the State or Church, institution or creed, sect or party, ruler or monopolizer, that stands in the way of righteous decrees, will be shattered. He will be ground to powder beneath the upper and under mill-stones of Justice and eternal Right, and be blown as dust to the four winds.

Sunday, Aug. 28th — The day was perfect, and the extra trains brought large numbers. It was an old-time audience, and the exercises were of more than ordinary interest. The morning service opened a fine program by the band, and singing by the choir of "We're Going Home To-morrow." Alfred Free, Ph. D., of Turner's Falls, was then introduced, and gave an interesting address upon "Progress and Evolution." This was Mr. Free's first appearance upon the platform here, and he was very well received.

In the afternoon the closing lecture and exercises were held at the Auditorium. The concourse of people was vast, numbering several thousand. Mr. Baxter was the lecturer and medium, and he held them closely and elicited much applause. His theme was "The Facts of Spiritualism as a science, and from the classified facts deduced a plausible philosophy as pertains to the soul, the spirit, and the spirit-world. He said, in concluding:

"I believe stypirits there are somebodies, not nobodies. I believe spirits here are somebodies, not nobodies. I believe every object there something, not nothing. I am a materialist, and Spiritualism makes me more one; that is, I am a material spirit, I will go into a material world of employment, enjoyment, and usefulness, and on forever and forever. As a medium I feel that world at times. It touches me. I sense the very nearness of spirits often.

and proved a fitting conclusion.

NOTES.

Mr. and Mrs. Milton Rathbun of New York, with their two sons, were cordially welcomed to Lake Pleasant. They are sound in the philosophy.

The addresses of Mr. Baxter, as usual, were logical and of much interest. Mr. Baxter was one of the ploneers here, and is always welcomed to Lake Pleasant. It is proposed to have the camp meeting of next year open earlier than usual. A fine array of talent is being engaged.

Mrs. J. A. Chapman of Norwich, Conn., has entertained a large party of friends at her summer home on Massasoit street. Mrs. Chapman is a worker in the Cause.

The session closed a success, and everybody is hopeful for the future.

Beveral prominent campers here will pass the winter season in Southern California.

Now, for home, sweet, sweet home, and soon for that other home.

Miss Ida F. Burnham of Boston is here, and has favored us with several select readings.

The exercises in medium supplemented her work here by speaking and giving tests two Sundays at the Niantic Camp-Meeting.

To those who have followed these imperfect notes, we extend our best wishes, and kindest good-night. As correspondent and reader, we have met many years. Will we sometime meet in a land not laid down on any earthly map, that country "Beyond the smilling and the weeping"?

Lake Pleasant, Mass., Aug. 28th. NOTES.

Current Notes from Onset Bay.

(By Our Own Correspondent.)

Undoubtedly the event of the season was the anticipated appearance of Mrs. Cora L. V. Richmond on Tuesday, Aug. 23d. A much larger audience than usually convenes on a week day was present to listen to her inspired utterances.

After a soulful invocation, questions were received from the audience, and briefly answered in that clear, perspicuous manner which renders further questioning superfluous. Some of the questions were as follows: "How does soul grow; by addition to, or unfoldment from, itself?" The two following questions were combined, and their consideration formed the basis of discussion, viz.: "What is the Difference Between the Fruits of Spiritualism and the Fruits of Christianity?" "Spiritualism as an Impelling Force in the Orderly Movement of Society."

[The report of this lecture in full has been sent us for publication in this week's issue; but its great length—over sixty pages of manuscript—compels us to defer its publication until our next number.—EDS.] o defer its publication until our next number.—Eds.]

Mr. Joseph D. Stiles appeared on Thursday, and delivered an excellent poem under the inspiration of King Philip, the Pequot chief, full of graceful tributes to Onset, its officers, its purposes, its beauty—and prophetic of its continued prosperity and usefulness.

A copy of this poem will be furnished the BANNER OF LIGHT for publication. The rain interfered with the meeting, and the public test scance was postponed to Friday morning.

The rain continuing, meetings were held in the Temple morning and afternoon of Friday. Mr. Stiles gave an excellent poem, and then an address personal general from Mr. Breakland to

Temple morning and afternoon of Friday. Mr. Stiles gave an excellent poem, and then an address personal and general from Mr. Frank Strickland, to a friend in the audience and to the people generally, upon the death change, experiences in spirit-life, meeting with friends whom he named, etc. It was finely expressed, and interested all. Then a very large number of spirits were described, most of whom were recognized.

At one of the conferences Mrs. Richmond was called out by the President, and being entranced, Ouina introduced a young spirit named Stella, who gave in the simple, natural manner of a child, some of her experiences in spirit-life. There was in this charming recital the clearest idea given of the methods of growth in the spirit-world, and one felt how much clearer "out of the mouths of babes and sucklings" the philosophy of life may be taught to the average comprehension of the public mind, than even by long and learned dissertations.

On Friday atternoon Mrs. Richmond again answered questions proposed by the audience, and it is simply a matter of astonishment to listeners unacquainted with the fact of spirit control, how any one can turn so readily from one subject to another, and with such grace of expression elucidate the most intricate themes, as well as dissipate the mists of obscurity which seem to environ nearly every subject pertaining to the nature of spirit and its manifold expres-

[Continued on eighth page.]

Demine of a Voteran Spiritualist. Mr. William H. King of Springfield, Mass., a wellknown business man and a voteran Spiritualist, passed to the higher life Thursday, Aug. 18th. The summons came to this brother suddenly, and apparently without warning, as he was found in his bed with a quiet smile upon his placid features, as if the last moment had been a peaceful one.

Mr. King had been a very active man, well known in Springfield as a person of business principles and of unerring integrity, whose judgment was sound and to be relied upon.

His business, as that of a paper-stock dealer, was well conducted, and its successful results gave evi-dence of the strong mind of the man who managed it -although latterly the sons of the gentleman spoken of had become members of the firm.

For some days before his sudden transition to the higher life, Mr. King had been busily engaged at Lake It Rings With a Great

For some days before his sudden transition to the higher life, Mr. King had been busily engaged at Lake Pleasant Camp-Ground in the erection of a cottage, which he intended as a summer home for himself and his estimable wife; and it was only a brief while before that he had left the Lake for Springfield on a short business trip, intending to return to the Camp on the very day that his remains were discovered.

To say that the news of his sudden departure from the body brought a severe shock to his wife and other friends who were waiting his coming to Lake Pleasant, or that the hosts of Spiritualists upon the grounds who had known and respected Mr. King were deeply palned at the announcement of his death, is only to feebly express the sorrow that fell upon the place.

Coming, as it did, immediately after the funeral obsequies of Mrs. Ward (who had also suddenly passed away) it seemed as if—in spite of their cheerful philosophy—the campers of Lake Pleasant were specially bereaved by this new stroke of the Reaper's hand.

For many years Mr. King was an earnest and consistent Spiritualist. He was one who believed in the nearness of the angel world, and who sought to walk in its light. His heart and hand were ever ready to help on the work of our glorious Cause, and he was never found wanting in the hour of emergency.

The funeral exercises over the remains of this good man were held at his home on Worthington street, Springfield, on Saturday, Aug. 21st, and consisted of the singing of several sweet songs by Mrs. Hattle C. Mason, the reading of a grand spiritualizing poem, and the delivery of an eloquent address by Mrs. Clara H. Banks, and other exercises appropriate to the occasion.

A large delegation of Spiritualists from Lake Pleasant extended by the nearly and the delivery of an eloquent address by Mrs.

sion.

A large delegation of Spiritualists from Lake Pleasant attended the funeral.

Mr. King leaves a family of grown up sons and daughters, also a wife who knows that her companion has not gone far away, but that he can come close to her heart with spiritual blessing and cheer.

Beautiful floral offerings gave token of the love and esteem in which our arisen brother was held by many hearts, and as they shed their sweet perfume over and around the pulseless form, told in fragrant breath more eloquent than words of the worth and honor of a faithful life.

MEETINGS IN BOSTON.

Eagle Hall, 616 Washington Street.—Sundays at i A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Tuttle, Conductor.

Veteran Spiritualists' Union.—Public meetings will be held the first Tuesday of every month in the Banner of Light Free Circle-Boom, No. 8% Bosworth street, at 7% P. M. Dr. H. B. Store, President; Moses T. Dole, Treasurer; Wm. H. Banks, Clerk, No. 77 Statestreet, Boston; Mrs. M. T. Longley, Corresponding Secretary. All individuals interested in the objects of the Union are invited to attend.

Hathbone Hall, 694 Washington Street, cor-mer of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 3½ and 7½ P. M. Thursday at 2½ P. M. N. P. Smith, Chairman.

Smith, Unairman.

Harimony Hall, 734 Washington Street.—Services every Sunday at 11 A.M., 2% and 7% P.M. Every Tuesday, at 2% P.M. meetings for tests, speaking and psychometric readings. Mrs. M. Adeline Wilkinson, Conductor.

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

Harmony Hall. - Our President, Mrs. Adeline Wilkinson, was last Sunday welcomed back from camp by crowded houses. Powerful and harmonious developing circle in the morning.

Atternoon.—Invocation by Dr. Blackden; address and readings, Mr. Thomas Perrin; tests and readings by Mrs. Buck and Mrs. Wilson; remarks by Mr. Heywood. Rev. Geo. V. Cordingly, the St. Louis medium, whose powers have so astonished Western audiences, occupied the rest of the afternoon, and also the entire

occupied the rest of the afternoon, and also the entire evening.

A tail and remarkable looking man, he at once impresses one with a sense of his gifts.

After answering questions, many of the answers being poems of high excellence, he gave numerous tests, all recognized, obtaining at the same time spirit-raps on books and cards, and answering questions in this way—questioner's hands touching his on top of object. While doing this he passed through the audience, so that all were satisfied.

This medium will be with us next Sunday, and probably next Tuesday as well.

Rathbone Hall .- The Tennyson Male Quartet sang selections at both sessions; 2:30 P.M. the Chairman, Dr. Smith, Mrs. Georgia Hughes, Mr. Wm. man, Dr. Smith, Mrs. Georgia Hughes, Mr. Wm. Franks, Mrs. Jennie Wilson gave readings; and Miss Josephine Webster made several individual impersonations, which were pronounced correct.

At 7:30 r. M. the hall was crowded. Mr. John Eggleston of New York City gave an interesting address on Mediumship; Mr. A. H. Quint followed with remarks replete with good points; Mrs. C. E. Bell, Miss A. J. Webster gave tests. Many psychometric delineations were given by Mr. Wm. Franks, Mrs. Jennie Wilson, Miss Annie Hanson. N. P. S.

Ragle Hall .- The three services of last Sunday were well attended, and of a nature to bring an inquiring mind into a belief of Spiritualism.

quiring mind into a belief of Spiritualism.

The morning developing and healing circle was very harmonious, with good results. The afternoon service opened with singing; remarks, inspirational poem and invocation by the Chairman; Mr. William Franks, Mrs. Dr. Loomis Hall, Mrs. Wood, gave readings; Dr. M. V. Thomas made remarks and gave tests, followed by Mrs. Dr. C. E. Bell, Mrs. A. Wilkins, Mrs. Purt, Mr. Tuttle with tests. The meeting closed with a song.

Evening service crowded house, meeting opened with singing by the audience; Mrs. I. E. Downing gave the invocation, inspirational remarks and poem, also gave tests; plano solo by Mrs. Carlton; Mr. Arthur McKenna, Mrs. A. Wilkins, Mrs. Dr. C. E. Bell presented tests; Mrs. Kneeland read a poem; Mrs. Dr. Chandler Balley, Mrs. Woods gave readings. The meeting closed with a song.

PROLIFIC. - Mr. and Mrs. Maydell of Cincinnati have been the proud parents of twenty-one children, twenty of whom are still living. Three pairs of twins are counted in the family census.

THINGS HANDSOME GLASS.

We have recently landed by the "Samaria" and "Bostonian," from Liverpool, the "Elberfeld," "Kehrwieder" and the "Bernicia," from Hamburg, handsome shapes and decorations of

DINNER SERVICES, (From 88 to 8800.) Dinner Set Dop't, 3d foor. COURSE SETS, (Fish Sets, Game Sets, Dessert, Rtc.) "

JARDINIERES (To hold Flower Pots, all grades and sizes), from the low cost to \$200 each. UMBRELLAS AND CANE HOLDERS, (India China, Mintone, Etc.)

PIAZZA SEATS (Old Blue Canton China and Mintons), \$2 to \$90 each. READING LAMPS AND BANQUET LAMPS, (From low cost to the costly.)

CHINA TEA INFUSERS (Sole Importers for the U. S.) RICH CUT CRYSTAL GLASSWARE, in Services, Dozens, or Bich Pieces.

VIENNA RICH COLORED AND GILT GLASS, (Hocks, Finger Bowls, Bic.)

DOMESTIC CHINA AND GLASS,

(From the Best Manufacturers.) In brief, to tell it quick, our stock in useful and ornamental China and Glass, from the moderate cost to the most expensive pieces or sets, was never more comprehensive and valuable at this season of the year than now, and we are not undersold on equal ware if we know it.

INSPECTION INVITED. MA

Jones, McDuffee & Stratton,

China, Glass and Lamp Merchants, 120 FRANKLIN STREET, BOSTON.

was reducing a super to (Wholesale and Bomil.)

STARTLING.

This Has No Uncertain Sound.

What Does This Mean To Our People?

and Grand Hope.

Something Thousands Are Seeking For.

A Fact of Marvelous Import

NEWBURG, N.Y.-A telegraphic despatch from Newburg, N. Y., reveals the fact that a most marvelous change has taken place in the person of one of its oldest and best known citizens. H. S. Shorter, Esq., is an old man of 75 years, and lives at 391 Broadway, Newburg, N. Y. It appears that Mr. Shorter, who was an extensive lumber dealer, began to grow languid, got tired easily, was nervous and debilitated, until at last he became so weak and exhausted that he was just able to drag himself around. He lost flesh and strength so rapidly and became so alarmingly prostrated that his friends and relatives despaired of his life. Now came the marvelous change.

Suddenly Mr. Shorter was transformed from his condition of extreme weakness to one of strength; his nerves grew quickly strong and steady, his muscles became vigorous, his blood was revivified and enriched, he gained fifteen pounds in weight, and to-day is in sound and perfect health.

Such a remarkable transformation in a man of his age was a nine-days' wonder.

Of course the cause was eagerly looked for. Your correspondent, determined to know the truth for the paper's readers, listened to the following astonishing facts from Mr. Shorter's own lips:
"I feel now like a new man!

"What do you think of taking an old man of 75 years, physically weak and broken down, and making him feel like a boy again! Giving him new life, health and strength, and adding fifteen pounds of solid flesh to his weak and debilitated frame!
"And all in two months, with three bottles of Dr.

Greene's Nervura blood and nerve remedy! Well, that is just what has taken place in me. Instead of being weak, debilitated and exhausted, just able to drag myself around, I feel now like a new man! "I advise all to use Dr. Greene's Nervura blood and

nerve remedy!" Surely this wonderful remedy is a most marvelous health restorer, and without doubt the greatest medical discovery of the age.

If it can thus give back health and strength to an old man, weakened and exhausted by disease, how much more surely and certainly will it cure the thousands who are run down, weak, nervous and prostrated, who suffer from poor blood, weak nerves, dyspepsia, indigestion, constipation, malaria, kidney and liver complaints, etc. For debility it is a speedy restorer of strength and vigor. If you are run down in health, and need a medicine to strengthen the nerves, invigorate the blood, tone up the stomach and regulate the bowels, kidneys and liver, Dr. Greene's Nervura blood and nerve remedy, which is purely vegetable and harmless, and is the best remedy known in the world.

Use it, for it will restore your health and strength. You can get it at any druggist's for \$1.

It is the discovery and prescription of the well-known and successful physician, Dr. Greene, of 34 Temple Place, Boston, Mass., the eminent specialist in the cure of nervous and chronic diseases, who can be consulted free, personally or by letter.

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

Mr. J. W. Fletcher will return to New York City about Sept. 16th, and resume his lectures in Adelphi Hall the third Sunday in that month. Address 268 West 43d street.

R. A. Grieves, No. 6 Water street, Haverhill, Mass. has entered the lecturing field, and can be addressed as above for engagements.

Bishop A. Beals speaks at Louisville, Ky., the month of September, and can be addressed there. month of September, and can be addressed there.

Prof. J. M. and Mrs. M. T. Allen still remain "beyond the Mississippi." They have been under engagement at Liberal, Mo., during the summer months, occasionally visiting other points in that vicinity. They contemplate spending the coming season on the Pacific Coast, and will make engagements for lectures and platform tests, etc., accordingly. Address at once Liberal, Mo., or San Bernardino, Cal.

G. W. Kates and wite will speak in Deflance, O., during September; at the Ober Union Meeting, in Geauga Co., Oct. 1st and 2d; at Mantua Station, Oct. 5th to 5th; at Darrowville, Oct. 1oth to 17th; and balance of the month in same section. Address them as

oscar A. Edgerly, having concluded his engagements with the Eastern camps, will commence on Sept. 4th a two months' engagement with the Progressive Spiritualist Society of St. Paul, Minn. His engagements as made for dates later in the season of '92-3 are as follows: March, 1893, Buffalo, N. Y.; April, Baltimore, Md.; May, Pittsburgh, Pa. Would like to make engagements with Western societies for the months of January and February, '93.

The china stores of Boston see many mountain and seashore tourists returning to the South and West at this season. Jones, McDuffee & Stratton have enlarged their space for the finer classes of china and glass, and have built up a large trade in this line from

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.

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.

September. 1892 1892 Su.; Mo. | Tu. | We. | Th. | Fri. | Sat. 2 11 | 12 | 13 | 14 | 15 | 16 | 17 18 | 19 | 20 | 21 | 22 | 23 | 24 25 | 26 | 27 | 28 | 29 | 30

THE SPIBITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee: America, Mirs. M. Palmer, 3101 North Broad street, Philsdelphia; Australia, Mr. Webster, 5 Peckville street, North Melbourne; Canada, Mr. Woodcock, "Waterniche," Brookville; Holland, Van Stratton, Middellann, 62; India, Mr. Thomas Hatton, Ahmedabad; New Zealand, Mr. Graham, Huntley, Walksto; Sweden, B. Fortenson, Ade, Christiania; England, J. Allen, Hon. Sec., 14 Berkley-terrace, White Post-lane, Manor Park, Essex; or W. O. Robson, French Correspondent, 168 Rye Hill, Newcastle-on-Tyne.

2 Manchester street, Brighton, Eng.

Spiritualist Camp-Meetings for 1892.

Once Hay, Mass.—Meetings will continue at the restrum until further notice. Liberal, Me.—The Becond Annual Camp-Meeting closes Sept. 19th.

Denver, Cel.—A Spiritualist Camp-Meeting will be opened at Taylor Park for the first two weeks in Sept. Queen City Park, Vt. — The meetings at this camp ground, in Burlington, close Sept. 5th.

Pine Banks, Maidem, Mans.—Union Spiritualists hold meetings first Sunday in each month. Dodge & Locan.

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

Minute. Ot.—The Connecticut Spiritualists' Camp-Meeting will continue to Sept. 3d. North Collins, N. Y.—Sept. 1st to Sept. 4th. Parkland, Pa.—Meetings will continue until Sept. 11th.

SPECIAL NOTICES.

Ashley, O .- Closes Sept. 4th.

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

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 Bannes 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.

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18 July 2.

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G. V. Cordingly, TRANCE and Test Medium, of St. Louis, Mo., can be found at 53 Hancock street, Boston, for a few days.

Sept. 3.

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also remedies farnished. Nowlocated at Hotel Aldrich, 98 Berkeley street, Boston. Hours 19 to 7. A STROLOGY.—Most fortunate dates for

ASTROLOGY.—Most fortunate dates for A all purposes, life writings, advice, etc.; full descriptions free. Send date and hour of birth with stamp. T. A. BEAREE, Astrologer, 172 Washington street, Rooms, 12 and 14, Boston, Mass.

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SITUATION as housekeeper, or companion to lone person, or small family of adults. Spiritualist preferred. Reference exchanged. Address MES. J. EDWARDS, 30 Sherbourne street, Providence, R. I.

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published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly. If year 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 sak 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.

The is our exarest desire that those who recognise 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

Notice.

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

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

Report of Public Séance held May 17th, 1892. [Continued from last week.] Thomas Porter.

[To the Chairman:] Good afternoon, Mr. President. [Good afternoon.] I feel that I hardly have the right to come in, but I have hardly have the right to come in, but I have been told this is a free meeting, open to all, and so I venture to announce myself, hoping that my relatives and friends will believe that it is possible for me to speak from beyond the tomb, and to say there is no death for me nor for any one. I find it so in my experience. Perhaps I was not prepared to go. How few of earth really are prepared to step from the body! Perhaps the summons came too suddenly to me, but so it comes to many others; and yet there was no shock—nothing to stun

denly to me, but so it comes to many others; and yet there was no shock—nothing to stun my spirit or to make me feel as if I had been swiftly hurled into some other condition. There was a gradual and beautiful awakening, as from a pleasant slumber, and I found myself in a land that was full of light, beauty and fragrance.

I have not lingered in that country all the time: I have come back to earth-life; I have stood in homes in Mont Clair, and have looked upon familiar forms, wondering why they could not see and touch me, I seemed so natural to myself. I have walked the streets of New York City, where I have been so well acquaint-ed, and have looked into places on Worth street that were very well known to me. I have even met friends and close associates face to face, and it seemed strange that they did not recognize me, so real as this life on both sides is to me; for I have been studying its phenomena and trying to learn more of its conditions, so as to understand it here and in the spirit world. I was a business man, and for many years was connected with important affairs, so that I feel identified with this external life pretty thoroughly. As a commission merchant I had dealings with a great many people; and also as an associate of an institution which is influential in standing

an associate of an institution which is influential in standing.

I do not speak of these things in a boastful spirit. I know that I have given up the external forms of activity, but I speak of them to show how natural it is that I should still be interested in things belonging to the material life, and desire to have my relatives and friends know that such is the case. Give them, sir, my greeting and my fond regards, if you please; and if this should be received by any who have and if this should be received by any who have known and cared for me, I shall realize it, I am sure, in my spirit-home, and prize the knowledge very much. Thomas Porter.

Dr. Abbie E. Cutter.

It always gives me pleasure to find an opportunity to speak through a medium or to visit the Banner of Light Circle, and I come occasionally in some such way as this, because I know I gather strength by so doing to help me on with my work; and, besides, it helps me to keep in touch with not only the friends that I prize on earth, but with the mortal conditions. I am still busy, and I think I always shall be. I have plans for this summer's work, and I come here to tell my friends that I believe they will be carried outsuccessfully. Some on earth have an idea of what they are, and these friends are in sympathy with me in my desires to have these plans wrought out. I believe a magnetic force has been used in certain quarters which will do much not only in developing these purposes, but in helping suffering human beings in more ways than one.

more ways than one.

I wish to tell the dear friends that I have seen their works, I have known their desires, and every time they have sent out a thought to me or a question, I have responded in spirit. Sometimes I have given the impressions that we desired to convey and cometimes I have we desired to convey, and sometimes I have been able to give direct communication, so I feel that all is doing well. I am not discour-aged at all, and it seems to me that the work is

feel that all is doing well. I am not discouraged at all, and it seems to me that the work is increasing and the influence growing, and that what we have planned in the past will be accomplished by and by.

My words will be seen by those who will understand them.

I do not know that there is anything of special importance for me to say to the world today. Many in various States have known me in the past, and have seen something of my mediumistic work. Some have misunderstood it, but others have been in sympathy with me and the objects I had in view, and I have felt a warm, genial glow pervading my spirit produced by the influence from other hearts that has been of service to me. To one and all I bring my greeting, and I am happy to come to any one to whom I can be of use.

My words to day will be most fully understood, perhaps, by a few friends in Philadelphia. I have some friends in New Jersey who will know to what I allude, while perhaps my relatives will also comprehend. Dr. Abbie E. Cutter.

Mark Sheridan.

I went to the South seeking health and strength, but I did not find that for which I sought. I could not stay in the body because of its weakness, and so I went on to another world. After I found myself there, I thought, "If I had known how pleasant this would be I should have been more reconciled to the thought of such a change." But we do not know, and so we struggle and try to keep on this side, which, I suppose, is all right and according to nature.

I am from Warren, Mass., and I want my people there to know that I have got back to send them a word of love. I want them to know that this is a good world. We do not need so much to say mass or pray for the soul that has passed on that it may get out of an unpleasant state, because it all depends upon ourselves what our condition will be in the next life; but if we try to do our duty and to be just to all men, there will be no need of prayers in our behalf.

I find that there is much in the spirit-world that I never dreamed of, much for man that is useful to him. He learns his lessons more easily, and he gets along in life, I think, a good deal better than he does here, because he is not always knocking against rough places. He begins, to see what is for his best spiritual advancement, and he tries to take advantage of it. This is my experience, and I have seen

advancement, and he tries to take advantage of it. This is my experience, and I have seen the same thing in the experience of many oth-

ful lights were brought to me by kind friends, who came to keep me from being lonely and to help me to bear all my pain and weakness.

I have not been able to come back before, although I have been gone a long time, because, I suppose, I could not find any medium that I could influence. I would like to have all my friends know that I love them still. I think of them often, and wish I could do them good. I try to help them all I can. Sometimes it seems that I dp make them feel more cheerful and happy, and then, at other times, I do not seem to make any impression upon them. Perhaps if they can learn of Spiritualism and investigate it through some of its mediums, I can come closely to them; our friends on the spirit side can also reach them, and it may be that we shall be able to give those we love here evidence, without a doubt, of our identity. I went away from Boston.

Controlling Spirit.

We wish to thank the kind friends who have provided our Circle-Room with the beautiful flowers on this occasion.

Report of Public Seance held May 20th, 1892.

Spirit Invocation.

Oh! most Holy and Beneficent Spirit, thou Divine Pres ance who art the all-in-all of life, thine intelligence is manifested everywhere throughout all forms of existence; thy wisdom is displayed on every hand; suggestions and evidences of thy love are written upon the boundless heavens in characters of light, and strewn upon the verdant fields in fragrant flowers that whisper their praises back to thee. Thy care and tenderness failing into the human heart may awaken a consciousness of thine eternal life and bring to the questioning soul a comprehension of thy grand, infinite law, causing that soul to realize its relationship to the vast Greaor and Intelligence of all. We turn to thee at this hour asking for spiritual knowl

edge, seeking for gleams of light, for we know that above the darkness of ignorance and beyond the clouds of error the truth eternal shines for all; and when we send out our aspirations and earnest desires there comes to us more light and understanding of these great spiritual principles even as in material life; when Nature sends storms and darknes there shines above the clouds of earth the beautiful sunlight and gleams of beauty and glory unroll before our sight as the clouds are parted. Thus we behold thy gracious hand in Nature's works throughout all creation. As the mists that envelope human life, whether they be of sorrow, darkness, ignorance or error, when they gradually lift and pass away, reveal a silver lining and a golden light, we know that thy beneficent hand scatters abroad love and gladness and beauty and truth for all mankind.

From the spiritual revelations of this age is brought to humanity that undying information concerning life and destiny which no one can take away. We thank thee that this is so. We praise thee for the revealments which have een brought to mankind in the present generation, for the knowledge that man is an immortal being, that life and love are continuous, that there is no separation for kindred souls, and that an eternity opens before humanity in its search for knowledge and truth. For all these blessings we praise thee, and we ask that thine angels may be given power to return into our atmosphere bearing new messages of light. ew revelations of thy law, that we may be instructed and plessed by their beneficent ministration.

INDIVIDUAL MESSAGES.

Aaron A. Spencer.

[To the Chairman:] Will you kindly, sir, permit me to enter and encroach upon your time? [Certainly.] I thank you for the privilege, for such it really is to me. Though I am a spirit and an inhabitant of the great world of spirits, yet I am a human being, the same man of thought and energy that I was when encased in the body of flesh, and I hold interests in this mortal life that still attract me back to its scenes and associations, so that I

back to its scenes and associations, so that I long to take hold of them and impress myself as an individuality upon that same line of social life of which I was a part in years past. Have I found any great truth since I passed swiftly, as it seems to me, in reviewing the days gone by, from mortal scenes? Yes; I have found a great truth concerning man's immortality, and as I look around me on the attention of the state of the stat other side, beholding not only individuals who other side, beholding not only individuals who have but lately passed into that life, or who only for a few years have dwelt there, but also others who have been inhabitants of the spiritworld for many long centuries, and other human beings full of vitality and strength, seemingly able to cope with any adverse force, to accomplish great ends and achieve wonderful results from every effort which they make

ingly able to cope with any adverse force, to accomplish great ends and achieve wonderful results from every effort which they make, I learn that they are immortal, that they look for no end, no cessation of the great moving life within them, and this is of great importance to me. Other truths I have found or learned, and it seems, as I look back over the experiences of former years, as if but very feeble gleams of eternal truth came to my mind, that the great truth was shrouded and veiled from my understanding, and I only wonder how it is that so few can see the light when it shines so brightly all around.

I wish to tell my dear friends in Arcade that I remember them with much love, that I hold their interests as mine, and desire to see them prosperous and happy. I will do what I can by way of influence to bring them such peace and comfort as it is possible for me to bring in the course of their lives. And, sir, will you kindly speak to other friends of mine, in Wyoming County, New York, or acquaint them with the fact that I am not a dead man, that though I went out of the body I still continue to live as a thinking man, and that I give them my warm regard and sympathetic though. I would like to meet my friends through private channels, that I may communicate with them as in days gone by, face to face and heart to heart. I am Aaron A. Spencer.

Pete Welch.

[To the Chairman:] Will you just say for me, sir, that Pete Welch has come around this way, and wants to send word to his friends and folks that he's all right? [Certainly.]

I don't know how long I've been out, and when I try to think of the last hour, it's all mixed up, not very clear, so I can't tell much about it. I wasn't a preacher like the good man that was talking to you first, and I wasn't a business man full of big interests like the one that came after; I was just a poor brakeman. a business man full of big interests like the one that came after; I was just a poor brakeman, and I got rushed out in a hurry, but they said I could come back here and say 1'm all right, and in a pretty good place on the other side. I want the folks at White River Junction, Vt., to know about this. Tell 'em there 's a good world over here, and you don't get knocked about just because you don't happen to have fine clothes and plenty of book-learning; but you're helped up, pushed ahead and put into line where you can get along if you try to in any way.

I was on the Northern Divison of the Maine road. I just thought 1'd like to pop in here

William Hammond.

William Hammond.

[To the Chairman:] Good afternoon, sir. [Good afternoon.] I do not know whether I shall be received or not by any particular friend, because a good while has passed since I went from the body, and of course we sort of drop out of the minds of our friends after years go by, and cannot very well expect to be resurrected. But I have come just the same to speak a few words, because' I have always wished to do so. I have tried a good many times to get hold of some of your mediums, but somehow I have not had the chance before to get in.

I lived in Cambridge, and I am pretty familiar with the old streets of Boston. I knew a good many people here. Some have gone to the spirit-world and some have changed and gone to different parts during the great rush in life that has been going on; but when I look back from the present to the past it seems only a very little while since I was here with my friends, working and talking and doing what I could to fill a certain place in the world. I worked at, or I was connected with—I hardly know how to express it—the shoe and leather business, not in a business of my own, but holding a position under others, which I tried to fill to the best of my ability.

I am not looking after foot-wear on the spirit-side, but I have been engaged a little bit in horticulture and floriculture, and trying to understand and get acquainted with the beauties of Nature. I loved flowers and I loved vegetable growth when I was here in the body. Sometimes I had a little garden of my own, and I enjoyed going into it and talking to the little, pretty blossoms, that came up and looked into my face.

Well, on the spirit-side I was given—or I found—a heautiful grarden with planty of I found—a heautiful grarden with planty of I found—a heautiful grarden with planty of

into my face.

Well, on the spirit-side I was given—or I found—a beautiful garden, with plenty of chance for me to go out into it and work, look after the flowers, get acquainted with them and find out their origin; and I tell you it was and find out their origin; and I tell you it was more pleasant than going over lists and cases of boots and shoes, and that kind of work. I know that such things must be attended to on this side, and I know it is necessary to have these things looked after; but every man to his calling. Sometimes on this side I think we do not get into our natural calling, but I have not found such to be the case in the spirit-world. I find some whose work consists in weaving the elements into fabrics from which are fashioned garments for those beings to wear; and the elements into fabrics from which are fash-ioned garments for those beings to wear; and I find others working among the flowers and trees, just as I like to do; while others are busy transcribing their thoughts and setting them up so that they may reach other minds, giving information and counsel. So you see there is plenty to do over there, only I find that each one is adapted to his work and given the opportunity to make the very best of him-self.

self I thought it would de me good, and it would fulfill a hope that I have had so long—for years, in fact—to come back here and give a communication. Now, when one has set his heart on a certain thing, and it is denied him, either he is more eager than ever to obtain it, or else he gets so he does not care anything about it. I never let up on a purpose that had once taken possession of me; so at last I am here to let my friends know that I am still living—and this is a great pleasure to me, I assure you. You will excuse me if I have been in the way, but I had the invitation, or permission, of the guides on the other side, and so I feel I have not done wrong. You may call me William Hammond. I thought it would do me good, and it would

Mamie Andrews.

Mamie Andrews.

My friends, and what few relatives I have on this side of life, live in and near Pittsburgh, Pa. I do not think they have any means of reaching the spirit-world and communicating with it, or that they know much about Spiritualism, for I have never seen any indication of such knowledge among them. I have visited them, with other spirit associates, many times in the years that have gone since I went from the body.

I did not know of Spiritualism, and I did not

I did not know of Spiritualism, and I did not want to die. I thought it was a dreadful thing, as I also did the thought of being obliged to give up all the bright things of life. I had much to make me happy, though I did not have all I wished. I was not as fortunate as some that I knew who could have all things material that they desired by not 11 feb was placent. al that they desired, but yet life was pleasant, and I could not bear the thought of giving it up, because I had no idea that the sweet life went right on in another natural world, and that I should have such pleasant surroundings as I have found.

went right on in another natural world, and that I should have such pleasant surroundings as I have found.

[To the Chairman:] I suppose, sir, most of those who come to you tell of the beautiful world, and its beautiful objects and harmonious conditions; but I know there are many in the spirit-world who do not see the beauty and who do not find the light. I know there are many who are restless and unhappy, and they are always asking for something they cannot have, and reaching out for things that are not good for them; so they live in a dark and unwholesome state. But there are many who are comfortably situated; who have bright homes and dear friends to make them happy; and that is the way with me in the spirit-world, so I do not wish to come back here to live.

Tell my friends that I have tried a good many times to lift the veil from before their sight, that they might see some of their dear ones in the spirit-world. I have tried to remove the cobwebs, the old superstitions and ideas concerning the future, from their minds, and bring them evidence of this great truth; and if they will seek as earnestly to find the

and bring them evidence of this great truth; and if they will seek as earnestly to find the light as we on our side are seeking a channel nght as we on our side are seeking a channer through which to bring it, I know the time will not be far distant when they will gain that knowledge, which is truth, and which belongs to the spiritual.

Emma wishes me to send her love with mine; so do Caroline and others. If the dear ones here can only feel that no one is lost, but that all are safe and well in pleasant homes and

all are safe and well in pleasant homes and bright conditions, where they can perform work for themselves and others and express their energies and talents, I am sure that will be a great blessing to them. I am Mamie Andrews.

Col. Hiram Ferry.

of it. This is my experience, and have seen the same thing in the experience of many others.

They used to call me Mark Sheridan, and I go by that name still for want of a better.

I have good friends on this side of life, and perhaps they will see a glimpse of truth in this that I am saying, and begin to think that Mark thas got back and thas power to speak. Toll them to look well to themselves and do the best they know how, and they will find all things are in good shape for them when they get to the other side.

Margaret Wentworth.

Margaret Wentworth.

My name is Margaret Wentworth.

My name is Margaret Wentworth.

My name is Margaret Wentworth.

I don't think I have been gone away very long. It seems just the smallest time to me this smy own people called me Dalsy, and when I was a very little girl they always called me that it would, and they told me everything was all right and I could get rested.

I went to the spirit-world in a very weak condition, so that I could not tell my friends my mother or any one—of the beautiful sights I saw before I fairly passed from the body.

They will remember the smile they spoke of which passed over my countenance before I went. That was because I saw such lorely be used. It is a special to be waiting for me, and it seemed as if they said for me not to be afraid. It is not to help me and take me home. I did not hear the words here. It is not said that the now it is pleasant like a great sum that was the feeling that came over me, and I smiled because I was happy and contented. I the now life is pleasant like a great sum that was the feeling that came over me, and I smiled because I was happy and contented. I the now life is pleasant like a great sum to come back here to live. I haven't got that was not a fancy but a reality, and that the now world, so I can't there was a bright world boyond where we should know each other.

I did not believe in Spiritualism: I knew nothing of it; my friends were not Spiritualism; I knew hould in me looking out of the miss. Then I saw beautiful gleams of light flash out in the night when I could not sleep, and some of them were of different colors. I would tell of this, who came to keep me from being lonely and to help me to bear all my pain and weakness.

I have not been sone a long time, because I would be before, although I have been gone a long time, because I suppose, I could not find any medium that I could influence. I would clike to have all my friends know that liove them still. I to the count of fired shape and all my friends know that liove them still. I to the count of fired shape and the reach some than the count of the great shape and the province of fired shape and the count of the great shape and the province of the country at large. I then the mow world, so I can't like a great and the country at large. I tried to express in part my energies. I also that the now world, so I can't the present day, especially those which are enhanced with the now world, so I can't the present day, especially those which are enhanced with the now world, so I can't the present day, especially those which are the provi

to friends, and also to tell her who was my former companion, that I still hold for her and hers a warm place in my heart, that I send out to her in many hours of her life an influence from the spirit-world that I feel is accepted and that blesses her. It seems to me that the love and sympathy going out to that gentle and genial soul from the other life, creates an atmosphere of light around her which mingles with her own atmospheric forces and brings her peace in many hours of this outward life.

I know that she has had many strange experiences since I passed to the other life, all of which have been important and have had their place in unfolding a new power and a new comprehension and consciousness of life in her soul. I am glad that these experiences have been hers, even though some of them have been painful and severe; and now in her Southern home she may gather the light, beauty and warmth from friendly hearts as well as from nature's atmosphere, and this will all be helpful to her life, making a bright and beautiful setting to her closing days. As the sun nears the horizon and sets in the West, it gathers beauty and glory, reflecting its radiance upon the sky for the enjoyment of those the sun nears the horizon and sets in the West, it gathers beauty and glory, reflecting its radiance upon the sky for the enjoyment of those who gaze; so with the life of that dear one; as it nears its declining days, the beauty and glory that it gathers are reflected upon the lives of others, giving to them enjoyment and peace. Such is the influence of a faithful soul, and I am pleased to know that it is so.

You may call me Col. Hiram Farry. You may call me Col. Hiram Ferry.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

May 24.—Helen Hunt Jackson; Henry A. Weaver; Joseph
Thayer; Mary A. Amphlett; Sarah Marshall; George S. Duell.

May 71.—Horace D. Knight; James Applegate; Henry Benson; Ells Mason; John Falvey; Harriet Blanchard; Robert Dale Owen.

PLAY WELL YOUR PART IN LIFE'S BRASS BAND.

(The following lines, while they convey good advice as to individual conduct in life, will be found, by those at least who are conversant with musical terms, to defuly interweave the majority of the technical phrases in general use by the disciples of majody.—Eps.]

Play well your part in Life's Brass Band,
And make your music tell;
It matters less what part you play,
So that you play it well.
In life's grand march there is no halt
From cradle to the grave:
So let us march as best becomes
The bravest of the brave.

We cannot all well play the "lead" In life's progressive race,
For "harmony" consists in part
Of "alto," 'tenor," 'base."
Some "first soprano" "execute,"
While others "second" play;
Still others evenly pursue
The "tenor" of their way.

And while some play life's baser part,
And "read" their "music" well,
E'en that is doubtless for the best
For progress. Who can tell?
For if through others' faults we "read"
A better "part" at "sight,"
Who will deny that (for the whole)
"Whatever is, is right?"

Without the "base" no perfect "chord"
Makes "harmony" divine;
Then find no fault if e'en 'tis "played"
On lowest "leger line."
Condemn not, then; have faith in those
Whose weary feet have trod,
To "play" a useful, thankless "part"
In general plan of God.

And while "forzando," "forte"—noise— Some "measure" best becomes, So they who, represented by The cymbals and the drums, In turn are useful in their way Along life's march sublime; For though 'tis said "Time beats all men," Yet they, in turn, "beat time." Then "slur" not others if they play
A too "staccato" "part,"
But with true friendship's "tie," extend
A helping hand and heart;
That such may "rest," and not "repeat,"
Else play it better far,
Or more correctly "execute"
Beyond the "double bar."

When criticised, or harshly judged,
As we "compose" our "song,"
Let's "write," "arrange," with this in view,
They may be right, we wrong;
We may "B flat," they may "C sharp;"
Our "clefs" may not agree;
Our "notes" compared, we "pause" and find
That one should change his "key."

One "modulates," and now in "tune,"
All "discord" disappears,
As on life's upward "scale" ascend
The deeds and thoughts of years,
Where "major" and the "minor" "strains"
Find place within the heart
Of him who nobly earns the right
To "play" life's "leading part."

Such scorn false "airs," nor let conceit "Crescendo" to a "swell";
Nor yet "diminuendo" down,
No longer to excet;
But with true zeal and self-respect
Lead where the human will
Its highest possibilities
And destiny fulfil.

And when we play death's "funeral dirge,"
By such examples led,
May we perform" our "parts" as well,
To where shall rest the dead.
"C natural" now the "signature,"
On friendship's "staff" and "line,"
As you "Da Capo" to first verse,
And end without the "sign."
—I. A. Heald, in The Peabody Reporter.

In Memoriam-Hon. James Priest. A TRIBUTE FROM LAKE PLEASANT.

Mention has been made in the obituary notices of the BANNER OF LIGHT of the demise of the Hon. James Priest of Derry, N. H.; but in view of the prominent life and character of this man, not only in business and political circles, but also in the field of Spiritualism, something more than the brief notice mentioned seems to be deserved in this case.; Mr. Priest, as a resident of Derry for nearly a lifetime, enjoyed the confidence and esteem of his fellow citizens to a marked degree, so that

meetings at his own expense, so desirous was he to present the immortal truth of spiritcommunion to his townspeople. By the course thus adopted by our arisen brother, Spiritual. ism received a hearing and commanded a respect among the people of Derry and elsewhere in New Hampshire, such as it could not have done in any other way. The BANNER OF LIGHT was for many years read with interest and spiritual profit by Mr. Priest.

From the beautiful grounds of Lake Pleasant, where for many years Mr. Priest and his life-long companion were wont to pass happy hours of spiritual communion and recreation at the summer-home of their medium-daughter, Mrs. J. Milton Young of Haverhill, this tribute to the life-work of a consistent and harmonious Spiritualist is written.

And from the shores and groves of Lake Pleasant, tender memories of the brave, good works of this ascended soul, go forth to him in his new life from hundreds of kindly hearts. It is to such natures—spiritual and progressive, giving energy and life to such reformatory and elevating measures as appeal to their soulsas this, that have, with the work of mediumship, built up a grand rockwork of Spiritualism that shall endure through the ages, and to which the world may well point as an example of undying truth and integrity, that shall prove to be the hope of humanity in its struggles to overcome error and injustice, and all things debasing and crude.

As a Freemason of advanced degree, Brother Priest lived ever faithful to the high principles of that Order, and proved in his daily walks that his thoughts and deeds were measured by the square dealing of an honest life. A beloved wife and a family of faithful sons and daughters survive this good man, and rest content in the knowledge that all is well with him; while the thought that he can return and bless his friends with his love and counsel is to them an friends with his love and countries ever uplifting and abiding strength.
M. T. L.

A TIMELY WARNING.

Specially Translated for the BANNER OF LIGHT from Annali Dello Spiritismo, BY W. N. EAYRS

Signor G. Palazzi, an eminent scientist of Italy, also well known to the Spiritualists of Europe by his writings, tells what happened to

"In the year 1880 I was living with my family in Naples. One night in the summer of that year, as it was necessary for me to finish an important drawing, I worked on it until two o'clock in the morning. My drawing table was placed near the open balcony window, in order that I might enjoy the cool night air. With the exception of a portion on the right which I used for my drawings, the table was covered with a lot of things over which was thrown a large piece of cloth, well smeared with ink and oil, as I was in the habit of wiping my pen and brushes on it.

"Shortly after half-past two, feeling very tired, I carelessly laid down upon the piece of cloth the pipe that I had been smoking in order to keep myself awake, closed the balcony window, and went to my sleeping-room, which was near the studio.

"Hastily undressing, I threw myself on the bed and fell asleep immediately. Some time after-just how long I cannot say-I was aroused by a hand, which was shaking me. At the same time a voice said to me: 'Go into your studio; your table is on fire.' I was too sleepy to pay any attention to the warning, and, turning away, I fell again into an agreeable sleep.

"A few minutes later I was again shaken, and a voice repeated that there was fire in the study. The shaking this time was so violent that it thoroughly woke me. I sat up in bed, looked about me, wondering what was the matter. The thought came to me that perhaps there was something wrong in the study. I got out of bed and went at once to see, and found that, in fact, the pipe had set fire to the cloth, which, in consequence of being so ing into flame, had slowly burnt away. Having thrown out of the window the ashes, which were still glowing, I found that the fire had been communicated to the objects on the table. in which, also, two deep holes had been burned, the marks of which holes are still plainly to be seen, although I have twice caused the table to be planed. Everything was right for a conflagration.
"Who gave me this warning and roused me

from my sleep? I have never learned; for though I have repeatedly put the question to my guides, the answer which has been returned has always been: 'Don't trouble yourself about that; it is not necessary that you should know.'"

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Verification of a Spirit-Messages.

In the Message Department of THE BANNER of August 6th is a communication from SAMUEL BOW-STOCK, who was killed at the Taunton Locomotive Works about five years ago. I was not personally acquainted with him, but at the time he was killed I was working at Mason's Mechanic Works, and was knowing of the event, and that it took place while he (Bowstock) was putting a belt on a wheel.

Providence, R. 1., Aug. 21st, 1892.

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50c. E. T. Hazeltine, Warren, Pa.

The Kyceum.

AN OBJECT-LESSON. Given before the Cassadaga Lyccum by Hudson Tuttle.

The Lyceum at Cassadaga this season has been made a prominent feature, and the esprit du corps of the constantly increasing membership was most remarkable. Mr. Gleason as Conductor, and Miss Clair Tuttle as Guardian, brought the organization to a wonderful per-

fection in order, drill and system. Mrs. Emma Rood Tuttle gave lessons in elocution, and established as auxiliary a "Band

Mrs. Emma Rood Tuttle gave lessons in elocution, and established as auxiliary a "Band of Mercy." The Lyceum badge was reinforced with the silver star of the Band, and was thus worn constantly by the members.

Hudson Tuttle gave a series of "Object-Lessons," showing how much may be learned from the most common things.

Thinking it will interest the reader, as suggestive of the new method of instruction, I have made a nearly verbatim report of a lesson given at the Auditorium. There was a very large number of spectators, deeply interested in the work.

Mr. Tuttle assured his audience that the Lyceum was not giving a "show" session, but such as was daily held. Under the conditions of constantly changing members and brief sessions the work could be no more than suggestive, and indicate the pathways of knowledge. They could imagine what a school might become under such lines of management. He said: "I wish I might impress on your minds the duty you owe your children, that when you go to your homes you will feel impelled to organize Lyceums, even if you begin with only your own household."

He then turned to the Lyceum, and the sympathy which in a moment sprang up between the children and the speaker was delightful to observe. They were all eager attention, and their answers just such as he desired, and often most remarkable as impromptu utterances.

The lecturer began, "I want your attention, but I do not ask it. If I do not interest you, you may whisper, and that will tell me I am not on the right line of thought. As I have told you, one of our objects is to see how quickly we can, by a glance, take in all characteristics of the thing before us.

"I want you to have the trained eye of the scientist. Having eyes, I want you to see, to look on all sides, and through, with minuteness and breadth of vision. If you had green glasses how would the world appear?"

"Oreen." in chorus.

"Would the green?"

"No,"

"No, the trouble would be with the glasses.

"Would it be green?"
"No."
"No, the trouble would be with the glasses. That has been the trouble, and the world has been thought green or red, according to the glasses, and it has been thought a sin to look through our own natural eyes. If your eyes are rightly trained they are better than all the glasses in the world, however old or sacred.
"I have two objects here, for the purpose of contrast, and from the contrast I hope we shall gather some illustrations in moral conduct."

duct."
The lecturer held up a water lily and asked:
"What have I here?"
To which came the reply, from the Lyceum:
"A water lily."
"Describe it."
"It is white; has green leaves; has sweet perfume," etc.
"Where does it grow?"
"In the lake."

"In the lake." "What is it an emblem of?"
"Purity."

"Purity."

"True; and its beautiful white biossom, floating on the surface of the water, is the most perfect type of that quality of the mind."

"You observe that it has a very long stem; can you tell me what that is for?"

"That the flower may always float on the surface."

surface."
"We could not see it."
"It would die if under water."
"Where does the lily take root?"
"In the bottom of the lake."
"True, in the ooze; and thereby hangs a moral lesson. It grows out of the dark and slimy mud, from which it extracts the beauty of form, waxy whiteness, and exquisite perfume which have made it a type of purity. What may we learn of it as to our lives?"
"That zood may grow out of evil."

"That good may grow out of evil."

"Charity, for the flower does not despise the soil from which it springs."

"The mind need not be stained by its surgranding."

"There is a pretty legend about the lily, told by the Indians, it is said; but be this true or not, it is poetic and suggestive: There was a maiden, frightfully homely, and even the children were afraid of her. She was very lonely and discovered the control of the control of the children were afraid of her. maiden, frightfully homely, and even the children were afraid of her. She was very lonely and disconsolate, and went away into the dark forest and complained to the Great Spirit. 'Return,' he said to her, 'and if good you will be beautiful.' She met a wounded fawn on the way home, and bound up its bruises. That made the light of love come in her eyes. She found her aged mother sick with fever, and weary days and nights staid by her side. She assisted the children in their plays, and carried burdens for the weak, and her face became sweet as an angel's. One day in autumn as she attempted the rescue of a little child from the lake, she fell into the water and sank to rise no more. When spring came a broad leaf floated on the water over her grave, and in summer a lily expanded its white corol."

"But I must take up the other part of our lesson. What have we here?"

"A Canada thistle."

"Well, what do you see?"

"Roots."

"Blossoms."

"Prickers."

"Blossoms."

"Prickers."

"Leaves."

"It is green."

"Blossoms."
"Prickers."
"Leaves."
"It is green."
"The flowers are purple."
"What are the roots for?"
"To take up moisture from the earth."
"To hold the plant."
"To hold the plant."
"Takes the sap to the leaves."
"And the leaves?" There is no answer. It is a difficult subject. The leaves are the stomach and the lungs of the plant, in one. The crude sap is digested in the leaves and is then ready to be used by the growing plant.
(A seed is shown with its feathery tuft.)
"What is this downy wing for?"
"That the wind may blow the seed away."
"Right; I am glad you so fully understand. Now if you had a garden planted with pansies and rare flowers, and the wind should blow one of these seeds there, and it should grow, what would be the result?"
"The ugly thistle would destroy the flowers."
"What ought you to do?"
"Hoe it up as soon as it begins to grow."
"Then it, would do no harm?"
"No; the flowers would be the better for my extra care."
"Each one of you has a little garden you have to cultivate. Can you tell me what it is?"
"Our, minds."
"I like mind best, though heart has the sanction of long usage. What should we cultivate

"The heart."

"I like mind best, though heart has the sanction of long usage. What should we cultivate in our minds?" (1916) (19

"What does the winged seed of the thistle represent?"

"Envy."
"Passions,"
"Hate." "Malice." "Evil thoughts."

"Evil thoughts,"
"What, then, plainly ought we to do shouldthe seeds of such thoughts be sown in the garden of our minds?"
"Pull them up,"
"Cut them down with the sword of truth."
This answer was given by a little girl, and
its aptness brought cheers of applause from
the spectators. Nothing could set in stronger
light the value of this system of instruction,
which awakens the mind and makes it its own
instructor.

instructor.
"That is a wonderful answer," said the lec-

turer. "It ought to be written in letters of gold over the garden of our mind."
"Can we fence in our garden of flowers so that the winds cannot bring the seed of briar and thistie?"
"I think we can."
"Yes, that we can do, but can we thus enclose our minds?"
"No."

"No."
"That is right. We cannot fence in our minds. They must be free and open on every side as the wide sea. Our safety depends on constant watchfulness, and the beauty and perfection of our lives on the care with which we cut down intrusive thoughts before they take deep root and begin to grow."

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Dr. Hardcastle's TOOTH-LIFE.

A Delightful Tooth-Powder.

THIS Powder thoroughly cleanses the teeth, hardens the gums, purifies the breath, prevents decay, etc.

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to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Fryschograph) from many friends. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their mother."

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WILL give a test of it to any person who will send me

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July 19.

ORND two 2 ct. stamps, lock of hair, name in full, age and Sex, and I will give you a Chair over Diagnosis or YOUR AILMENTS. Address J. C. BATDORF, M. D., Pricebal, Magnetic Institute, Grand Rapids. Mich. Im Sept. 3.

[Continued from fifth page.]

sions. Following are some of the questions: "What incentive to progression is there in the spirit-worldy" "Please explain what is meant by the torms spirit and soul." "By what process is this medium controlled by the power claimed to be spirit, and what is its name?" "Describe Conjugal Love." "What is the Bensation of Death?" "Spiritualism and Remearnation—the relation tine bear to each other." "Will the control inform us of the different processes of materialization, transfiguration, etherealization, personlification and dematerialization; and also of the process of independent slate-writing?"

After affirming that no material science was adequate to the explanation of spirit-manifestations from the aimplest rap to the most complete form of materialization, she entered upon the most rational and easily comprehended theory of their production to which it has been our privilege to listen. Spirits, mediums, investigators, are all factors in the process, and to attain the best results must be equally honest and sincere. The testing process may be as profitably employed to the members of a circle as to the spirits or mediums.

Other questions were answered, and then as the spirits of discourse, the following was selected:

and sincere. The testing process may be as profitably employed to the members of a circle as to the spirits or mediums.

Other questions were answered, and then as the subject of discourse, the following was selected: "What will be the final result and cutcome of the present difficulties between capital and labor?"

The rain continuing during Saturday, and the weather uncomfortably cold, large numbers of visitors left the camp earlier than they had intended, but the Saturday evening dance was well attended.

Bunday was' cold and rainy, and the band concert and lectures were given in the Temple. It was a surprise, under the circumstances, to find the Temple filled, requiring extra seats. Everybody wanted to hear Mrs. Richmond. After answering the usual number of questions, President Storer suggested as a theme for discourse, "The Homes and Occupations of Spirits." This proved to be a lecture of transcendent interest, in which the whole philosophy of spiritife was comprehended. The proverbial pin might have been heard to drop amid the silence created by the intense interest of the audience.

At 2 P. M., after a band concert, Mrs. Richmond again spoke. Her theme was selected by her guides, at the request of the audience, as follows: "To What Degree do Spirits, or Angels, Influence, Govern and Guide Human Affairs?" Nothing but a stenographic report is adequate to do justice to these lectures. Your reporter will not mar their beauty, conciseness and symmetry by any attempt at a digest.

A magnificent arrangement of Japan lilles, gladioli, asters, coleus, moss and vines, was received from the grounds of Miss Helen Berry, was presented by Mr. A. B. Brown, and became the subject of a charming poem by Ouina, "Consider the Lilles." Mr. Joseph D. Stiles then followed by a public scance, at which some two hundred spirits were described, nearly all being recognized.

Thus closed the regular season of 1892, which in attendance and for sustained interest in public lectures

Thus closed the regular season of 1892, which in attendance and for sustained interest in public lectures and conferences has never been surpassed at Onset.

Our meetings will be continued into September, until further notice, Mr. W. J. Colville lecturing upon Spiritual Science at the Rink every Saturday evening at 7:45, and on Sundays, mornings and afternoons at the Auditorium or Temple, as the weather may determine. In order to afford the public a variety of music, Carter's Middleboro Band will appear next Sunday, and Ferguson's Bridgewater Band for the Sunday

The Saturday night dances at the Temple will be ONISET. continued.

Reports of Lectures at Cassadaga Camp.

(By Our Own Correspondent.)

Sunday, Aug. 21st, was one of the most perfect days of the season, and a grand intellectual banquet just adapted to the occasion was given by the speakers and musicians of the day. It was estimated that over four thousand people were upon the grounds. The seating and even the standing capacity of the large Auditorium was taxed to its utmost.

The Northwestern Orchestra was at its best, and

Auditorium was taxed to its utmost.

The Northwestern Orchestra was at its best, and thrilled the air with soul-stirring lawn concerts, from an early hour, and gave one of its choicest selections at the opening exercises of the afternoon. It was followed by the Lillie-Lane vocal chorus, which charmed and delighted every heart by a sweet and melodious rendering of the selection, "Waiting for the Reapers." Mrs. Jennie B. H. Jackson gave an invocation which combined the beauty of poetry and of the soul's most exatted aspirations. Every heart was thrilled and uplifted preparatory to a masterpiece of oratory and philosophy presented in the discourse of Mr. A. B. French, which followed.

His subject was "Individuality." He said he had never been ordained to the ministry, but he was going to take his text in good old Orthodox style, and preach from it, leaving his audience to judge, when he was through, whether he ought to be ordained or not. He said his text was not found in the bible, but was a homely adage that had been handed down from many past generations. It is this: "Blackbirds fly in flocks, but eagles soar alone."

The crow, which belongs to the family of blackbirds, loves worms and insects, and is found where there is putrid and decaying flesh. The eagle, which builds its nest high, and looks with unflinching eye into the face of the sun, stands as God's sentinel over the heaving ocean, defying the storm and the tempest, dauntless, invincible. These two symbolize the individualized and non-individualized humans, the latter never rising above the line of medicerity; the former always being in the vanguard in promulgators of truth, suffering the persecution and contumely of their time, but becoming shining lights in the world's light, and officery and adding untold treas-

followers. Many instances were cited of the world's great and good men and women who have stood alone as promulgators of truth, suffering the persecution and contumely of their time, but becoming shining lights in the world's history, and adding untoid treasures to the storehouses of knowledge, being as eagles, who build their neats high in the mountain peaks, and soar above the clouds, gazing unflinchingly into the face of the sun; as sentinels over heaving oceans, as if to defy the storm and the tempest, dauntless, invincible, godilke, fit emblems of power and liberty.

Among many others whose names were mentioned as among the human eagles who had soared to the hilltops of science and discovery was that of Cyrus W. Ffeld, the inventor of the submarine telegraph, who labored for three long years, being several times defeated; who was caricatured by the "American free press"; who was branded as insane, and in every possible way discouraged, yet pressed forward, and after years of toil planted the Atlantic cable, so that England halled America, and America answered back again, and the Queen sent her congratulations in a twinkling. To-day we feel that we could not live without the submarine telegraph.

A glowing tribute was paid to Columbus, who was as poor as any tramp that walks our railroads; all the blackbirds of Europe cawed at him; they said. There is no land there. The friars and monks said, You are insane; it is against the cosmogony of the bible. But at last that great human, despite the poverty and contumely which combined in their efforts to defeat him, was enabled to span the heaving ocean and descry the shores of a new continent. What hope, what joy must have been his in that supreme hour when he knelt in prayer and thanksgiving to the Power that had preserved him and crowned him with success. Now, the four hundredth anniversary of that discovery which brought to light a new hemisphere is about to be celebrated by the world's wealth and pageantry.

about to be celebrated by the world's wealth and pageantry.

Before the dawn of another Sunday one of Cassadaga's greatest days will have passed. She will wear her gala dress, crowds of people will be here, and enthusiasm will be at high tide. It will be Woman's Day at Cassadaga—a day which heraids the time when woman, who has been for ages the slave or toy of man, shall stand by his side, his equal and co-partner in all the walks of life. Who have been the great champions of woman's freedom? Susan B. Anthony has been one—that grand human eagle, whom God has dropped into the world to teach the young eagles how to lly."

The subject was amplified by many impressive illus-The subject was amplified by many impressive illustrations, and in the grand percoration Mr. French said: "Individuality, like the eagle's flight, has its loneliness; it has its solitude; it must tread a path no other human feet have trod; it must swing in an orbit in which no other human planet has moved, leaping forth from the mighty fountains of existence. Like the mountain stream it must thread its own way to the sea, and there empty its treasures into the infinite ocean of life.

ocean of life.

Every human life should be an artistic creation, a fresh and original design. This age has no need of abadows; it wants substance, originality and individ-

resu and original design. This age has no need of shadows; it wants substance, originality and individuality.

I stand here to day upon a platform dearer to me than any other spot on earth. I look upon a great sea of faces to whom my heart goes out in kindly emotion, and upon whom I would invoke every blessing. But as John of old cried in the wilderness of Judes for the coming king of Israel, so call I to day from this rostrum, upon this audience, for strongly individualized men and women; for human eagles who can rise above sect, party, time and place, and soar alone to the higher altitude of the cosmopolitan Spiritual Philosophy. Don't be shadows; think for yourselves; don't try to fill the measure of your life by simply wearing your grandfather's hat or your grandmother's bonnet. You cannot be shadows, you are born for eagles. God never made but one Napoleon; one Cromwell, one Grant, and he never will. God never made but one Bacon, one Locke, one Emerson, and he never will. God never made but one Homer, one Shakspeare, one Geethe, one Burns, one Shelley, one Whittler, and he never will. God never made but one Jesus, one Buddha, one Zeroaster, and one Mohammed, and he never will.

But the same green earth, the same over-arching

But the same green earth, the same over-arching heavens, the same beaming stars, and the same taithful sun which shone bright and clear for them, is still shining for you and me. The doors to the same treasure-house of knowledge are open; the same fountains of inspiration flow fresh and clear, and the same battle-scarred and tear-wet humanity is calling for some master hand to lead them.

disappointments, still eternity is ours in which to measure, analyze and treasure up the golden lessons of life."

Wednesday, Aug. 24th, was the great gala day at Cassadaga—the day above all others of the season of rejoicing and stirring thought. From early morning till ten o'clock there was hurrying to and fro, and cheeks ruddy with the glow of expectation. It was Woman's Day, and it must be heralded with demonstrations equal to its importance. The two roads leading from the gate entrance were spanned by banners, one bearing the inscription, "Political Equality," and the other, "Lily Dale Greeting to Political Equality," and the other, "Lily Dale Greeting to Political Equality." Once inside the gate and you met a perfect wilderness of waving flags, various devices outworked in ferns and potted plants, festoons of yellow bunting, ornamented with ferns and/vines. The Auditorium was a perfect bower of beauty. The charming background of natural foliage was brightened by festooned flags and beautiful hanners. The portrait of Lucretia Mott, with its golden drapings, stood on an easel in the foreground; and those of Lincoln, Elizabeth Cady Stanton, Susan B. Anthony, Wendell Phillips, Thomas Paine and Ralph Waldo Emerson, each draped with green and gold, occupied conspicuous places. A large golden motto, "Peace on Earth, Good Will to Men." held at each end by two white doves, was strung across the front of the rostrum; and on each side, in large letters, were the mottoes: "All Governments derive their just powers from the consent of the governed"; "Woman's ballot means enlarged opportunities for doing good." The Northwestern Orchestra exhibited its loyalty to the occasion by each member wearing a yellow necktie, and was upon the rostrum at an early hour, discoursing soul-stirring music. At half-past nine o'clock every seat was occupied, and before the speakers had arrived it was difficult to find standing-room.

The meeting was called to order by Chairman Barrett, whose address of welcome was earnest and fitting to th

for that State, and thought out the problem that law to bind all must represent all. She was proud to know that his blood flowed in her children's veins, and wished she had some of it in hers. But perhaps the man Hooker with the woman Beecher was good blood to mix... We all of us remember what Susan B. Anthony had to suffer because she dared use her citizen's right to vote. If woman is not a citizen, what is she? Somerset said a slave should not walk the soil of England, but on America's proud continent to day one-half her populace are political slaves. So long as woman is taxed without representation, so long as she is debarred from having a voice in governmental affairs, so long as she is not permitted to own herself and the child of her love, she is an abject slave. Every adult citizen should express the rights of citizenship. When woman has the ballot she will then be where the black man is, who a little while ago was a slave.

Zensnip. When woman has the ballot she will then be where the black man is, who a little while ago was a slave.

In 1848 at the first political convention in New York she made her initial speech; she was then asked if she would like to become an officer. She replied, "Yes, I want to be Superintendent of the Police in New York City, and if I can't make it safe for any girl or washwoman to walk the streets at any hour of the day or night that is necessary, then I will resign." She said she had been Superintendent of Police ever since, and expected to continue to be. When our sons and our brothers sit at our feet and say, Oh! mothers and sisters, help us to purify the government, and put in our hands that little white symbol of fredom, then will the world feel that spiritual power such as waves over this camp and comes down in Pentecostal showers. It will bring the day when we may ask for a benediction from on high, without which we are poor and weak, and deserve to go under.

Mrs. Hooker then brought forward the speaker of the morning, saying, "This is Carrie Burwick Colby, from the far West, who can teach us eastern people many lessons." Mrs. Colby, in her pleasant and earnest manner, said:

"Friends of the cause of justice to woman. I am"

What shall no in conclusions. We would always be a second to be a

till every one of God's children, both mate and remate, are free."

The discourse was closed by the recital of a poem embodying the suffrage sentiment. The chorus sang "Wyoming," and Susan B. Anthony was brought forth by the Chairman, Mrs. Hooker, who introduced her as the officer whose commands she had obeyed in the past, but who she was proud to say must now obey her orders.

Miss Anthony was greeted with great applause. She remarked facetiously that Mrs. Hooker had been a very good servant, but her subjection reminded her of the reply her mother made when her father said to her: "Do n't I give thee all thy rights?" and the mother answered: "Yes, providing what I want is what thee wants." The speaker said:

mother auswered: "Yes, providing what I want is what thee wants." The speaker said:

"We have been struggling for equal suffrage for forty-four years—four years longer than the children of Israel were in the wilderness. The reason is because men and women do not see the necessity of organization. We have accomplished much during those forty-four years, but we have not gained for wo man the right to her own person after marriage, nor the right to the ownership of her child. If every county was like Ohautauqua County, every man would be in favor of equality. Chautauqua is the banner county of the State, and we want to make the State the banner State of the Union, by securing her unanimous vote in favor of suffrage; and I have a plan for accomplishing this. It is this: Delegates are to be elected from the several counties on the first Tuesday in February, to be sent to the convention which meets at Washington the first Monday in June, 1893. We purpose to hold a two days' convention in each of the sixty county seads, and have two or three lectures in each important town in the county. The special purpose of these conventions is to create public sentiment, and to obtain signatures to the petition to Congress to strike out the word male, and secure to woman the right to vote upon the new constitution. Between this and February ist, we desire that Political Equality Clubs be formed in every town in the county, for the purpose of educating the people and making arrangements preparatory to the canvass of the locality."

The Rev. Anna Shaw was introduced as a Methodist
Miss Shaw said she

and our brothers aft at our feet and say, Ohl mothers and satesters, help us to purify the government, and put in our hands that little white symbol of freedom, then will the world feel that spiritual power such as waves over this campand comes down in Pensak of the control of the morning, saying, "This is Carrie Burelek Colby, many lessons." Mrs. Golty, in her pleasant and carried the morning, saying, "This is Carrie Burelek Colby, many lessons." Mrs. Golty, in her pleasant and carried to meet you in an atmosphere so favorable to any new grangeness of instice to woman. I am gind to meet you in an atmosphere so favorable to any new arguments, but perhaps I may strengthen your faith and rekindle your enthusiasm. We are giad and proud of the progress of woman. Every lime we hear of Woman's Day we notice a monument strickler against use these strength in tilling what she can'd do than in helping her to do what she might do. Man has opposed himself in every step he has taken being against use these strength in tilling what she can'd do than in helping her to do what she might do. Man has opposed himself in every atop he has taken being posed himself in every atop he has taken being posed himself at girls to all. We do not blame man for his tyranny any more than we have a might do that it and has pent more strength in tilling what she can'd do than in helping her to do what she might do. Man has opposed himself in every atop he has taken being been strength to the strength of the strength syling. Women can't do this; grils can't do that, in the strength will be better fitted to occupy her place by the side of man when a head of the can't do than his plant of the strength will be better fitted to occupy her place by the side of man when he went upon the streets she was made to go verified by the strength of the s

hood, for such as you are the emancipators of the race. You are God's messengers as you go forth to liberate the world, else there are no messengers. As surely as Moses was directed to lead the children of Israel through the Hed Ben, you have been empowered to lead the children of earth out of bondage."

A joint poem by Mesdames Lillie and Jackson upon "The Woman of the Future" closed the interesting exercises of the day.

Owing to the extreme length of this report of Woman's Day, we shall defer the remainder of the week's program until another number.

Orden E. Tousey.

Queen City Park, Vt.

To the Editors of the Banner of Light:

Aug. 22d.—In the absence of a day-service to report to-day, a word may be permitted touching the outlook of the Park. It is the general feeling that its future

Ang. 22a.—In the hoseico of a day-service of approved to-day, a word may be permitted touching the outlook of the Park. It is the general feeling that its future cannot be other than prosperous. While its growth has not been rapid, it has been sound and healthful. The average attendance this year exceeds that of any previous one, and a feeling of hopefulness and good cheer pervades the camp.

The circle of its influence is fast widening, for the heart of the institution is sound, and beats responsive to the higher and better impulses of the race. The financial prospects of the Park are hopeful. The Park is surrounded by many and growing attractions, and it is more than probable that in the near future it will be connected with Burlington by electric cars. Responsible and representative citizens contemplate purchasing lots and erecting cottages another year. John Withell, Esq., of Montreal has already secured a most desirable lot on a point of land bordering the lake and a short distance from the Auditorium, and will erect a cottage worthy of the place another season. There is a prospect also that the following named persons will build cottages before another meeting: Dr. Fultan of Montreal, Can., Dr. George A. Fuller of Worcester, Mass., and John A. Stafford, Esq., of Stowe, Vt.

J. Clegg Wright gave his second lecture on "The Soul" in the evening. On educational topics, when he breaks new ground, as he delights to do, he carries his hearers into pretty deep water. Under the control of "Rushton," he digs deep and soars high. He couples a place peculiarly his own, and enjoys his work, he tells me, as newer before.

Tuesday, 23d.—The day has been especially fine (as for several days), and happiness seems stamped upon every countenance. An interesting conference meeting was held in the forenoon, opened by Rev. Mr.

Healey.

In the afternoon the people were favored with an address by Mrs. Whitlock. Her thoughts clustered round the two topics, "Men are What their Mothers Make Them;" and "A Little Search After the In

pleasantly compilmented by the Chairman, Mr. Win. Gardner, and generously applauded by her hearers. She gave a few psychometric readings after her address.

Wednesday, 24th.—The conference meeting in the forencon was pronounced by those who attended to be one of the best yet held—the speaking being exceptionally good. At the conference session Mr. J. W. Withell of Montreal (whose hand is moved to write mechanically) wrote in his rapid manner, in what is claimed to be Arabic, several communications can only be translated by Dr. E. A. Blackden of Boston. Such translations have been received and publicly read here, giving great satisfaction—furnishing, as they do, good evidence of spirit identification.

Mrs. Sarah A. Wiley of Rockingham gave the afternoon's address. Though weighed down under her recent affliction, she was sustained by the consolation and strength offered in the sublime faith that she has in years gone by enabled so many to embrace. A vein of tenderness, hopefulness and trust pervaded her entire discourse, and possessed alike the hearts of her hearers. The character and the worth of the teachings of Spiritualism were beautifully exemplified in the person of this devoted worker, whose hair has silvered in her long and faithful service to her kind.

After the address Mr. Wiggin, in a tender and subdued manner, entirely in keeping with the whole service, gave some interesting tests. During the séance he was impressed to call the writer to the stand, saying that a spirit seemed to wish his near presence to enable him to accomplish what he desired. He very soon identified himself by speaking of his dear compalion, turning the medium to her, and giving the name of Haskell I. Wiley, the speaker's husband, whose funeral the writer attended only three Sundays ago. A Mrs. Proctor, a friend and neighbor of Mr. Wiley, who passed to spirit-life about two years ago, was present with him. Altogether the manifestation his sortended. That he believed in the phenomenon was impressive and convincing.

In the evening

sealed in an envelope which the writer pronounced to be in the same condition as when handed to the clair

over in the same condition as when handed to the clair-voyant.

In the evening a miscellaneous entertainment was given in the pavilion. It was well received. Mr. Sullivan gave some new and inimitable character-readings. At such times Mr. Sullivan is completely lost in the character which he represents. In his ability to do this lies his wonderful success. All the contributions were acceptable, and rendered the entertainment a very enjoyable one.

A. E. S., Sec'y.

Aug. 26th. the Directors of the Association held a

Aug. 27th.

[Aug. 25th the Directors of the Association held a meeting (Mr. S. informs us) and elected the following officers for the year ensuing: President, Dr. E. A. Smith of Brandon; 1st Vice-President, William Gardner of Troy, N. Y.; 2d Vice-President, B. Burland of Port Kent, N. Y.; 2d Vice-President, Dr. S. N. Gould of West Randolph, Vt.; Secretary, Treasurer and Collector, A. E. Stanley of Lelcester, Vt.

We are obliged to defer the remainder of our correspondent's report until our next issue, having space only in this for saying that on the afternoon of the 26th Mr. J. Clegg Wright was the speaker; the morning of the next day Mr. Kneeshaw spoke, and in the afternoon the ladies held their annual fair. Sunday, the 28th, the speakers were Mrs. M. T. Longley in the morning, Mr. J. C. Wright in the afternoon.—[Eds.]

Ohio Camps. To the Editors of the Banner of Light:

The spiritual movement in Ohio seems to be now of the generous character.

There are three camp-meeting associations, and the prospect is good for a couple more.

At Mantua Station we found an earnest body of workers and an excellent park, well named Maple Dell. The camp is not large, but the meetings were most excellent, and the harmony and cordiality un-

Dell. The camp is not large, but the meetings were most excellent, and the harmony and cordiality unequalled.

The Lake Brady Camp is a mammoth enterprise, and seems to be successful as a first year effort. The place and lake are beautiful. There will be good reports from this camp, wetrust, for many years to come. At Ashley a new camp is formed upon rent-d ground, but the prospects are that some will be pur chased by the Association. All live now in tents, and the meetings are held in a large tent. The meetings are more largely attended during the week than at Mantua or Lake Brady. Lyman C. Howe preceded Mrs. Kates and self, and his work was of a high mental and spiritual character. He gives earnest labor, and his lectures are filled with wisdom.

Mrs. Kates is giving excellent tests, as usual, and the people seem appreciative. Our lectures fall upon listening ears, and we trust will plant some seeds that shall germinate. Mrs. Sheehan is also to join us here and add her forces to make the camp a success.

On the farm of E. Hawley, near Newton Falls, O.. Sunday, Aug. 21st, Mrs. Kates and self held two outdoor meetings with about five hundred persons in attendance. It was an occasion of pleasure and profit. The hospitality was generous, and all seemed to feel that the people are aroused by the spirit of inquiry and the earnest desire for truth.

The whole Western Beserve is filled with Spiritual ists, and a future work upon the lines of combined effort is a promising possibility.

Fraternally,

Aug. 27th.

Sunapee, N. H.

Sunapee, N. H.

[Reported for the Banner of Light.]

A few short days and the camp-meeting at this place will be a thing of the past. This has been indeed a busy week. The meetings have been largely

deed a busy week. The meetings have been largely attended, and the speaking and other platform work of the best. The conference meetings have been of unusual interest, and the National Developing Circles have also done good work.

The principal speakers during the week were Mrs. Carrie E. S. Twing, Mrs. Juliette Yeaw, Dr. A. H. Richardson and Dr. Geo. A. Fuller.

Tuesday evening the grounds and camps about the shore were illuminated; fire-raits floated on the waters of the lake, bonfires blazed, cannon boomed, and a general festive time was in order.

Old Mount Sunapee seemed to blink in the fitful

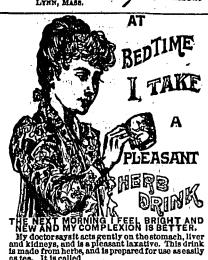
A Woman's Lydia E. Pinkham devoted a life's study to the subject of Female Comfor Woman's plaints, working always from the stand-Diseases.

point of reason, with a firm belief

that a "woman best understands a woman's ills." That she has done her work well to That she has done her work well is plainly indicated by the unprecedented success of her great female remedy called Lydia E. Pinkham's Vegetable Compound.

No one remedy in all the world has done so much to relieve the suffering of her sex. Her compound goes to the very root of Female. Complaints, drives out disease, and re-invigorates the entire system.

All Druggies sell it, or sont by mail, in form of Pills or Lorenges, on receipt of 1.00.
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Lane's Medigine All druggists sell that foc. and \$1 a package. If you can not got it, send your addre. For a free sample. Lang's Family Medicine moves the bowels each day. In order to be healthy this is necessary. Address. ORATOR F. WOODWARD, LE ROY. N. Y.

glare of the many fires at his feet, and sent the boom of the cannon and shrill whistle of the steamers rolling back as though he, too, would join in the merry carnival that was in progress within his domain.

At the business meeting of the Association Aug. 23d, Eben Cobb of Boston was reflected President and Treasurer, and Jane D. Churchill of Cambridge Secretary.

retary.

Among the mediums who met with us are Mrs. E.
R. Morgan, Mrs. Parker, Mrs. Chapman and Mrs. The speakers who occupied the platform on the closing Sunday, Aug. 28th, were Dr. Geo. A. Fuller and Mrs. Carrie E. S. Twing.

Newbury, N. H. JANE D. CHURCHILL, Sec'y.

Camp Progress (Mass.) Notes. A good attendance on last Sunday enjoyed our meetings.

Our services opened with singing, Mrs. Johnson of Salem presiding at the organ. Mr. N. Emerson and Mr. Chase of Lynn each gave a reading; Drs. Lewis and Nichols of Lynn and Dr. Fernald of Everett made short addresses. Mrs. Butler of Lynn presented some fine tests. Mrs. Moreland of Everett gave a fine reading.

nne tests. Mrs. Moreland of Everett gave a fine reading.

Next Sunday is the last day the Salem Society will be present, as its management opens the hall on the second Sunday in September.

The Lynn people will hold the meeting open till later in the fall.

On Sunday, Sept. 4th, in the afternoon at 2 o'clock, we shall hold a meeting in which the children will take part entirely. In the evening the Grove will be illuminated and the service will be from six to eight. Public earnestly invited.

Mrs. E. B. Meerill.

Lynn, Mass., 53 Lowell street.

[SEE CAMP-MEETING REPORTS, THIRD PAGE.]

MEETINGS IN MASSACHUSETTS.

Worcester.-The Association of Spiritualists will open its season of meetings on Sunday, Sept. 4th, at Arcanum Hall, 566 Main street. Dr. Geo. A. Fuller, President of the Association, will be the speaker on

President of the Association, will be the speaker on that date. Joseph D. Stiles has been engaged for the 18th and 25th of September.

The Woman's Auxiliary to the W. A. of S. will open its season of public entertainments, seances, etc., on Friday evening, Sept. 9th, at the home of W. V. L. Hall, 566 Main street. A musical and literary program will be presented. Mr. Willard J. Hull will appear under the auspices of the Auxiliary Friday evening, Oct. 14th; Mr. J. Frank Baxter, Nov. 11th, and Mr. Edgar W. Emerson, Jan. 13th. Mr. Baxter will fill another engagement for the Auxiliary Feb. 16th, and Mr. Emerson May 12th. A strong list of speakers and mediums is being made up by the Association and Auxiliary, which work hand in hand.

GEORGIA D. FULLER, Cor. Sec'y.

5 Houghton street.

5 Houghton street.

ILLINOIS.

Chicago.-Bro. Williams, an old worker in the field, nas a snug little hall in this city called "National Hall," and it is gaining a national reputation as a place where there is perfect freedom of speech. Any one visiting ithis city can have the privilege of ex-pressing his or her views on any subject. There are good speakers present every Sunday; good music and good test mediums. THE BANNER is for sale at all these meetings.
The public cordially welcome.

W. H. D.

SANFORD'S Ginger

LET RUM alone. Stop the dangerous practice of turning to the whiskey bottle for relief from every little ill. Substitute SANFORD'S GIN-GER, a pure spice stimulant. For the stomach, bowels and nerves, for colds, chills and touches of rheumatism, it is grateful and comforting.

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

The Thirty-seventh Annual Meeting of the "Friends of Human Progress" of North Collins, N. F., will be held at Forest Temple Sept. let. 2d, 2d and 4th, 1872.

A. B. French of Clyde, Ohio, and Mrs. R. S. Lillie, are the engaged speakers. J. T. Lillie will conduct the music. "Forest Temple" is pleasantly situated in a grove forty rods from North Collins R. R. Station. The former meeting place of this Society was "Hemlock Hall." Many of the ablest men and women in the lecture field in former years have graced its platform. The spirit of progress is still quickened by carnest workers among its members.

Not only material issues, but issues spiritual, claim and receive the broadestandablest discussion upon its platform. The approaching Annual Meeting promises to be of no less interest than these of former years. Gro. W. TAYLOR. Friends of Human Progress.