VOL. 72.

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

BOSTON, SATURDAY, SEPTEMBER 10, 1892.

{\$2.50 Per Annum, } Postage Free.

NO. 1.

Written for the Banner of Light. TOILING.

BY MYRA WENTWORTH EMERSON.

Tolling in the shadow, tolling in the sun-Does it matter which it be if the work be done? Toiling up the pathway, sowing as we go, Ours shall be the harvest like to what we sow. Let us then be watchful-sow the golden wheat-

Thorns are all too plenty for the weary feet; Tears are all too plenty; may the sad hearts be Gladder for thy coming, as the world shall see.

Tolling up the pathway, though the way be steep We shall gain the summit if we courage keep Toiling up life's pathway, sowing as we go: Rich will be the harvest if we wisely sow.

# The Spiritual Rostrum.

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.

A Discourse Delivered Aug. 23d, at Onset Bay Camp-Ground, Mass., by the Guides of MRS. CORA L. V. RICHMOND.

[Reported for the Banner of Light.]

In order to judge of a force we cannot always wait for the fruition. There is something that people know in the beginning, and even if the results are not always seemingly in accordance with human wishes, that very fact shows that they are in accordance with Divine wisdom.

Every human life must have an impelling force from within or without, or both. We claim that the spirit of the universe is the impelling power that creates and employs all the forces in the universe for the purpose of expressing what the creation of the universe is intended for. In human life it must be either the spirit or the dust.

If the materialistic claim is true that man originated in the dust, and that he is but a piece of differentiated protoplasm, and that by process of evolution he has achieved his present position only at last to be resolved into dust again, the impelling force of such a thought, if adopted by the whole human race, would be degenerating, for it would leave nothing for man to hope for; it would leave no future as the fruition of his aspirations; it would make the basis of life on a level with the senses. And you would say as the Epicureans in Greece did: "Eat, drink and be merry, for to-morrow we die." That was transcribed into the materialistic scriptures of the Jews as a part of ology, one may oppose the creeds and not optheir religion. On that basis human life becomes simply a devotion to the senses. However refined the intellect, however exalted the aspirations, they become subjugated at this sanction of the name of Christianity without shrine of mother nature. But it was the Platonists, born of the wondrous teachings of Socrates, that produced on the materialism of the age in which they lived, in an exalted and | tion of what transpires in the spiritual séances divine philosophy, the claim of the immortality of the human spirit. This system exalted the ancient Greeks above the mere worship of the senses, and aimed to point that the aspirations of mankind should be for a broader, higher and diviner existence here as being commensurate with the source of life from within and above. If Spiritualism bears any one word more than another, it is that the basis of man's existence is not with the senses, and that the life that he is to lead here is to so govern and guide the material kingdom that all will be obedient to the highest purposes of mankind.

Without the Spiritualism of ancient philosophy there would be no inducement to fulfill the ideals of poetry; the imagination would be left idle and dull; music would have no essential charm; the painter could not transfigure the canvas with the work of his exalted genius; the great poets, seers and sages of the world would be left without a cause of exist-

The plan of the universe seems to be that that which is greater shall include and control that which is less; as the greater province of the mind and spirit should include and control the senses. Spiritualism declares that the then call them manifestations of the spirit. mind and spirit should pervade and govern the material universe, and the physical form of

We are not of those who arrogate to Spiritualism the first and last and all the good there is in the world. No Spiritualist of any intelligence can refuse to understand that the beginnings of all philosophies and religions have been inspired; that spiritual gifts have been the accompaniment of each dispensation of spiritual truth; and that the primal Christian church was founded upon spiritual manifestations. No one can deny that the oracles of Greece and Rome were merely consulting mediums to whom Solon, Lycurgus and the great patriots had recourse for the unfoldment and perfection of the laws that were to govern the Greeks and Romans. No one can deny that in every age of human enlightenment and civilization the principles upon which each system of religious philosophy has been founded were principles of the intercommunion between the two worlds. Your theologians have purposely lost sight of this; your materialists relegate it to an age of superstition and barbarism. The materialists of to day deny the spiritual maniwere the results of superstition; they also deny term that he calls a ray of light. the teachings concerning immortality of Socra- And now we are whirled into the new hyscientific teachings of such minds as Pythago- theory and vortex motion, until the shades of

ras, they deny any perceptions of spiritual | past scientists seem to rise and say: "What truth that came to giant minds in the past.

But Spiritualism stretches out its inclusive arms and says: I am the child of that which was and that which is to be; I include in this proposition man's spiritual existence in every age; I recognize the communion of the Buddhist and Parsee; I understand from whence the Brahman derived his wonderful resources of spiritual lore; from whence the ancient Egyptian discovered the wonderful meaning of "Isis and Osiris"; I have been at the fountains where the ancients bathed and were made whole; I have been with the messengers beside the ancient shrines in the Egypt of the

of healing, and pouring out of the spirit, there But neither Christianity, nor Spiritualism, nor Buddhism, nor Parseeism, nor Hebraism, are responsible for the evils wrought in their names. When Christ said, "By their fruits ye shall know them," he meant not only those who, professing to follow after the prophets and seers of old, had fallen away from their ancient shrines and standards, but all in more

modern times, who, professing the name of

past; I have come with gifts to every sanctu-

ary; where there have been gifts of tongues,

Christianity, still were not Christ-like. The history of Christendom is not the history of the Christ ian religion, but the history of a man-made theology, that has borrowed the name of Christianity, and thrust it upon the world under systems of ecclesiastical law; the two great ecclesiastical divisions: Roman Catholicism and Protestantism. Within those two great bodies are to be found many Christians; outside of those great ecclesiastical bodies are to be found many more Christians; for Christians are those who in spirit and in practice conform to the teachings of Christ. If you will place the Sermon on the Mount beside the decalogue, or the Westminster articles-the thirty-nine articles of belief-you will be very likely to perceive the difference. If you place Christ's simple golden rule beside the Presbyterian articles of faith, you will know what we mean. If you place the lives of Christian kings and ecclesiastical pontiffs beside the simple teachings of Christ at Galilee, you will then know what we mean.

Christianity is not responsible for the errors and cruelties wrought in its name, any more than freedom is responsible for the holding of chattel slaves in this boasted republic, ' land of the free." Freedom is not responsible for the shedding of blood, except because of the bondage that exists in her name.

We can afford so well to be just, and not only to be just, but to be generous, that we deplore the unnecessary use of hard names. When people are talking about religion or thepose Christianity; one may oppose dogmas and not oppose the Sermon on the Mount; one may oppose that which has been wrought under the decrying the spiritual gifts recorded in the bible. Why! in Paul's letter to the Corinthians on spiritual gifts, you have the enumeraof to-day; yet it is quite customary for Spiritualists to deny that any of these manifestations occurred in ancient times because they are recorded under the name of "miracles." Do not make a bugbear of the word miracles for if you will look in any dictionary that is convenient, you will find that it simply means the "working of wonders"; and if you have become a Spiritualist without witnessing the "working of wonders," then you may be considered a natural curiosity; for we do not know of any Spiritualists within the sound of this voice, or throughout the length and breadth of this land, or all lands, who have not seen that which in ancient language would have been denominated miracles. They are only not called so to-day because you have a prejudice against the word miracle, thinking that this word means the setting aside of some law for the purpose of expressing a favor to you. Now when it comes to be shown by your men of science that the manifestations recorded and testified to by themselves as witnesses are what the same men of science cannot explain on any known basis of natural law, on any known scientific basis, what will you call them then? You object to the word miracles; That they set aside the usual known laws of nature you are perfectly well aware. When a table is lifted there is a force that is invisible and impalpable, that cannot be detected by any human instrument, that chemical analysis cannot discover, that electrical instruments cannot detect, and that is wholly beyond the usually recognized realm of natural law.

When substances are disintegrated, as when a coat is put on or off, and the medium set free without unclasping the hands or untying the cords, it is the setting aside of the usual processes of nature by a power that is more potent. When an object is made invisible in the presence of a number of witnesses, like the table that was rendered invisible in Professor Zöllner's presence, it proves the existence of a power that can set aside the usual laws of nature and substitute a process and employ forces for which science has, thus far, no name.

We cannot afford to be captious about these things, because in in schoolboy days, or later, theological terms became obnoxious. It is a miracle every time the splendid orb of day materializes the glory of the earth and sky. Each spring-time is a miracle, and the scientist does festations recorded in the bible, and say they not even know the principle underlying the

tes and Plato. While willing to accept the pothesis of science for existence, the vibratory

next?" As changeful as the lifting and shifting sands upon the seashore are the explanations of science; as permanent as Truth itself is the foundation of the spirit. And why not call it spirit; is not that enough? We neither need a prefix nor a suffix for our Spiritualism. It is neither Christian, nor ethical, nor scientific. It is Spiritualism. You can make of it all that you will, for the universe declares it.

The force in society that Spiritualism exercises is to make human minds so broad that they reject no intelligence, even though perverted and benighted people have endeavored to make that intelligence subserve their individual ambition. It rejects no spiritual manifestation of any age, but declares that the outpouring of the spirit in the manifestations of ntelligences beyond death have been possible in every age, and will be more and more possible in all the ages that are to come. Instead of rejecting the past religions it restores them. It says to this blind, bigoted, ecclesiastical age, You have tried to shut out the great religion of Christ; you have tried to obscure and fetter it by the narrow bondage of creed. We claim Christ as our elder brother; we claim the manifestations by the sea of Galilee, and in the

'little upper room" in Jerusalem, as portions of the Spiritualism of the past; we claim the outpouring of the spirit at the pentecostal feast just as we claim the outpouring of the spirit here and now. Why, your mediums are illustrations of the truth of the manifestations of that past age! The time is coming when instead of a few weak-kneed Spiritualists turning to the authority of the Bible for evidence that Spiritualism is true, the Church will turn to Spiritualism for proof of the things recorded in the past, and will make Spiritualism the confirming voice to prove that these things, devoid of creed and dogma, were real manifestations

of the spirit in past times. With the restoration of the ancient religions of the East, attempted somewhat in Theosophy, but beautifully and wonderfully revealed in the poems of Edwin Arnold, and in the researches of Thos. Wentworth Higginson, you have the knowledge of many of the spiritual manifestations and truths of those past ages. How wonderfully do these teachings and records blend with that which is in your midst to-day. With the new lens of Spiritualism you are not only able to look into the future life, but also to see what the past has received of spiritual manifestation and power. "A moving force!" Why, take away the Spiritualism of every age and there is nothing left!

The prayer at Valley Forge might have been a greater power invoking the angels of Liberty to aid the nation, than even the heroism of the small band of patriots. Beware how you trifle with any of the avenues that lead to this spiritual outpouring.

A great many Spiritualists say: I have need of prayer. Then you do not aspire; then you do not seek the messages from the skies; then you do not ask your spirit father, mother, child or friend to come to you. For every petition for added knowledge or guidance is prayer. If you aspire to ministering spirits, and through them to the great cause of things, it does not matter what you call it, it is prayer, for as the poet says of prayer: "Prayer is the soul's sincere desire, unuttered or expressed." Who is there that does not aspire? Who is there that has no uplifting for something higher? Who is there that does not long for a broader, higher view of spiritual truth? Who is there that is not hungering and thirsting after added knowledge? Who is there that does not have a longing for greater and more table. divine things that are yet to come? All these are prayers. Reject the word if you will, but the spirit is there just the same.

Then as a moving force in the world, Spiritualism begins with the individual, restoring you to yourselves. We say this advisedly; we know what we mean; restoring you to yourselves, to the individual consciousness of your own lives, of your eternity of existence, and restoring that responsibility of which you have been robbed, alike by Church, State, and society. The sins which you have endeavored, possibly, to think were overcome by another, are to be overcome by yourself. The responsibility which the Church has taken for you is to be taken by yourself; and the individual light that you are to receive or have received must be the only recourse, the only forgiveness for sins. When people arrive at this they begin to realize that their souls are just as important in an eternity as any other soul. When you place people upon that basis, you place them upon the basis of moral, spiritual, social and political strength that is unknown outside of it. You cannot have a republic with a theocracy; you cannot have a State governed by individuals when the individuals are governed by the Church; you cannot have a State governed by individuals when the individuals do not know the meaning of the word patriotism; do not understand that it means the welfare of the whole. The true system of the true republic begins with the individual. And in reply to another question that can come in here: We do not believe so much in Nationalism as we do in the individualism that makes man responsible to every other human being for his actions. We say his actions, and we say it advisedly, because her actions have not been considered of enough importance to make her individually responsible unless she is tried for murder by a jury of

But when the time comes that each human being has a responsibility, he or she will form the aggregate of human society and human safety; then every individual life will yield [Continued on second page.]

Literary

Beyartment.

# LED.

Written Expressly for the Banner of Light. BY MRS. EMMA MINER.

> Author of "Bars and Thresholds." [Copyright Reserved.]

CHAPTER I. The Owl.

"It's a bitter night, Hannah, a bitter night! Seems as if it never would stop snowing an' blowing! I felt as if I must take one more look at the barn to make sure the critters are all comfortable!" and good old farmer Haskins gave a weary sigh of relief as he shook the snow from his old chore hat, and hung it in its accustomed place.

"So it is," replied Hannah; "and this is the third day of the storm. Should n't think there would be much left to come down, but I declare, it keeps on and on, as if it really enjoyed itself!" and with wifely solicitude she brushed some of the flakes from Mr. Haskins's shoulders as she spoke.

The supper was waiting, and so was little Ned Massey, the boy of all work. He sprang to his accustomed place with alacrity, somewhat impelled by the cravings of the appetite of growing boyhood. He watched Mr. Haskins's face with interest, who, after seating himself at the table, remarked:

"I'm almost sorry that Harvey planned to come home just now. Much as I want to see him, I can't bear to think of him as being in that stage in such weather as this!"

"Nor I," replied Hannah; "and I do hope his wife is n't a weak, sickly thing, for she'll surely catch her death!" and she mentally took an inventory of various roots and herbs hanging in the attic, which she might be called upon to prepare for the expected bride.

Harvey was Mrs. Haskins's son by a former marriage, for Mr. Haskins had married "the widow Mayne."

"But it is n't likely they can get through in such a storm as this, so I concluded we might just as well have supper without waiting;" and Mrs. Haskins passed a plate of gingerbread a second time to Ned, for hers was no miserly hand.

Under her generous and thoughtful care, little Ned Massey was growing tall and strong. "More like his father every day," said Mrs. Haskins frequently, as she glanced at the face rounding out and glowing with color.

Ned's father and mother had passed on to another home, and had left the little boy with kindred who were careless of his health and comfort. Mr. Haskins, with a kind remembrance of the lad's father, who was his friend, could not bear to see the son suffer, so two years before he had taken him to live with him, and Ned had known all the comforts of a good home since.

"I really wish I knew just where and how they are," continued Mrs. Haskins anxiously, as she finished her second cup of tea.

"Well, all we can do is to wait," replied Mr. Haskins, as he pushed his chair back from the

Ned, always helpful, assisted Mrs. Haskins in various little ways, and the tea things were soon put away, and the three sat down before the glowing open fire.

The farmer took his paper, the wife took her knitting, while Ned, with true Yankee instinct and ingenuity, began to whittle. He was making a box, which he was curiously carving. The work was really artistic, although Ned would hardly have understood the meaning of the word.

Presently his fingers moved slowly. The bit of wood was held lightly in one hand, while the knife dropped from the other with a rattle upon the brick hearth which startled them. Mr. Haskins dropped his paper, Mrs. Haskins dropped a stitch, and then they observed that Ned was "having one of his spells."

Ned's "spells" were of frequent occurrence, and were a mystery to the good old people, who had never confided the matter to any but their minister and doctor, who had counseled them to secrecy.

"A queer kind of fits he will grow out of," said the doctor, in answer to their question-

Ned's "fits" might be described in this way: He would grow strangely quiet and pale. Sometimes his eyes were closed; sometimes if to the rest of the family. He sometimes muttered low, incoherent words, and again spoke | nal for retiring. distinctly, describing houses, various objects, and people who were dead.

When "dead folks" appeared to him, Mrs. Haskins was truly frightened, but sufficiently curious to ask questions, all of which Ned answered in an intelligent manner.

When he resumed his normal state, he was passed, and persistently denied knowing anything about the facts of the case.

Many were the conferences held over these occurrences, upon which Mr. and Mrs. Haskins could hardly agree. This evening, while Ned remained quiet, the old folks conversed

in a low tone, watching him closely. "Well, Hannah, it's queer enough. When comed. Mrs. Haskins looked straight into the

Ned talks about houses an' different things in 'em, an' says he can see what some folks are doing that live a great ways off, an' all that, why it's curious, very curious, an' there do n't seem to be really any harm in it. But when he comes to talk about dead folks, that's quite another thing. 'Pears like to me he had n't oughter meddle with them. Let'em rest in their graves 'till the resurrection day the bible tells about!'

"But supposing they don't want to rest in their graves? Graves aint the most comfortable places in the world! Take my mother, now. If she doesn't rest in her grave it is n't because she was n't as good a woman as ever breathed; and according to Ned's tell she's round considerable!" replied Mrs. Haskins, earnestly.

'That's all true, Hannah. Your mother was a good woman, and I've no objection to your having her spiritocal company if you want it; but, to tell the truth, I don't. Not because it's your mother, but because I don't want to think spirits is around. It don't seem nateral like, an' it makes me creep all over to think of it. An' even if it didn't, it seems to me to be really wicked and contrary to scriptur!"

"It does beat all," said Mrs. Haskins, pausing in her knitting a moment, "how many different ways one can read the bible, if you sit right down to it and put your mind on it. Seems to me I look at it different from what I used to. 'Pears to me I find some of the same things in it that Ned does when he is in his spells, and it has just set me to thinking!"

"Why, Hannah! Surely you can't mean that!"

"Yes, I do mean it, and when I get a good chance I would like to pick out some of them to show you; but now it looks likely Ned will talk pretty soon, and I am curious to hear what he has got to say." "You can do as you like. As for me, I wash

my hands of it. I do n't want to meddle with it. If it is n't the devil's work, it is next thing to it," and Mr. Haskins retired to the bedroom to rest.

There was no sound of vexation in his voice, and no trace of annoyance upon his good-natured face as he left the room. Mrs. Haskins turned toward Ned, quite undisturbed in her mind. Presently Ned began to speak slowly: "Aunt Hannah"-for this was the name by

which he familiarly addressed her-"I can see Harvey, and he is just getting out of the stage in front of a big house; and there's two men out there with lanterns. And right over the door of the house is a great, big owl. It must be made of wood, 'cause I don't believe any owl ever grew as big as that. And now I see a lady going up the steps. She is all muffled up, and all I can see of her face is two big. black. shining eyes. And now the horses are going off, and I guess they are going to stay in that house to-night. Looks as if they are safe enough."

"How far off should you think it is, Ned?" whispered Mrs. Haskins.

'I'm sure I can't tell. Wait a minute. Now I see the figure 25. Do you suppose that means twenty five miles?"

Mrs. Haskins sat in deep thought. "I'm sure I can't think of any place any-

where where there is an owl. Do you know of any, pa?" She raised her voice a little as she spoke.

The bedroom door was open, and she knew that although Mr. Haskins would not openly countenance these inquiries, he was quietly listening between the sheets.

"No. I don't: an' it 'pears to me Ned had better go to bed than be huntin' owls at this time o' night. Reckon he won't find any in this storm, dead or alive. There's no such place within twenty-five miles o' this!"

"Anyway, I can see Harvey, and the lady, and the owl!" persisted Ned, in a low tone.

"I should think you ought to know Harvey when you see him," replied Mrs. Haskins. But we will wait and see what comes of it. If his wife has got black eyes, I shall think opened, seemed fixed on some object invisible there is something to it, owl or no owl;" and she rolled up her knitting, which was the sig-

### CHAPTER II. Watsemequeme.

It was a chilly, disagreeable day which greeted Mr. Haskins as he looked out of the window the next morning.
"Looks discouraging yet," he remarked, as

don't seem to have no fair chance at the weather yet."

"I hope they will have a chance to get through to-day," said his wife. The late of street Before the shades of night had fallen, they were all delighted to see the stage stop before the door. The travelers were heartly welFirst, because she said she "always could tell good look at their eyes." Secondly, she was curious to see their color. They were black. A sudden fear crept over her as she noted the fact that they were half averted; what she called "sly and shiftless eyes."

discoursed of their journey.

Yes, we did have rather a hard time getting through," replied Harvey, in answer to his father's questioning. "We had to stay in her hands to Mrs. Haskins, and said: "My Blakesville last night."

Mr. Haskins suddenly remembered that Blakesville was about twenty-five miles dis-

"But we were comfortable," he continued. "It was very neat and nice there. The new

hotel is just finished." "And it had such a funny name!" chimed in Eunice: "'The Owl.' And there was an immense owl over the door. I felt as if it must be winking and blinking at me all night."

Sho! An owl, did you say? That does beat "What's the matter, father? You look per-

fectly amazed. What is there so strange about the new house and its owl?" "Nothing-only Ned saw the house and owl in one of his spells, an' I could n't really be-

lieve it was so." Harvey and Eunice glanced furtively at Ned,

as if wondering what it all meant, while poor Ned shrank back abashed. "Oh! you needn't be afraid of Ned," said

Mrs. Haskins; "he never hurts anybody in one of them." Eunice smiled: "No, mother, no fear at all; I understand something about it. I suppose

Ned is a medium." "A medium! What's that?"

The expression conveyed to Mrs. Haskins's imagination something of the idea of a lunatic.

'I will talk with you about it by and by, when there is some convenient time; and Ned shall hear, too, if he likes," said Eunice, noting the look of eager interest in his face. And so the subject was dismissed.

The disagreeable journey did not seem to have particularly affected Eunice, for she unpacked, and went about the house in an easy. familiar way that set Mrs. Haskins's heart quite at rest so far as her fears about her son's aristocratic wife were concerned. Still, she felt it had been decided she should make her home an uneasiness, which after a few days she confided to her husband.

"I like Eunice well enough, only there seems to be something in her that I can't get at." she said, one evening after they had retired. "I only hope she is n't given to queer streaks, but sometimes I can't quite make her out; but as long as she and Harvey get along so pleasantly together, it is n't for me to say any-

"I don't exactly like the look in her eyes once in a while," he replied. "By the way, has she ever said anything to you about Ned's spells? She said she thought she understood them, you know."

"No, not yet, but I guess I will ask her about them to-morrow. I'm curious to know about

But the next day something happened, and "spell" herself.

Mrs. Haskins and Eunice were sitting by the fire, paring apples for next day's baking. Mr. Haskins and Harvey were reading, and Ned, as usual, was whittling. Mrs. Haskins, with knife and thought equally busy, had not noticed that Eunice had apparently fallen asleep.

The first thing they knew they were the most astonished company in the world, for Eunice uttered a soul thrilling war-whoop.

Mr. Haskins started in amazement, and Mrs. Haskins looked up to see Eunice waving her arms wildly, and heard her utter some unintelligible language.

"Don't be frightened, mother," said Harvey. "It's only Watsemequomo;" and Harvey had been in their minds for several days. moved his chair near Eunice and took her hand

"Only Watse-what?" exclaimed Mrs. Has-

Another wild whoop, accompanied by a violent chill and shake, interrupted her.

"Good gracious, Harvey!" Eunice has got an ague fit-a hard one!"

"No-no-it's only her Indian control. She's all right. This is the way he always takes her;" and Harvey made a few quieting passes over her head.

"Takes! I should think she was taken! Who did you say had took her?"

"Watsemequomo, an old Indian chief." Mrs. Haskins thought she saw a look of un-

easiness on Harvey's face. "An Indian! Do tell! What does he do to her? Ever hurt folks?" and Mr. Haskins, helpful belief."

moved his chair back a little uneasily. "Oh, no! He won't scalp you, father! Don't

be frightened;" and Harvey smiled faintly. "Well, I don't know about that. I'd as

What a yell!" Mr. Haskins made this comment as Eunice

gave another heart-rending shriek. Harvey, seeing the state of mind of the small audience, began to address some invisible intelligence, with a view to calming hostile demonstrations. He was evidently succeeding, for Eunice became quiet, and then, her face changing strangely, began to speak a strange lan-

guage, in a voice quite unlike her own. "That's Ishueona," said Harvey, leaning localism, is it?" back in his chair, evidently quite relieved from further anxiety.

"You don't say! How many more are there of 'em?" queried Mrs. Haskins.

Eunice found voice to answer that question eternity." herself: . "We have for this medium a large, powerful

band. All wisdom, all power, all knowledge is given her through these guides," said Eunice, waving her right hand majestically. "Hum-" said Mrs. Haskins, doubtfully.

"That means that she knows as much as God Almighty himself!"

Eunice, unmindful of the interruption, proceeded:

'We have come here to-night to do a great work. It is no other than to develop this young man here," pointing to Ned, who sat in the corner, shaking with fear. ...

""Develop? What's develop?" asked Mr. Haskins.

""To unfold his mediumistic powers, and awaken the sleeping forces within his soul! Whoop!"

"Well-well-I guess you hadn't better meddle with Ned," said Mr. Haskins; "he appears to be doing well enough. It's a fact he has queer spells, but something generally comes of 'em, an' he don't rave like a lunatic,

either." Ned drew his chair a little nearer Mr. Has-

eyes of her son's new wife for two reasons. kins, feeling quite sure of his protection. It was a little embarrassing to have two invisible what sort of people folks were if she could get a Indians solzing upon him in this unexpected manner.

All watching Eunice saw another change coming over her face. Presently she began singing in a soft, sweet tone the tune of "Bonny Doon." Mrs. Haskins became agitated. They were soon ready for supper, and then How like her mother's voice singing to her! Could she really believe her ears? Line after line fell from Eunice's unconscious lips until the song was completed. Then she reached child, I am your mother." She made no reply.

"I will give you some proof that I am really your mother," continued the invisible intelligence. "Do you remember the time your brother Robert tried to learn that tune on Mr. Crockett's violin?"

Mrs. Haskins recalled the time and understood the allusion.

"Yes, I remember. Mother, can it be you, come back in spirit?"

"Yes, child. I have been able to make Ned see me many times, but I could not control him to speak; but now I have found a medium who can give voice to me, and I will clear away many doubts in your mind if you will allow her to be controlled."

Mrs. Haskins was too much overcome to reply. Mr. Haskins said slowly: "We have no objection to getting some information about spirits an'things, only we don't like to hear you holler quite so loud."

And then Harvey spoke.

"That does not always happen, father. It is only because she is in a new place and under new conditions."

"I am tired. I will go now, but I will come again and be a light unto your path"; and Eunice sank back in a very limp condition.

Mr. Haskins retired and left them sitting there, but Mrs. Haskins waited to see Eunice 'come to," which she presently did without any apparent bad effect; and after a little discussion all retired.

### CHAPTER III. Idols of Clay.

The morning dawned bright and cheerily, and with the new day there was an arrival.

The lumbering old stage stopped at the door to leave Mildred Symonds, Mr. Haskins's niece. Mildred had recently become an orphan, and with her uncle. There was a movement of welcome on the part of the family directly.

'Oh. Uncle Rufus! I am so glad to get here! Mr. Haskins suddenly found himself possessed of an armful of daintiness, made up of a slender form, a fair face, clear blue eyes, and a pair of little hands that clung nervously to his.

"I'm right glad to have ye here, Millie. Come right in, you poor, tired child, an' get warm!" Mildred entered the door so hospitably opened to her, to receive an equally warm greeting from Mrs. Haskins, and a cousinly one from Harvey. And then she turned to take another extended hand. Eunice's lips spoke a welcome, but her eyes-what was the language they expressed?

Millie hesitated, and drew back a little as she met those shining black orbs. They expressed an instantaneous dislike, and she feared there was no need to inquire, for Eunice had a that Eunice and herself would not soon become friends.

The evening passed in listening to Millie's relation of various occurrences since they had

A few days passed before there was any allusion to the strange event of the advent of the Indian chief.

They were all sitting together one stormy afternoon. Mr. Haskins began the conversa-

"So you call all those queer doings Spiritooalism, do you?"

Harvey looked up quickly. He laid aside his paper, preparing to give his undivided attention to the subject which, he felt impressed,

"Yes, some of it, I suppose," he replied. "What is Spiritooalism, anyway? An' wha is it good for after you get it?" asked Mr.

Haskins. "Father, I am glad you have asked that question," said Harvey. "I have been wanting to talk to you about it ever since I came. There is a great deal to be said on the subject," and he faced squarely about toward his step-father, a man for whom he had great respect and affection.

"In the first place I am aware this subject has not been presented to you in its most favorable light, so far as Eunice is concerned,' and Harvey flushed a little as he remembered the disturbance of that evening. "I will tell you what I think of it. So far as I understand anything about it, it is to me a good, happy,

Harvey's voice became emotional as he con-

tinued. "I tell you, father, it is something to those who have to push about in the world, miss a lieve die as be scared to death. My sakes! great many high aims, and lose their loved by death, to be able to believe this world is not all of life, that there is another life than this, where they may again behold those dearest to them, and have the chance to attain to something of that which the work and cares of the world cause them to miss in this."

Harvey paused a moment, and Mr. Haskins

replied slowly: "I have always believed in immortality, if that's what you mean; but that aint Spirit-

"Yes, a part of it," said Harvey. "But Spiritualism gives us something more than you have described. It gives us some knowledge of what we may expect to do during

" When we've been there ten thousand years, Bright shining as the sun, We've no less days to sing God's praise Than when we first begun."

Mrs. Haskins quoted with a strong emphasis on every other syllable. Harvey smiled as he recalled the old-time hymn. [To be continued.]

# LONGFELLOW'S CREED.

My work is finished; Lam strong
In faith and hope and charity;
For I have written the things I see,
The things that have been and shall be,
Conscious of right, nor fearing wrong,
Because I am in love with Love,
And the sole thing I hate is Hate;
For Hate is death; and Love is life,
A peace, a splendor from above;
And Hate a never-ending strife,
A smoke, a blackness from the abyss
Where unclean serpents coll and hiss!
Love is the Holy Ghost within,
Hate is the unpardonable sin.
Who preaches otherwise than this
Betrays his master with a kiss.

People with hair that is continually falling out, or those that are bald, can stop the falling and get a good growth of hair by using Hall's Hair Renewer.

[Continued from first page.] to society and the nation the best that is within it, because every individual life will be held responsible for his or her portion of the human safety in society. Thus the force in the world of Spiritualism throws you distinct-No. Are you in hell? No, not the theologhumanity of the world. In the condition that I have made for myself, my heaven or my hell

So your republic, your society, the welfare of humanity, must be that each individual is taught to live up to the highest and best that are within. If you can be forgiven for an offense you will repeat it every day, and pay for your forgiveness if necessary; if you can be condoned at the last moment then will your lives be thoughtless, believing that at the last moment some one will be responsible for your wrong-doing; but if every individual works out his or her own salvation with fear and trembling; with the consciousness of human weakness, but aware that strength will come from within and above, then society has a better basis and the world will grow stronger.

We do not choose to blame Christianity for the fruits that have been sown and gathered in its name. Jesus said, however, "I come not to bring peace but the sword," because he knew what would be done under the name of his religion, and he knew how the spirit of it would be slain by the letter a thousand times. But let us ask you now if the Golden Rule had really been practiced, if the Sermon on the Mount had been the only creed, would Christendom have reaped the harvest of bloodshed and desolation and ruin? of prisons, charnel houses and churches? By no means! Try it to-day; let human society be governed by each doing that which you wish others shall do and express for and to you, and to-day the world would be redeemed without another effort. Let this be tried anywhere, in any society, in any family, in any small community—as among the Shakers, among the few who followed George Fox and the Quakers, among the physical nonresistants, and you will find a little piece of that millennium you so earnestly seek.

But Spiritualism does not set people away by themselves and say, "Now we are going to have a little kingdom of heaven here"; any one who has attempted this has always been forgotten. You are having a small epidemic now of 'Messiahs' and leaders of that kind who want to set a few apart from their fellows and say, 'Now this shall be the kingdom of heaven, and the outpouring of the spirit will descend upon us." But nobody knows anything about it, and Messiah, community or society alike pass into oblivion. No doubt there are prophecies of some future time when the people of the world shall be able to live in peace.

Spiritualism comes into your lives, not to take you away from the world that you may be saved, but to save you right here in it. Let your light shine in it; let the light of Spiritualism pervade it, until it "leavens the whole lump" with the renovating power of the spirit.

indising hervade it, until it "leavens the whole lump" with the renovating power of the spirit. It is wonderful the work that Spiritualism is performing. Aside from the crudities, the discordances, somgtimes contentions and imperfections, see what it is doing! Death is robbed of one half its terror, are nine-tenths of its terror, among Spiritualism. Very many of the terms which you used to express the transition from one life to another are forgotten. The minister stands up in his pulpit serenely announcing the departure to spirit-life of the dearly beloved one. He uses more comforting terms in speaking of the transition. You never hear the horrible things said in connection with death that you used to. People do not sing, "Hark! from the tombs a doleful sound," as they did fifty years ago.

As a moving force in the world Spiritualism has conquered death, because it is here with the evidence of life immortal. As a moving force it places itself side by side with the great powers of spiritual revelations in past time, and says, while that was true in those days, while that was true in those days, while twas the outpouring of the spirit then, you do not go to Jacob's well, nor yet to the mountain, nor yet to Jerusalem, to worship, any more than they did or should in the time of Jesus.

Your shrine is here and now. This sunshine poured out upon the world to-day is for you; the sunshine of light in yonder central orbits of the same as it does to-day; but no one asks you to bask in the sunshine of Egypt and be satisfied; no one asks you to trink of the waters of those ancient streams and quench your thirst; but the inspiration of to-day is for you; the sunshine of this hour is yours, the fresh air and leaves on the treas, and the waters of those ancient streams and quench your thirst; but the inspiration of to-day is for you; the sunshine of light in yonder central orbits of the proposition of light from the same fountain; it overflowed from the great urns of light in yonder central orbits. The sunshine of this hour good-will and fraternity among the nations of the earth.

We do not think the world is ready for the full adoption of spiritual truth. We do not think all can yet come into a knowledge of its highest and divinest meaning; but it is so simple that any child may hear the rap and know it is a voice from the other world; it is so grand that any poet may sing the song of the communion with the skies and exalt humanity thereby. We know that the fruits of Spiritualism must be the fruitage of every fair tree of knowledge that the human spirit yields. We know that the spirit within you, the animating force of your life, will reach out in all the different avenues of thought and gather all the treasures that are to be found; we know that in all social and moral propositions, in all that concerns the welfare of society and of the State and of the world, you will consider that the whole world is greater than your country; that, your country is greater than your country; that, your country is greater than your country; that your country is greater than your township or village; that Spiritualism will teach you to do that which is for the benefit of the whole world of humanity as your fellow-beings; and if it does not this, then it does nothing, for the greatest of statesmen said: "My country is the world, my countrymen all mankind."

While preparing a comfortable resting place for the oppressed and down-trodden of every nation, see to it that your Spiritualism includes all nations and people, and all the world, and all souls, and a religion of philosophy that is the communion with the skies and exalt humanity thereby. We know that the fruits of

broad enough, deep enough, high enough to reach every soul within God's universe, and is able to uplift and strengthen humanity to the

uttermost. Meanwhile the lily that grows in yonder lake or the leaf upon the tree absorbs such portion ly upon the basis of your individually out of the sunshine as is needed for the individual working of the best and highest that is within growth, never attempting to run away with you. What is the message that spirits invari- the rest of the sunshine that others may not ably bring when you ask, are you in heaven? use it. Let all the inspiration flow freely, and flow through the several appointed ways that ical hell. What is your condition? Just the Spiritualism has brought, remembering that condition that I have made for myself. On the smallest words and simplest utterances, this one message hinges the hope of the rising | the manifestations that seem to be most childlike, may bear the message of immortal life and comfort to some sorrowing heart.

We cannot contrast the fruits of Spiritualism with the fruits of Christianity. The bit-ter salt sea fruits of theology have had their day. We are coming unto the Eden-time when we gather all the first fruits from Jesus, Buddha, Zoroaster and the rest; it will be left to you to decide what the fruits shall be in this fair garden of the angels' planting; when the centuries shall roll away may no ambitious men seek to use it to serve their own ends, thinking that a little ray of truth may represent the whole, and endeavor to crystallize it into a creed or dogma. Heaven forbid that ever that time should come when there shall be crystallized a creed that shall be called Spiritualism. For it is as broad as the o'erarching dome of this perfect heaven, as bright and as resplendent as the glory of you unimprisoned sun, as ethereal as those floating clouds, that seem like argosies of light laden with angelic messages, as wonderful and deep as the depths of the sea or the human spirit. Let Spiritualism be the one unimprisoned sunlight of the soul, the one broad expanse of illimitable eternity, the one deep and everlasting voice of God's love and angelic ministry to man. You will then reap such fruitage as angels will gather in the gardens of Paradise, not far away beyond time and sense, but here in the paradise of a renovated, redeemed and glorified humanity, that shall clasp hands with the angels and gather the fruit of the Edentree of immortal life.

# Spiritualist Camps.

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

August 26th .- In the afternoon J. Clegg Wright addressed an interested audience, speaking on "Hallucinations and Clairvoyance." He was followed by Mr. Wiggin, who gave very satisfactory tests, a lady

Mr. Wiggin, who gave very satisfactory tests, a lady from Wisconsin receiving one which illumined her pathway made shadowy by the death or departure of nearly her entire family. Preclous, indeed, are the comforts brought to mourners in this day and age.

In the evening Mr. Wright gave character readings, improving the occasion to impart a great deal of use ful information. His purpose is to educate, and he does not fall in his object.

Saturday, Aug. 27th.—The regular address of the day was given in the forenoon, that the Ladies' alid Society might have the hall in the afternoon for its Annual Fair. Mr. R. H. Kneeshaw gave the address, in which he expressed many practical thoughts. He prefaced his lecture with an exquisite poem from Shelley. Mr. Kneeshaw speaks under inspiration, and quite rapidly. His effort was well received, as indicated by the applause accorded him at its close.

The Fair was opened at 4 P. M., and continued through the evening. It was well attended and patronized, every article being sold. The efforts of the ladies, constant and untiring through the season, to advance a great Cause, are worthy of the highest commendation. Without such assistance the Association would not stand upon the solid foundation it does today.

Sunday, Aug. 28th.—The day, though a little cool in

Four weeks have now passed, and the interest con-

### Grand Testimonial AND PRESENTATION AT QUEEN CITY PARK.

(Specially Reported for the Banner of Light.)

On the evening of Monday, Aug. 29th, a grand testimonial was tendered to Mrs. Fannie Davis Smiththe well-known and popular spiritual lecturer, and wife of Dr. E. A. Smith, President of the Queen City Park Association-by the campers and visitors at

carefully whought man the canvas the lines and lineaments of a face beloved by all. Mr. Wright said that his believed in the encouragement and in the cultivation of art. It thought that camp meetings should be beautified by the productions of art as well as of nature, and he would like to see the balls and the pariors of camp associations adorned with the creations of art and genius, that those who assemble in them may find inspiration and instruction from the contemplation of those creations. The speaker believed in the development of woman, in the unfoldment of her natural capacities. He thought that she should be given every opportunity to cultivate and express the mental ability and the artistic genius of her nature. And so be had encouraged his little wife not only to practice her artistic gifts in the direction of painting and musle, but also to study and perfect herself in the department of medicine, that she might bring out all the talents within her soul and become a benefactor to her kind.

It would be impossible to give even a synopsis of the

to her kind.

It would be impossible to give even a synopsis of the eloquent remarks of Mr. Wright without the stenographer's sid, but it is needless to say they were received with appreciative appliance by the attentive throng, and the synopsis of the s

members and officers, and also the visitors, at Queen City Park. M. T. L.

### Onset-Lake Sunapee-Queen City Park.

From a somewhat lengthy letter to THE BANNER we condense the following:

we condense the following:

During a little excursion I have enjoyed this summer, through the influence of cheap round-trip railroad tickets, I have availed myself of the opportunity of visiting several spiritual camp meetings. Commencing with Onset, which has now become familiar to all Spiritualists:

Located on the beautiful bay of that name, emptying into Buzzard's Bay, and immediately across from the "Gray Gables," (made famous as the home of ex-President Cleveland,) this camp, among the wild forest groyes of pines and oaks, is nestled along the shores—contrasting pleasantly with the low, white sand-bluffs, and presents a picturesque view from many points, especially so from the decks of the numerous water-craft that dot the bay with their white wings spread to the breeze, for the accommodation of such visitors as prefer sail to steam.

It is here, in this quiet little nook, on the ocean shore, that one of the first spiritual camps was located; and it still retains all of its early prestige, under the wise and conservative management of Dr. H.

B. Storer.

This camp being near Boston, Providence, Fall

der the wise and conservative management of Dr. H.
B. Storer.

This camp being near Boston, Providence, Fall
River, and many other cities and large towns, is probably more frequented by visitors than any other camp
in this country; and especially by plonic and exoursion parties, which resort here, not only for the purpose of attending the spiritual exercises, but to enjoy
the trips by steamboats to New Bedford, Martha's
Vineyard, Nantucket and other places. The attraction of the large, commodious hall in the Temple, for
dancing and other amusements, adds in making Onset
a very lively camp during "the season."

This, too, induces to the presence of large numbers
of mediums, who resort there for rest or recreation;
and the management always provide the best class of
speakers.

speakers. The hotels and boarding-houses are good, and prices reasonable.

The improvements contemplated in the near future will add much to the comfort of visitors in bad weather.

A fine band of music is provided by the management.

LAKE PLEASANT.

LAKE PLEASANT.

Leaving Onset with regret—as most visitors do—by a short ride by railroad, through the most populous portion of Massachusetts, you reach the picturesome little Lake Pleasant, on the Hoesac Tunnel Route, from Boston west. Here, on the shores of this lake, is located, among the fine forest trees, one of the first spiritual camps in modern times. It has had rather an eventful existence up to the present time, owing principally to fluancial embarrassments, which, as it always does, is the cause of dissatisfaction, friction and inharmony. Still, the camp seems to hold its own, under the wise, conservative management of Dr. Joseph Beals, who has had the principal direction of the camp since its organization seventeen years ago.

Great credit is due to those who have devoted their time and money for so many years to build up and sustain campling grounds at this heautiful, health-giving spot.

sustain camping grounds at this boaders, and giving spot.

The central location of this camp, surrounded by a dense population in the near distance, the liberality of its management in providing a fine band of music, and an elegant paylilon in which dancing parties on the grounds or visitors from outside are almost daily invited to participate at a mere nominal cost, leave but one thing more to be desired, biz., a covered auditorium for stormy weather.

QUEEN CITY PARK.

In going from Lake Pleasant to Queen City Park,

In going from Lake Pleasant to Queen City Park, on Lake Champlain, in Vermont, you pass up the valley of the Connecticut river, through the most highly cultivated agricultural lands in the State, and through scenery unsurpassed in New England. Reaching this beautiful historic Lake Champlain, you are surprised to find on one of the high promontories, projecting out into the lake midst a splendid growth of towering pines and other forest trees, this beautifully seeluded, quiet camping ground known as "Queen City Park." The picturesque beauty of the location and the

neat, wholesome appearance of the grounds and cottages, inspire a Spiritualist with the thought that it must have been through spirit indusences this selection

In the few days I remained at this camp everything appeared social, lovely and spiritual; and if there is any spot spirits from the other side of life delight to congregate on this mundane sphere it would seem that Queen Olty Park would be among the favored piaces. This would naturally arise from the beauty and quiet of the camp, and the harmony and brotherly love that pervade the locality.

Dr. E. A. Smith, the President of the organization, not only devotes his time and means to the care and support of the camp, but secures excursion tickets overy year from the different railroads at a mere nominal fare—not more than twenty-five per cent, on the regular price, and good to return until the close of the camp-meeting.

After a brief stay at this attractive point, and listening to the several eloquent speakers and entertainments, I left, feeling that I had been abundantly compensated for my long journey from the Mississippi to the green mountains of Vermont.

SUNAPRE LAKE.

SUNAPEE LAKE.

As my return South took me by another route, and into New Hampshire, I availed myself, by a short divergence, of the opportunity of visiting, for the first time, the celebrated Lake Sunapee, a beautiful sheet of water, some seven miles square, perhaps, if such an irregular form could be squared, with many islands, and elegant building sites along its numerous picturesque bluffs and promontories. A large number of pretty cottages and summer residences occupy many of these places. They are reached by small steamboats and other water-craft, which ply regularly on the lake and connect with a railroad at the upper end of the lake.

boats and other water-craft, which ply regularly on the lake and connect with a railroad at the upper end of the lake.

At this point, overlooking the lake and surrounding country for many miles, Col. John Hay, private secretary of ex-President Lincbin, has large possessions and a beautiful home. Change of circumstances and a few brief years produce wonderful effects in this progressive age. It seems but few years since I knew a bright little barefooted urchin running about the streets of a little town on the Mississippi river, whose parents were in humble circumstances. But through the influence and training of a very superior mother this little boy and several brothers were prepared early in life to enter upon its tempestuous voyage, depending entirely upon their own skill and intuition "to paddle their own cance" through the rocks and shoals incident to this life. The vicissitudes of war, which resulted in making and destroying so many men, brought prominently to the surface my little hero, then grown to manhood, in the person of Col. John Hay. As his connection with the administration of Mr. Lincoln has become national history, I need not pursue it further.

While his brothers have not succeeded in paddling become national history, I need not pursue it further.
While his brothers have not succeeded in paddling their canoe into such placif waters, they are by no means in danger of being wrecked on a lee shore, or lest in a few

lost in a fog.

The lesson I would suggest appeals to young moth-

lost in a fog.

The lesson I would suggest appeals to young mothers.

But excuse the digression. I was going to talk a little of the camping grounds, and of the Spiritualists that congregate here, or at Lake Sunapee. It is among the old camping grounds, and is owned by a Mr. Blodgett, who owns many of the cottages and the hotel. I understand that only through the perseverance and good management of Mr. Eben Cobb of Hyde Park, Mass., disaster would have occurred to this camp ere this; and yet judging from the crowds that gather here on Sundays, one might conclude there need be no fear for its future.

I was glad to make the acquaintance at this camp of some of the best speakers and public workers in the field, and feel satisfied that Mr. Cobb and his corps of efficient assistants will leave an influence here, or in whatever field they may labor, of permanent value to the great cause of Spiritual Philosophy. In response to an inquiry often made, "Well, what do you think of spiritual camp meetings, and their influence upon the spread and well-being of the Spiritual Philosophy?" I am glad to say—in the present disorganized condition of the sect, without concentration of purpose or concert of action for future development, I think I can see some good in any and all legitimate meetings, from a social standpoint if from no other. This brings our people together, and creates sociability and a sympathy that is very desirable, and that cannot be secured so well in any other way.

Fraternally yours,

E. W. Gould.

# Notes from Lake Brady, O.

To the Editors of the Banner of Light: On Sunday, Aug. 21st, there were about three thousand persons on the grounds; excursion trains brought large delegations from Cleveland and Akron, O. The platform was beautifully adorned with a profusion of choice flowers. The orchestra rendered numerous selections during the day, to the intense delight of all lovers of truly fine music. The speaker of the morning was Mrs. Ada Sheehan of Cincinnati, who gave a powerful inspirational address, followed by tests by

Mrs. Kibby.

In the afternoon the Auditorium was thronged. The speakers were Mrs. H. S. Lake and W. J. Colville, both of whom delivered telling inspirational addresses on a variety of topics presented by the audience. Frank T. Ripley gave tests.

In the evening Mrs. Lake and W. J. Colville conducted interesting exercises in the Pavilion, consisting of singing, recitations and replies to questions. On Monday, which is the quietest day in the week, W. J. Colville lectured in the tent on "The Science of Health," at 10:30 A. M. and 8 P. M.; numerous questions were answered and great interest manifest. Orchestral music, after which a brief conference was held in the Grove at 2:30 P. M., when speeches on the conditions necessary to ensure satisfactory phenomena—materialization in particular—were delivered by Drs. Street and Swartz, and W. J. Colville followed by descriptions of spirit-friends clairvoyantly recognized by Mrs. Kibby.

Mr. Colville's remarks brought to the front the fol-

scriptions of spirit-friends clairvoyantly recognized by Mrs. Kibby.

Mr. Colville's remarks brought to the front the following important considerations: Seeing that spiritual phenomena came into the world unsought, it is absurd to claim that persons who cannot produce them and cannot understand the law governing them should be permitted to regulate them. Only spirits are competent to prescribe rules; thus wire cages and other dubious paraphernalia are ridiculous, unless asked for by the guides of mediums. The two unanswerable objections to ordinary "testing" processes are, first: they are outgrowths of mean suspicion, and are insulting to honest sensitives; second, those who wish to cavil will always fail back on the stale theory of legerdemain—unaccounted for. Cases were cited to prove that the best plenomena came spontaneously, where honest seekers afforded (perhaps unconscious ly) the requisite conditions. Personations or transformations are not materialization, and should be designated by another name. A very friendly attitude was taken toward the Psychical Society, and the hope expressed that a company of intelligent people, who approach Spiritualism "sympathetically," will not fall into errors perpetrated by the Seybert Commissioners and others, who investigated unsympathetically from the start.

On the question of passivity, expectancy and strong

into errors perpetrated by the Seybert Commissioners and others, who investigated unsympathetically from the start.

On the question of passivity, expectancy and strong will, Mr. Colville takes the reverse attitude to that of those who claim that negative instead of positive people make the best instruments. The following item of personal experience served to illustrate this point: The speaker, when only fourteen years of age, was fascinated with the presentation of the Spiritual Philosophy, to which he cagerly listened; his intensest desire immediately went forth that he might become able to respond to spiritual influences, and straightway the answer came in a torrent of inspiration. It is absurd to put our wills against what we desire; we cannot wish, pray, desire or expect too strongly and persistently.

able to respond to spiritual influences, and straight way the answer came in a torrent of inspiration. It is absurd to put our wills against what we desire; we cannot wish, pray, desire or expect to strongly and present continued in season till 10:30, when its members left the tent for the Auditorium, where a conference was held till 12. The scophy was very ably discussed by Dr. Street, who to the tent and continued in season till 10:30, when its members left the tent for the Auditorium, where a conference was held till 12. The scophy was very ably discussed by Dr. Street, who to the tent in the influence of the conference of the continued in the limitations afficed to Theosophy was very ably discussed by Dr. Street, who to the path to be the continuent of the limitations afficed to Theosophy was very ably discussed by Dr. Street, who to the path to be the continuent of the limitations afficed to Theosophy was not to be the continuent was the contin

down the lake; and the weather was simply perfect. As the evoling sindows fell, those who wore still eager for more instruction and demonstration, divided themselves in Attendance upon Mr. Colville's lesson in the tent, which was intonsely practical, and the various scances; at several of which wonderful phonomen wore reported.

Wednesday, Aug. 24th, Mr. Colville's class met at 9 A. Mr. At 10:30 A. M. he lectured at the Auditorium, first answering several important questions concerning the effect of diet, etc., on apritual development, and then delivering the main discourse on "The Spiritual Hody, its Nature and Growth." In answerte a query as to the effect organiting the body would have upon the spirit, the following was stated: "If you are very closely attached to earthly things when the hour of physical dissolution arrives, you may be affected by the disposition of your remains; but if, on the contrary, you are sufficiently spiritual in the trend of your affections to be quite willing to exchange earthly robes for spiritual vesture, you will neither know nor care what becomes of the corpse. Spirits attend funerals because their friends are gathered at them, not because their friends are gathered at them, not because the cast-off robe of flesh is there awaiting interment. Spirits visit cometeries because their friends foolishly linger over graves, otherwise churchyards would not be trysting places with the departed. We advocate cremation decidedly; we regard it both as a stepping stone to a readier perception of the truth concerning the spirit."

After the lecture some gentlemen from Canada requested that the subject for the poem be "The Future of Canada, and Its Kelation to the United States." A stenographic report was taken, and has been sent to the secular press of London, Ont.

In the afternoon at 2:30 Mrs. H. S. Lake gave some terse replies to all sorts of questions, handed in by a targe audlence, composed in part of excursionists, to whom inspirational speaking was a novelty. Mrs. Lake is literally brim

profitable evening.

A dance at the Auditorium drew together a large

profitable evening.

A dance at the Auditorium drew together a large concourse of young people, who danced to the accompaniment of the sweet music discoursed by the unusually fine orchestra. The violin soloist, engaged for the season, Mr. Chas. Bruôt, rendered exquisite harmonies.

On Thursday, Aug. 25th, there was an immense picnic of the citizens of Ravenua and Kent, O. On the subject of whether pienics should be encouraged next year or not, there has been quite a lively discussion; those in favor of having excursions from neighboring places, and who regard them as opportunities for interesting strangers in Spiritualism, found a strong advocate in Mr. Colville, whose views on the subject exactly accorded with those of leading business men of Cleveland and other cities who are stockholders in the Lake Brady Company; those who opposed the measure, on the ground that so miscellaneous an influx of visitors disturbed the conditions necessary to the success of a spiritual camp, found in Dr. Street an able spokesman.

Mr. Colville's closing lesson in spiritual science was given in the tent at 9 A. M. Conference in Auditorium

given in the tent at 9 A. M. Conference in Auditorium at 10:30 A. M., and lecture by Mrs. Ada Sheehan at 2:30 P. M., constituted the day's public exercises.

# THE VACCINATION TYRANNY.

To the Editors of the Banner of Light:

The friends of medical freedom and parental rights on this side the Atlantic are under great obligations to THE BANNER for its able and persistent advocacy of their cause in its widely circulating columns. It is through these columns that the noteworthy judicial opinion of Judge Thomas M. Wyatt of New York concerning the illegality of the legislative enactments enforcing vaccination in America has been made known to our colleagues in all parts of the United Kingdom. A similar opinion as to the unconstitutionality of these laws was, I am informed, held by the late Judge Sewell of Boston, Mass. If these judicial opinions are tenable, which I have no reason to doubt, perhaps one of the patriotic readers of THE BANNER whose children have been refused admission to school by reason of non-vaccination, may see his way to bring a test case before the supreme court of the United States at Washington. If this were done it would probably be instrumental in ridding the American people of one of the most cruel and unjust forms of the vaccination tyranny, that which consigns the children of conscientious vaccine recusants to perpetual ignorance. I am glad to notice also that THE BANNER, for the information of its readers, has published send you a few comments of my own in expla- his friends to do. nation of our present position (which have appeared in the London Times) regarding this report and its recommendations. The recent general election you will be pleased to learn has resulted in a considerable augmentation of strength in the new Parliament against compulsory vaccination, and personally I do not think the odious compulsory laws will long survive the issue of the final report of the Royal Commission.

With heartfelt gratitude for your steadfast and devoted cooperation in our arduous and prolonged struggle, I remain, most faithfully WILLIAM TEBB. yours.

Devonshire Club, St. James's, London, \ Aug. 15th, 1892.

THE ROYAL COMMISSION ON THE VACCINA-TION ACTS.

To the Editor of the Times: Sir-The importance of the unanimous recommendations of the Royal Commission in the recent interim report, the promise of the Government to consider the weight of evidence upon which this recommendation was made, and the notice given by Lord Herschell to call attention to the subject at an early day, prompt me to ask permission to present certain considerations which, in view of the present state of the question,

have unfallingly counseled the use only of legitimate means of agitation, and begged them not to disgrace the cause by evert acts, inasmuch as by the exercise of patience and devotion we should be sure to win, the best forces of society being with us.

There is a limit to this forbearance, however, which will not, like Tennyson's brook, "go on for ever," and the patience of the long suffering people is already well nigh exhausted. If new legislation is enacted, as recommended by the Royal Commission, and compulsion is continued even to the extent of one penalty and that a nominal one, the Government will be subjected to daily defeat and deflance. In the interests of public order a modus vivendi should be established as with the Quakers, Nonconformists, Catholics, Jews and Infidels. Yours faithfully, WILLIAM TEBB. Devonshire Club, St. James's, London.

THE MEASURE OF OUR DAYS.

In all our walks, in all our ways,
Think not the measure of our days
Is gauged by figures and by rules,
As erst was taught us in the schools;
But, as we help a brother's needs
By noble acts and generous deeds,
By giving comfort where we may—
By lighting up a mourner's way;
The sum of means that we employ
To turn a fellow's ills to joy—
This is the measure of our days.

This is the measure of our days.

A veteran in the wars of life,
A prisoned soldier in the strife
Of soul with stingy, envious Time,
Is he who makes his actions rhyme
To universal brotherhood.
Though long or short hath been his road,
Centuries or decades his abode
Among his kind, it matters least
So fellows by him have been blest.
His life is measured by his plan
Of dealing with his fellow-man:
This is the measure of his days.

And much methinks of time he gains

This is the measure of his days.

And much, methinks, of time he gains For all his labors, all his pains, For reaching outward, far and near, To succor want and shelter fear.

No stingy paddock hems him in To mean desires or groveling sin; A widow's blessing him avails.

An orphan's prayer some good entails; While stretching outward over man He converse holds with Nature's plan, And solving life's deep mysteries, lie grasps eternal verities—
This is the measure of his days.

—T. C. Rice, in New York Press.

### The Skipper's Dream of a Foundering Ship.

An interviewer of the Newcastle Weekly Chronicle has had a chat with Captain John Cracknell, the "Commodore of the Tyne," who has traded for half a century from that river. He has been to London and back 3,500 times. The following experience corroborates many more of the same kind that we have recorded:

"Sailors are accredited with being the most superstitious community it is possible to come

"Sallors are accredited with being the most superstitious community it is possible to come across. Well, I suppose they are, and though I don't reckon that I am much of a believer in the supernatural, I'd just like to relate a little yarn of what befell me some years ago. I was commanding the Grenadier in 1883, and on the 2d of September some years ago. I was commanding the Grenadier in 1883, and on the 2d of September we were caught in a terribly heavy gale. I had been up on the bridge, full of anxiety, all day and all night, and when next morning broke I went to lie down on the couch in my chart room for a little spell of rest. I fell asleep almost immediately, and had a dream. I dreamt that I saw a steamer laboring in a fearful sea, and whilst I looked I recognized her as a vessel named the Inchultha, which was commanded by my eldest son George, whose figure I could distinctly make out, swathed in oilskins, upon the bridge. The vessel was being cruelly knocked about by the surges, and I held my breath in my sleep as I watched her. Suddenly a towering billow came rushing down upon her stern. She staggered like a wounded deer, and before she could recover herself a second wave, heavier even than the first, careered wildly over her. I saw her dark outline lingering a moment amid the boiling yeast, then her funnel and masts settled out of sight, and she had vanished from off the raging waters. I woke with ished from off the raging waters. I woke with a start, and, rushing up on the bridge, cried to the mate, 'My boy is drowned! my boy is drowned!' And from that day to this the vessel has not been heard of."—The Medium and

# Verification of a Spirit-Message.

I notice in the BANNER OF LIGHT of Aug. 20th a communication from S. R. GRAY, who passed over about two years ago. I was quite well acquainted the full text of the interim report of the Royal with him. He kept a bookstore on State street-No. Commission on Vaccination, and I venture to 42. Will try and make conditions for what he asks J. D. WHITE. 103 Grand street, Albany, N. Y.

# **AYER'S** HAIR VICOR

Keeps the scalp clean, cool, healthy.

# The Best Dressing

Restores hair which has become thin, faded, or gray.

Dr. J. C. Ayer & Co. Lowell, Mass.

PRICE REDUCED FROM \$2.50 TO \$1.50. Voices from Many Hill-Tops---

--- Echoes from Many Valleys;

Experiences of the Spirits Eon and Eona, In Earth-Life and Spirit-Spheres; In Ages Past; In the Long, Long Ago; and their Many Incarnations in Earth-Life and on Other Worlds.

A Spiritual Legacy for Earth's Children.

This book of many lives is the legacy of spirit Eoná to the wide, wide world.

A book from the land of souls, such as never before published. No book like unto this has ever found its way to earth-land shores, as there has never been a demand for such a publication.

The book has been given by spirit Eoná through the "Sun Angel Order of Light," to her soul-mate Eon, and through him to the world.

It has 650 large-sized pages, printed on heavy paper, in large clear type, is elegantly bound in the English cloth, with beveled boards and gilt Price \$1.50, postage 18 cents. For sale by COLBY & RICH.

# ANGIENT ART AND MYTHOLOGY.

The Symbolical Language of Ancient Art and Mythology.
An Inquiry. By Richard Payne Knight, author of 'Worship of Priapus." A new edition, with Introduction, Notes translated into English, and a new and complete Index. By Alexander Wilder. M.D. With 348 Illustrations (many full page) from Ancient Gems, Ooins, Medals, Bronzes, Sculpture, Egyptian Figures, Antique Statues, Monuments, etc.

Ivol. Royalsyo, novel half roxburgh binding, glit top, \$5.00 For sale by COLBY & RICH.

PISO'S CURE FOR COME COURS WHERE ALL ELSE FAILS.

Best Cough Syrup, Tastes Good, Use In time. Sold by druggists. CONSUMPTION

# RINGING WORDS

From a Prominent and Eminent Divine.

Statements That Are True and Straight to the Point.

Read What He Says, for His Words Are of Great and Peculiar Interest.

No one knows better than the faithful pastor the great value of sound physical and nerve strength. The strain upon brain and nerve, the physical exhaustion following excessive work, the responsibilities and sympathies with afflictions and the myriad cares make the earnest preacher's duties arduous and wearing in the extreme.

We do not wonder, therefore, at the strong and ringing words of praise which the eminent divine, Rev. C D. R. Meacham, gives that most wonderful of medi cines, Dr. Greene's Nervura blood and nerve remedy. When he was run down in health, weak in nerves, prostrated in strength, and with his blood badly impaired, he was restored to sound and vigorous health by this marvelous health renewer.

Here are the exact facts in his own words:

"I am very glad to say in regard to Dr. Greene's great remedy that when my blood was badly impoverished by an old scrofula humor, and my nervous system was greatly impaired, Dr. Greene's medicine gave me wonderful relief.
"At the present time my health is as good as at any

time in my life, and my confidence in Dr. Greene's remedy is constantly increasing.
Rev. C. D. R. MEACHAM,

Pastor Baptist Church, Townshend, Vt." We have published the testimonials of vast numbers of people who were cured by the use of the great discovery, Dr. Greene's Nervura blood and nerve remedy, but we take more pleasure in giving to the world Rev Mr. Meacham's own words in regard to the wonderful benefits he received from this valuable remedy, because we realize that the earnest words of a minister will have great weight with sufferers from disease

this medicine will lose no time in securing a bottle and thus obtain a cure. It is purely vegetable and perfectly harmless, and is

and everybody who reads his convincing words in re-

gard to the sure and remarkable curative powers of

kept by all druggists at \$1.00.

Its discoverer is the well-known Dr. Greene of 34 Temple Place, Boston, Mass., who gives consultation and advice free to the sick, personally or by letter. The sick should use immediately Dr. Greene's Nerv ura blood and nerve remedy, for it is not only the best remedy ever discovered, but those using it have the privilege of consulting Dr. Greene concerning its effects, their health, etc. This fact alone guarantees the assurance of cure. If you need a medicine, do not fail to take this best of all remedies.

# The Life of Thomas Paine,

With a History of his Literary, Political and Religious Career in America, France and England.

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

(Hitherto unpublished).

In the building of this monumental work, it is evident that Mr. Conway took great pleasure. Every page of it testifies to a patient hand and an honest purpose. He gives ample space to the subject of Paine's conflict with the theologians, and expresses himself clearly and strongly as to the samity and humanity of Paine, and the absurdity and savageness of the great delst's relentless persecutors; he closely analyzes Paine's assultment of established beliefs concerning God, Jesus, the Bible, and the destiny of man, but does not attempt to answer any particular one of his defaniers; he attacks no one, and his defense of Paine's view of Christianity is based not so much on a vindication of the delst's maligned moral character, as on what the morthodox author conceives now to be the embodinent of common sense and goods will. The political career of Paine, so potent, but so strangely obscured, is given unlagging consideration, and many of the events of bis phenomenal life are here discussed upon documents which none but a told and energetic hand could ever have uncarthed.

The volumes are conspicuous for the presentation of important papers, inclusive of private correspondence, not heretofore known to be in existence, or, if known, evaded by timid biographers or ignored by adverse partisan historians.

Mr. Conway occasionally indulges in some fine satiry at (Hitherto unpublished).

Mr. Conway occasionally indulges in some fine satire at Mr. Conway occasionally indulges in some fine satire at Mr. Conway occasionary mutuges in some and some the expense of the sects and churches of to-day, but he is in no case abusive or bitter. He writes in the kindly spirit which is natural to him. He frequently reminds one of Em-In two volumes, nearly 900 pages. Price \$5.00, postage 35

cents.
For sale by COLBY & RICH

# Why She Became a Spiritualist:

TWELVE LECTURES Delivered before the Minneapolis Association of Spiritualists by

ABBY A. JUDSON,

Daughter of ADONIRAM JUDSON, Missionary to the Bur mese Empire.

November 30, 1890 -- March 15, 1891.

November 30, 1890—March 15, 1891.

CONTENTE—A Sketch of the Author's Life. Introduction. Lecture I.: What is Spiritualism? Poem: Echo it, Rivers and Rills. Lecture II.: What is the Good of Spiritualism? Poem: Extract from "The Seasons." Lecture III.: Do Spiritualists Believe in God? Foem: Extract from the "Essay on Man." Lecture IV.: Personal Evidences of Spiritualism. Poem: There is no Death. Lecture VI.: Unreasonable Dogmas. Poem: The Problem. Lecture VI.: What Jesus Really Taught. Poem: Abou Ben Adhem. Lecture VII.: Spiritualism of Jesus. Poem: Vital Spark. Lecture VIII: Spiritualism the Foundation of all the Religions. Poem: The Petrified Fern. Lecture IX.: How to Investigate Spiritualism. Poem: Face to Face. Lecture XI.: Astronomical Location of the Spirit-World. Poem: The Better Land. Lecture XII.: The Future Religion of the World. Poem: A Dream of Heaven. Personal Communications.

Cloth, 12mo, pp. 263; price \$1.00; postage 10 cents.

For sale by COLBY & RICH.

# Life in Two Spheres.

BY HUDSON TUTTLE.

In this, Mr. Tuttle's last work, we have a book which will enlighten, benefit and uplift all Spiritualists and those in-terested in the Cause. It should be in the possession of all who wish to acquire further knowledge of the truths of the New Dispensation, or direct the attention of others to them.

New Dispensation, or direct the attention of others to them.

CONTENTS.

Chap. I, The Introduction. II, The Home of the Sage. III, The Home of the Miser. IV, The Low Societies Continued. V, Hades. VI, Christmas-Tide in the Sphere of Light. VII. Christmas-Tide and the Golden Gate. VIII, The Unhappy Marriage. IX, Easter-Day at the Portico of the Sage. X, A Visit to the Circles of Earth. XI, The Change Called Death. XII, Coming to the Knowledge of the Light. XIII, The Society Again Visits Farth. XIV, The For-aken and Despised. XV, Discussions. XVI. A Visit to a Distant Globe. XVII, Reinion in the Spirit-World. XVIII, The Growth of a Chitd in Heaven. XIX, Contentedness Not Goodness. XX, Address of the Sage.

12mo, cloth and gold, \$1.00. Paper, portrait edition, 50 cts. For sale by COLBY & RIUH.

A NEW EDITION. AN EPITOME OF SPIRITUALISM AND SPIRIT-MAGNETISM.

Their Verity, Practicability, Conditions and Laws.

BY A. S. HAYWARD.

Subjects.—Modern Interpretation of the Bible: Mediumship, Its Laws, and the Reliability of Spirit-Communications; Re-Incarnation; Alchemy, Magic or Fanaticism, Which? Mind-Reading, Psychometry and Clairvoyance; Spirit-Healing the Highest Mode of Treatment; Magnetized Paper; "Social Freedom" an Obstacle to Spiritualism; Animals Susceptible to Spirit influence and Disease; Influence and Disease imparted to Children; Church Priquidee, Bible in Schools, Religion; Materialization, Spirit-Photography; Influency, Capital Punishment; Reasons Why Spiritualists do not Organize, and the Ultimate Results of their Teachings.

ngs. Paper, price 25 cents. For sale by COLBY & RICH.

A Tract for Missionary Work.

A Tract for the Student and Investigator. What is Spiritualism? Rules for the Formation of Circles and Cultivation of Mediumship. Who are Spiritualists? Their Testimony, and a List of Publications.

By HUDSON TUTTLE and DR. JOHN C. WYMAN. An eight-page octave Tract, designed to give a clear and comprehensive view of Spiritualism and the character of its supporters.

Sinufe copies, 5 cents; 7 copies, 25 cents; 20 copies, 50 cents; 100 copies, 22.00. Postpaid.
For sale by COLBY & RICH.

# BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

# Spiritual Philosophy

ISSUED WEEKLY At 9 Bosworth Street (formerly Montgemery Place), Corner Province Street, Boston, Mass.

Publishers and Proprietors. 

COLBY & RICH,

THE BANNER is a first-class Family Newspaper of Hight PAGES—containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING—embracing
A LITERARY DEPARTMENT,
REPORTS OF SPIRITUAL LECTURES,
ORIGINAL ESSAYS—Spiritual, Philosophical and Scientific.

tific, EDITORIAL DEPARTMENT, which treats upon spiritual and secular events.

SPIRIT-MESSAGE DEPARTMENT,

REPORTS OF SPIRITUAL PHENOMENA, and

CONTRIBUTIONS by the most talented writers in the

world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE: 

SPECIAL NOTICE.

The Banner will be sent to New Trial Subscribers for Three Months upon the receipt of 50 Cents. 194

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 City, payable to the order of Colly & Rich, is preferable to Bank Notes. Our patrons can remit the fractional part of a dollar in postage stamps—ones and twos preferred.

rerred.

ADVENTISEMENTS published at twenty-five cents per line, with discounts for space and time.

Subscriptions discontinued at the expiration of the time paid for. aid for.

When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous totice, and be careful to give in full their present as well as uture address.

COLBY & RICH

Publish and keep for sale at Wholesale and Retail a com-plete assortment of Spiritual, Progressive, Reformatory, and Miscellaneous Books, as per Cata-logue, which Catalogue will be sent to any address free.

Any book published in England or America, not out of print, will be sent by mail or express.

Publishers who insert the above Prospectus in their re-spective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked copy of the paper containing it is forwarded to this office.

AGENTS.

The following named persons keep for sale the Banner of Light, and either carry in stock or will order the Spiritual and Reformatory Works which are pub-

Spir itual and Reformatory Works which are published and for sale by COLBY & RICH:

New York, N. Y.—BRENTANO BROS., No. 5 Union Square; (Branch Stores, 1015 Pennsylvania Avenue, Washington, D. C., and 204 Wabash Avenue, Chicago, Ill.;) The office of The Truth-Seeler, 28 Clinton Place.

Phitadetphia, Pa.—J. H. RHODES, M. D., 722 Spring Garden street; at Academy Hall, 810 Spring Garden street, and at all the Spiritual meetings.

Pittsburgh, Pa.—J. H. LOHMEYER, 4 John street.
Cleveland, O.—THOMAS LEES, 105 Cross street.

San Francisco, Cal.—J. K. COOPER, 746 Marketstreet, Chicago, III.—CHAS. MACDONALD & CO., 55 Washington street; THE POST OFFICE NEWS CO., 101 Adams street. Brattleboro', Vt.-E. J. CARPENTER, 2 Market Block. Providence, R. I.—WM. FOSTER, JR., 50 Battey st. Detroit, Mich.—AUGUSTUS DAY, 73 State street. Rochester, N. Y.-ALFRED JACKSON, Arcade Book-tore; WILLIAMSON & HIGBEE, 62 West Main street.

Springfield, Mass.—JAS. LEWIS, 63 Pynchon street. Hartford, Ct.—E. M. SILL, 89 Trumbull street. Lily Dale, N. Y .- G. F. LEWIS, Publisher of the Day Washington, D. C.-The Roberts Bookstore, D. MUN-CEY, Proprietor, 1016 Seventh street, above New York Ave. Milwaukee, Wis.-OTTO A. SEVERANCE, 135 6th st. St. Louis, Mo.-E. T. JETT, 802 Olive street

Grand Rapids, Mich.—MR. DAVIDSON, corner of earl street and the Arcade Luckets, Va.-STOUT BROS. & CO. Portland, Orc.-W. E. JONES, 91 Alder street. Australian Book Depot.—CHAS. H. BAMFORD, 87 Little Collins street, East Melbourne, Australia.

THIS PAPER may be found on the at GEO. P. ROWELL (10 Spruce street), where advertising contracts may be made

for it in New York.

# Dreams of the Dead.

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.

DREAMS OF THE DEAD is a record of weird facts gained through the psychic experience of the author. Upon these facts the latest phases of Industrial Reform, Hypnotism, Mind and Christian Science Cure, Mysticism and Spiritualism, are portrayed in a clear and vigorous style.

Moral responsibility for crime committed under the influence of evil associations or hypnotic suggestion, or 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 in-

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 nalveness, with very little attempt at eloquence, and yet with an earnestness that, in spite of the mystical nature of the things treated, goes far to produce an immediate effect of vraisemblance. The author is conducted in sleep by the ghost of an old friend into many curious corners, not of the ultimate spiritual world, but the mediate one which is wranped about us as the atmosphere is wrapped about the earth; and in this mediate realm (where spirits are represented mostly as still clinging in one fashion or another to the affairs and passions of the world where they once moved in garnents of flesh) the author has many adventures that suggest reflections which the living would do well to profit by."—Boston Globe.

Price, in cloth, \$1.00; in paper cover, 50 cents.

For sale by COLBY & RICH.

# 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

TABLE OF CONTENTS.

TABLE OF CONTENTS.

TABLE OF CONTENTS.

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 Spheres. 4. Hypatia's Code Applied. 5. Continuation of Hypatia's Code. 6. Science and Sciolism. 7. Wisdom and Credulity. 8. Authority. 9. Introduction to an Analysis of the Jewish Jehovah. 10. Theology and Religion of Jehovah. 11. The Infinite within, separated from the God-Conceptior without, 12. The Personality of Jesus, the Nazarene. 13. The Messiahship. 14. The lirth of Jesus, the Christ. 15. Miracles. 16. Casting out Evil Spirits. 17. The Eucharist. 18. Historical Witnesses to be Admitted at the Trial and Crucifixion of Jesus, the Christ. 19. The Crucifixion. 20. The Resurrection. 21. The Soul's Night. 22. The Soul's Morning, 23. Love to the Religio-Theological God. 24. That Man of Straw. 25. Love to the Person of the Infinite. 28. Deduction from the Preceding Chapters. 27. Liberal Religion and Scientific Thought. 28. Egoism and Attruism. 29. The Prime Ethical Rule separated from Dross. 30. Egoism and Scifishness. 31. Analysis of the Psychic Organ, Acquisitiveness. 32. Closing Seance with Endor and Hypatia. Appendix. Cloth, 12mo, pp. 311, with portrait. Price \$1.00.

STRANGE, BUT TRUE.

# STARTLING Ghost Stories,

BY AN EMINENT SCOTTISH SEER.

74 Complete Stories. 24 lilustrations.

This is one of the most entertaining books ever issued. Only 15 cents. Postage free.
For sale wholesale and retail by COLBY & RICH, 9 Bosworth street, Boston, Mass

# BANNER OF LIGHT BOOKSTORE. SPHCIAL MOTICE.

Gelby & Rich, Publishers and Bocksellers, 9
Beswerth Street (fermerly Mentgomery Place),
corner of Frovince Great, Montgomery Place),
corner of Frovince Great, Montgomery Place),
for sale a complete assertment of Spiritual, Frogressive, Refermatery and Miscellaneous Books,
at Whelesale and Retail.
TERMS CASII.—Orders for Books, to be sent by Express,
must be accompanied by all or at least half cash. When the
money forwarded is not sumident to fill the order, the balance must be paid (O.D. Orders for Books, to be sent by
Mail, must invariably be accompanied by cash to the samount
of each order. We would remind our pairons that they can
remit us the fractional part of a dollar in postage stamps
-ones and twos preferred. All business operations looking
to the sale of Books on commission respectfully declined.
Any Book published in England or America (not out of
print) will besent by mail or express,
Subscriptions to the Banner of Light and orders for
our publications can be sent through the Purchasing Department of the American Express Co. at any place where
that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the
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 cents for any sum under \$5.00.

In quoting from THE BANKER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance.

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

address of the writer.

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

# Banner of Pight.

BOSTON, SATURDAY, SEPTEMBER 10, 1892. ISSUED EVERY THURSDAY MORNING FOR THE WERK ENDING AT DATE.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.] PUBLICATION OFFICE AND BOOKSTORE,

No. 9 Bosworth Street, corner Province Street, (Lower Floor.) WHOLESALE AND RETAIL AGENTS:

THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston. THE AMERICAN NEWS COMPANY,

39 and 41 Chambers Street, New York. COLBY & RICH.

PUBLISHERS AND PROPRIETORS.

Colby, Banner Editors.

Luther Colby, Banner Editors.
John W. Day, Business Manager
Isaac B. Rich. Business Manager Matter for publication must be addressed to the RDITORS. All business letters should be forwarded to the BUSINESS MANAGER, in order to receive prompt attention.

temble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

## Another Leaf Turned.

Again, and for the seventy-second time, the BANNER OF LIGHT this week opens a new Volume. The inauguration of THE BANNER, as recently stated by us, was under the auspices of a band of spirits, who deliberately made choice of the corps of mortals to be summoned to cooperate with them in their intended work, and who declared as the future title of the paper THE BANNER OF LIGHT. This inauguration by the spirits occurred in consequence of the assurance on their part that the heavens were again to be opened, and their spiritual influences were to descend upon mortal life in greatly increased measure to affect its future destiny.

Under the authoritative direction of spirits, Benjamin Franklin, William E. Channing and others, THE BANNER was issued and the SPIRIT MESSAGE DEPARTMENT established. The first issue of the paper was on April 11th, 1857, and its issue has been uninterruptedly continued save during four weeks in November, 1872, when its office was wholly destroyed by the great fire.

THE BANNER has, in this period of thirtyfive years, witnessed the appearance and disappearance of many professedly spiritualistic papers, some of them energized and expanded with the true spirit, while others, mercenary and malignant in their character, have invited the fate that has overtaken them. It is not for us to sit in judgment upon any, yet the occasion warrants our repeated assertion that THE BANNER has proceeded in its destined path, exercising charity toward offenders and the unworthy, and striving ever for the harmonious and happy fulfillment of the designs of the invisibles upon the affairs of mortals.

Nevertheless, it is as essential to the final success of those designs that the tares should be pulled out from the growing wheat as it was when the Master pronounced the sowing of them to be the work of the enemy. Right culture demands the radical separation, at some time or another, of the two opposing growths. The widespread and marvelous development of mediumistic powers naturally furnished the opportunity for good and bad spirits alike to return and impress mortals. And unfortunately, as human judgments go, the evil influences have actively wrought with the good, to confuse temporarily, though certain to be themselves confounded in the end.

But it was positive, not merely negative, work to which THE BANNER was called by the spirit-world. It was not appointed to exercise the censor's office in this or in any other matters, but rather to advance along its chosen pathway and proclaim to the world the broad and living fact of spirit-communion with the dwellers of earth, and exhibit the constant illustration of the blessed truths it inculcates. It has striven to be the active medium of communication between the two worlds, and the ready and free interpreter of the messages conveyed. Confident of results in this unceasing employment, its work has been mainly creative rather than critical, seeking to abound in teachings rather than in warnings. Its managers have steadily believed in the power of truth to make its way among men, in despite of the machinations of jealousy and the drawbacks of selfishness.

They have from the first felt the inspiration of the summons to them to take up the work that was waiting to their hand. It has con-

sion of self for the sake of the cause of truth, of doubt and contumely; but it has richly repaid us in the reflection that it was being done under angelic guidance and with spirit companionship, and that it was for the deepest and highest good of those for whom it was undertaken. What though some fell away from our side, and entered the hostile camp because unfitted to remain in that of the invisibles who invited their cooperation, there was all the more need of inflexible constancy on the part of those with whom visible responsibility rested. The evils of defection are sure to be felt everywhere and at all times. We knew that the call to us came from the angelworld, and that what it commanded was by some hands to be performed.

So that all apparent inharmonies promise to eventuate in the greater good, and what seems hostility and treachery will in the end work favorably for the Cause we all ought to love. It was not to be expected, nor indeed was it promised, that there should be no struggle, considering the warring elements which always beset the introduction of a great truth. It is as true now as it has ever been that mankind loves its flatterers more than its benefactors. Perfect concert of action is hardly to be hoped for in even the holiest and highest of causes, in this age of the world. Nevertheless, a knowledge of it is spreading widely and rapidly. It has acquired a momentum that sends it forward of itself where it was once carried with exertion and difficulty.

The world is assuredly awakening to the meaning of the New Truth-new yet old as creation. The spirit-world has come to mingle with the world of mortals, to illumine their thoughts, expand their vision, enlarge and ennoble their lives, and qualify them by its closer contact and companionship for a higher and purer life. Is not a truth like this of inestimable worth to every individual soul?

## Suppressed Songs.

Protesting against the practice of huddling together in the closest possible contact, and without any distinction, convicted prisoners and those under arrest and constraint. and not yet proved guilty, a writer in the Washtheir separation apparent. And in order the upon prison life, he relates a single and simple incident.

On a certain superlatively beautiful morning recently, the fragrance of the new-mown hay in a certain jail-yard seemed to inspire all the prisoners with one common thought, one universal yearning for the free sun and air of heaven. Along all the corridors, from out the close cells, as if from the animation of a common impulse, arose the low, half-suppressed hum of voices in song. Every prisoner seemed to feel the benign influence of God's beautious handiwork about him in sky and air, field and tree. Every heart seemed attuned to song, and all the songs were plaintively suggestive of some unsatisfied longing.

One voice, a girl's, tearful in its smothered sadness, seemed to echo the soft refrain of the dove, as the notes of "My Old Kentucky Home" floated forth from her lips. Another voice poured out in touching tenderness the air of "Down on the Farm." Another prisoner sang with a pathos the listener confessed he had never known before, "Oh for a Closer Walk with God," as if there was a soulful longing for a closer communion with the purer spirits, the guardian angels of the world to come. With similar feelings, another was humming "Nearer, my God, to Thee." Still another plaintively sang "I would not live alway. Altogether it was a scene and sound never to be forgotten. One moment thus spent does more to purify the heart, reform the evil nature, and sow the seeds of good resolves, than weary months of punishment in the loneliness

But even this poor solace of humming an air that wafted from the vanished years of childhood one fond memory of a better life, was denied the songful prisoners. The gruff, harsh voice of a profane "trusty" was soon heard, commanding the prisoners to "knock off that noise." A dead silence at once fell on all. But it seemed to be not the silence of a willing acquiescence, but of despair. As if it were too great a lightening of punishment to let the prisoners have a morning and an evening hour to sing or hum the songs that reach the heart and restore for the time the severed communion with all that is brightest and best, purest and noblest in their lives-lives too often darkened by sin and want, suffering and sorrow.

It is enough for a tender heart and loving nature to be shut out from the free sun and air, to see no more the tender light in the tear-dimmed eves of loved ones, to hear no more the soft words that thrill the soul, to feel no more the magnetic touch of hands outstretched in sympathy, to feel athwart the heart the fell shadow of humiliation and disgrace, often unmerited, and to see, day by day, the sands of a brief existence swiftly pouring from the upper to the lower bulb of the hour-glass.

Then let us not be too severe on the unfortunate prisoner. If all other links that bind us to the sweet past must be broken, and the fading of life's dreams must finally come to his eyes, let us at least span the thickening twilight for him with a bridge, not of sighs merey, but of that unbidden song that tells to the sympathetic ear the tension of the heartstrings, as the notes of a harp show the strain upon its chords. It will do harm to no one, and who knows the good it may work, in the heart now and in the life hereafter.

What specially impresses the foregoing sketch, but briefly outlined, upon the sympathetic reader's heart, is the fact that it was written by a prisoner.

# 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 invited. Flowers are solicited.

Mrs. S. S. Martin resumes her séances for materialization at No. 55 Rutland street, fessedly been a work of self-abnegation, of under the management of Mr. Geo. T. Albro, enmities without and within, of the suppres- | Sunday, Sept. 18th. See advertisement.

The Way to Settle Labor Disputes.

"Labor Day" has just passed, and was widely and generally observed in this vicinity. In its light, we are led to consider for a moment the question of disputes between labor, and capital, and the best means for their prevention or rectification.

The multiplying conflicts that beset industry constitute one of the very serious facts of our time. How to prevent, to alleviate, or to silence them, is a question fairly wrested from the uncertain and unsafe condition of affairs for which they are responsible. Arbitration strengthened capital at the expense of laboropens one way out of the difficulty. But as things go it must be more than a merely voluntary act; it must be compulsory. Suppose, for instance, the State law compelled an appeal to a court of arbitration in cases where workmen are employed above a fixed number. Does any one question that it would terminate all differences about wage rates, compelling both sides to recede if necessary and obey the higher mandate?

If an employer or an employing corporation were to make a change in the scale of rates for wages with which a body of employes were dissatisfied, all they would have to do would be to summon the aid of legal arbitration. In case such a court should give a final decision that was unpalatable to the employers, it is not to be supposed that the latter would first defy an united public opinion and afterward the full strength of the civil power of the State. They would have to comply with the arbitration court's finding and make a concession, and the body of employes, having submitted their case, could not fail to be equally satisfied. Even if both sides should feel that there was reason for dissatisfaction, the dispute would be ended at any rate, and the threatened interruption to industry, with its attendant waste and suffering, would be obvi-

It is not to be disputed that powerful corporations, owning and operating large masses of property, have the workmen in their employ at an individual disadvantage. It is a fact that the very power which labor so largely creates is fast becoming the controlling superior of its creators. Hence not only the propriety but the necessity of the interposition of the State. When the individual, and he, too, the producing and wealth creating individual, is notoriously in danger of being crushed by the competitive attrition, the supreme law in which resides the highest safety is manifestly justified in stepping in and offering its needed protection. Because the State. on which the last-reliance is placed for the ington Star proceeds to make the propriety of protection of life and property and the preservation of order, has the largest interest of all the matter that are deserving of the most serious consideration. The recent troubles, socially as well as industrially, with the very great expense entailed to the tax-payers, might easily have been escaped if a law as above outlined had existed.....Compulsory arbitration would have adjusted the dispute and saved all the ensuing cost.

There would then be no more screening of themselves by great corporations behind their corporate privileges. If they did not like the new statute of arbitration, neither would they he forced to adopt the advantages offered by incorporation. They would be obliged to recognize in full those individual rights and claims of labor to which they are now too much inclined to pay an indifferent attention or turn a deaf ear. And the State, that is, the whole people, would retain and maintain the suprem-

# More Indian Schools.

The Colonist, of British Columbia, advocates the cultivation of new principles in the general system of dealing with Indians in Canada, and especially the education of the Indian children. It points with satisfaction to the Indian schools of the United States, in which at the present time over five thousand pupils are undergoing the necessary training for industrial avocations while six or seven thousand more are being prenared at the usual government boarding schools Surely, remarks The Colonist, this is a great work, affording unlimited scope to the hearty, intelligent and humane efforts of those who have official supervision of the Indians; and it congratulates the Dominion government upon its first attempt to educate Indians on the industrial plan, the result of long years of urging. But it insists that more schools should be established as rapidly as circumstances permit. And it regards it as essential that different lines of work be taught. Practical instruction in scientific dairy, stock, fruit, or general farming, the various mechanical trades, fishcanning or a knowledge of best utilizing the diverse products of sea, of mines, and other resources most applicable individually or in the district where the training school is located, it is thought should be particularly provided for. It advocates for the Indians of British Columbia an act by which the educated Indian may be insured an opportunity to use his acquired skill and intelligence. Although such a policy might be fraught with difficulty, it would nev ertheless be possible.

The First Society of Spiritualists of New York City, under the auspices of President H. J. Newton, will commence regular Sunday meetings Sept. 11th, at Carnegie Hallentrance on 57th street-with Mr. Walter Howell as speaker for September and October.

The Sunday morning subjects will be left open, the evening topics are as follows: Sept. 11th. "Our Attitude Toward Christianity," Sept. 18th, "What is Our Religion?" Sept 25th. "Is a Reconciliation between Science and Religion Possible?" Oct. 2d, "Christ Sought and Found," Oct. 9th, "Marriage Here and Hereafter," Oct. 16th, "Skepticism as an Aid to Human Progress," Oct. 23d, "Is the Voice of Conscience an Infallible Guide?" Oct. 30th, 'The Need of Moral Inspiration."

Mrs. Emma Hardinge Britten, editor of the Unseen Universe, desires us to state that she will not receive any more "half-paid" letters, as correspondents are in the habit of submitting her frequently to a tax she does not wish to pay. Parties in England are supposed to know the letter rates of their own countrywhile transatiantic writers are reminded that letter postage to England is five cents per halfounce.

Mrs. A. S. Haynes will please accept the thanks of the publishers for her successful efforts in obtaining subscribers to THE BANNER. An example we hope others interested in a dissemination of the truths of Spiritualism will

The publication of the Religio-Philosophical Journal is continued by the widow, Mrs. Mary E. Bundy

### Asiatic Invasion of American Industry.

In vigorously combating the protest of Mr. Channing Burnz against the exclusion of aliens from American soil, in The Twentieth Century, Mr. Edward J. Leavitt states what is momentously true when he says that "there are causes forcing us to the European and Asiatic level of poverty and misery—the land and all our the hands of a few. Improved machinery has by reducing the labor market to the minimum. and in the near future we bid fair to become a nation of masters, servants, and beggars. Already the great majority are disinherited from | and not an inconceivable red world. The basis for the soil, they have no legal right to one foot of mother earth, and in all this vast domain there is little land worth taking to be got. The great question of industrial emancipation clamors to be resolved, and upon that solution depends the lasting weal or woe of this great race."

Then he proceeds to describe the Chinese situation with respect to our own. A nation, he says, of four hundred million people on the further shores of the Pacific, whose main question for thousands of years has been how to evade from day to day the grim spectres of famine and death, who have learned the grim lesson of poverty so well that six of them will live in comparative luxury upon what one American laborer demands and receives, cunning and persistent, servile and thoroughly saturated with superstition and vice, without the remotest conception of the meaning of the words liberty, equity and justice, and each one of whom is but a human machine to take the place of an American laborer and his family.

He defends the action of the people of California, who believed that a nation of American workmen, with their families and happy homes and their temples of education, their sturdy manhood, their sympathies and affections, their love of liberty, justice and purity, was far preferable to a nation of white plutocrats and yellow slaves. He thinks that before long the American people will fully realize the danger they are passing through, and that the measure which forms the effective barrier against "this oncoming tide of yellow scum" will rank with the emancipation which shattered the shackles on the slaves.

The contention is made for the industrial question that China, by the mere force of numbers and the Mongolian capacity to live upon little, could utterly crush the industrial masses of America and that to-day only two things prevent it: first, the superstition cherished by immigrant Chinamen that their bodies must be buried in Chinese soil upon pain of eternal better to illustrate the hardships attendant at stake. It undeniably possesses rights in torment; and, second, the restrictive measures adopted by the people of the Pacific coast in the exercise of their indisputable right of selfprotection. He regards it as but wild folly to talk of the "universal brotherhood of man,' in the face of this threatened Asiastic invasion. We will not, he concludes, yield our country and our future to barbarians for sentimental considerations.

# Ocean Worship on Sunday.

A local daily, speaking of the rapidly increasing numbers that make a summer-day's excursion to Nantasket Beach, that cooling-off place of resort which is to Boston what Coney Island is to New York, remarks that on Sundays it simply overflows with the number of those who visit it for the sake of recreative rest. Nantasket Beach is the glory of our Massachusetts coast in its free service for the people at large. The excursion itself is so cheap, too, that there are very few who cannot afford it at least once in a season. Especially is the beach on which the ocean tides roll in with unwearied regularity, a place to find refreshing coolness during this usually hot month of September.

How bigoted and narrow, in view of the great good it bestows on the multitude, appears the action and spirit of the Sunday League of the ministers, who would deny them the sorely needed restoration which this only day in the seven furnishes; surely the ministers cannot expect to gain converts for their own support in this way. It requires more than a proclamation from a pulpit, or from any number of them, to drive people off from what is rightly theirs and what they chiefly need, so long as the general health is helped to be preserved, and the general tone of morality in conse-

# The Trial by Newspaper.

Many people might be led to think the trial by jury was practically being superseded by trial by newspaper. The tragedy at Fall River affords another illustration of the tendency in that perilous direction. No stone is left unturned that will help to create a prejudice in the public mind that will make subsequent trial by unprejudiced and impartial men an impossibility.

Newspapers are wholly outside of their legitimate sphere that, in acting the part of voluntary detectives for the sake of gaining more readers, virtually judge and condemn beforehand those whom they assume to be criminals. It is no part of their business, because they are competitors as news gatherers, to attempt to corrupt and destroy justice as it is supposed to be meted out to high and low equally. The giving of all the minutest details in a criminal matter is sickening enough, but the growing practice of accusing, trying, convicting and condemning persons in advance is an outrage to which no vigorous public sentiment will quietly submit.

# The Moral Law.

Whenever the material supersedes the spiritual, then disaster to mortality ensues. Then come war, pestilence and famine. It is inevitable. It is the result of the disobeyal of the universal law of infinite justice. When mortals come to comprehend this law, then all these terrible catastrophes will cease. Not till then. The great study of humanity to-day is to repel these disasters when they threaten the lives of the community. They had much better in the first place study natural law, and conform to it, and then they would have no occasion to apply a remedy.

# Mrs. Richmond at Onset.

We give our readers this week a fine report of a sterling discourse delivered at the Onset Bay (Mass.) Camp-Ground, by the guides of this gifted worker for the Cause. It cannot fail of doing a good work among those who weigh, in the right spirit, its reflective sen-

We shall print in the next number of THE BANNER a full report of the public reception given to Mrs. Wallace of New York, in the Onset Temple, Saturday and Sunday, Sept. 17th London, during her recent visit to England.

# Mars has the Elements!

Are there sentient beings on Mars-people, it may be, something like those of Earth? asks the Hartford, Ct., Weekly Times. The planet has an atmosphere. This is shown by its seas, its polar snows, its storms. It has also very notable divisions of seas and lands-oceans and contoo numerous to mention that are swiftly tinents. It has a summer and a winter corresponding to our own. If the planet is thus provided with the conditions of life so like Earth's splendid resources are swiftly passing into that gave rise to the human race, why may not Mars also be inhabited? We believe it is, says The Times, and so says THE BANNER. Our  ${\bf Connecticut\, neighbor\, remarks\, in\, continuation:}$ 

"However that may be, Mars may even yet be, like our own globe, a green, verdurous, beautiful planet, this idea is supplied by Professor Pickering, the Harvard astronomer, writing from his new observatory on the hills above the Peruvian port of Arequips. It is his own discovery, and is nothing less than the unexpected disclosure that Mars is not in reality the red planet we have all supposed him to be, and which he certainly seems to be, to every eye on Earth, but is largely a green world."

### Important, if True.

The latest information from Hamburg is to the effect that Professors Northnagel and Kahler have discovered a potent remedy against cholera. The treatment is neither more nor less than administering to the patients enemas of salt warm water. It is claimed by those who have followed this course of treatment that its result is marvelous. In some cases where the patients were in such a state of collapse that it was impossible to discern the pulse, recovery has followed the application of the enemas. All which is highly important, if true.

A beautiful rainbow spanned a portion of the heavens last Sunday evening when we left Onset Bay, at which place at least three thousand persons of culture listened to the grand lectures, the music and the sweet singing. Brother Colville, the grand orator, overdid even himself upon the rostrum. Was the rainbow symbolic of a successful season at Onset next summer? We so think.

Every reader of the present issue of THE BANNER should turn to the third page, and peruse the valuable letter of William Tebb, Esq., of England. His advice to American parents is to the point, and worthy of being reduced to practical action.

Flowers are solicited for our Free Circle-Room table, which room opens for the season on the afternoon of the 13th inst.

### Vivisection in England.

We have before us the Seventeenth Annual Report of the Victoria Street Society of London, for the protection of animals from vivisection, united with the International Association for the total suppression of vivisection. It is full of timely and most interesting information. It appears that the present Act, instead of acting in restraint of cruelty and torture, absolutely promotes it. The Zoophilist is issued by the same society. In a report of a lecture in London by Dr. Berdoe on the question whether vivisection advances the cause of science, the secrets of the torture chambers of science are detailed-the mutilations, the baking and boiling alive, the slow starvation, the injection of the veins with irritant poisons, the hooks in the heart-valves, the crucifixions, the vitriol burnings and the mangling of the brains. A medical man in reply asked how it was the doctors were all in favor of vivisection, and yet were the kindest of men. A Dr. Ruperts said that as we killed animals for food and hunted them for pleasure, it was plain that we might use them for medical research.

A NEW BRANCH OF LEARNING .- All sorts of devices have been invented for measuring force, but never before did we hear of one for measuring fatigue. A new chair has been set up in the curriculum of Yale University, called the chair of physiological psychology, to be filled by Prof. Scripture. The new branch of study is devoted to the discovery of everything that is wonderful in the make-up of our being. The experiments are conducted in a dark and noiseless room, with all sorts of novel instruments. For example, the Professor will take a student of base ball foot ball and boat racing, and tell him just how tired he is. The machine used will register the exact degree of his tiredness. There is no chance for shamming. Pleading the worn old "tired feeling" will not work, when it will be so easy to get at the real fact with the help of this new and wonderful machine. A man cannot come home to his wife too tired to run the lawn-mower or even to tend the baby, without being liable to have his convenient plea tested by her with the help of this registering machine. The Professor will also be able to show that there are hot and cold places in spots all over us, which knowledge may prove serviceable in many ways. Harvard is appealed to not to be behind Yale in establishing the new chair of philosophy.

The Boston Sunday Herald, in speaking of that shining example of a thrifty religion, Mr. John Wanamaker, says:

wanamaker, says:

The truly good Mr. Wanamaker has given Philadelphia theater managers something to talk about and to think over. The plous dispenser of gospei and drygoods has openly warned the members of his congregation and the employes at his shop that he regards attendance at the theater with extreme abhorrence, and that no one who hopes to win his distinguished consideration, whether in the form of moral teachings or an advance of wages, may enter the temples of sin.

To which the Boston Investigator comments as follows:

follows:

Here is a boycott of a most contemptible kind. This would be saint not only assumes to know what is best for other people, but proposes to enforce his assumption to the injury of others. He strikes at the theaters; but, in doing this, he tramples upon the sacred rights of thousands of human beings who are probably just as good as he himself is. A man who insists upon having his way in morals may be just as irksome a tyrant as a man who insists upon having his way in government. Mr. Wanamaker, by taking this step, has forfeited the respect of every one but plous bigots.

The public schools have respend after their two months' vacation, and thousands of children are attending them. But it is a somewhat notable fact at this time, when all means possible are being adopted to prevent the spread of cholera in our communities. that Boards of Health manifest no disposition to compel all healthy children, before they enter a public school, to be vaccinated with cholera virus, to protect them from an attack of that much dreaded disease. Yet for them to do so would be as consistent and as imperatively their duty as to adopt the same course in reference to smallpox.

George V. Cordingly of St. Louis had a fine séance for physical manifestations, materializations, etc., we are informed, at his rooms, No. 53 Hancock street, Boston, on Saturday evening last. The session was well attended, and the parties present were well satisfied with what they witnessed. He was to hold like séances on Tuesday and Wednesday evenings at his rooms, and will also have a scance there on Saturday evening next. He is willing to make arrangements with parties who desire séances held at their residences. Address him as above.

W. J. Colville is giving two courses of lectures in Boston on week days at 18 Huntington Avenue. Monday, Wednesday and Friday at 8 P. M., Tuesday, Thursday and Friday at 2:30 P. M. His address is 208 Dartmouth street.

Dr. Dumont C. Dake has returned from his vacation, and can be consulted at his offices, 231 West

42d street, New York City. The Annual Harvest Festival will be held in

# NEWSY NOTES AND PITHY POINTS.

**SEPTEMBER 10, 1892.** 

IN New is the time to subscribe for The Banner—the best paper in the world.

Why do poor mortals suffer many pains? Because Kings " Gog and Magog" hold the reinst Till the Diakka in this earthly life, Whose constant aim is breeding daily strife, Shall be consigned to shades where they belong, Sin's must'ring vermin will continue strong. But powers of Light shall squelch the power of Dark!
And truthful souls yet sing like early lark!

A mine explosion, resulting in the loss of twentyfive lives, occurred Sept. 1st at Borinage, in the province of Humault, Belgium.

The Western Reserve, one of the largest and finest of the new steel steamers on the lakes, and valued at \$220,000, foundered Aug. 30th on Lake Superior, twenty-eight persons being drowned.

HALL'S JOURNAL OF HEALTH. [Sept.]-Dr. Mary F. Russell is the writer of the opening paper, treating upon "Proper Food for Children." Of other instructive papers are "Science of Ventilation," "Poverty of the Blood," "Heat as a Remedial Agent," and a series of anatomical rhymes entitled "Something to Pick." New York: 840 W. 59th street.

Liberalism teaches human responsibility, says the Leadville Herald-Democrat, and that whatsoever man sows that shall he also reap. It denies the doctrine of atonement and forgiveness of sins. It teaches that our supreme duty here is to strive to make ourselves worthy of veneration and love by those we leave behind us, and worthy of reunion with the loved ones who have gone before us, and this world shall be a little better and brighter for our having lived in it.

> SEPTEMBER. Laden deep with fruity cluster.
> Then September, ripe and hale;
> Bees about his basket fluster.
> Laden deep with fruity cluster.
> Skies have now a softer lustre;
> Barns resound to flap of flail.
> —Austin Dobson.

Money "Syndicates" have it in contemplation to swallow the territory composing Onset Bay, where the Spiritualists hold their summer camp-meetings. But they are reckoning without their "host," as it can't be done. We warn the cottage-owners there not to dispose of a single inch of ground to non-Spiritualists, no matter what the price may be that is offered. Take warning in season, or King Mammon will obtain control to your detriment. The sooner you become a unit in the matter, the better it will be for your future prosperity in every respect.

An Angell recommends the use of sulphur placed in one's stockings in order to ward off the cholera scourge. But our Christian zealots doubt its efficacy, as that is supposed to be the ingredient with which sinners in the other world are everlastingly punished.

When fire occurs in a shoe-town many a workman loses his awl.

Do the authorities of Boston know that more than half the cellars of dwelling houses within the city limits are in an unclean condition-regular typhoid fever breeders, if nothing worse? If they do not, an examination will prove the fact.

At time of going to press, the venerable poet, John G. Whittier, was prostrated by disease, and no hopes were entertained of his recovery.

Labor Day celebration in Boston last Monday was a great success. No less than twenty thousand workers were in line.

Should the cholera plague get a footing in the State of Massachusetts, we consider it the imperative duty of the Health Commissioners to order the cremation of the remains of those whose cases end fatally.

> Men are good, and men are bad: Men are pleased, and men are mad; Men with vanity profuse, Who their betters oft abuse; Men who think each medium fraud; Men who swear there is no God. This latter set, we fully know. Sputter and fume with little show.

RECIPE FOR SCANDAL.—The following is said by those who claim to know to be a first-class recipe for the manufacture of a pure article of scandal:

Take a grain of falsehood, a handful of run about, the same quantity of nimble tongue, a sprig of herb backbite, a spoonful of do n't you tell it, six drops of malice, a few drachms of envy; add a little discontent and fealousy, and strain through a bag of misconstruction; cork it up in a bottle of malevolence and hang it up in a skein of yarn; keep it in a hot atmosphere and shake it occasionally for a few days, and it will be fit for use. Let a few drops be taken before walking out and the desired result will follow.

hour at the shrine of the priestess of Vernon Cottage, Lady S—, and her attendant immortals. As in the days of ancient Greece, modern American Athens and its neighborhood—as everywhere else throughout this Republic—have their sybils and oracles, whose renown transcends those of famed Delphi and Doddona. The messages and prophecies which came from over the fabled Styx (supposed to divide the living from those recognized as immortals) were such, compared with those of the present in reference to number, variety, scope, character and personal relation, as to properly mark the progress between those of ancient and of

The world is full of men who have things they want to sell for less than they paid for them.—Atchison Globe.

The man who got cheated out of his aspiration is now pooling his issues.

It is said there are three million young men of marriageable age in the United States, who neglect to pro vide themselves with wives, while there are double that number of young women waiting for proposals. If this thing goes on thusly, the girls will have to take up with old men, as some have already done, rather than die old maids.

Wed-lock is easily picked, don'tyerknow?

The Reading coal barons are an ungrateful set, as they are attempting to freeze out all competition.

The swiftest method to stamp out the cholera is to oremate all dead bodies, and the sooner the world understands this the better it will be for the living.

I have seen scores of parents, who tell me they honestly believe that their children have died from vaccination.—P. A. Taylor, M. P.

We have seen hundreds who have been ruined for life by being vaccinated.

> Life is a weird and unseen path: 'T is sometimes filled with happiness, But often dimmed with wrath. The purest love will turn to hate

> To mar our peace of mind, Engendered by the demon, Fate, That curse of human kind.

Capt. George W. Creasey, Treasurer of the Board of Trustees, has been elected Superintendent of the Massachusetts Soldiers' Home, to succeed the late Gen. James A. Cunningham. A recent Haverhill, Mass., dispatch says Mrs. Pel-

tier, mother-in-law of Raphael St. Onge, became unconscious, did not move, and her flesh to all appearances slowly became ossified till she died. It is regarded by physicians as a very remarkable case.

Wisconsin, through its World's Fair board, has asked that May 29th, 1893, be designated as "Wisconsin day" at the Exposition. That date is the forty-fifth anniversary of the admission of the State into the Union, and it desires to celebrate it in an appropriate manner at the Fair. It is expected that each state will have a day set apart upon which to monopolize public attention as far as possible.

George William Curtis, editor of Harper's Weekly, and advocate of civil service reform, died at West New Brighton (Staten Island), N. Y., Aug. 31st, aged sixty-eight years. His decease was caused by cancer of the stomach.

Rabbi Solomon Schindler is a publicist whose writings are always interesting and instructive, but he has touched high-water mark in his analysis of Nationalism in the September New England Magazine. It is the best exposition of the subject which has ap-

peared in periodical literature. The German Emperor was present at some experiments conducted at Meppen, with a new twin gun, against armor plates. The idea is that by firing the guns simultaneously at one object, the crushing force of the two projectiles will be such that the stoutest armor must give way before such a shock.

# VACATION BAMBLES.

BY GEORGE A. BACON.

To the Editors of the Banner of Light:

Accustomed for many years to make some kind of record, however brief, of my summer wanderings—probably more for my own satisfaction than for that of others—I send THE BANNER these hastily-prepared reminiscent

Since Time was, the circling years keep up their eternal round. The seasons come and go with the regularity of the Infinite's clock. Congresses meet, wrangle and adjourn, while the places that knew many of their members know them no more. Some return to the sections from which they came; others, in due time, passing beyond the veil impenetrable to ordinary mortal sight, yet who, by virtue of their greater experience and well-rounded developments, have become active participants in that Spiritual Congress which is specially concerned in trying to improve the legislation of our National Congress.

Such was the intensity of the summer's solstice in this city that all who by lawful means could extradite themselves, did so with a celerity that but naturally added to the heat and increased the difficulty. The struggle to minimize the population, following closely upon the adjournment of the long session of Congress, became alternately comical and serious—first a rally, then a stampede, finally a blockade.

While perhaps the measure registered no the places that knew many of their members

mirst a raily, then a stampede, finally a blockede.

While perhaps the mercury registered no higher figures than in many other localities, the atmosphere here seemed saturated with moisture to a degree scarcely felt elsewhere. Here, also, but little change in the temperature would be noticeable till in the early morning hours thus almost continuously leaving. ing hours, thus almost continuously keeping its worthy inhabitants in a kind of steam-bath,

ture would be noticeable till in the early morning hours, thus almost continuously keeping its worthy inhabitants in a kind of steam-bath, and effectually preventing them from securing that necessary rest and recuperation which comes from invigorating sleep.

The government is exceedingly liberal in allowing to its executive force a full calendar month for outing purposes, and in case of illness an additional month, sixty days in all, with no deduction of pay.

Gratefully accepting the proffered time, I quickly, and on a scorching Sunday, the last day of July, accompanied by the same young Miss, now a young lady two years at Lasell, who was one of my companions du voyage twice across the Atlantic and on the Continent, and who stands to me in the relation of grand-daughter, proceeded to Baltimore and took steamship down the Chesapeake to Norfolk, thence to Boston—a three and a half days' sail. A two days' stop at the Hub, and then another steamboat sail across the entire length of Massachusetts Bay to Provincetown, thence by rail to the town of our birth on the Cape, where after a few enjoyable days with relatives, visiting the scenes of our childhood, tramping again over the familiar fields and well-remembered places of earliest boyhood, we (employing the use of the reportorial pronoun, though now alone) returned to Boston, again by the steamboat line, being determined to make the most of these salt-water privileges.

After spending a few days here with the dearest of mothers, now in her eighty-fifth year, we started with gripsack in hand for our annual visit to Onset, where, as usual, we met a number of old-time friends, whom it was better than medicine to see and grasp by the hand, while others whom we expected and wanted to meet with were not there. Some had come and gone, while others had not yet arrived.

Tarrying there as long as time permitted, we resumed our march and hourt up at Lake

Tarrying there as long as time permitted, we Tarrying there as long as time permitted, we resumed our march and brought up at Lake Pleasant, another memorable locality whither our feet annually find a brief resting-place. Here the cordiality and kindness of cherished friends, as well as the social hospitality of others, lessen not with the advancing years, and the memory of which grows fragrant with age. Here, as elsewere, loved ones on the further shore spoke to us as of yore, voicing their sympathy, their wisdom and guidance, while emphasizing their promise for the coming years and specifically assuring us of the fulfillment in the near future of predictions previously made.

while in Boston, in company with an old and valued friend, we found opportunity to visit Revere, on the Bay, where we spent a hallowed hour at the shrine of the priestess of Vernou

the progress between those of ancient and of modern times.

If representative modern Psychics were priv-

If representative modern Psychics were privileged to enjoy the protecting care and exclusive surroundings, conducive to the most desirable conditions that characterized those who, because of their favored gifts, were once sacredly set aside for this special purpose—correspondingly grander results would naturally follow.

When will practical wisdom manifest itself in this direction? Psychical Research Societies would do far better than they are now doing, would do lar better than they are now doing, and have very different reports to submit to the public, if they would first seek to establish certain indispensable prerequisites favorable to their operating sensitives.

Realizing the intimate, dependent and in-

Realizing the intimate, dependent and interdependent relations existing between the physical and the mental and spiritual, my chief aim, during these annual outings, has been to gather all the forces I reasonably could toward the upbuilding of the body, as a fundamental basis for the better exercise of other forces and faculties. faculties.

Responsive to even the slightest improvement of these triune relations, I return to my official duties strengthened physically, clearer mentally, and encouraged spiritually. Washington, D. C., Sept. 1st, 1892.

THE UNSEEN UNIVERSE. [Sept.] - Mrs. Britten gives a "Memorial Tribute" to Kate Fox-Jencken, remarking that the reflections she places before he readers have been suggested "by observing the slight, scant and indifferent notices called forth from the various journals devoted to Spiritualism" by her demise. "With the exception," she adds, "of the BANNER OF LIGHT, there is not a single record worthy of the place one of the first spiritual telegraphists of history should hold in the memory of men."
Following this, The Universe reprints from THE BAN-NER its remarks upon the life, transition and obsequies of Mrs. Maynard. New chapters are given of "Historical Spiritualism" and two other serial articles, and "Spiritual Gleanings from Far and Near." London: John Heywood. For sale by Colby

THE BANNER printed not long since the report that lady physicians are not allowed in the institutions of Virginia, (to the wrath of all liberal-minded men in that State.) yet one of her women students has graduated from a hospital in Philadelphia, ranking ninety-nine in surgery. Her marking in the medical department was one less, which causes an exchange to remark with truth:

"We do not believe that a doctor in 'Old Virginia' who is practicing medicine there to day, ranked as high in his studies as did Miss Leonbardt, yet every one of them would probably say that women cannot master the science of medicine. Go to!"

The two hundred and fiftieth anniversary of the settlement of Gloucester, Mass., passed off with great | the Water to Key West, Florida, to which place he success Aug. 24th, 25th and 26th. His Excellency, Gov. Russell, and many State and other dignitaries were present, and the great procession was all that could be desired. Among the literary and musical exercises were the grand execution on the violin of our 34 S. Main St., Wilkes-Barre, Pa. friend and correspondent, Prof. J. Jay Watson, of New York, and his daughter, Miss Annie Watson—in the course of which Ole Bull's famous Cremona violin, made in 1616, was led to give forth its stirring strains. Prof. J. J. Watson and his daughter-who received a royal welcome-are both natives of Gloucester.

# Spiritualism and Occultism.

(By Rouxel, Paris.)

Since the men of science, the sciolists and the pseudo-scientists began to study the spirit phenomena, the most widely differing and peculiar theories have been proposed as to the nature of these phenomena and the causes which produce them. Different schools have been formed, of which the most important are Spiritualism and Occultism.

In this little volume of seventy-two pages, the author presents concisely but very impartially, with arguments and facts to support him, the points on which these two schools agree and those on which they differ. The reader who may be interested in this subject will be able, without loss of much time, to make himself acquainted with the question which is so strongly occupying the attention of the

The question is of the gravest importance by reason of the moral and social consequences which flow from it. Nothing less than the destiny of humanity is involved in the subject, and the determination whether mankind is subject to the law of liberty or of fatalism.

In these days of intellectual, moral and social anarchy, we cannot too earnestly urge the reader not to blindly endorse this or that doctrine, but to examine the arguments presented in this volume, and, in the last resort, to appeal from them to experiment.

W. N. EAYRS.

# One of the Veterans.

To the Editors of the Banner of Light:

Permit me to call attention to the wonderful power of Miss Lottie Fowler, now living at 276 Seventh Avenue, New York. I have had opportunities of seeing the great mediums in the leading capitals of the world; and judging Miss Fowler by the high standards of the best, I have no hesitancy in saying that there is not a medium in the United States with a greater clairvoyant power or more honest in its exposition. She is in every way worthy of the prominence given to her by the celebrated novelist, Miss Florence Marryat, in her book entitled, "There Is No Death."

Miss Fowler should have the protection and care of wealthy and disinterested people who wish to see the truths of Spiritualism made clear. I called upon her as a perfect stranger, having heard much of her from English friends, and I never had a more marvelous experience. Without a single word from me concerning myself she described accurately my surroundings, named exactly the characteristics of my friends as if she had known them for years, and made predictions that within six weeks were fully realized.

For business or spiritual purposes I know of no one her superior, and few her equal. New York, Sept. 3d, 1892.

# MEETINGS IN BOSTON.

Eagle Hall, 616 Washington Street.—Sundays a il A. M., 3½ 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-Room, No. 8½ Bosworth street, at 7½ P. Dr. H. B. Storer, President; Moses T. Dole, Treasurer; Wm. H. Banks, Clerk, No. 77 State street, Boston; Mrs. M. T. Longley, Corresponding Secretary. All individuals interested in the objects of the Union are invited to attend.

Bathboar Mail. 694 Washington, Street, 200

the objects of the Union are invited to attend.

Rathbone Hall, 694 Washington Street, corner of Macciand.—Spiritual meetings every Sunday at il A. M., 2% and 7% P. M. Thursday at 2% P. M. N. P. Smith, Chairman.

Harmony Hall, 794 Washington Street.—Services every Sunday at il A. M., 2% and 7% P. M. Brey Yuesday, 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.

Ragle Hall.-Last Sunday services were attended by large audiences. The morning developing circle was enjoyed by all. Afternoon. Praise service, invowas enjoyed by all. Alternoon. Frajse service, invo-cation and remarks by the Chairman. Readings by Mr. William Franks, Mrs. J. K. D. Conant, Mrs. Wood. Tests by Mrs. Burt and Dr. Coombs, the lat-ter making remarks. Closed with singing. Evening. Invocation, remarks and tests by Mrs. Buck. Plano solo by Mrs. Anderson. Remarks by the Chairman. Solo by Mrs. Anderson. Mr. Wm. Franks, Mrs. I. E. Downing, Mrs. A. Wilkins and Mrs. Anderson gave tests. Remarks and tests by Osgood F. Stiles and Mr. Anderson. Closing remarks by Mrs. B. W. Sawtelle.

The Andover heresy case, says the Boston News, is open again. Dickens's "Jarndyce vs. Jarndyce" was hardly more of a cause celebre than this is becoming.

# A Common Fact.

The projudice against advertisements is such that the most valuable discoveries are often overlooked because the reader will not read any. Many people say: 'Oh! I never read advertisements: they are all humbugs," etc.; and they carry their hatred to such an extent that they get to hating the papers which print them, forgetting that advertisers by their patronage sustain the papers and enable the publishers to furnish them news at a much lower rate than could be

done without them. A real good article should command attention, as it may do for the reader what nothing else could, and is as deserving of a place in any well-conducted journal

as any other fact. As an evidence in point, please read a letter from A. J. Gonzales, giving some interesting facts of the value of the Water of Life. He says:

J. Gonzales, giving some interesting facts of the value of the Water of Life. He says:

COLUMBIA, S. C., June 2d, 1892.

MR. J. R. PERRY, 34 S. M. St., Wilkes Barre, Pa.:

Dear Sir—Your Water, which has been a blessed thing to me, arrived last Saturday, May 28th. I took three tumblers full from 3 o'clock to 10 P. M.; had dreadful pains for the last three months; was stiff with cramps, and seemed nailed to my bed without the power to move in any direction. After drinking the Water, I passed more than a half gallon of urine that night; the next night was free from pain, as I have been since the first night I took it, and at midnight I was delighted almost out of my wits to find that I could draw my legs up, move in bed to the right and left side, and lie squarely on my left hip—things which I had not been able to do for months. The use of the syringe and warmed Water of Life on the following day caused me to discharge a great quantity of bile from the system. The Water does not act so powerfully upon the kidneys as at first, but seems to be guided as if by some unseen intelligence to operate as it sees fit on the organs that require it. In other words, it has acted consecutively on the kidneys, liver and bowels, and now seems to be acting on the skin. I am anxious to keep using it steadily, and not omit it even for a single day; and desire, now that I have tested its virtues, to have you send metwo carboys, to arrive here by about the tenth of the month. . . I want to get strong enough to start for Florida. I am indebted to Mr. Armstrong of Washington, D. C., for your pamphlet, which has led to so much relief. I may state that the urine has become much clearer, and is almost free from mucus. My limbs and feet are yet swollen, and my nerves tell me (the only ones I consult, as I have been given up by the doctors,) that this swelling will be the last to go before I get well. Please write me your opinion of this.

this.

If I get well, or even much better, and remain free from pain as I am now, it must redound to the great credit of the Water of Life, for my case is one of the worst that will have been treated with it. I am well known by a large circle of friends all over the country, and I shall take great pleasure in making its curative powers known.

Yours truly, A. J. GONZALES.

P. S.—Since receiving the above letter, we have sent never would have gone but for the Water of Life. And this is an evidence of the use of reading advertisements. Send for a large pamphlet giving full particu-

lars of this medicine, Nature's own remedy. Write to J. R. PERRY, Manager.

"Put Money in Thy Purse." Our lady readers will be deeply interested in the advertisement of Glasgo Lace Thread Co., which appears on our fifth page.

# Milk Men Milk Maids

must have their tin cans, tin pans, and everything else faultlessly clean, and there is nothing half so good for such clean-

# Gold Dust Washing Powder.

Housekeepers too have much to clean, and they can't afford to do without GOLD DUST WASHING POWDER, which makes things clean in half the time, and keeps them clean for half the money.

Gold Dust Washing Powder is sold by all grocers. Liess than ONE HALF the price of others.

CHICAGO, ST. LOUIS, NEW YORK, PHILADELPHIA, BOSTON, BALTIMORE, NEW ORLEANS, SAN FRANCISCO, PORTLAND, ME., PORTLAND, ORE, PITTSBURGH AND MILWAUKEE. Movements of Platform Lecturers.

N. K. FAIRBANK & CO., Sole Manufacturers,

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

Mrs. Ada Foye is engaged during September in Grand Rapids, Mich.; in October at Cincinnati, O.; November and first two weeks of December at Con-servatory Hall, Brooklyn, N. Y. Her permanent ad-dress is P. O. Box 517, Chicago, Ill.

Thomas Grimshaw, the young English trance speak-er, late of Lawrence, Mass., has the following open dates between this and April, 1893: Oct. 16th and 30th, Nov. 13th, 20th and 27th. Address, Onset, Mass. E. J. Bowtell is now in Boston, at 223 Shawmut Avenue, and will accept engagements for the fall and winter wherever his services are desired. His time, latterly, has been devoted to Lake Pleasant Camp.

J. W. Boocock, 4 Bradley street, Bingley, Yorkshire, Eng., informs American societies and Spiritualists that he intends visiting this country about April or May, 1893; he desires that he may be addressed at once for lecture engagements.

once for lecture engagements.

On Tuesday, Wednesday and Thursday, Aug. 30th and 31st, and Sept. 1st, W. J. Colville lectured in St. Catherine's Hall, Montreal, to large and enthusiastic audiences. Arrangements are contemplated there for an extended course of lectures later in the season. R. H. Kneeshaw will answer calls to speak wherever his services are desired. Address Saratoga, N. Y.

Mrs. Emma Miner, inspirational speaker, improvisatrice and test medium, will accept engagements for the season of '92 and '93. Address 33 Water street, Clinton, Mass. Mrs. Julia E. Davis, one of Boston's well-known workers, is taking needed rest with friends in Westboro', Mass. She will return Sept. 10th, ready to take the field once more in the glorious cause of Spiritualism. Home address, 232 Windsor street, Cambridge, Mass.

Mass.
George A. Fuller, M. D., lectured for the Worcester Association of Spiritualists Sept. 4th. Will speak at Hanson, Mass., Sept. 11th. Would like engagements near home for the 18th and 25th. He will speak in Worcester, Oct. 2d; Salem. Oct. 3th, and West Duxbury the 30th. For dates and terms address 5 Houghton street, Worcester, Mass.

Mrs. Sawyer, the materializing medium, who has been located at Onset the past summer, has returned to New York.

Good Cooking

Is one of the chief blessings of every home. To always insure good custards, puddings, sauces, etc., use Gall Borden "Eagle" Brand Condensed Milk. Directions on the label. Sold by your grocer and druggist.

# Concessions to Naval and Grand Army Veterans.

Mr. William Franks, Mrs. J. K. D. Conant, Mrs. Wood. Tests by Mrs. Burt and Dr. Goombs, the latter making remarks. Closed with singing. Evening. Invocation, remarks and tests by Mrs. Buck. Plano solo by Mrs. Anderson. Remarks by the Chairman. Solo by Mrs. Anderson. Mr. Wm. Franks, Mrs. I. E. Downing, Mrs. A. Wilkins and Mrs. Anderson agve tests. Remarks and tests by Mrs. B. W. Sawtelle. Mrs. Anderson. Closing remarks by Mrs. B. W. Sawtelle. H.

New Music.—We have received from White-Smith Music Pub. Co., 62 & 64 Stanhope street, Boston, Mass., the following: "Tiddlewinks," four pieces for the plano, viz: "Waltz," "March," "Polka," "Galop," by C. A. White; "Bleycle March," Laurent L. Comes; "National Fife and Drum Corps Journal," containing "Col. Goetting's March," F. E. White; "On to Victory," Quick March, F. Nethen; "Poetic Thoughts," F. J. L., (for violin and plano.)

Mrs. Anderson. Army Veterans.

The Baltimore and Ohio Railroad will grant most liberal concessions in the way of stop-over privileges on the tests sold for the Reininon the Naval Veterans at Baltimore, Sept. 15th to 19th, and for the Grand Army Encampment at Washington, commencing Sept. 20th. Tickets will be sold at the offices of the Company and at offices of the Principal railroad on the tickets will be good to stop off at all stations between Cumberland and Baltimore, a region rendered familiar to all veterans by the constant warfare along the Potomac. The signature of purchaser to tickets will not be required, nor will it be necessary to have them to all veterans by the constant warfare along the Potomac. The signature of purchaser to tickets will not be required, nor will it be necessary to have them to all veterans by the constant warfare along the Potomac. The signature of purchaser to tickets will not be required, nor will it be necessary to have them to all veterans by the constant warfare along the Potomac. The signature of purchaser to tickets will not be required, nor will it be necessary to have them to all veterans by the constant

Spiritualist Camp-Meetings for 1892. Onset Bay, Mass.—Meetings will continue at the rostrum until further notice.

Liberal, Me.—The Second Annual Camp-Meeting Pine Banks. Malden, Mass.—Union Spiritual-ists hold meetings first Sunday in each month. Dodge

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.

Parkland, Pa.—Meetings will continue until Sept 11th.

THE SPIRITUALISTS' 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, Mrs. M. Palmer, 3101 North Broad street, Philadelphia; Australia, Mr. Webster, 5 Peckville street, North Melbourne; Canada, Mr. Woodcock, "Waterniche," Brookville; Holland Van Stratton, Middeliaan, 682; India, Mr. Thomas Hatton, Ahmedabad; New Zealand, Mr. Graham, Huntley, Walkato; Sweden, B. Fortenson, Ade, Christiania; England, J. Allen, Hon. Sec., 14 Berkley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French Correspondent, 166 Rye Hill, Newcastle-on-Tyne.

2 Manchester street, Brighton, Eng.

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. Ap ply to Colby & Rich, 9 Bosworth street, Boston. tf

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.

# SPECIAL NOTICES.

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

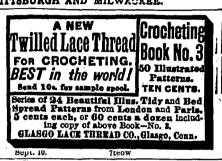
be in his office, 63 Warren Avenue, Boston, Mass., Tuesday, Thursday and Saturday, from 8 A. M. to 3 P. M. No new patients after 2 P. M. July 2. Audrew Jackson Davis, Physician, will

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

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

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

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



The Proprietors

# Banner of Light

Have established a

BRANCH BOOKSTORE

# **Onset Bay Camp-Meeting**

HEADQUARTERS,

Where the Publications of COLBY & RICH

Can be had. Also

The Banner of Light.

Subscriptions to The Banner received as above.

SPECIAL ANNOUNCEMENT.

Until further notice the undersigued 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.

# Dr. C. E. WATKINS

COLBY & RICH, Publishers.

Announcement.

T DESIRE to say to my friends and to the public, I have valuable prescriptions given to me through Independent Slate-Writing while practicing my mediumship. I am now using them in my private practice for the cure of the following diseases:

Remedy No. 1 cures Rheumatism.

2 cures Dyspepsia, Indigestion, Liver Trouble.
3 cures Piles; warranted to do so.
4 cures Catarrh in its worst form.
5 cures Diphtheria.
This is the only acute disease we handle, and we know we have a specific in No. 5 for this dread malady. No family should be without No. 5.

Prices for the above specifics are 50 cents per bottle. Watkins's Blood and Nerve Tonic, Bl.00 per bottle. No. X, a cure and preventive for Cholera, gl.00.

DR. C. E. WATKINS,
Sept. 10.

8 Batavia street, Back Bay, Boston, Mass.

# Mrs. S. S. Martin,

RUTLAND STREET, Boston. Scances Sundays, Thursdays and Saturdays, at 2:30 F.M.; Wednesdays. M. GEORGE T. ALBRO, Manager. t. 10.

# Use Dr. Stansbury's Elixir of Life

FOR a Tonic and Renovator. A certain universal remedy. Haif size, by mail, 50 cents. Liberal terms to Agents for twelve the best selling Remedles known. For Circulars, Terms and Testimonials, address DORNBURGH & WASHBURRE, Climstedville, N.Y.

For sale by COLBY & RICH. is July 2. G. V. Cordingly,

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

Also Teacher of Development. 2w\* Sept. 10. Mrs. Stoddard-Gray and DeWitt C. Hough HOLD Materializing Seances Sunday, Wednesday and Friday evenings; Tuesday and Saturday, 2 o'clock. 333 West 24th st., New York. Written communications daily.

A STROLOGY.—Would You Know the
Future † Accurate descriptions, important changes,
and advice /ree. Send date and hour of birth, with stamp.
No callers.
Sept. 10.

1w\* 67 Revere street, Boston.

Dr. and Mrs. W. A. Towne. MAGNETIC, Mind and Massage Treatments, also reme M. dies furnished. Now located at Hotel Aldrich, 98 Berke-ley street, Boston. Hours 16 to 7. is May 9.

TO LET. A Large Front Room in Banner of Light Building, admirably arranged for Physician or Medium's office.
For particulars and terms, apply at Bookstore No. 9 Bosworth street, Boston, Mass.
Mar. 26.

FOR SATE,

FIRST-OLASS VAPOR BATH CABINET. Price low.

A Torms easy. Inquire by letter directed to DR. GEO.

W. ALLEN, 48 hojiston street, Boston. Sept. 10.

A STROLOGY.—Most fortunate dates for 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.

# Message Department.

the lit should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We 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 lie out express 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 will be resumed Sept. 13th.

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

Report of Public Séance held May 24th, 1892.

Spirit Invocation.
Oh! thou Omnipotent Spirit, thou Beneficent Over-Soul, that dost hold thy humanity in a glorious embrace, we who are intuitive feel the pulsation of thy great, loving heart, and know that we are thy children. The atmosphere is fra-grant with the breath of spring-time, and we behold the beauties of Nature's handlwork on every side. Blossoms springing from the sod smile in joy because life is theirs The sunbeams falling upon them bring gladness and warmth to their beating hearts, and all creation rejoices in life, beautiful life. So should thy children sing a song of praise to thee for the marvels of existence, for the wondrous life which is theirs, bringing to them opportunities for grand unfoldments, pointing them to possibilities of achievement which may be theirs, drawing them onward to higher scenes and contemplations, and forever bringing into their lives something new, something more wonderful, something that

is filled with greater power. We join to day in sending forth our thanksgiving to thee who art the Author of all things, the Ordainer of all law. We praise thee that we are here in this day and generation e thank thee for the knowledge that is ours of a continued life, of a continuity of progression for humanity. Oh! we ask at this time that the spirits of light and truth may impart to our minds some new instruction and comprehension of some higher law than we have understood before, that they will give unto us some beneficent manifestation that will reach down into the heart and bear fruit in the coming time through more tender, sympathetic love and dealing with our fellow-men. We ask that we may be enlightened upon those questions and themes which are not only of interest to us now, but which are of importance to each one in his future progress and unfoldment. We ask that we may receive an influence from diviner spheres which will assist in the purification of our own lives and in their consecration to helpful works for the benefit of our kind. May we in this hour and in the hours to come send out to the world and to angel friends who come to us from other spheres, a sympathetic atmosphere that is pure, and good, and aspirational, that we also may be helpful to our fellow creatures here while we are receiving benefits and blessings from the heavens beyond.

# QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.-Your queries are now

in order, Mr. Chairman. QUES.—[By E. C., Medford, Mass.] Will the Controlling Spirit please explain what is most generally the process of control to the susceptible medium?

Ans.-It is difficult to explain the various processes of development through which dif-ferent mediums may pass in order to become receptive to the influence and operations of spirit-intelligences, because they are infinite almost in variety. There are no two mediums precisely alike, either in the manifestation of their powers as such or in their response to the operation of spirit-attendants, and, therefore, what may be the line of development for one may be decidedly different from that of another medium; but it should be generally un-derstood that all mediums must yield them-selves in thought and aspiration to the spiritintelligences who seek to manifest through their organisms if they would become good instrumentalities.

It is therefore desirable that one seeking to develop medial powers should aspire for the attendance of pure-minded spirits, those of a high order who are good and wise, who understand the laws of control, and who also have in view the purpose of operating in accordance with those laws for beneficent purposes. Having this aspiration constantly in mind, the medium may be assured that he will most likely attract to himself unselfish and pure spirits, especially if the sitter is surrounded by harmonious conditions in his earth-life, and if his

spirit; still if the desires of these companions on earth are to the end that this inharmonious element shall be removed and the selfish spirit overcome by kindness, or by the power of a higher spirit, and if the medium continues in a prayerful mood, invoking the presence of those from celestial realms, the annoying in-

fluence will in time be vanquished and his place taken by higher intelligences.

A medium seeking development, after having yielded himself as far as possible to the influence of the attendant spirits, may be moved upon in various ways. If he is clairvoyant, he will find his sight operated upon and a gradual will find his sight operated upon, and a gradual unfolding of that inner vision which belongs to the spirit. There may be at first the flashing of lights, or the appearance of misty substances before his eyes, but after awhile there will come faces, and even forms and landscapes, to his view, all of which belong to the process of the development of that phase of medium-

So with clairaudience. The medium may at first hear indistinctly little feeble sounds, which, perhaps, deepen into strains of music, or the tone of human voices; and these will continue until he can hear and understand words and sentences spoken by invisible intelligences. And so on with the different phases ligences. And so on with the different phases of mediumship. Each one has its own peculiar line or process of development, which we cannot delineate here.

One who is sitting earnestly and sincerely for the development of mediumship will soon be able to understand when the influence comes. A cold wave passing over the hands or the entire person, when he knows there is no possible chance for such a draught of air from the external world, may indicate the presence of unseen attendants. Many spirits operate through the magnetic aura, which, being posi tively and even forcibly charged, causes the sensitive to feel this cold wave of which we speak.

Others may sense the presence of the invisibles in different ways, but if the sitter is desirous of paying as much attention to the spirit friends as to his friends on earth when he invites them to his home, he will in time—if possessed of mediumship—become more and more satisfied of the presence and helpfulness of spirit-friends.

Q.—[By the same.] The various departments of mediumship: What of their relative power to convince the public mind of the truth of spirit return and communication with mortals?

return and communication with mortals?

A.—We shall not dwell upon this subject, Mr. Chairman, but will point your questioner to the history of Spiritualism during the last four and forty years, recorded and unwritten, yet plainly manifested through the experiences of thousands of human beings.

Modern Spiritualism has presented to humanity a large number of mediumistic phases through which manifestations of spirit-intelligence and power have been repeatedly given to mortals, and which have brought, we think, not only internal evidence of their truth, but positive, scientific, external evidence which cannot be controverted; and if your correspondent will turn to the literature of Spiritualism, its recorded facts, as well as seek to come in contact with Spiritualists and learn by their experiences, he will gather a mass of valuable information concerning the relative value of these various phases of mediumship.

It would be impossible for us in the few minutes allowed us to outline the different evidence and decide through which phase results and begins to understand that he knows but very little indeed.

Well, sir, I return to bear my compliments and regards to my relatives and friends who is and regards to my relatives and friends who is the will walk this earthly side. I trust they are happy and prosperous, that life is kind to he impossible of humanite prosperous, that life is kind to all that his possible to help bring them the good things of life; but I do not envy them these possessions, for I feel that the spirit-world offers all these and more to the soul that has reached its portals and passed into the inhor life.

I was a man of years and experience when I possitive, scientific, and useful to me on this side in helping to stimulate my mind in its effort to understand life, and useful to me on this side in assisting me to comprehend the life of the present and the future in the spirit-world. I find

tashing spirits have brought the most convincing manifestations from the other world to identify themselves and substantiate their claims. But we have this evidence at hand: Spiritualists who have had large experiences with mediumship and the occult laws of Spiritualism know that what they claim is true, that life is continuous, that spirit is immortal, and that their departed friends can return and communicate intelligently with them, referring to the past and relating events and circumstances of their life in the present which belongs to the spiritual state. Therewhich belongs to the spiritual state. Therefore we shall leave this question with the recorded history of our Cause, knowing that it will supply to every investigator adequate facts and substantiated testimony which cannot be controverted in any court of justice which the world contains.

# INDIVIDUAL MESSAGES.

Helen Hunt Jackson.

The beautiful spring-time, with its breath of fragrant flowers and its sunshine of liquid gold, bringing life and warmth and loveliness to the old earth, is passing onward, and the glorious summer-time is coming, with its wealth of bloom and beauty. What more fitting time for an immortal spriit who feels the vigor and for an immortal spirit who feels the vigor and the life of immortality surging in her veins and pulsating through every libre of her being, to return into contact with this world and seek an avenue of expression?

Oh! life to me is glorious, It was glorious while I dwelt in the physical form. As I viewed it, I beheld something more than the pulsar itors of physical life merely in the song of the

ed it, I beheld something more than the pulsations of physical life merely in the song of the soaring bird or in the beauty of the blooming flower; I beheld something more than the manifestations of nature in the lofty mountain that reared its stately head toward the azure skies, and in the waving forest-trees, that gave shade and shelter to those who sought their protection; there was something more to me than the song of nature in the tinkling of the brooklet, or in the surging waves of the ocean, that beat upon the sandy shore; for I felt that within and beneath and above all this external evidence of creation vibrated the great Spirit of Eternal Love, the above all this external evidence of creation vibrated the great Spirit of Eternal Love, the great, immutable Law and boundless Soul-Life of Progression and Omnipotence. So to my mind all life seemed thrilling with this won drous sense and spirit of the Eternal, and my soul seemed filled with a knowledge that I was under diving protection. under divine protection.

I have never before manifested through your

under divine protection.

I have never before manifested through your medium; not because I was ignorant of the existence of this office, or because I did not wish to identify myself as a spirit with this great abiding truth, which is destined to live in the heart of humanity, and make such a place there as will prove to be a shrine of holiness and an incentive to higher living. It seems to me that Spiritualism is the one grand need, the one great factor in human progress which will help the race to reach out and take hold of the higher things of life; and in holding fast to these, it will be able to rise above the lower conditions and shake them off.

I am in sympathy, such deep sympathy, with those who are oppressed and held in bondage. I am in sympathy with human beings of every race and clime who are held down by the shackles of ignorance or the bonds of persecution and oppression. I feel that every human soul is a child of the Infinite, and has a right to rise out of a lowly state to one that is uplifting and grand; that it has a right to de mand for itself the opportunity and the power to thus rise aloft and spurn beneath its feet those unhappy conditions which have hampered it.

those unhappy conditions which have hampered it.

As is well known to the world, I took a most abiding interest in the condition of the Indian, the untutored child of the forest, that without education, without book-lore, without the advantages of social refinement and position, yet vantages of social refinement and position, yet possessed and possesses an internal grace of spirit and of character, a loftiness of expression, an eloquence and an intellect that, all combined, make of him a strong and beautiful member of the human family. In spite of the ignorance and unloyeliness which I have been told cling to the red race, I know that these children of the Living Spirit learn more of the truths of real life and of the spiritual exist. truths of real life and of the spiritual existence from their own contact with Nature and their own intuitive perceptions than hosts of civilized and educated white individuals have

ever begun to understand.

I feel impressed to return to-day and speak a word, that the world may know I have not lost my calling nor laid my mission aside. It is not finished; I have still a work to do; perhaps not nious conditions in his earth-life, and if his companionships and associations are pure, true and good.

There may be exceptions to this rule, and a sensitive who is surrounded by harmonious associates and companions, and who is himself pure-minded, may possibly become obsessed or influenced by some carnal-minded and selfish spirit; still if the desires of these

carnal-minded and selfish ings and good cheer, and none have been more sires of these companions sweet to me than those extended by bands of sweet to me than those extended by bands of Indians. Braves and squaws, youths and maidens, have all brought their tokens of love and appreciation for the few feeble words I have been able to express in their behalf; and in their mountain homes, or by their lodges at the side of a running rill, I have learned new lessons of life, beheld new evidences of their nobility of character, and felt that I have not been mistaken in them. [To the Chairman:] Having watched, sir, the almost infinite tenderness and fidelity of hosts of Indians who return to mortal life seeking to express through medial agencies some beneficent work or sermedial agencies some beneficent work or service to humanity, bringing healing to the sick, imparting strength to the weary, speaking words of consolation to the sad, bearing messages from spirit-friends to mortal friends of carth, I have felt that here is the character belonging to human nature that our own boastful

longing to human nature that our own boastful white race will do well to study and emulate. I bring my greeting, good friends, to the world. I sing my song of love and cheer to humanity at large, and to each one who has been near to my heart in the past. I would say to my personal friends, I have not put one of you far away. My heart beats in sympathy with you still, and loves you as in days before. Do not put me away from your lives. Do not feel that I have passed beyond the skies to unknown worlds, for I am often very near your homes. I frequently behold the aspirations of your souls, and know better than you can your souls, and know better than you can what inspirations are given you from on high, which, wrought into outward expression, you which, wrought into dutward expression, your own men-may conclude are the result of your own men-tal operations. Do not put me one side as one who is lost or who has departed, but let your hearts throb in love as my own beats for you. Helen Hunt Jackson.

# Henry A. Weaver.

Ito the Chairman: How do you do, sir? I am happy to say that I am comfortable in my spirit-home, and that the associations there are very agreeable to me.

I have learned lessons since I departed from the earthly body. I needed to learn, much concerning the eternal world and the progress of mankind, for, in stepping into that other world, it is like going into a great school of learning with any number of departments of training and teaching for the unfolding mind. I have been filled with wonder just about as a child would be when he first enters a great school and begins to understand that he knows but very little indeed.

Well, sir, I return to bear my compliments and regards to my relatives and friends who

that no experience that comes to a human being is lost or useless, but that each one takes a place of its own in the individual's life, and has much to do not only with the formation of character, but with the development of the spiritual mind, so that if can grasp and take part in the affairs of life on the spirit-shore.

I would like to communicate with my friends through private channels; and I will certainly do all that I can to that end if they will do what they can to bring about a meeting. If they will find me a medium that I can handle, I will be very pleased to communicate concerning my affairs of the past, some of which I would like to talk over, and also concerning the interests of friends on earth, perhaps giving them an outline of the life I have found on the spirit-side, that they may know something of that which is to come to them.

I was at one time, but long ago, mayor of Pittsburgh Pa. I gained many avanciances on

of that which is to come to them.

I was at one time, but long ago, mayor of Pittsburgh, Pa. I gained many experiences on earth subsequent to that which I gained while in office, and I do not hold that the official part of my experience was, after all, the most important, but it helped to make up a certain line of life and discipline which even now I find of use to me as I take hold of affairs on the grief takes. I am Happy A Wayer spirit side. I am Henry A. Weaver.

## Joseph E. Thayer.

[To the Chairman:] Well, my friend, do you want to let in an old veteran fireman? [You are welcome.] I am glad to come, and I thank you that I can come.

I don't suppose it has been so very long since I responded to the last call, but I think it is about time for me to come back and to say that Joe Thayer is all right, and he has not seen the hour when it has been all wrong since he went out of the body. I have been very well off, and have been in the company of hosts of friends on the other side; then there has been so much to see, to look over and to has been so much to see, to look over and to study up, that I feel as if all the years of eternal life will be none too long to find out

eternal life will be none too long to find out all there is to be found out.

I was a Mason, connected with the brotherhood. I took an interest in the Order, and I believed in dealing on the square with all men. I find that the Order is not unknown in the spirit-world. You have no idea, I think, of the great temples there that the brotherhood has founded the principles of which are far has founded, the principles of which are far beyond those we take so much pride in on this side. I have been recognized as one of the craft, and taken in hand by some of the wise ones over there, who are helping me to rub up, so

ones over there, who are helping me to rub up, so that I will shine like some of the rest of them. I take it kindly of them, and feel that I must do my best, so as to be a credit to my teachers and brothers.

I thought I'd come back and tell of these things. I knew it would do me good, and perhaps it will do some good to others as well. Tell the veterans of the old fire company that they must not think I have gone away, and sometime when they speak of me I do not want them to think of "poor old Joe," for I'm alive and not dead; I'm full of life and energy, and ready to respond to their invitation as

alive and not dead; I'm full of life and energy, and ready to respond to their invitation as best I can.

I know it is getting near to Decoration Day, and they will be getting the flowers ready to decorate the graves of the comrades that have gone out of the body. That is good; I like it; but while they are doing that just give a thought, friends, to those old comrades and associates as not dead, but as alive and with you, and looking on, and feeling in their souls the hearty sympathy which you give to their the hearty sympathy which you give to their memories. Do not give it all to their memo-ries, either, but let a little of the love go out to them as living, conscious entities, close beside

Tell my dear ones that everything is all well, and I will do all I can to make things pleasant for them. As the good man said, I will try my best to make all my friends happy; and that best to make all my friends happy; and that is the way to do, for we love our own no less because we are spirits; and, in fact, I think our love is sometimes a little sweeter and stronger, and a little more unselfish, because we are not pulled down and hampered and held fast by the chains of material conditions as we are on this side.
I lived over in East Boston, in Paris street.

I lived over in East Boston, in Paris street.

I was a ship-calker by trade. I am nothing but a humble scholar now, trying to learn all I can to push my way up, take hold of things and be ready to fill whatever place the Master-Craftsman points me to.

I am glad to come back and send my love to my friends and say, "All is well." Joseph E. Thayer.

# Mary A. Amphlett.

[The spirit apparently gazes at the flowers on the table.] Flowers always breathe a message to me of love and brightness, of cheerfulsage to me of love and originness, of cheerful-ness in spite of shadow and storm, that I feel I can take to heart. If our human spirits are sweet and pleasant as the flowers, we shall bring fragrance and beauty into the lives of our friends, and that is the lesson the flowers

I was a medium on earth-a trance medium-I was a medium on earth—a trance medium—and I knew something of the trials, the uncertainties and the perplexing conditions that attend mediumship. I knew that one cannot always tell when the influence will come, how it will be, whether it will be just what is wanted or something the reverse, and I also knew that mediumship was one of the sweetest and most blessed gifts to a human being that life can bestow. It has its shadows and it has its sunny gleams; but, take it all in all. I that he sunny gleams; but, take it all in all, I think no true medium would be willing to part with the mediumship which has grown into his or her life. I know that was so with me, and I know that the blessed angels did me, and I know that the blessed angels did have the power sometimes to impart through my organism something helpful to human beings who needed help, so I did what I could in the line of my work. I will not speak of it much, because my friends understand it, and those who knew me in my labors know that I tried to be sincere and conscientious.

I lived a long while on earth. Many strange experiences and much discipline were mine; but I do not regret anything that came. Even the heaviest shadow was, I think, beneficial, and helped to develop the medial powers and also my own spiritual qualities.

I have been out of the body for nearly twelve years. I have never controlled this medium, I think, before—indeed, I am sure that I have not; but I have come in contact with mediums and left an influence when I could, or an impression, or something that might give a little

pression, or something that might give a little strength or counsel, because I felt that was a

part of my work.

I had friends in Cincinnati whom I think have not forgotten me. Perhaps they will be pleased to know I have come to your circle and given a few words. Tell them I have kindly remembrance and regard for them, and always shall

I left earth-life from Philadelphia, and there I lett earth-life from Philadelphia, and there kind friends gave me strength and comfort that I took with me to the spirit-world. Yes, I did take them with me, for they were substantial to me as a spirit, and like beautiful gems that helped to adorn me for my passage to that new world. To all who were kind to me, to every friend that gave me a genial word or a sympathetic thought, I have sent an influence many times.

To-day I send my greeting and love to those who remain on this side. Some have passed To-day I send my greeting and love to those who remain on this side. Some have passed on, and we are still friends in the spirit-world. Mrs. Robinson wishes me to give her love to her friends—Katie, I mean, the dear medium who so long ministered to the needs of many in the City of Brotherly Love, and helped so much to show to the world that Spiritualism is a beautiful and holy thing.

[To the Chairman:] You may, sir, call me Mary A. Amphlett.

Sarah Marshall.

[To the Chairman] Will you please say to my Grand Rapids, Mich., friends, that I have come here because I could not get to them nearer home?

I come bringing love and sympathy, and Ida, I come bringing love and sympathy, and ida, from the spirit-world, joins me in sending greeting to the friends, and asking them to receive her and me as living human beings that have never forgotten them. Years go by, and every month we have thought: "Perhaps now we shall be able to reach our friends with some positive evidence of our presence," but the years come and the opportunity has not.

To day I am grateful that I can speak, if only

tial, and has not the sense of being something fleeting. Life here does not have this feeling, especially if one gets sick and tired, and feels that the physical body is frail. Our spirit bodies do not weary us, and therefore we have more of a sense of being, in a place that is substantial and lasting.

more of a sense of being, in a piace that is substantial and lasting.

I could not begin to tell my friends what I have been doing since I went away from the body. For a long while I went to school, and I studied with some of the artists who are in the other life; that is, I did not claim their attention, but I followed their works—I studied that any device of the artists who are in the other life; that is, I did not claim their attention, but I followed their works—I studied them. tention, but I followed their works—I studied them and tried to understand them. I did not expect to be able to do as well as they had, of course, but I had in my nature a love of the beautiful, which expressed itself in trying to transcribe the scenes, as well as faces, that I had beheld in the spirit-world. I did not try to depict them, but I tried to understand them, so that later on I might give them expression. I do not know as any one who has known me will ever investigate Spiritualism through mediumship, but perhaps so. I would be happy to have them, and would do my best to bring them something that they will understand. I am Sarah Marshall.

### George S. Duell.

Perhaps you people would call me an old man, but I think you would be mistaken, judging from my feelings now as a spirit. It seems to me that I never can be aged, for, in taking a new lease of life in the other world, I have seemed to renew my youth while retaining memory and the experiences that I gained on earth.

Man, in passing through this life, learns more from his vital experiences in contact with human nature in the external existence than he can ever pick up from books; and how-ever much book-learning one may have, he will be one-sided and only informed in certain directions if he shuts himself up from his fellows and does not come in contact with the

directions if he shuts himself up from his fellows and does not come in contact with the great, moving world.

I did not come in contact a great deal with the world at large, but I did meet many different people, and I gained something of discipline from my experience which I feel was good for me. In serving as county commissioner, and also through acting in my capacity as deputy sheriff. I of necessity was thrown among different classes of human beings, and gathered some knowledge from each one. [To the Chairman:] Then, sir, I also had other affairs to occupy my thought and time, so I managed to pick up a little to carry with me to the spirit world. I come back now to tell my friends I did not go empty handed altogether. Though we must leave the material things that belong to this physical life, we can take with us other things that will be useful in our journey to the spirit-world, and I found that I did take some things with me that were very handy, so that I could commence with a little foundation of understanding in the new life.

I give my greetings to the friends and neighbors of the old time. Tell them up in Brookfield that I have a good feeling for all, and that I am very sure we shall meet again in the new country and renew the associations of the past life, bringing up ideas that will be beneficial to us all. I have been very glad to find old neighbors on the spirit-side and to talk over the past with them, but it is nothing to talking over the present and what we are expect.

neighbors on the spirit-side and to talk over the past with them, but it is nothing to talking over the present and what we are expecting to find in the future. It is like a lot of grown-up men sitting down together and discussing the old affairs of school-boy life, which seem to be but of little account, because they have gone out into and mingled with the concerns of mature life which are of more importance; and while they love to recall school-boy times, yet they turn to the serious questions of the present day and discuss them with more carnestness. So in the spirit-world, when they talk over the affairs of earth life, they will smile over them and refer to them with interest; but when they come to the discussion terest; but when they come to the discussion of matters that concern our immortal souls, and ask how we shall go to work to bring out the best that is within us and make it serve us so as to win for us a place that will be a credit to us, then the attention is great and the in-terest more pronounced. That is the way I feel about things, and that is the way my neighbors feel.
[To the Chairman:] I thank you for this

opening. I know it will do me much good, and I hope my coming will do no one any harm, for I come in the best of spirits. George S.

# Report of Public Scance held May 27th, 1892. QUESTIONS AND ANSWERS

Ques.—[By "Inquirer."] Is the belief in astrology a superstition, or does the position of the planets at the birth of a child indicate or affect its earthly career?

Ans.—There is so much we do not under-ANS.—There is so much we do not understand in this vast universe of ours, that it would be presumptuous for any one to declare that there is no truth in any such theory or idea presented to the world by investigating minds as that which in the present day is called astrology. Assuredly there is much in connection with the movements and position of the planets in relation to this earth and to each other that may call for study and investigation. tigation.

Personally we do not understand very much concerning this subject, which may, after all, perhaps, be a grand science. From what little observation we have made of the movements perhaps, be a grand science. From what little observation we have made of the movements and position of the planets, and also in regard to their relationship to this body, earth, we are strongly inclined to believe that there is a great underlying truth in astrology, and that it may properly be called a science, since it is capable of revealing facts to human understanding. This so called science, then, may be only in the infancy of its revelations to humanity. Here and there a studious mind, one that is also receptive to external teachings, that is intuitive likewise, may come to a close understanding of this law, and so be able to reveal something of its operations to others.

We have come in contact with intelligent minds in the spirit-world who are very close students of the movements of planets. We do not now refer to those azunts who may properly be called astronomers; we do not refer to those minds that associate themselves with similar minds on earth that are sweeping the heavens with telescopes in order to learn of the position and the movements, the origin of the various planets and the elements of which they are composed, but we have in mind those individuals who are studying the planets be-

they are composed, but we have in mind those individuals who are studying the planets because of their belief in an influence that is exerted by those heavenly bodies upon each other and upon the inhabitants thereof, and these minds are en rapport, so to speak, with the astrologers of earth.

trologers of earth.

These intelligences of the higher life assert that astrology is a science which is akin to all the other physical sciences with which earth is familiar, and that a knowledge of it has been revealed to mankind. These intelligences declare that not a human being is born upon this planet that is not under the domination of some other planet that happens to be in conjunction with the earth at the moment of his birth; that the magnetism coming from that neighboring planet to this earth has from that neighboring planet to this earth has an influence in the life of the infant born un-der it, so that the various events and circum. der it, so that the various events and circumstances of his career are more or less affected by that magnetism. They further affirm that sometimes when the planet thus related to him has withdrawn to a distance from the earth there will be a waning of magnetic force in his own life, and at such times he may meet with reverses of fortune, with misfortunes of some kind, or perhaps bodily disease will seize upon him until the magnetic force reasserts itself when the planet reappears.

We do not give this as a personal opinion, but as the declaration of spirits who are students of astrology, and who affirm that they know whereof they speak.

the state of the s

a few words; to tell my name, and say that I have not forgetten the old days of earth and the associations which I held. This world seemed beautiful to me. There were times when I felt that it ought to be good enough for any one, and it was strange that any should think they were tired of this life and long to go to another.

While I remember the old days, they now seem somewhat afar off, less distinct and more dramy, as if mingled with mist, because the life of the present is to me so real, so substantial, and has not the sense of being something

await the dawn of a more tolerant and spiritual generation?

A.—We believe that in every age of human history there have existed mediums, individuals who have been susceptible to the approach and encroachment of spirit-influence and intelligence. We believe that these sensitives have always seemed to be different from their kind, and have been looked upon by their fellows as strange individuals—uncanny, as a Scotchman would say. Feeling the approach and the influence of invisible intelligences, these mediumistic souls have, undoubtedly, in all the ages, given expression to their occult thought or desire, and thus have drawn the attention of those who could not understand or interpret their expressions and their signs. So mediums have been obliged to tread a rugged and an uphill path through many periods of the earth's history, misunderstood, misrepresented, maligned and in various ways ostracised by the world's people. They have been obliged to live their peculiar lives and pass through their strange experiences without the sympathy of those who gathered around them. Perhaps now and then some congenial soul would be brought into association with such sensitive minds, who, if he could not interpret the strangeness and the significance of the life beside him, might, at least, have felt that although here there was something he could not understand, yet it was more holy and more significant than the world gave it credit for; and so perhaps yet it was more holy and more significant than the world gave it credit for; and so perhaps the congenial associate has been able to give something of sympathy and tenderness to the one whose path seemed marked out to walk

one whose path seemed marked out to walk alone.

Undoubtedly in the times of the Salem Witchcraft the entire manifestation of power which the community felt, and in many cases witnessed, came from the spirit-world through witnessed, came from the spirit-world through its avenues of expression among those sensi-tives whom to-day we would call mediums. Unquestionably many of those who were ac-cused really did possess occult powers and medial qualities which were acted upon by un-seen intelligences who desired to reach out into external life with manifestations of their into external life with manifestations of their power and with knowledge of their existence. But the world was not ready for them; humanity had not advanced sufficiently to receive and to welcome them; bigotry still held its sway over the minds and the homes of the people; superstition was abroad wide cast, and therefore Spiritualism could not send forth its grand revealments through its chosen instruments. Undoubtedly those intelligences who approached this quarter of the earth, hoping that the time had come when humanity had grown sufficiently into sympathy with nature and spiritual law in this country where man sought for freedom of thought and expression, were obliged once again to retreat because those whom they had chosen for their instruments were persecuted, maligned, ostrainstruments were persecuted, maligned, ostra-

instruments were persecuted, maligned, ostracised and even wrought unto death.

Yet this very manifestation known as the outbreak of witchcraft in the history of New England has done very much to point humanity to the spirit world and to give them an idea of spiritual things. It has done much to draw the attention of thinking minds to the bigotry and superstition of the past, and to show the world how far they can go in their zeal to perpetuate themselves in the heart of man and prevent the spread of tolerance and liberalism.

To day we look back and say that the witches who were condemned to death were mediums

who were condemned to death were mediums —or, at least, most of them. No doubt some of them were accused who had no medial qualities, and were perfectly innocent of working any strange manifestation in the life of any one; but human beings were so easily wrought up to a great height of excitement, that those who had enemies, or who had a spite against any of their fellows, had only to point to those individuals and declare that they had tor-mented them; that they were witches, and were working spells upon their victims in order to have them brought to trial and condemned. Unquestionably, however, what occasioned the excitement was the endeavor of spirit intelli-gences to manifest their power and thought to the world through mundane agencies

# INDIVIDUAL MESSAGES.

Horace D. Knight.

To the Chairman:] How do you do, sir? [How do you do?] I was reminded about a month ago that a year had passed since I answered to the last call and went home—a year; but it had slipped away so quietly and swiftly that I did not dream it had passed. When the thought did come to me, I said: "It is time for me to go back and send a few words to friends, that they may know of my welfare and where

Once I lived in Massachusetts, in the western part of the State, and I felt at home in this country; but later on I went to the West, and I was taken from the body at Chetopah, Kan.,

I was taken from the body at Chetopah, Kan., which is in Labette County, sir.

I want to give my greeting to friends in the West and to friends in the East, and tell them I do not feel as one who has passed the three-score years and ten mark of man's allotted life. I had passed that here, but I feel renewed in life, in spirit, in all parts of my being, and as if I was starting out young again in the race of life.

life.
Tell my friends that I have met the dear ones who went before me, and it is well with me. I am situated as comfortably as I could ask. There are many things to learn that are strange, but I am getting accustomed to the new life, and I like it well.

I will not take your time, sir. I came because I felt I ought to speak right out for the truth as I find it on the spirit-shore. Horace D. Knight.

James Applegate.

[To the Chairman:] Well, sir, I thought I would like to come and say that, as a friend who has had many friends on this side, I do not forget those who are here, not one who is related to me by tender ties of home-life, not one who has been connected with me by the social ties of friendship and business association.

[Continued on seventh page.]

# JOHNSON'S ANODYNE UNLIKE ANY OTHER.

Originated by an Old Family Physician. Think Of It. In use for more than Eighty ration after Generation have used and blessed it. Every Traveler should have a bottle in his satchel. Every Traveler should have a bottle in his satchel.

Every Sufferer From Rheumatism,
Nervous Headache, Diphthoria, Coughs, Catarth, Bronchitis, Asthma, Cholera-Morbus, Diarrhea, Lanieness,
Soreness in Body or Limbs, Stiff Joints or Strains,
will find in this old Anodyne relief and speedy cure.

Should have Johnson's

Every Mother Anodyne Limitest, Colle, Cuts, Britises, Cramps,
and Paints Hable to occur in any family without
notice. Delays may cost allfo, Relleves all Summer
Complaints like magic. Price, 35 cts. post-paid; 6 bottles, \$2. Express paid, I.S. Johnson & Co., Boston, Mass. [Continued from with page.]

[Continued from sixth page.]

For some time I was sheriff of Middlesex County, N. J., and I have met many people in the discharge of my duty along the way of life. I have had other affairs to take up my attention also, and it seems to me now that some of the good friends on this side will be pleased to know I have been back. Tell them that James Applegate is not asleep, nor is he the man to go to sleep and forget the past, but he is wide awake to see how life fares with his fellows, and try to take a hand in it. I would particularly like to go to New Brunswick, N. J., step around among the old places and see what is being done.

Now perhaps my friends will like to know

being done.

Now perhaps my friends will like to know how I happened to come to this place. There is a spirit, who was a banker in New Brunswick, by the name of DeFoe. He has been here, and he advised me to try this experience for myself. He said if it did me as much good in enlarging my knowledge of spirit communication as it had him, he was satisfied I would be well repaid. So I come, sir, and I wish to say that all the dear ones with me join in sending regards and love to the friends here.

My companion has joined me in the spiritworld since I went on, and she has been amazed at all its beauty and naturalness. She is content in that new life, and feels in every sense that she is in her own home.

INDIVIDUAL SPIRIT; MESSAGES

TO BE PUBLISHED NEXT WEEK.

May 71 (Continued).—Henry Benson; Ella Mason; John Falvey; Harriet Blanchard; Robert Dale Owen.

May 31.—John H. Currier; Isaac W. Hammond; Dr. James P. Lynde; Julia Hawkins; Mary Hutchinson; Major Daniel Smith; White Plume.

### Funeral of Mrs. Ernestine L. Rose.

Yesterday, at Highgate Cometery, Mrs. Rose was interred in the grave of William Ella Rose. Among the assembly were Mrs. Allison, a niece of the deceased, Mr. Washington Epps, her medical attendant, Messrs. Justice, senior and junior, her solicitors, Mr. Edward Truelove, Mr. Alfred Marsh, Mrs. Bradlaugh Bonner, Miss E. A. Holyoake, Mrs. G. W. Foote, Mrs. J. M. Robertson, Mrs. Wheeler, Mr. Mazzini Wheeler, Mr. and Mrs. M. Q. Holyoake, Mrs. Taylor, Miss Trevillon, Miss Byrne, Mrs. Rose's attendant, and many others.

Mr. and Mrs. M. Q. Holyoake, Mrs. Taylor, Miss Trevillon, Miss Byrne, Mrs. Rose's attendant, and many others.

Mr. G. J. Holyoake, who spoke by the desire of Mrs. Rose, said: "The grave at which we assemble is that of Mrs. Ernestine L. Rose, who has lived until her eighty-third year, notwithstanding the stress and storm of agitation through which she has passed in perilous days. She was Polish by birth, Jewish by race, German by education, American by adoption, and English by affection. Her husband, a jeweler of New York, died in London ten years ago. His regard for his wife exceeded anything of the kind I have ever known, and her affection for him was such that though she had numerous personal friends in every great city of America, she would never leave England, where her husband lay buried. Her desire was to lie in the same grave, and to-day, in this spot, her desire is fulfilled.

Mrs. Rose was the first woman who presented herself on a public platform in America as a speaker against negro slavery. It was perilous in a man to do it when she did it. She even went into the slave States pleading for negro freedom. She was threatened with tar and feathers. She answered that 'for the sake of humanity she would risk the tar.' More than comely in features, which had dignity of contour, Mrs. Rose had a voice which at once arrested attention by its strength and melody. She spoke with easy accuracy and with eloquence and reason. Robert Owen, on his visits to America, paid her great respect. From being an opponent she became the most influential advocate of his views in that country. There was genius in her sympathy with social improvement. In the words of a recent poetess Mrs. Rose could say:

'I said it in the meadow path,
I said it on the mountain stalrs—
The best things any mortal bath

'I said it in the meadow path, I said it on the mountain stairs — The best things any mortal hath Are those which every mortal shares.'

Are those which every mortal shares.'

Her German education gave her intellectual intrepidity. In her youth her dark hair and gleaming eyes showed she had the fire of Judith in her; and her passion was to see women possess civil and social equality, and to inspire women and men with self-helping sense, not taking religion, politics or social ideas secondhand from their 'pastors and masters,' but choosing principles of belief, government and conduct for themselves. Like her great co-worker in the anti-slavery movement, Lucretia Mott, Mrs. Rose took truth for authority, not authority for truth.

Mrs. Rose took truth for authority, not authority for truth.

After forty years of agitation—the period of her public activity—her end was painless peace. In her closing days she would often say, 'It is no longer necessary for me to live. I can do nothing now. But I have lived,' she would exclaim. The slave she had helped to free from the bondage of ownership, and the minds she had set free from the bondage of authority, were the glad and proud remembrances of her were the glad and proud remembrances of her last days. If any around her grave shall proorder memories of good done to brighten the end of life, it will be equally well with them and better for all who have passed within their influence."—London Daily News, Aug. 9th, 1892.

# September Magazines.

THE THEOSOPHIST, though the August number, is to this part of the world the number for September, as the publication reaches this country the month following its India date. Col. Olcott gives the fifth chapter of "Old Diary Leaves," relating much that will interest American Spiritualists in his narration of Madam Blavatsky and his own experiences. He makes several references to the BANNER OF LIGHT. and notes current events, including Madam B.'s defense of the Eddys against the claim of Dr. Geo. M. Beard that with "three dollars' worth of drapery" he could duplicate their form apparitions, and shows that Madam B. was at that time confessedly a confirmed believer in and advocate of Modern Spiritualism, quoting from one of her letters, in which she says: "In 1858 I returned to Paris and made the acquaintance of Daniel Home, the Spiritualist. . . . Home converted me to Spiritualism. . . . After this I went to Russia. I converted my father to Spiritualism." The contents that follow are: "The Faith of the Nineteenth Century," "The Luminous Circle," "Death of a Living Faith," "Light in Darkness," etc. Madras, India: The Proprietors. For sale in Boston by Colby

THE ATLANTIC opens with "The Story of a Child." (by Margaret Deland) Part 1-4; the sterling verses to Dr. O. W. Holmes, (on his eighty-third birthday) by John G. Whittier, will be widely read; Birds, not men, form the theme of Mrs. Olive Thorne Miller's "Cliff Dwellers in a Canon;" Mr. Bishop's "American in Europe" is interesting as ever; Rev. E. E. Hale's "New England Boyhood" of fifty years ago is a singularly attractive paper. "The Lost Colors," (poem) by Elizabeth Stuart Phelps, is a fine production; the regular departments, book notices, etc., blend harmoniously with other articles not here named. Houghton, Mifflin & Co., publishers, Boston.

MAGAZINE OF AMERICAN HISTORY.-A portrait of Sir Isaac Newton is the frontispiece, and the opening letter press is an illustrated paper of much interest by the Editor, Mrs. Lamb, on "Progression in Steam Navigation," from 1807 to 1892. Many curious inci-dents of that progression are related. "The Capture of Stony Point" in 1779 is graphically described by Gen. William Hull. Hon. Charles Moore gives fresh facts relating to "How England Gained by Holding the Northwest Posts." "An Old Book," by Van Dyke, presents an interesting page in the life of the father of Aaron Burr. The remaining contents include "Oglethorpe as a Landed Proprietor in Georgia," "Bibliographic Notes on Poems and Ballads Relating to Major André," etc. New York: 743 Broadway.

JENNESS-MILLER ILLUSTRATED MONTHLY.—Following a song, Mrs. Miller gives an instructive article on "How to Become a Picture in Your Clothes." Portraits are given of Jean Ingelow and the Empress of Germany. Mabell Jenness writes of "Art in Repose and Motion," and Mrs. Sherwood of "Social Difficulties and Successes." New York: 114 Fifth Av-

For scrofulous disorders and mercurial diseases the best remedy is Ayer's Sarsaparilla.

# A TONIC

HORSFORD'S Acid Phosphate.

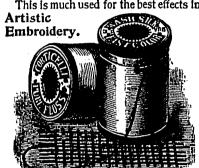
A preparation of the phosphates, that acts as a tonic and food to the exhausted system.

There is nothing like it: gives great satisfaction.

Trial bottle mailed on receipt of 25 cents in stamps. Rumford Chemical Works, Providence, R. I.

# Corticelli Wash Floss.

This is much used for the best effects in



A loosely twisted silk thread should always be sold on spools which keep the Floss clean and avoids shopwear and fraying. The use of skeins is not only wasteful and inconvenient, but the work produced is inferior. One trial of the spool Floss will convince you of its superior quality. 'Florence Home Needlework' for 1802, is now ready. It tells you all about Irish Lace, Sewing, Crocheted Scarfs ('a new styles), Belts, Garters, Passementeries and other Fascinating Fancywork Fads; 96 pp., 160 illustrations. This book will be mailed on receipt of eta, Rounting Silk Co., 18 Summer St., BOSTOS. MASS. MONOTUCK SILK CO., 18 Summer St., BOSTON, MASS.

A pure unadulterated mineral water, which is unequaled in, curing all forms of KIDNEY, LIVER, BLADDER, STOMACH and Bowel diacorders. Will cure MALARIA, RHEUMATISM, DISSECTION OF PEPSIA, and remove CALCULI from the bladder. Sure remedy for Bright's Disease, and will up systems suffering from loss of vitality and general debility. Write for free pamphlet containing full particulars, Testimonials and Photo Engraved Letters concerning this remarkable water, to

34 S. Main St., Wilkes-Barre, Pa

# INSANITY MENTAL DISORDERS

OVERCOME NEW AND SUCCESSFUL

PSYCHOLOGIC TREATMENT. WONDERFUL RESULTS. Payohologic Treatment daily—No Association of Luna-tics—Especial Care—Constant Supervision—Special Er-forts for Mental Advancement.

IMPORTANT PAMPHLETS SENT FREE.
Office of Institute, 426 Market St., Camden.

# SOUL READING,

Or Psychometrical Delineation of Character. Or Psychometrical Delinention of Character.

MRS. A. B. SEVERANCE would respectfully announce
to the public that those who wish, and will visit her in
person, or send their autograph or lock of hair, she will give
an accurate description of their leading traits of character
and peculiarities of disposition; marked changes in past
and future life; physical disease, with prescription therefor;
what business they are best adapted to pursue in order to
be successful; the physical and mental adaptation of those
intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 2-cent stamps. Brief
delineation, \$1.00, and four 2-cent stamps.

Address,

MRS. A. B. SEVERANCE,

1500 Main street,

White Water, Walworth Co., Wis.

Dr. Judd's Electric Belt and Bat REE E tery Combined, sent to any one of trial free. Price, 23, 26, 210, 215 it satisfied. Cures Rheumatism, Lame Back, Effects of La Grippo, Weakness of either Sex, other diseases. Headache Relioved in One Minute. Free Medical Advice. Electric Trusses. Give Size.
Agents Wanted.

DR. JUDD, Detroit, Mich.

# ARALYSIS CURED WITHOUT MEDICINE. LOCOMOTOR-ATAXIA. EPILEPSY: RHEUMATISM.

\*\*\*\*\*\*\*\* SPINAL DISEASES & DROPS' EASILY CURED. ADDRESS DR.C.I. THACHER 6 CENTRAL MUSIC HALL. CHICAGO. FOR A VALUABLE BOOK FREE —

# IF YOU WOULD KNOW" YOUR Future Business Prospects, consult FRED A. HEATH, the Blind Medium. Enclose Postal Note for 50 cents, or register your letter, with lock of hair and stamp. Address 146 Abbott street, Detroit, Mich. No stamps taken. June 4.

TO LET,

A MERICA HALL, 724 Washington street. Refitted and newly furnished; specially adapted for society or public meetings. To let for Sunday meetings, day or evening, on reasonable terms. Apply to J. M. MOULTON, at Hall 1 to 3 F. M., and every evening after 7 o'clock, except Saturdays. Sept. 3.

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

Sealed Letters Answered. A DDRESS MRS. ELIZA A. MARTIN, Lock Box 1577, Fitchburg, Mass. Terms \$1.00. July 30.

DEAF NESS & HEAD NOISES CURED

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. DR. J. STEPHENS, Lebanon, Ohio.

The Wondrous Writing Power.

It is claimed for "DAESTU" that it is the ultimate development and perfection of other devices, having for their object the demostration of the theory that thought can be transmitted by means of an involuntary medium.
"DAESTU" conclusively demonstrates this, as by its means the mind of one person can cause the hand of another to involuntarily write the answer to a question asked mentally.

tally.

It is a phenomenon which has already attracted the attention of many in the scientific world, and it opens immense fields of research in this and other of the higher lines of The instrument complete in box, with full directions, and cut illustrating the manner of using it, gl.00; postage 25 cts. For sale by COLBY & RICH.

Special Inducement for Purchasers.

A Li purchasers of C. P. Longley's book of beautiful sengs,

"Echoes from an Angel's Lyre," will receive
as a premium one copy of the same author's songs with
sheet music, bearing lithographic title-page, with portraits of Mr. and Mrs. Longley. Also a copy of grand
temperance song and music entitled "Grand Jubilee, on
Marching Away." Purchasers may select the presalum
they desire from the list of songs in our advertising columns. Price of book postpaid, gl.40.
For sale by COLBY & RICH.

# DIACNOSIS FREE.

CEND two 2-ct. stamps, look of hair, name in fuil, age and Sex, and I will give you a CLAIRVOYANT DIAGNOSIS OF YOUR AILMENTS. Address J. C. BATDORF, M. D., Principal, Magnetic Institute, Grand Rapids, Mich. 1m Sept. 3.

Mediums in Boston.

# DR. JAMES R. COCKE,

24 Wordester Street, Boston, Office hours from 9 to 10 A.M., 8 to 5 P.M., 6 to 8 P.M.,

DR. COCKE aves special attention to the diagnosis of diseases: also devotes considerable attention to instruction in Psychic Phenomena.

4w\*

Sept. 3.

J. K. D. Conant,
Trance and Business Psychometrist.
SITTINGS daily from 10'A.M. to 4 P.M. Séances every
Sunday evening at 7:30; also Friday afternoons at 2:30.
No. 11 Union Park, Boston, Mass., between Shawmut Ave.
and Tremont street. Will hold Public or Private Séances.
Sept. 10.

# Osgood F. Stiles,

DEVELOPING, Business and Tost Medium, also Clair-voyant Physician. Sittings daily, from 9 A. M. to 5 P. M. Development of Mediumship a specialty. Magnetic treatments also given by Mr. and Mrs. Stiles. 673 Tremont street, corner Union Park. 1w\* Sept. 10.

# Drs. Holbrook and Newcomb

TREAT all Chronic and Nervous Diseases. 25 years' experience. Clairvoyant Examinations free on Tuesday and Thursday of each week, at 218 Tremont street, Boston, Mass. On all other days at 138 Essex street, Salem. Sept. 10.

# Miss A. Peabody,

BUSINESS. Test and Developing Medium. Sittings daily Circles Sunday, Thursday evenings, and Tuesday at ternoons at 3 o'clock. Six Developing Sittings for \$4.00 ioli Washington street, opposite Davis street, Boston. Sept. 10.

# Mrs. Hattie A. Young,

TRANCE, Business and Developing Medium. Sittings daily. Ladies 25c., 50c. and 81. Gentlemen 50c. and 81. 22 Winter street, Room 16, Boston. 4w\* Aug. 20.

# Mrs. A. Forrester,

TRANCE, Test and Business Medium. Also Magnetic and Electric Treatments, from 10. A. M. to 5 P. M. 181 Shawmut Avenue, one flight, Boston. 4w\* Aug. 27. Mrs. M. E. Johnson,

# BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Bunday evenings, 8 o'clock, 1-Winter street, Room 6, Boston. Sept. 10.

Addison D. Crabtree, M.D.,
4 TREMONT TEMPLE, Boston. Specialty: Diagnosis and
Cure of Diseases at a distance.
July 18. Send stamp, age and sex. Mrs. Jennie Warren, TEST and Healing Medium, can be consulted at 71 West Brookline street, corner of Shawmut Avenue, Boston.

# Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN and Test Medium, No. 233 Tre mont street, corner of Eliot street, Boston. Sept. 10. Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremou July 30. DSYCHOMETRIC and Business Reading, or six questions answered, 50 cents and two stamps.

MARGUERITE BURTON, 1472 Washington street, Boston.

June 4.

DR. L. BARNICOAT, Lecturer, Test, Medical and Magnetic Medium. 175 Tremont street, Boston.

5teow

DR. JULIA M. CARPENTER, 303 Warren Apr. 16.

# Eucalyptus Tea.

THE greatest Blood Purifier known. Regulates the Liver, Stomach, Bowels and Kidneys. Cures Malaria, Constipation, Rheumatism, etc. By mail, 25 cents. EUOALY PTUS CREAM never fails to cure Catarrh, Nouralgia, Skin Diseases and Piles. By mail, 25 cts. Liberal terms to Agents. Address DR. STANSBURY & CO., 1089 Broadway, Oakland, Cal.
For sale by COLBY & RICH. July 2.

# Voltaic Mineral Rods.

I MPORTANT to Miners and Treasure-Seekers. Send stamp for Circular to E. A. COFFIN, No. 47 Bristol street, Boston, Mass. 2w\* Aug. 27.

# Your Future

I N Love, Business, Marriage, Luck, and Unlucky Days Send age, sex, lock of hair and \$1.00. ASTROLOGIST Drawer No. 4, Roxbury, Mass.. 4w\* Aug. 27. M.RS. JENNIE CROSSE, Business, Test and Medical Medium. 81x questions answered by mail, 50 cents and stamp. Whole Life-Reading \$1.00. Magnetic Remedies prepared by spirit-direction. Address Albany, Mc. Sept. 3.

MRS. B. F. SMITH, TRANCE MEDIUM, holds sittings daily, Fridays, Saturdays and Sundays excepted, at Vernon Cottage, Crescent Beach, Revere, Mass. Terms, gl. 00. Hours, from 9 a. M. to 6 r. M. tf Oct. 11.

# Pneumonia Vintment.

Positive Cure for PNEUMONIA and all Local Inflammations.

DREPARED expressly for DR. J. A. SHELHA-MER by a reliable Chemist. This Ointment contains all the essential properties of my La Grippe Specific, and is warranted to accomplish all it claims with the patient if faithfully used according to directions, which, with indicated diseases, and list of testimonials, accompany each box. By being reduced to this available form, I can sell my Pneumonia Specific at 25 cents per box, postage free.

Also enough ingredients will be sent by mail to make five or six bottles, sufficient for one month's treatment, on receipt of \$2.00 per package, for the following diseases: Dyspepsia, Liver and Kidney Trouble, Diabetes, Liver Compaint, Stoneand Gravel, and all Nervous and Lung Troubles. Also Spring Bitters.

J. A SHELHAMER, Magnetic Healer

J. A. SHELHAMER, Magnetic Healer,
May 2.—† 8½ Rosworth Street, Roston, Mass

# DR. RHODES' FAMILY MEDICINES.

**Purely Vegetable** 

(ALL SUGAR-COATED) Medical Confections.

A Universal Blessing. SUITED TO OLD OR YOUNG!

A PERFECT Liver and Kidney Renovator and Bilood Purifier. Cleauses the entire system from all Billousness and Blood Poisons from Malaria, etc. And cures Hendache, Backache, Side and Stomachache, Blarrhea, Pysentery, Pains in the Limbs, Lameness, Numbness, Constituation, Piles, Worms, Dyspepsia, Consumption, Nervousness, Weakness, Kidney and Bladder, and all other urinary allments, etc. Also, Rheumatism, Neuralgia, and in fact almost all the various allments of humanity.

PRICES: Trial box, 25 cents—by mail, 30 cents; second size, 55.00; large boxes, \$1.00; sty large boxes, \$2.00; sty large boxes, \$3.00.

For sale by OOLBY & RICH.

For sale by COLBY & RICH.

"THE UNSEEN UNIVERSE." A new fifty—
page Monthly Magazine, under the sole charge and conduct of MRS. EMMA HARDINGE BRITTEN, aided by many able and talented contributors. It is devoted to Spiritim, Occultiam, Ancient Magic, Modern Mediumship and every subject that pertains to the Whence, What and Whitherward of Humanity. Terms of subscription, invariably in advance: One year, 6 shillings 6 pence; six months, 3 shillings 6 pence. Address MRS. EMMA HARDINGE BRILLINGS FOR THE LINGUISTICS. The Lindens, Humphrey street, Cheetham Hill, Manchester, England.

A LCYONE is a Journal devoted to the spread of the Phenomena and Philosophy of Spiritualism, without theological controversy. Sent two months to any person who will enclose 15 cents in stamps with his order. STAR PUBLISHING CO., 93 Sherman street, Springfield, Mass. H. A. Budington, Editor. Subscription, 81.00 a year. THE CARRIER DOVE. A Monthly Journal, devoted to Spiritualism and Reform. Edited by MRS. J. SCHLESINGER. DR. L. SCHLESINGER and MRS. J. SCHLESINGER, Publishers. Terms: \$2.50 per year; single copies, 25 cents. Address all communications to THE CARRIER DOVE, 121 Eighth street, San Francisco, Cal.

THE BETTER WAY. A Large Forty-Eight Column Journal, published at Olincinnati, O., every Saturday, at 81.00 per year, in advance. Advertising Rates are reasonable, and will be turnished on application. Specimen copies FREE to any part of the world. THE WAY PUBLISHING CO., Cincinnati, O.

THE SOWER. A Monthly Magazine, the Medium's True Friend. Devoted to the interest of Mediumahly, Spiritualism, Liberalism and Nationalism. 81.00 per Januan. Address BLISS & BUROSE, 223/4 Fifth street, Detroit, Mich.

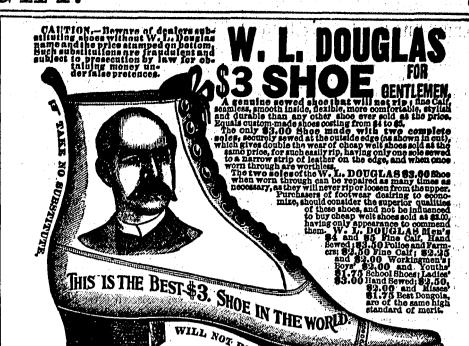
# THE BOSTON INVESTIGATOR, the oldest reform fournal in publication. Price, 53.00 a year, 51.50 for six months, 6 cents per single copy. Address J. P. MENDUM, investigator Office, Paine Memorial, Boston, Mass. There is no Death.

BY FLORENCE MARRYAT.

This singularly interesting book contains an account of Miss. Marryat's own experiences in the investigation of the science of Spiritualism.

In doing so she claims to have confined herself to recording facts, leaving the deductions to be drawn from them wholly to her readers. It is a very convincing work to hand to skeptics, and should be widely circulated. Paper, pp. 265. Price Scients.

For sale by COLBY & RIOH.



Will give exclusive sale to shoe dealers and general merchants where I have no azents. Write for catalogue. If not for sale in your place send direct to factory, stating kind, size and width wanted. Fostage free. W. L. Douglas, Breckton, Masse.

# Dr. Hardcastle's TOOTH-LIFE.

A Delightful Tooth-Powder.

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

Of the four pages printed matter accompanying each box of "Tooth-Life," old Dr. Blankman, after reading it, made this remark: "It is the best thing I over read on the subject, and it is all true, too."

The proprietor says: "As a Spiritualist from my youth, I say in all conscience, no person can fail to find in the box of "Tooth-Life" and four pages of information accompanying it, that which I positively declare to be, on authorfty of an experience as an Amercan dentist and student dating from 1809, of infinitely more benefit than twenty-five cents' worth of anything else on earth. The tooth-preservative measures taught alone are worth more to parents and guardians than a thousand times the amount of the investment."

Put up in a neat box. Sent postpaid on receipt of 25 cents. For sale by COLBY & RICH.

# The Writing Planchette.

SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mensity. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand love to use it.

to use it.

PLANGHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & RICH.

tf **CARLAND'S** 

# Vegetable Cough Drops.

THE greatest known remedy for all Throat and Lung Complaints. For Catarrh, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Throat, Honrseness, Influenza, Bronchitis, and Inflammation of the Lungs. It is free from all opiates and minerals, or any other injurious ingredient; and is therefore harmless in all cases; likewise palatable and beneficial in regulating and strengthening the system; and as a Blood Purifier is TRULY UNIVALLED. A box, taken according to directions, is warranted in all cases to give satisfaction, or the money will be refunded by the proprietor, DR. M. H. GARLAND. 32 Maple street. Englewood, Ill.

Price, per box (one-fourth pound), 25 cents, postage free. For sale by COLINY & RICH.

# New Sheet Music. A BIRTHDAY IN HEAVEN.

SILVER LOCKS. Song and Chorus..... LITTLE RED SCHOOLHOUSE.

In the above-named Songs the words are by MRS. W. H. CROWNINGSHIELD. Music by H. P. DANKS. For sale by COLBY & RICH. THE CONVENT

# Sacred Heart.

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

Contents.—Bishop and Priest. The Joshyns. An Idyl—

object of the writer."

CONTENTS.—Bishop and Priest. The Joslyns. An Idyl—
The Portrait. Seminary of the Sacred Heart. Betrayed
and Disappointed. Taking the Veil. Robbet of their Daugh
ter. Convent Life. Punishment. Life in a Convent Cell
Scheme of Deliverance. Possession of the Koys. Rescuel
from the Jaws of Death. A Conclusion Desirable and Oth

# orwise. 12mo, pp. 173. Paper, 25 cents, postage 5 cents; cloth, 50 cents, postage 5 cents. For cale by COLBY & RICH. Antiquity Unveiled.

Ancient Voices from the Spirit Realms Disclose the Most Startling Revela-tions, Proving Christianity to be of Heathen Origin.

to be of Heathen Origin.

The first of this series of communications was received by Mr. J. M. Roberts, at that time editor and publisher of Mind and Matter, in March, 1880. It was from Potamon, a Greek philosopher of the Alexandrian school, who, born into earth-life A. D. 250, passed from it in the year 315.

The communications continued to be received until 1886, under the direction and superintendence of Aronaman, the presiding spirit of the band, whose ministrations to Mr. Roberts began as early as April, 1878. Mr. Roberts was a man of fine education and marked ability as a lawyer, and through these communications became a great student in ancient religious, making extensive researches therein, as will be seen by his notes and comments in this volume, generally in full corroboration of the truth of its contents, and of the identity of the communicators.

Cloth, 12mo, pp. 668. With portrait and other illustrations. Price S1.50 postage 12 cents.

For sale by Colby & RICH.

SENT FREE.

### RULES TO BE OBSERVED WHEN FORMING

## SPIRITUAL CIRCLES. BY ENMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Books published and for sale by OOLBY & RICH.

Sent free on application to COLBY & RICH.

PRICE REDUCED FROM \$1.50 TO \$1.00. BOOK ON MEDIUMS; or GUIDE FOR MEDIUMS AND INVOCATORS.

Containing the Special Instruction of the Spirits on the Theory of All Kinds of Manifestations; the Means of Communicating with the Invisible World; the Development of Mediumship; the Difficulties and the Dangers that are to be Encountered in the Practice of Spiritism. By ALLAN KARDEO. Translated from the French by Emma A. Wood. The style of this great, work is clear, its spirit admirable, its teachings of the most important character, and no book in the entire range of Spiritual Literature is better calculated to meet the needs of all classes of persons who are interested in the subject.

Cloth, price \$1.00.

Cloth, price \$1.00. For sale by COLBY & RICH. BIBLE STORIES, No. 1.

The sacred Vedas, as written by Manou, and the Genesis of Moses, or the story of the Greation and the Fall. Three hundred stantas, with an introduction and appendix by Amanuensis. Compiled by James H. Young. Paper, pp. 180. Price 50 cents, postage 2 cents. For sale by COLBY & RICH.

For sale by COLBY & RICH.

MARRIAGE AND DIVORCE; or, The Divorce Question. Should Legislation Admit None, One or More Grounds of Divorce? Which Shall Control? the Married Partners, or Statesmanship, or Church-Regulations? By ALFRED E. GHLES, author of "The Sabbath Question Considered by a Layman," "Civil and Medical Liberty in the Healing Art," "A Letter to Massachusetts Members of Congress on Plural Marriage and the Mormon Problem," etc. Paper, 10 conts.

For sale by COLBY & RICH.

# New York Advertisements.

DR. DUMONT C. DAKE,
231 West 42d Street, New York City,
MAGNETIC Specialist for Nervous and Chronic Diseases.
Complicated Cases Oured when other methods fail.
Patients at a distance successfully treated. DR. DAKE has
no per in his especial mode of practice. Send for Circular

TO THE FRIENDS OF SOLENCE.

I take pleasure in stating that I regard Dr. Dumont C.
Dake as one of the most glited individuals I have ever met in
the way of Psychometric investigation and Diagnosts, as well
as Spiritual powers.
July 9. PROP. JOSEPH RODES BUCHANAN, M. D.



AXION RUPTURE CURED! Positively Holds Rupture.
WORN NIGHT AND DAY.
Has an Adjustable Pad which
can be made larger or smaller to
suit changing condition of rupture. ILLUSTRATED OATALOGUE BENT SECURELY SEALED BY G. V. HOUSE MIG Co.,
744 Broadway, New York City.
Aug. 13.

Miss Lottie Fowler,

CELEBRATED Medical and Business Spiritual Medium, returned from Europe. Hours 2 till 8 P. M. Also answers letters. Massage treatments. 276 7th Ave., New York. Aug. 27. Cancers, Tumors, Rheumatism

A ND Mental Diseases positively cured. Diagnosis by letters and lock of hair. Consultation free. DR. MARY SELLEN, Vitapathic Physician, 106 West 40th st., New York. Sept. 10.

PILES Remedy Free. INSTANT RELIEF. Final cure in 10 days. Never returns; no purge; no salve; no suppository. A victim tried in vain every remedy has discovered a simple cure, which he will mail free to his fellow sufferers. Address J.H.REKYES, Box 2200, New York City, N. Y. Oct. 10. A DDRESS all Communications for JOHN WM. FLETCHER to 288 West 43d street, New York. Office respens September 15th. June 25.

# DR. F. L. H. WILLIS

May be Addressed until further notice. Glenora, Yates Co., N. Y.

DR. WILLIS may be addressed as above. From this point lie can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms. Epilepsy, Paralysis, and all the most delicate ard complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp.

Send for Circulars, with References and Terms.

Jan. 2.

RUPTURE A positive radical Curo at home. (Sesi-de) Book styring full particulars Sent Free.

Address Dit. W.S. Rice, Box 98, Smithville, Jeff. Co., N. Y.

Sept. 19. 26teow

# NEW AND BEAUTIFUL SONGS,

With Music and Chorus.

BY C. P. LONGLEY.

# STELLAR SCIENCE.

I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, I the place and date or then better a from the money or stamps.

I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of gl; Consultation fee gl; at office, 206 Tremont street.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD. Box 1864, Boston, Mass.

July 19

# A DAUGHTER OF THE DRUIDS.

BY A. K. H.

Symbolism is in this book recognized as having been the language of the most ancient of earth's people. Everything to them had a spiritual significance, especially so the astronomical figures of the skies. The author endeavors, by means of a pleasing story, to reveal the veiled meaning of these star groupings as apprehended by the ancient Druds. The qualitness of some of its expressions, and frequent reference to the phrases, terms and customs of a very remote period, serve to make the book one of great interest to diligent students.

Contents.—Chap. 1. An Ancient Name. 2. Allice de Kymber. 3. Ursula's Lesson. 4. A Home Sibyl. 5. Hughl. 6. Finding the Key. 7. Yule-tide at Kymber. 8. What Old Sol Said. 9. Mutterings of the Storm. 16. Night in the Coombe. 11. A Witch Hunt. 12. A Belted Knight. 13. Flight. 14. The Old Cromlech. 15. Sainte Marlo's. 16. Enfranchisement. 12mo, cloth, pp. 300. Price \$1.25.

For sale by COLBY & RIOH.

PRICE REDUCED FROM \$1.50 TO 50 CENTS. A BOOK

# WRITTEN BY THE SPIRITS OF THE SO-CALLED DEAD,

With their Own Materialized Hands, by the Process of Independent Slate-Writing.

Through MRS. LIZZIE S. GREEN and others as Mediums.
Compiled and arranged by O. G. HELLEBERG,
late of Cincinnati, Ohio.

This work contains communications from the following
exaited spirits: Swedenborg, Washington, Lincoln, Wilberforce, Garrison, Garfield, Horace Greeley, Thomas Paine,
O. P. Morton, Polheim, A. P. Willard, Margaret Fuller,
Madame Ehrenborg and others.
Cloth, Izmo, with engravings.
For sale by COLBY & RICH.

RESEARCHES

# The Phenomena of Spiritualism.

BY WILLIAM CROOKES, F.R.S. A new edition of this valuable work (which has been out f print for some years) has just been issued. Frice \$1.25, postage free. For sale by COLBY & RICH.

# Camp and Grobe-Meetings.

## Current Notes from Onset Bay.

(By Our Own Correspondent.)

Although the regular season closed last week, and many visitors departed to their homes, yet when the bell rang for conferences at the Auditorium no perceptible diminution of the number present was observed. All the week these conference meetings have been enjoyed. The cool nights have insured sound sleep, and the delightful temperature of the day has ren dered carriage-driving over the shelled roads of this vicinity and boating upon the bay a great source of enjoyment. Portions of September and October are the lovellest season of the year, and were it not for the commencement of the schools, few visitors would leave before the middle of October.

The Saturday night dance was largely attended, and the music of Carter's Middleboro' Orchestra was uni-

the music of Carter's Middleboro' Orchestra was universally enjoyed.

Mr. W. J. Colville returned to Onset on Saturday evening, and at the Rink at once commenced his lectures upon applied Mental Science. In response to queries, he took the diagnosis of cancer, its origin, its characteristics, and the method of its cure. The wonderfully clear portrayal of the mental states which ultimate in cancer and other parasitic disease in the human body, were so traced that they seemed to be developing before the vision. And when he turned to the method of eradicating all diseases of whatever kind, from this Temple of the Spirit, the human body, he seemed almost to wield that power of the spirit by which all impurities are driven forth, and which alone is the sovereign antidote both of mental and physical allments.

On Sunday Carter's Middleboro' Band—twenty-six pieces—appeared on the ground, and were enthusiastically greeted by its friends. This band has been at Onset for so many years, that its respectance was sincerely welcomed; and its music during the three open air concerts of the day delighted everybody.

Mr. Colville, at 10:30 A. M., received subjects from the audience, as follows: "What is the relationship between Science and the Fine Arts, and what the spiritual significance of the latter?" Science builds, the fine arts decorate. "The Faith of 1492 and the Faith of 1892." The faith of all times is the same in character; the belief of the two periods named is essentially different, as determined by an increase of knowledge.

"By what process can those who wish to demonstrate their nowelling mediumship prove it to the

character; the belief of the two periods named is essentially different, as determined by an increase of knowledge.

"By what process can those who wish to demonstrate their indwelling mediumship prove it to the world?" "Evil Spirits" [which latter theme will be adverted to in a future issue]. Mediumship proves itself without effort. Other questions were concisely answered, and the subject of the lecture involved a fuller analysis of the nature of mediumship and the condition of so called evil spirits.

In the afternoon, after the band concert and the singing, and after answering numerous questions, among which was the following, "Please explain the difference between Materialization, Transfiguration and Persouation?" which will be fully treated next Sunday, Mr. Colville spoke upon the subject of "Labor and Capital," and a masterly effort it proved to be. His terse and epigrammatic sentences, his fiery invective and the firm grasp of all the factors in the labor problem, had betrayed the identity of the controlling spirit [Wendell Phillips] before it was announced, and as his eloquent sentences rose in grandeur and sublimity, oulminating in a burst of eloquence, the audience was held spellbound. All felt the presence of the great leader of anti-slavery days, controlling one who probably among all the spiritual instruments is best adapted to express his burning thoughts.

As subjects for the poem, three were combined, of which "The Future Possibilities and Prospects of Onset," rose into central prominence. It was by far the finest poetical expression of the spiritis perception of Onset's future that this prolific subject has yet called out. Dedicated to the dissemination of spiritual truth, it will never be altenated from that high purpose and destiny. The picture of Onset, a brilliant star in the constellation, from which is to radiate the influences of Truth in ever-increasing brightness and glory—all the elements of her natural beauty, conspiring with spiritual purpose and dinfluence to attract the multitude

multitude to her shores—was most poetically pertrayed.

On motion of Vice-President Wm. F. Nye, a vote of thanks was unanimously passed by acclamation to Mr. Colville and his guides for the powerful and comprehensive oration to which they had listened, and for the exquisite poem, so perfectly presenting the possibilities of Onset.

Then the band played for an hour delightfully, the boat left for New Bedford, and the crowd melted away from the lovely grounds at Onset.

Mr. Joseph D. Stiles held a public reception at the Temple on Sunday evening, and the exercises comprised a recitation by Prof. McMasters, an address by Mrs. M. A. Chandler of Boston, and an original poem by Bro. Stiles—Swift Arrow occupying an hour in descriptive tests of spirits present—over three hundred names being given.

W. J. Colville speaks next Sunday, morning, after-

W. J. Colville speaks next Sunday, morning, aftermoon and evening, and the Saturday night preceding. The "Harvest-Moon Celebration," for which the ladies are making ample preparation, will be held on Saturday and Sunday, the 17th and 18th of September.

# BY ANOTHER CORRESPONDENT.

On Sunday, Sept. 4th, W. J. Colville lectured to very large and deeply interested audiences in the out door Auditorium at Onset. The day was almost perfect, though a few raindrops fell during the afternoon. Large delegations of visitors came from Boston and vicinity by rail, and from New Bedford by boat. The exercises of the day opened at 9:30 A. M. with fine music by Carter's organization.

At 10:30 A. M. the morning service was introduced by a fine voluntary on the organ, rendered by Prof. Geo. Morris, who has just returned from Paris, where he completed his musical studies; his mother, Mrs. Geraldine Morris, sang two exquisite soles at each service. W. J. Colville also assisted in the vocal music, which was very harmonious throughout.

The lecture in the morning, which followed an impressive invocation and the answering of three questions pertaining to meteors and other scientific subjects, was (by vote of the audience) on "Spiritual Powers, and how to unfold them," and "Are there Evil Spirits? If so, how can we be protected from them?" These fruitful themes giving ample scope for extended spiritual treatment, gave rise to a discourse pronounced by many one of the most instructive and helpful to which they had ever listened.

We shall print a synopsis of this lecture hereafter. After the discourse a beautiful poem was improvised on "Life, Love and Duty."

on "Life, Love and Duty."

The services of the afternoon were somewhat phenomenal, as after the opening exercises and replies to several questions, there was an interval during which Mrs. Morris sang "The for the Wings of a Dove," and a liberal collection was taken. Rising to deliver the main discourse, which was on "Labor Day and its Lessons," the speaker's tones and gestures were entirely unlike those employed on other occasions; he seemed completely transformed, and whispers of "Wendell Phillips" were heard from several who were familiar with the style of the "silver-tongued orator." The lecture was a most impressive one, and delivered with impassioned earnestness. It held the riveted attention of a very large and miscellaneous audience, and was greeted with great applause. A report has been taken for the Banner of Light, and will appear soon.

The services ended with a singularly felicitous poem on "Consider the Lilies," and "The Future of Onset." On the previous evening (Saturday, Sept. 3d) Mr. Colville gave much valuable instruction on spiritual methods of healing, in the Skating Bink, where the subject will be further dealt with next Saturday, Sept. 10th, Mr. Colville will also lecture at the Auditorium Sun-

at 7:45 P. M. Mr. Colville will also lecture at the Auditorium Sun-day next, Sept. 11th, at 10:30 A.M. and 2 P. M.

### Sunapee, N. H. [Reported for the Banner of Light.]

After a three-days' rain, as only it can rain at Sunapee, the last day of the Camp-Meeting opened fair and clear in the early morning; heavy banks of leaden clouds lay low along the horizon, but as the sun rose

higher the clouds departed, and a charming day fol-

Twing, and again "Ikabod" came and gave many tests and messages. "Ikabod's" way of giving tests is quite different from what we have been accustomed to, but it is a most satisfaciory and convincing way. In my judgment the tests given by this bright and wide awake intelligence equal if not surpass any we have ever heard from the public platform, and I think Mrs. Twing has a great work before her in that direction.

Mrs. Twing has a great work before her in that direction.

The National Developing Circle met and enjoyed an hour of spiritual communion; some valued friends from the other side of life came with their messages of love and good-will, among them our dear little friend Namona, and Mrs. Howe's little guide Prince Henry.

As our spirit friends bid us adieu, we close the circle, and thus ends the Camp-Meeting at Sunapee for the season of '02; the camp fires are dying; they will soon be out. The morning boat will bear most of the people away, to meet together no more until another year shall foll around, when we hope once more to gather upon the shore of beautiful Lake Sunapee.

JANE D. CHURCHILL.

### Verona Park, Me.

(Reported for the Banner of Light.)

Monday, Aug. 22d .- Mr. Samuel Wheeler of Phila delphia occupied the platform. His rendering of "The Life-Boat," one of George R. Sims's grand poems, was very effective. Mr. Wheeler's readings are a great addition to any service. It is not simply elecution: the words are alive and radiant, and the thoughts scintillate and penetrate to our inner being, stimulating us to fresh exertions for our own unfoldment and for the advancement of humanity. After singing "Only a Thin Vell Betwein Us," by Mr. Tisdale, accompanied by Mr. F. F. Harding on the cornet, Mr. Wheeler began his discourse by urging his hearers to seek constantly for some new flower of thought, some new gem of wisdom to enrich their own lives, that the world might be better for their having lived in it. Taking for his subject the lamentations of Job before he reached the state where he could exclaim, "I know that my Redeemer liveth," he vividiy portrayed the darkness and despair that envelope unenlightened souls longing for tidings of immortality—for a certainty of life beyond the grave.

"Men long for something nobler, higher, grander; for a completeness and rounding out this life cannot bring. Reason, earnest thought and investigation bring the conviction that death does not end all. We should be grateful that we live in the nineteenth century, with its developments, and can demonstrate this fact. We are in the life-boat, and never—no, never—will it founder or be lost.

Not one atom of matter can be lost or destroyed. How, then, can spirit be destroyed? What is spirit? Spirit is that portion of God (of good) existing in every individual, and cannot be destroyed? What is spirit? Spirit is that portion of God (of good) existing in every individual, and cannot be destroyed? On sciences how billind thou art! How blind are those who will not see. How deaf are those who will not hear. Ye are still seeking the living among the so called dead. The deathless, immortal soul, has taken its flight, and is developed the grave. There is not an aspiration of the human soul that Nature and Nature's God cannot and will not enable it to realize.

All are children of the living God. Art thou more merciful, more just tha very effective. Mr. Wheeler's readings are a great addition to any service. It is not simply elecution: the words are alive and radiant, and the thoughts

the inspired utterances we had listened to, and the audience dispersed, strengthened and encouraged for life's duties.

Tuesday, Aug. 23d.—Mr. F. F. Harding of Somerville read an able philosophical essay on Progress, written by himself from the inspiration of an aucient Egyptian. A few thoughts gleaned from this essay are as follows:

"The same forces of nature that were operating in the earth five thousand years ago are to-day mingling their sweet songs with the music of the spheres. The same stars are caroling their anthems to the Infinite. Progress is the widening, the lengthening, the uplitting, the expanding of the soul from the embryotic ignorance in which it is born; onward, day by day, year by year, century by century, from one condition of existence to another, until time cannot keep pace with its ceaseless flight; onward throughout eternity, pressing forward to the goal of love and wisdom where justice is the only law.

The sciences of geology and astronomy inform us of the crudeness and roughness of the earth's crust during its past history, and also of its long-continued refining process until the golden fruit of matter could be produced—our physical bodies. Progress in its steady and unwearted march through the wilderness of the past has left its landmarks and monuments to be read only by those who can decipher the open record of nature. The word of nature is the word of God, and God's word is the unlimited universe.

A new ethereal or soul-oody is evolved, or born, through the process of death or dissolution. This body is composed of attenuated or rarefied matter, so fine that it cannot be cognized by the external senses. Once organized it can never be disorganized. It is developed by a natural law that knows neither beginning nor ending.

Memory is an inherent quality of the soul that links us with our past environments. It is the golden girdle that blads the individuality. When the ego can

beginning nor ending.

Memory is an inherent quality of the soul that links us with our past environments. It is the golden girdle that bluds the individuality. When the ego can say 'I think, therefore I am,' the individuality is manifest, and the divinity within begins to comprehend the divinity that is without. If we will only think, and study ourselves and the life that surrounds us, we cannot fall to see that the eternal design of nature is the association of mind, force and matter for the progressive development of the ego, the soul, the lagos, the word, that was made flesh and dwelt among us. This is the Egyptian Kristos, which later on is the Greek Christ, or the divinely illumined mind that every person born into the world is heir to.

Rair fruit of that sternal tree

y person born into the world is heir Fair fruit of that eternal tree Whose nature is divinity, Divine by cause, divine by birth, An ultimate of all the earth. As mind within meets mind without, All nature joins in one grandshout, While Progress trips from orb to orb A law of light—a law of God."

The reading of the paper was followed by commendatory remarks from Messrs. Tisdale and E. S. Wardwell, who gave additional thoughts on the same

theme.

Mrs. Nettle Holt-Harding gave a brief account of her cure by spirit-power, and her development in mediumship. Though frail and delicate is the physical temple, strong and true are the manifestations of spirit-power we have received from her. Unwayering in her allegiance to the Cause, despite opposition and prejudice, she has done, and is doing, a work for humanity that we at Verona recognize and appreciate. She has given some remarkable tests, and "White Flower's" communications have been unfallingly accurate.

She has given some remarkable tests, and "White Flower's" communications have been unfallingly accurate.

In the evening a large audience in the Pavilion were entertained and benefited by a circle conducted by Dr. W. S. Eldridge, lately located at Rockland. His character-delineations, diagnoses of disease and magnetic treatments gave general satisfaction.

Mr. J. T. Coombs of Boston has given the Associatin valuable help in many ways. The artistic beauty of the decorations contributed by him appeal to the asthetic, and his deep philosophical thoughts stimulate the mental to greater activity, while revelations from the world of spirit give light and hope to many seekers for tidings from the beyond.

Wednesday, Aug. 24th.—In the morning we held a conference meeting of unusual interest. Mrs. Mary C. Donnell, an enthusiastic apostic of mental science, was with us, and presented her view of the subject with illustrations from her own experience and the experiences of others of which she was cognizant. The discussion that followed was participated in by Mr. Wheeler, Mrs. Gray, Mrs. Eddy, Mr. John Stewart, Mr. Finson, Dr. W. S. Eldridge, Mr. Coombs and Mr. Tisdale. All agreed that "Mind is or should be superior to matter," but only a few were prepared to grant to mental science all that is claimed for it by its exponents.

grant to mental science all that is claimed for it by its exponents.

In the afternoon, at Mr. Tisdale's request, Mr. Wheeler sang, "There is no Night There," and read "The Triumph of Life," a poem from the inspiration of Mrs. Hemans. Mr. Tisdale took for the theme of bis discourse, "The Home of the Soul," prefscing his remarks by singing "Beautiful Home of the Soul." From the waves of eloquence that flowed with great is pidity from his lips, I send a few ripples of thought that may give some idea of the lecture:

"All life shows God's love. Man leaves a trail behind him on his journey through life. The earth; also, as it revolves on its axis, leaves a trail—a spiritualized belt, where dwell the departed companions gone before. There we find the elements of growth and development as in the earth itself, with greater possibilities of intellectual and spiritual unfoldment. There is no real separation between you and the inhabitants of the spirit world. The degree of development of the power of spiritual perception in each individual makes that world more or less tangible, and regulates the intercourse between the dwellers in the two solvers. higher the clouds departed, and a charming day followed.

The morning service was opened with singing. Dr. Geo. A. Fuller of Worcester gave the address, and it was without question one of the finest that we have ever had the pleasure of hearing. Several strangers and non-Spiritualists that were in the audience were especially pleased. Spiritualism took on a new meaning to them as they listened to his eloquent and inspired utterances. No speaker stands upon the platform at Sunapee Camp who has more friends, nor one who as an exponent of the gospel of Spiritualism is held in higher esteem in this vicinity than Dr. Fuller, consequently he had the largest morning audience of the season.

Between the services Mrs. Carrie E. S. Twing gave a seance in the Pavilion. Of course "Ikabod" controlled, and gave the messages in a quaint way all his own; but they were good and convincing, and brought comport and joy to many a sorrowing and tired heart.

Mrs. Twings extrice was opened with singing. Dr. Fuller that we have a discourse of the Boul." The morning and is slissourse, "The Home of the Soul." The the waves of eloquence that flowed with great applicitly from his ilps, I send a few ripples of thought that may give some idea of the lecture:

"All life shows God's love. Man leaves a trail behind him on his journey through life. The earth; also, as it revolves on its axis, leaves a trail behind him on his journey through life. The earth; also, as it revolves on its axis, leaves a trail behind him on his journey through life. The earth; also, as it revolves on its axis, leaves a trail behind him on his journey through life. The earth; also, as it revolves on its axis, leaves a trail behind him on his journey through life. The earth; also, as it revolves on its axis, leaves a trail behind him on his journey through life. The earth; also, as it revolves on its axis, leaves a trail behind him on his journey through life. The earth; also, as it revolves on its axis, leaves a trail behind him on his journey through life. The eart

own proper sphere. It depends upon yourself whether your splith-home shall be beautified by love or disfigured by selfashness. The other world is a world of reality, where you will be allied to your own by true spiritual amnity. Those that are really your own will be your own there, in the beautiful home of the soul."

The lecturer closed with an inspirational poon, grand and uplifting, portraying the glorious luture that shall crown a life of loving service here, with every aspiration satisfied.

A deeply interesting test scance, conducted by Mrs. Harding, followed the lecture.

In the evening small circles were held in the various cottages for mutual development.

Thursday Morning, Aug. 25th.—Mrs. M. E. Thompson of Maldon, after recting very effectively flev. M. J. Savage's tribute to the "Pine Tree State," gave us helpful thoughts, showing that all our sad experiences are in reality blessings, and will result in greater un foldment. "Our world is rounding itself out into a greater state of perfection. Everybody and everything is growing better."

Mr. J. Commbe spoke strongly of the necessity of

Mr. J. T. Coombs spoke strongly of the necessity of harmony among mediums, and the duty of extending to all love and sympathy to help on the great Cause

to all love and sympathy to help on the great Cause dear to us all.

Capt. Benjamin Ryder gave instances of the care and protection received from the spirit world. Col. La Gros related his experience during the war, when his life was saved by spirit power.

In the afternoon, by request of friends interested in the exposition of mental science, Mrs. M. O. Donnell occupied the platform, and gave a brief statement of the fundamental principles underlying the science, with illustrations of its successful practice. Mrs. Harding gave a test scance, prefaced with a few earnest words of advice concerning all communion with the spirit world. As Mr. Tisdale and Mr. Harding could not remain with us for an entertalament Friday evening, we decided to give it in spite of the heavy rain, and repeat it Friday with a change of program. A goodly number of cottagers gathered in the Pavillon, and the entertainment was pronounced a success. Mr. Tisdale and Mr. Harding furnished the musical selections, which, with readings and recitations by Mr. Wheeler, Dr. Eldridge, Mr. Coombs, Mrs. Seger, Mrs. Thompson, Mrs. Cushing and little Blanche Ryder, were duly appreciated by the audience. A satisfied feeling hovered over the entertainment committee as they wended their way through the drenching rain to their respective cottages.

[Concluding report in next issue.]

[Concluding report in next issue.]

# Queen City Park.

The closing week of the camp has been filled with interesting events. On Tuesday a conference, participated in by Mrs. Twing, Mrs. Longley, Mr. Gardner and others, brought out many topics of spiritual import—the same may be said of all the succeeding

interesting events. On Tuesday a conference, participated in by Mrs. Twing, Mrs. Longley, Mr. Gardner and others, brought out many topics of spiritual import—the same may be said of all the succeeding conference meetings—and a lecture in the evening by Mrs. Carrie E. S. Twing gave new stimulation of thought to the campers.

On Wednesday afternoon an address by Rev. I. B. Booth, following an invocation by Mrs. Longley, and preceding the benediction by Mrs. Twing, offered a new line of thought to the campers, while the Veteran Union meeting in the evening brought the live issues connected with our Cause into prominence.

Thursday a conference was ably opened by William Eddy relating striking experiences in his development as a medium for materialization, and many other speakers volced faler sentiments concerning mediumship and its laws. In the afternoon Mrs. M. T. Longley, after a short spiritual address, related many instances in the line of her development, which recital was listened to with deep interest.

On Thursday evening an exhibition of the phonograph by Prof. Wilkins was attended by an intelligent audience, who listened to the recitations, songs and musical productions evolved by this wonderful instrument, with the keenest pleasure. Among the songs reproduced by the phonograph on this occasion was the laughing song of "Farmer Magee" in the well-known tones of Chas. W. Sullivan, which elletted merry applause from the audience. During the evening an interesting episode occurred in the presentation of a beautiful arrangement of flowers to Prof. Wilkins from Mrs. M. A. Charter, the presentation speech being made by Mrs. Longley. This floral surprise had been arranged by a band of little flowerspirits, so called, who attend Mrs. Charter in her medial work, as Mrs. Longley explained, in recognition of the skillful exhibitions of Prof. Wilkins. The lady in presenting the flowers said that so marvelous have been the discoveries of sclentific minds and the invention of human genius during the present age, that t

at the Park, won a tumultuous response from all present.

An interesting and unexpected feature of the evening was the introduction by Mr. Sullivan of Lotela, the Indian messenger of Mrs. Longley, who had retired to don the many-colored costume belonging to that aprightly spirit, who, influencing her medium, then appeared, presenting a picturesque sight to the astonished audience, and in graphic and terse words related in acharacteristic manner her experiences on reassing to the suith world and in first taking control

then appeared, presenting a picturesque sight to the astonished audience, and in graphic and terse words related in a characteristic manner her experiences on passing to the spirit world and in first taking control of her medium.

This exhibition was followed by an eloquent speech from Mr. Sullivan, concerning the work of Lotela, his own experiences as a medium, his relations to the Q. C. P. Association, and his foresight of and predictions for the future of this camp. The entertalment was enhanced by an exhibit by Prof. Wilkins of the phonograph, which rehearsed several of the choruses as sung by the present company of "Old Folks," and recorded by it with faithful accuracy. The ancient but beautiful costumes worn by the company on this occasion were furnished by the manager, Mr. Sullivan, to whom great credit is due for the success of this and the other entertainments of the season.

Saturday morning a conference, followed in the afternoon by an able lecture from Carrie E. S. Twing, with social circles and entertainments interspersed during the day and evening, made up another wellspent day, and the soul inspiring exercises of Sunday, Sept. 4th, consisting of an instructive discourse by the guides of Mrs. Longley, brought to a close one of the most successful and prosperous seasons that the Queen City Park Camp has ever known.

The Sunday morning meeting was participated in by Mrs. Carrie E. S. Twing of Westfield, N. Y., Mrs. Williams of Utica, N. Y., and Mrs. Abbie W. Crosett, the well-known speaker of Vermont, all of whom volced in earnest and fitting language beautiful thoughts concerning life here and life beyond.

At 3 P. M. Mrs. M. T. Longley addressed an attentive audience upon "The Quick and the Dead; the Spirit and the Clay," giving an exhaustive and practical discourse, for the consideration of thoughtful minds.

In the evening a general conference was held, which we evening a general conference was held, which we evening a general conference was held,

minds.

In the evening a general conference was held, which was participated in by a number of earnest minds, who discussed the present and future prospects of the camp and its useful work. President smith made statement of what had been done by the Association and what is yet to be done. Mrs. Twing, Mrs. Longley, Mrs. Crossett, Dr. Fowler, Dr. Gould, C. W. Sullivan and others made practical remarks. Mr. Longley and Messrs. Suilivan and Withell, with the Misses Straw and Hammond, rendered sweet songs. A vote of thanks to Mrs. M. T. Longley for her services at the camp was unanimously given. General hand shaking and the interchange of expressions of good-will closed the session and the session.

# The Veteran Spiritualists' Union.

(Reported for the Banner of Light.)

By the kind permission of Dr. E. A. Smith, President of the Queen City Park Association, at Burlington, Vt., a grand meeting of the Veteran Spiritualists' Union was held at the camp-grounds of the above Association, on Wednesday evening, Ang. 31st, Mrs. M. T. Longley, Corresponding Secretary of the V. B. U., having been delegated to conduct the same. At the hour appointed, Dr. Smith called the assemblage to order, and, after the singing of "Love's Golden Chain" by its composer, Mr. Longley, presented Mrs. Longley, The lady, in a concise and earnest speech, addressed the meeting in behalf of the organization she was there to represent, giving facts concerning the benevolent work it had already accomplished, and stating the claims, objects and teachings of the V. S. U.

Mrs. Longley displayed the certificate picture which the Union presents to each member, also the large piece containing a copy of the By-Laws, surrounded dent of the Queen City Park Association, at Burling-

by the pictures of the officers of the Society. The lady also read the printed appeal of Dr. II. B. Storer, its President, which the V. S. U. has issued for general circulation.

At the conclusion of Mrs. Longley's address, Dr. Fowler of Lynn, Mass., followed with pertinent remarks of an informatory character, which still further collightened the audience concerning the alms and achievements of the Union.

A finely-rendered song by Chas, W. Sullivan proceded a characteristic and telling speech by Mrs. Carrie E. S. Twing, who announced herself as a member of the V. S. U., and who forcibly appealed to her hearers to unite themselves with it, that its working power may be increased and still further blessed by good results.

Mrs. Hattle C. Mason, in one of her sweet, harmonious little talks, followed with good words for the Union, of which she had hastened to become a member in its earliest days, so glad was she to learn that such a useful and beneficent organization had been incorporated.

Dr. E. A. Smith, President of Queen City Park, in a

ber in its earliest days, so glad was she to learn that such a useful and beneficent organization had been incorporated.

Dr. E. A. Smith, President of Queen City Park, in a brief but earnest speech indorsed the purposes of the V. S. U., and appealed to his hearers to euroil themselves upon its list of membership at once, as he should do.

The closing address of the occasion was voiced by Mrs. Mary Gridley of Brooklyn, N. Y., under the influence of Dr. S. B. Brittan, who announced himself as a member of the spiritual department of the Veteran's Union, which department was organized in advance of the incorporation of the department on the mortal side. Dr. Brittan made a most effective speech, calling upon Spiritualists of the country to unite themselves with this movement and make it a national affair that would have its branch societies in every State and County of the Union; citing the Seybert case as an instance of how the intention of a good Spiritualist to have the Cause of Spiritualism benefited after his demise through the financial means he had left, had been frustrated for want of a proper organization exists in the V. S. U., which is practical in its benevolent and in its instructive work.

At the close of the meeting Mr. A. E. Stanley, Secretary of the Queen City Park Association, arose and in a few words forcibly indorsed the work of the V. S. U. as presented during the evening, and authorized Mrs. Longley to enroll his name upon her list of membership. A large number, including Pres. Smith and his wife, Mrs. Fannle Davis Smith, followed, so that the results of this meeting in adding to the membership of our Union are most encouraging. The hearty thanks of the V. S. U. are due to Pres. Smith and the Q. C. P. Association for their generosity toward and interest in the Union, as displayed on this occasion.

# Maple Dell Camp.

To the Editors of the Banner of Light: Maple Dell Camp (Mantua Station, O.) closed Aug. 17th, with more encouraging and auspicious prospects

than the first week seemed to indicate.

than the first week seemed to indicate.

The morning lessons were instructive and full of interest, as the striking and varied subjects, experiences and demonstrations in psychic science were presented and enlarged upon.

Each day brought strangers to the camp, and many investigators manifested thoughtful satisfaction in the tests, both public and private, through that untiring worker, Mrs. G. W. Kates. In fact, Mr. and Mrs. Kates were the efficient and sustaining power of camp life, till relieved somewhat by Mrs. Ada Sheehan of Cincinnati, who is equal in ability, persuasive force and platform presence, but whose stay was brief, on account of some misunderstanding and later engagements.

Then came Lyman C. Howe, whose words of inspiration called forth the warmest encomiums.

Jennie B. Hagan-Jackson filled the few last days; her gitts and talents, though different, were none the less impressive—absorbing attention by improvisations, appropriate, impassioned, and sometimes humarous.

tions, appropriate, impassioned, and sometimes humorous.

It is certainly due the appreciated spiritual laborers who worked here, to say a few lines, however imperfect, expressing value received from them. There is no discrimination; the favor, interest and potency are in the difference of individualized effort, each filling his or her own particular niche in the great temple of humanity's thought and need.

The closing Sunday was full of interest; touched by the dark wing of sadness in the obsequies of Mr. Gilbert, who passed to spirit life the Friday morning previous, his wife preceding him by a few months. Mr. Gilbert was much interested in camp work; materially aiding—though feeble in health and with weight of years—his neat cottage to completion, wherein, as he had expressed a wish, the last summons came. Mr. D. M. King pronounced a culogy and a brief history of our arisen brother's life; Mr. Kates offered a beautiful invocation; Mrs. Jackson gave the address to a large audience, who drank it in as does the thirsty and parched earth a summer shower.

Thus ended, with three full sessions, the third yearly meeting of this camp, with a most promising and satisfactory outlook. Each Sunday brought increased numbers, the last meeting the best of all.

Any one desiring more information of this camp association can address D. M. King, Mantus Station, O. Newton Falls, O.

Newton Falls, O.

CAMPER.

# Niantic, Ct., Camp.

Aug. 21st.—The exercises were opened with singing by Mrs. Ida Buntin. Mrs. E.C. Kimball followed with beautiful invocation and poem; vocal music by

by Mrs. Ida Buntin. Mrs. E. C. Kimball followed with a beautiful invocation and poem; vocal music by Mrs. Buntin. Mrs. Kimball then gave good practical thoughts in a way which endeared her to her listening friends; after which were given a number of names, many of which were recognized.

Afternoon.—Music. Remarks by Mrs. Kimball on "Conscience and Future Judgment" were much appreciated. Her tests were more numerous than in the morning, and nearly all recognized.

Monday, 22d, an excursion to Lake Pleasant was the event of the day, and the writer, in company with forty or more others, went, returning Thursday to camp, when Mrs. Kimball was substituted for Belva Lockwood, who had gone to Europe.

Sunday, Aug. 22th.—Our youthful choir opened the exercises in the Pavillon, as the weather would not admit of meeting in the grove. After a song by Mrs. Buntin, Mrs. Kimball's control spoke upon "Heaven and Hell," and gave a good practical discourse, touching a sympathelic chord in every heart, and showing that if we would live in heaven we must abide in love, kindness and consideration toward every one on earth. Afternoon.—Met in the grove. Poem by Mrs. Kimball. Mrs. Ida Buntin sang and played. The time was given entirely to tests, which were good.

Conference in the evening, with Mrs. A. E. Peirce of Hartford in the chair. Mrs. Peirce is an old veteran Spiritualist, and an ever-ready speaker and worker in the Cause. The writer spoke of her varied experiences at the Lake with the phenomenon of materialization, as "per agreement" with the spirits, before she went.

We had with us the last Sunday Mr. George Eager, the talented musician, son of J. D. Eager of New Haven. He has been engaged as planist at a Ladles' Seminary near Chicago, and we all wish him success in his new field of labor.

Our Camp for 1892 closed with feelings of mutual kindness, hoping to be kept in the harness until we meet again at Niantic.

Mrs. N. H. Fogg.

Camp Progress (Mass.) Notes.

Sunday, Sept. 4th, brought the largest audience we have had this season, about a thousand people being have had this season, about a thousand people being present. The afternoon was devoted to our children. Little Carrie Moore "Almost Told a Secret" in her usual bright and cunning manner. Amy Adams, Jessie Hutchins, Gracle Hines, Eliza Garland, Carrie Emerson, Jennie Hooper, Lillie Cargan, Winnie and Blanche Atherton, gave fine recitations; Mrs. A. S. Hines a reading, and Mrs. Moreland of Everett an original poem and a reading, with fine effect. Miss Estes, Mr. Emerson, Mr. Chase and Mr. Atherton, also read and spoke. Mrs. N. J. Willis gave a short address. The children were given a treat of ice cream, cake and fruit. Over a hundred children partook, and we would be glad to have them take part in our Lyceum the coming fall and winter.

In the evening our grove was crowded again, and the many colored lanterns made a fine effect. Mr. and Mrs. Whitlock and others made short addresses. Mrs. Moreland gave an opening poem. Mr. Kennen and the Salem quartet gave selections. Mr. McCall and Mrs. Hayes sang a duet.

Next Sunday the Salem Society begins the fall and winter meetings in the hall. The joint committee of fourteen, seven from each society, has worked this summer without a jar of any kind.

We shall hold the meetings every Sunday this month, perhaps longer. Services at two P. M. All welcome. present. The afternoon was devoted to our children

# Cassadaga, N. Y.

To the Editors of the Banner of Light:

I do not know as there is anything more that I care to add to what has already been sent you, except that the general feeling at disbauding of the camp is that it has been the most successful one that has ever been held here. The attendance has been larger and the average

The attendance has been larger and the average gate and ground receipts have been largely in excess of any season before, and the enunciations from the platform have been of the highest order.

There are many plans for future improvements, intellectual and spiritual, and it is evident that the seed of truth which has fallen in such showers from the lips of our representative teachers has descended upon good ground, and that there will be a broad and abundant harvest.

ORPHA E. Tousey.

Lily Date. Sept. 2d, 1892.

ant harvest.
Lily Dale, Sept. 2d, 1892. Lake Brady, O., Camp.

The closing day of the camp was Wednesday, Aug. 28th. Mrs. F. O. Hyzer spoke in the morning, Mrs. H. S. Lake in the afternoon, the lectures being supplemented with mediumistic exercises by Frank T. Ripley and Mrs. A. E. Kibby. A report of the proceedings, received too late for insertion this week, will be given in our next issue.

[SEE CAMP-MEETING REPORTS, SECOND PAGE.]

# "I Hate to My Doctor."

Oh, Woman! False modesty and procrastination are responsible for much of your suffering. We can excuse

the delicacy of the young, but there is no excuse for a woman who neglects the freely offered assistance of Lydia E. Pinkham's Vegetable Compound is the product of a life's practice of a woman among women, and an unfailing

cure for woman's ills. It removes at once those pains, aches, and weaknesses, brightens the spirits, and invigorates the entire system. An unexcelled remedy for Kidney Troubles.



It Cures Colds, Coughs, Sore Throat, Croup, Influen ra, Whooping Cough, Bronchitis and Asthma. A certain oure for Consumption in first stages, and a sure relief in advanced stages. Use at once. You will see the excellent effect after taking the first dose. Sold by dealers everywhere. Large bottles 50 cents and \$1.00.

## MEETINGS IN MASSACHUSETTS.

Salem .- The Salem Spiritual Society commences its meetings in Cate's Hall Sept. 11th, with Dr. Willis Edwards of Lynn, a gifted test medium; Sept. 18th, Mrs. Nettle Holt Harding of East Somerville: Sept. 25th, Mrs. N. J. Willis of Cambridgeport.

We have returned from Camp Progress, and regret to leave the Lynn Lyceum. The Lyceum will hold meetings in the grove a few more Sundays.

Mrs. N. H. GARDINER, Sec'y.

Worcester.-Our meetings opened Sept. 4th, with Dr. Geo. A. Fuller as speaker. Arrangements are being completed for Sept. 11th, due notice of which may be found in local papers. The Woman's Auxiliary holds a sociable Friday evening, Sept. 9th, in Union Veterans' Legion Hall, 566 Main street, admission ten cents.

GEORGIA D. FULLER, Cor. Seo'y.

5 Houghton street ten cents. G1
5 Houghton street.

# IOWA.

Hamburg has the finest hall in the State, called the Lyceum, built for the purpose of advancing the Lyceum, built for the purpose of advancing the cause of Spiritualism and Liberalism. It was erected by Fred W. Toedt, the leading Spiritualist and Liberalist of this city. On the evening of Aug. 13th the dedicatory address was delivered by J. E. Remsburg, the eloquent orator of Atchison, Kan. A. S. Bailey of Shenandoah, Ia., introduced the speaker of the evening in an appropriate address. Charles Cowles furnished music free, as he has always done. Liberal and Spiritual lecturers always have large audiences here. Among the workers for universal mental liberty may be mentioned F. W. Toedt, W. E. Dodds, W. S. Golden, Geo. Sproul, Wade Sperry and Gus. Wagner. E. T. Dalbey.

# RHODE ISLAND.

Providence.—The Spiritualist Association met at Columbia Hall, No. 248 Weybosset street, Sunday, Sept. 4th, at 7:30 P. M., Elder J. N. Sherman, Mrs. Della Smith and Mr. T. J. Fales taking part in the exercises. All spoke earnestly, and gave what to them were facts in regard to Spiritualism. At the close Mrs. Smith gave psychometric readings that were very clear and correct. Services Sunday, Sept. 11th, at 7:30 P. M. S. D. C. AMES, Sec'y.

# CONNECTICUT.

Mystic.—While at Niantic Camp, listening to the tests given by Edgar W Emerson, quite unexpectedly one came from an old friend of mine, Moses C. Wolffe, formerly of this place. He gave his name, said he lived in Mystic when on earth, and that he still lives and often visits his old home; that the spirit-world is beautiful, he does not wish to return to earth-life, but is waiting with open arms to welcome his loved ones to their immortal dwelling place.

S. J. WOLFE.

# SANFORD'S **Ginger**

PURE FRUIT stomachic, deliciously flavored, purely medicinal, SANFORD'S GINGER overcomes exhaustion, allays nervousness, promotes sleep, eradicates a craving for intoxicants, and strengthens those reduced by disease. What other ginger can justly claim so much?

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

Anniversary.

The West Braintree Spiritualist Association will celebrate its Twelfth Anniversary at Village Hall, West Braintree, Vt., Saturdsy and Sunday, Sopt. 10th and 11th. 1892.

Speakers—Mrs. Emma Paul of Morrisville, Vt., Mrs Albie W. Crossett of Waterbury, Vt., and others. Music by nie W. Crossott of Tractioni, v.t., and Control of Quartot.

First session Saturday, at 10:30 A.M. Saturday evening there will be an entertainment.

Madiumi-Mirs. George B. Roby of Barre, Vt., Dr. G. L. Bronson of St. Albans, and Dr. S. Locke of Nowport Center, will be present.

Entertainment at the West Braintree Hotel Si.00 per day.

Horsekeeping at reduced rates.

S. R. BATCHELLOR, Sec'y,

West Braintree, Vt.

# MEETINGS IN NEW YORK.(

The First Society of Spiritualists holds its meetings in a new and spacious hall in the Carnegie Music Hall Building, between 66th and 57th streets, on Seventh Avenue; entrance on 57th street. Services Sundays, 10% A.M., and 7% P.M. Henry J. Newton, President.