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NO. 2.

TO OLIVER WENDELL HOLMES.

RETROSPECTIVE.

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Dear poet of our youthful days.
Thy flowing verse, thy graceful lays,
80 musical in rounded rityme,
They charm us still in manibod's time;
For though our locks be tinged with frost,
None of thy magic power is lost.
With retrospective glance, the sight
Looks back to years when hearts were light:
To school-boy days dear memory glides,
When rang thy grand "Old Ironsides,"
From tongues whose patriotic fire
Woke at the fervor of thy lyre.
"The Spectre Pig." the stranger tall,
Who stalked unbid to Commons Hall,
"My Aunt." unmarried and alone,
The glants and the pudding stone;
And how in merry measure ran
"The Ballad of the Oysterman."
Now discord grates on nerve and ear:
"The Music Grinders" still are here,
But yield to laughter loud and long,
That greets the tramping "Treadmill Song."
Thy wit and humor's rattling pace
Told "How the Old Horse Won the Race."
Who'll e'er forget that's read it, pray,
"The Story of the One-Horse Shay"?
From gay to graver, glorious verse,
Floats forth "The Chambered Nautlius."
With memory's tear each cheek is wet,
And thoughts of sadness or regret
Mingle with jeats o'er sparkling wine,
When meets "The Class of Twenty-nine,"
(The few that time has spared) and poise
Their glasses to this toast—"The Boys."
What though so many years have flown!
Thy sway, dear "Autocrat," we own;
Thy torch, triumphant, still shall burn,
Though Death thy life's "Last Leat" may turn.
May many "Hundred Days" go past
Ere comes the one thou countest last.

From the late John G. Whittier's last poem, published in The Altantic for September, and dedicated to Dr. O. W. Holmes on his eighty-third birthday:

Thy hand, old friend! the service of our days, in differing moods and ways, May prove to those who follow in our train Not valueless nor vain.

Far off, and faint as echoes of a dream,
The songs of boyhood seem,
Yet on our autumn boughs, unflown with spring,
The evening thrushes sing.

The hour draws near, howe'er delayed a late, When at the Eternal Gate
We leave the words and works we call our own, And lift void hands alone

RECEPTION TO MRS. WALLACE,

At Portman Rooms, Baker Street, London, July 28th, 1892.

In a previous issue we made a brief notice of the reception given by the Spiritualists of London, Eng., to Mrs. M. E. Wallace of New York, at the Portman Rooms, in Baker street, on July 28th. Below we give the several addresses delivered

upon that occasion, as published in the Medium and Daybreak, from a verbatim report supplied by Mr. Dever-Summers, and also the illuminated address presented to Mrs. Wallace.

MR. EVERITT'S ADDRESS FROM THE CHAIR. Dear Friends: We have to thank the ladies for this social gathering, and I am sure the ladies would willingly thank you for your ready response to their invitation.

It was thought that another social gathering,

similar to the Reception given to Mr. Spriggs, would be appreciated and enjoyed, as the feeling generally expressed was that we wanted more such meetings, more such opportunities of mutual intercourse for sympathy and en-

of mutual intercourse for sympathy and encouragement.

But this was not the primary object the ladies had in view in promoting this meeting. It was to give a stranger to this country a hearty welcome. I refer to Mrs. Wallace of New York, who is on a flying visit to England. Although this lady is not generally known to the Spiritualists in London, she has been taken by the hand by a few friends, who have tried to make her visit as pleasant and enjoyable as possible.

possible.
Personally I stand here with mingled feelings: I am delighted that you have met here in such large numbers to do honor to Mrs. Wallace and to give her such a warm reception; I regret that Mrs. Wallace is almost upon the eye of her departure from our shores.

upon the eve of her departure from our shores.

Although her stay here has been so short, it has been most useful and beneficial to all who have had the privilege of listening to those addresses she has so kindly given amongst us. As I listened I perceived that her controls were complete masters of the situation. It was as though a bright seraph had winged his flight from above, and touched the lips of an earthchild with a live coal from the celestial altar. Or as though a band of bright intelligences had filled their challces to overflowing with spiritual wisdom and burning love from their sphere, and poured it through the lips of this medium for the benefit of those who had the privilege of hearing those soul-stirring words.

The theme is grand beyond compare, and however exalted, however deeply imbued with the accumulated wisdom of untold ages, the being has not yet been created who could adequate the stream of the stream of the service of the servi

being has not yet been created who could adequately portray all the blessings enfolded and comprehended in the words: "Man's Immortality."

I move that this meeting of the Spiritualists of London present a suitable address of welcome to Mrs. Wallace, and I call on Mr. J. Burns to second the motion.

SPEECH BY MR. J. BURNS.

Mr. Chairman, Ladies and Gentlemen: The matter which has been placed in my hands is one that occupies so much of my feelings and appreciation, that you will excuse me if I do not take up sufficient of your time to do it justice. Before this gathering was proposed, I felt that a meeting should be held in honor of Mrs. Wallace, of a spiritual nature; not a meeting for mutual admiration, nor one of social enjoyment merely; but an assembly where the

That you may at all times be protected and directed by the Angel-World is our earnest

prayer.
[The address has been signed by a number of Mrs. Wallace's new-found friends, in addition

Mrs. Wallace's new-found friends, in addition to Mr. Everitt as Chairman.]
Mrs. Everitt thereupon presented to Mrs. Wallace this illuminated token and memento of the appreciation and esteem engendered during her short sojourn with us.
Mrs. Wallace, who, on rising, was heartily applauded, delivered in reply the following warm and animated address:

MRS. WALLACE'S ADDRESS IN REPLY.

I hardly know how to find words of my own to thank you, and all the dear friends who have so warmly welcomed me, and made my stay so pleasant. I came amongst you without any thought of entering into any particular line of work, except as I might be prompted by my guides to touch a heart here and there, wherever I might be, and leave the impress of their light with you. Here upon this beautiful emblem you see the stars and stripes of our free country, transversed by the Union Jack of Old England, all in loving sympathy, bound together with a wreath of laurels and sweet lilles of the valley. In one we have the type of innocence and purity; in the other a symbol of strength and all that is bright and beautiful. These emblems encompass two of the greatest I hardly know how to find words of my own These emblems encompass two of the greatest nations on earth; mother and child—the flags

nations on earth; mother and child—the flags of your own glorious land, and of my own country.

We see in this great truth of Spiritualism that the breadth of God's love recognizes no country, or clime, or keeper; it is the great power that is flowing underneath the surface of all thought, and striving to bring man into a closer bond of union; so that we may bring about the realization of that desirable common purpose—the Love of God, Father, Mother, and that which should be made manifest, the Brotherhood of Man. Spiritualism has too long been regarded as a something attached to the phenomenal only. The phenomena are merely the groundwork upon which we build; hence it is not enough for man to say I believe, but I know that I am a conscious spirit, and shall know that I am a consolous spirit, and shall continue to live through all the ages. I know because those who have preceded me return with the assurances that life means eternal progression: ever onward and upward to loftler

heights where the possibilities of spirit impinge upon the vision.

Immortality, we find, is not for a period, nor for a time, but represents endless grades of progression, where all live in a truer recogni-

progression, where all live in a truer recognition of that beneficent infinite power of life
and wisdom, whose presence obtrudes itself
upon every department of existence.

Too long has our time been engrossed with
controversy as to this and that being true;
why, all leaders reflect the truth to the extent
of their capacity; and while life lasts there
must ever be a diversity of opinion, and a difference of thought. But the prime motive
power beneath all differences is one, the living
thought of love that inspires all children of
earth; and it is incumbent upon us all to bring
these differences into unison; so that when the

because people wanted to get rid of her inching of the sort; on the contrary she is wanted back again. She was gimply taken here for a purded. It is not be contrary she is wanted back again. She was gimply taken here for a purded of the sort; on the contrary she is wanted back again. She was gimply taken here for a purded of the sort of the

from heaven to earth all kinds of inspiration which will assist in the elevation of the race. Too long have we been living under formulas opposed to our conception of right, and confined to prescribed limits by the dictates of man. Now the spirit of God is making an outlet for every line and action of life. Will you, as children of light, as living expressions of this great thought, recognize your birthright! Let this outpouring of love permeate your souls; this condition of change shall not be one of rest; it shall lead men higher and higher in the true scale of divinity. When you have realized all this. men higher and higher in the true scale of divinity. When you have realized all this, you shall become as gods, and be united to the spirit within. God's work and love are made manifest in the bud as in the beautiful lily whose sweet fragrance is so liberally given to us. You hold the same living impulse within yourselves as shall be yours after years of progression; only it shall be unfolded more perfectly. Strive to comprehend the divine admonitions, and come closer one to another in this harmony we would have established, and at last you shall see the true mission of Spiritualism expressed, and the love of God made everywhere manifest. Love one another; and exert yourselves to understand the higher law of God which should control all children of earth, and then the blessing of the angel-world shall fail upon you like a holy angel-world shall fall upon you like a holy benediction, and the day shall begin to dawn when the will of our Father shall be done on when the will of our father shall be done on earth as it is done in heaven. Here shall the prayer of the Nazarene receive fulfillment, "That they all may be one," and viewing this great desire of his heart bursting into its full fruition, from the heights of his divine attainments, to which he is calling you and I, he shall see of the travail of his soul and be satisfied.

Pleasing Incident of Mrs. J. H. Conant's Mediumship. To the Editors of the Banner of Light:

About the year 1870 I accompanied Mrs. J. H. Conant and Luther Colby to an annual celebration of the Children's Progressive Lyceum, held in Music Hall, Boston. As we entered, a lady medium, entranced, was on the rostrum engaged in delivering a poem. We stood awhile listening to her beautiful utterances, when suddenly Mrs. Conant surprised us by reciting the words before the medium on the platform uttered them. HENRY LACROIX.

FEMALE SUFFRAGE .- This important ques tion is fast pushing its way toward a final settlement. Meantime the battle is being ielt that a meeting should be held in honor of Mrs. Wallace of a spiritual nature; not a meeting for mutual admiration, nor one of social enjoyment merely; but an assembly where the angel-world might carry out its purpose of ministering tous children of the lower spheres. It would be wise if at all times we could catch the intentions of those higher spirits, and set ourselves in order to receive their messages and be obedient to their guidance.

Mrs. Wallace comes amongst us as one fitted for this purpose; comes here, wafted upon an invisible ourrent, to work in dur midst, where she has no need of those introductory recommendations she so plentifully possesses.

I second this resolution with pleasure; not only as a London worker in Spiritualism, but as one who can appreciate the #mission that Mrs. Wallace has come amongst us to perform a mission commenced in her own land before she arrived here. She did not leave New York waged warmly on both sides, as far as speech

Literary

Department.

LED.

Written Expressly for the Banner of Light,

BY MRS. EMMA MINER. Author of "Bars and Thresholds."

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CHAPTER III-CONTINUED.

"But honestly, mother, I don't expect to spend all my time throughout eternity singing God's praise. I want to sing another tune once in a while."

"Why? Aint the song of Moses an' the Lamb good enough?" asked Mr. Haskins.

"Good enough in its time and place for folks who believe in Moses and a Lamb. I don't feel so particularly attracted to Moses that I want to sing about him forever."

Mildred looked up in surprise, and her hand ceased to ply the needle. "What's the matter with Moses?" asked

Mr. Haskins.

"Some of the same things that were the matter with some of those other so-called saints," replied Harvey.

"Now, honestly, father, if you were to submit their characters to a close analysis, you would n't feel like having them for a next door neighbor. You would respect yourself too much," and Harvey looked at Mr. Haskins with a glance which tokened his appreciation of his worth of character.

Mr. Haskins laughed a little, but said eva sively, "Oh! well, I guess they are all right enough. It won't do to question too close, you know.'

"But there is just where I beg leave to differ with you. We have been so accustomed to accept all this as a matter of course, that we are not expected to do anything else.

After a short pause he continued: "In ordinary affairs of life, you and I would question very closely the character of a man with whom we associate, or with whom we were to have dealings. If we caught him in a mean act, we would lose our respect for him. If we knew of his deceiving somebody, we would not trust him; at least, I would n't."

"I don't think I should be apt to," replied Mr. Haskins.

"There's Jacob, now," said Harvey. "If I remember rightly.

spect for Jacob." 'Certain, an' I aint lost it yet." Mr. Haskins's tone implied a determination not to let his favorite slip from his esteem now. "Jacob

did n't sell his birthright for a mess of pottage.' "Seems to me there are two ways of looking at that little incident," said Harvey.

"Well, what's your way?" asked Mr. Haskins.

"Just this: Here was Jacob, plotting and planning to ingratiate himself in his father's favor, to Esau's harm. More than that, there was Jacob's mother planning to help him along. The old lady ought to have known and done better; any good mother would, but she watched until the right time came. It was when Esau started off to the woods for a hunt. She knew just what effect that would have on Esau's appetite. At any rate, she went to work and made a delicious stew, one of those savory messes that penetrate clear through to the depths of a hungry man's stomach; and Esau smelled it before he got into the house. Ah! but wasn't the odor delicious? What was the result? What is a birthright to a man who is starving to death? It's of no earthly use; so Esau gladly gave it up for some of the food placed so temptingly before him, just what they wanted him to do. I would n't be surprised if you or I had done the same thing!" and Harvey smiled at the look of astonishment on Mr. Haskins's face.

"And then read the rest of the story," he continued, "how Jacob deceived his father, with his mother still helping him on in that! I think it was dreadful. I'm sure I haven't any respect for him;" and Harvey leaned back in his chair with a look of disgust on his face.

"I declare!" said Mr. Haskins, stroking his beard, "I never thought of it in that light before. I guess you are not far out of the way. It was n't a straight, square game, that 's a

"And I'm sure I never did either," said Mildred. "Why, Harvey! I do n't know what to think!"

"Think just exactly as you would if Jacob were your neighbor, and all this had happened. You might have charity enough to treat him civilly if he happened to come in your way, but you would n't have any respect for him, would you?"

The honest face turned so interestedly to Harvey expressed a decided negative.

"But seems to me we are sheering off from Spiritooalism. Suppose we get back on that track now?" said Mr. Haskins, who was secretly afraid some of his other idols might suffer a downfall.

"Where were we?" asked Harvey. "You were talking about eternity," said

Mrs. Haskins. "Oh! yes; eternity! I remember the time great deal of doubt and misgiving. I was a always two sides to a story. I suppose there member of a church, in good standing, but are a great many ways of looking at the bible."

somehow I didn't feel that I had anything to anchor to. It all seemed so indefinite, and so largely a matter of faith, and mine must have been weak, for it slipped from me."

"Do n't you ever feel any misgivings now?" asked Mr. Haskins.

"Not one-not one! I have had an assurance of immortality, and progression beyond the grave, and also of communication with the

spirits of the so-called dead."
"What do you mean by progression?" asked Mildred. I have had an idea that we came to a general standstill, and had nothing to do but sing, play our harps, and wave our palm branches.'

Harvey smiled a little. "I think that used to be my idea, too. Now let us debate a little on this question."

"The fact is, we have some very erroneous ideas concerning heaven," said Harvey, earnestly. "Now as to progression. Recall the names which have been illustrious in history as great in arts and literature. Can you believe that their wonderful gifts died with them? They exerted a wonderful influence here on earth. Did it ever occur to you that it might be possible for them still to exert that influence, and continue to progress themselves? Or that it was possible for them to reach some of us in the mortal, who might, by attraction, be receptive to their teachings?'

"Well, no; I can 't say it ever did. I thought they were dead, an' that was the end of it, except as I said before, I believe in the immortality of the soul"; and Mr. Haskins looked unusually thoughtful.

Harvey looked up quickly. "What is the good of being immortal if we are not going to do something with ourselves? Must we lay aside all desire for new thoughts and the ability to express them? The genius that develops the invention and construction of mechanism? Why, father, I believe that all who have passed through the change called death are still living, and that many a thought and inspiration comes to us from their influence, and we all the while may be unconscious of it.'

"Oh! if I could only believe that!" said Mildred earnestly. "Do tell me why you think so. I know you did n't once." "I had my doubts about a great many things

we are generally taught by old theology, quite while before I got interested in Spiritualism. I could not help questioning and reasoning. At first I thought I would not do so. Then I thought if all I had been taught were truths, it would bear questioning, and so suffer nothing. If it would n't stand reasoning upon, then it was n't truth, and I did not want any part of the error."

"I remember when you were a boy you were always asking questions," said Mrs. Haskins. "I used to think you'd drive me crazy some days."

"I'm only a grown-up boy now, mother, and quite as full of questions. The only difference is, I take time to think over some of my questions myself, rather than ask somebody. Still, I am always grateful for information, no matter from what source; and there is just wherein so many people fail to obtain truth. They are not willing to accept it from any but customary channels. I stand now where I do not accept theories from any church or creed simply because it is a church or creed." There was a very decided ring in Harvey's voice as he said this.

"But you believe the bible, don't you?" asked Mildred anxiously.

"I am afraid you will be very much shocked when you hear my answer," said Harvey. "I believe some parts of it, not all."

"Don't you believe it was inspired by God?" asked Mildred. "No more than any other book which may be in any degree helpful to us."

"Now, Harvey, you do n't mean that!" said Mr. Haskins in a deprecatory tone. But glancing at Harvey he saw that he did mean it.

"Certainly I do, father. You may be sure I will not jest on this subject. I shall tell you honestly just what I think in regard to it all. first and last."

Mildred turned toward Harvey a very anxious face. "What is it, Millie? Something troubles

you, I am sure." "Perhaps I ought not to say it to you, Harvey, but are you quite sure you are right?'

"I shall say I am sure in some things, and in others I am questioning. I want to say one thing to you. You are to say to me whatever you like. I think people sometimes make a great mistake by not speaking freely to each other. When it gen have doubts and are in a quandary oveb them, I think often they might be cleared away by speaking about them, for we are more apt to look at things in different when I looked forward to the future with a lights. You know the old saying, there's "But all these ways can't be the right way,"

No; and individually we reason upon it differently," said Harvey.

The bible was good enough for my father an' mother, an' I guess it is good enough for me just as it stands," said Mr. Haskins slowly. Harvey did not reply to this remark.

But if we give up the bible what are we to do? What have we to rely on?" asked Mil-

Harvey paused a moment before replying. "What is the bible for? What do you understand to be its design, or use?" he asked quiet-

1y. "To teach us how to live and how to do right," replied Mildred.

"Then you understand the life, that is, our manner of living, to be a most important thing, do you?"

"Certainly, yes indeed!" she replied.

"I agree with you there. Now if anything in the bible helps us to do right, then it is of value to us; and if we learn anything from any other book which helps us to make our lives better, is n't that book of equal value to

Mildred looked disturbed. Seeing this, Harvey hastened to say.

"I am not trying to disparage the bible in making that remark, Millie. I only ask your opinion as to the facts of the case."

"I suppose it is. It seems as though it ought

"Exactly so; and when we admit it, we allow our reason to overcome our prejudice. Perhaps you will remember I said a little while ago we were not always willing to accept truth from every source."
"See here, Harvey," said Mr. Haskins; "if

you want to break away from the bible an' church, an' go contrary to Scripter, I don't know as it is any of my business, but I hate to see you unsettle Millie."

"But you know I asked him about it, Uncle Rufus," said Mildred.

"Of course, but it was natural you should feel curious after what he said."

"Father, I should condemn myself if I were to attempt to take from any one what they possessed unless I could offer them something

"Now I will make this agreement with you. I can't preserve silence always, and hereafter, if Mildred wishes to question me, she is welcome to do so, and I will always tell her what I think, and why I think it. But the matter shall rest with herself. I will not intrude my views upon her."

'Seems to me we have sheered off the track again. I thought we were going to talk about the spiritooal philosophy!"

"And haven't we?" and Harvey laughed quietly in a way which made Mr. Haskins feel he had reason to know what he had been talking about.

CHAPTER IV. Socrates.

"It puzzles me, Aunt Hannah," said Mildred next day, continuing the conversation of the previous evening. "If there is really anything in this new doctrine I'd like to know it."

"What particular part of it puzzles you?" asked Mrs. Haskins.

"Several parts. Now Harvey is different from Eunice, and both are different from your

self. How am I to know which is right?' "I don't think either of us know very much about it, child. I'm sure I don't, only I believe there 's something in it."

"Did you know anything about it before Eunice came, auntie?"

"Yes, a little: got it from Ned. Ned is generally right in what he says, though he does n't make any fuss over it. As for Eunice, she hollers and shakes so, it just makes me nervous. And she does n't have much to say about spirits either. It is all about freedom, and influences and affinities, and such. I can't quite get the sense of it all, but she does run on at a dread-

"It is n't much like Harvey," said Mildred. thoughtfully smoothing the apron she was sewing upon.

'Not a bit; and I'm quite sure Harvey doesn't like it any better than I. I have watched his face many a time when she has been running on so, 'specially about affinities, and I know he doesn't quite take to it."

"Was Eunice a medium when he married her?"

"I suppose she was, only she was n't 'de-veloped,' as she calls it."

"What is being developed?" "Oh! she says it is 'coming out." She says folks always called her queer, but now she is developed she is still queerer. She calls it

being a medium." "Are all mediums like her, auntie?" "I should hope not in that way. Not but that I like Eunice well enough. She and I get along well enough together. I have thought her mediumship was something peculiar to her-

Mildred thought she would refrain from crit

"She says different people are affected in different ways," continued Mrs. Haskins. looks reasonable that they should be."

"What is an affinity, Aunt Hannah?" "I asked Eunice that once, and she said it was a 'soul mate.'" Mrs. Haskins stopped to look into her oven, and then continued:

"According to her tell it must be a pretty hard thing to find one. Should think folks would generally have to wait until they got into the spirit-world, where they seem to have an opportunity of making a better choice." "Did n't she make her choice here?" asked

Mildred, smiling a little. "Yes, but she seems to think some folks have

made a great mistake." "Would n't it be possible for them to make

other mistakes? How are they ever to be sure they have found an affinity?"

"That's what I can't understand," replied Mrs. Haskins. "What cannot you understand?" asked Eu-

nice, entering in time to hear the last words. Mildred colored a little and looked doubtfully toward Mrs. Haskins.

"We were talking about affinities." said she. pausing a moment to count her stitches. "I was telling Millie as near as I could what you said about it."

"And I was wondering how one would ever be certain one had found their affinity," added Mildred.

Eunice was silent for a moment, and then appeared to be seized by a strong chill. Then

she spoke. "Ah! now I feel the influence of Socrates. He is about to control me," and she reached out her arms as if inviting that spirit to come and be embraced. Then she continued, "The soul knows its own needs, and recognizes its

true mate. In the spirit-world the soul expands, grows, develops, and unless its mate develops likewise, the soul will soar, and soar, and soar, until it finds its true affinity."

"Well," said Mrs. Haskins, "these angelic, airy, fairy flights are all well enough providing we have a reasonable assurance of where we are going to light. All is, when I get to the spirit-world I want to do something besides soaring around for an affinity." Mildred tried to suppress a smile, and in the

midst of it suddenly asked:

"I wonder if Socrates has found his?"

"I guess he never was much given to soaring here, 'specially after affinities," said Mrs. Haskins. "I always thought from what I have read of him that he was a sensible man, and a tolerably steady husband." She turned suddenly toward Eunice. "What has Socrates got to say for himself?" she asked.

"He says he is glad to be able to visit you to-day, and he would like a piece of one of those squash pies you made this morning."

Mrs. Haskins dropped her work in amaze-"Land sakes! I never expected to see the

day Socrates would ask me for a piece of piet How is he to eat it?" she asked doubtfully. "Oh! I will eat it for him," said Eunice, with an air of assurance.

Mrs. Haskins brought the pie, meanwhile wondering if she had n't better have put it on one of her best china dishes.

Eunice proceeded to eat the pie, evidently with a sense of keen worldly enjoyment.

Millie was a little disgusted, and turned away. "How does Socrates happen to come to

you?" asked Mrs. Haskins. "He is one of my band," replied Eunice,

munching a huge mouthful of pie. "Who are the others?" asked Mildred, curi-

"Well, there's Julius Cæsar, and Cleopatra, - (another mouthful of pie) Patrick Henry, and George Washington, and Demosthenes, and William Denton, and (more pie) Charlotte Cushman, and Abraham Lincoln, (munch, munch,) and seven old ancient spirits. and Plato, and Henry Ward Beecher, (munch, munch,) and Henry C. Wright, and many oth-

Mrs. Haskins felt as if she had swept both hemispheres. When she had caught her breath she merely ejaculated,

"Do-tell!" At that moment a bit of the crust, impelled by the strong pressure of the fork, flew over into Mildred's lap.

"There! Socrates says that is for you!" exclaimed Eunice.

"Thank you," said Mildred, in a tone which was a little shorter than the pie-crust; "if he has begun to eat it he had better finish it." "If!" echoed Eunice. "Don't you believe it is Socrates?"

No, I don't!" said Mildred positively.

"Oh-oh!" exclaimed Eunice, dropping the now empty plate with a wail and crash; "how we poor mediums are derided and persecut

Eunice put up her handkerchief to her eyes, while Mrs. Haskins hastened to pick up the pieces of plate she had broken, while she inwardly congratulated herself that it was not her best china, after all.

"Eunice," said Mildred, turning to her and speaking very decidedly, "it may be true that spirits do return to earth for certain purposes; but I cannot imagine that Socrates would come

fooling around here for a piece of squash pie." "I wonder if they had squash pie in his day?" queried Mrs. Haskins, meditatively, as she proceeded to carry away the broken frag-

ments. But Socrates did not inform her whether

they did or not.
[To be continued.]

September Magazines.

THE CENTURY,-"The Grand Falls of Labrador" is the title and subject of the opening paper, in which and photographic views of some of the sublimest scenes in nature. The difficulty attending the taking of the Falls may be inferred from his statement that he descended steep inclines as far as possible and clung to the roots of dwarf fir trees to do it. Mr. Van Brunt contributes the fourth of his papers on the 'Architecture of the World's Exposition," with nine illustrations. Of the continent of Alaska, 2,000 miles long and 1,700 miles wide, much desirable information is given in the first of a series of articles, "Pioneer Packhorses in Alaska," by E. J. Glave, who illustrates the text from his own photographs. Several choice poems enrich this month's issue; they include 'Out of Pompell," by Wm. W. Campbell, and "The Sunset Thrush," by Elizabeth Akers ("Florence Percy"). In "Topics of the Time," the "Campaign Blackmalling of Government Clerks" is wisely considered. "Open Letters" and "In Lighter Vein" have special attractions, and the usual amount of fiction brightens the general contents. New York: The Century Co.

MAGAZINE OF ART .- An etching of one of the bestknown paintings of an eminent Spanish artist." The Kind Confessor," by Zamacols, is the frontispiece. The opening article is upon the English sculptor, Onslow Ford. by M. Hepworth Dixon, freely illustrated from Mr. Ford's works. An interesting paper on Charles Keene is illustrated with some of the best in Geo. Somer's Life of Keene. "Some Portraits of Marie Antoinette" are reproduced and their merits discussed by Ronald Gower. "Bernard Evans," the new "Grafton Gallery," and "Artistic Homes," are at-tractively dealt with, and current art in this country and abroad is copiously sketched and reported on

the closing pages. New York: Cassell Pub. Co. THE PHRENOLOGICAL JOURNAL.-Portraits of the four recognized, candidates for the Presidency of the United States are given, with brief sketches. "Child Culture," "Science of Health," and "Notes in Anthropology" have their several departments well filled. New York: Fowler & Wells Co.

OUR LITTLE ONES contains its usual supply of attractions for the youngest of the household, its stories. jingles and pictures giving none but good lessons for their guidance. Boston: Russell Pub. Co.

New Publications.

THE HYGIENIC TREATMENT OF CONSUMPTION. By M. L. Holbrook, M. D., Professor of Hygiene in the New York Medical Gollege and Hospital for Women, and Editor of The Herald of Health. 12mo, cloth, pp. 219. New York: M. L. Holbrook & Co.

This volume describes the nature and causes of disease; its prevention, and treatment in its earlier stages, and its treatment in more advanced stages. This treatise was commenced over twenty years ago, and has reached its completion after long study and critical observation of the practical workings of the theory it advances. The author commends the treatment described with full confidence in its efficacy, and the assurance that those who adopt it will be benefited thereby.

The PLAN of the Ages. 12mo, flexible covers, pp. 350. New York: Sandfield & Fitch:

The author claims that this book is a vindication of the divine character and government, and that it shows by a recognition and harmonizing of all the scriptures, that eyil, past and present, has been and is, educational and preparatory to the ushering of mankind into the golden age of prophecy.

The Better Wan) for kindly notice and notice and in the spacious dining hall for our final meeting. Words of cheer and fare the well greetings were interchanged. The Divine Spirit of Love was shed abroad in our hearts, and we felt that we were sent forth newly consecrated to the service of humanity, and to the upbuilding of the Cause mankind into the golden age of prophecy.

Spiritualist Camps.

Verona Park, Me.

(Reported for the Banner of Light.)

Friday, Aug. 20th.-In the morning we held a dedicatory conference in the little pavillon overlooking the river. Questions of interest were discussed, and much valuable thought evolved. In regard to the use of tobacco by mediums it was generally conceded that communications from the spirit-world are affected by the purity or impurity of the channel through which they come, and that the use of tobacco is not conduc-

ive to the highest spiritual development.

In the afternoon Mr. Tisdale gave a short farewell address, expressing his enjoyment of the harmonious atmosphere of Verona, and his appreciation of the fraternal love extended to him by the many campers. Though his physical eyes see not the beauties of nature, through the eyes of others they are revealed to his inner vision, and permeate the eloquent and poeti-

sas nueve vasion, and permeasio use encougent and positive the subject of the effectiveness of his about the add so much to the effectiveness of his about the add so much to the effectiveness of his about the add so much to the effectiveness of his about the add so much to the effectiveness of his about the add so much to the effectiveness of his about the add so much to the effectiveness of his about the add t

Cassadaga, N. Y.

To the Editors of the Banner of Light: On Friday, Aug. 20th, W. J. Colville lectured at Cassadags to one of the largest audiences of the season despite the heavy rain, which, though it saturated the grounds, had no unpleasant effect upon those in the covered Auditorium. The orchestra and choir rendered exquisite musical selections, and a harmonious

covered Auditorium. The orchestra and choir rendered exquisite musical selections, and a harmonious influence pervaded the assembly.

After a beautiful invocation several questions were ably answered. Then came the address of the day on "The True Philosophy of Dreams," and "What Does II. W. Beecher Now Think of Spiritualism?" During the first portion of the lecture the speaker delivered a striking philosophical discourse on dream-life, and its connection with our homes in spirit; then when H. W. Beecher was mentioned, and allusion made to his work, the guide suddenly changed, and the great preacher evidently inspired the latter portion of the iccture, and spoke burning words concerning the giorious future awaiting man, but urging upon each and every one to work with utmost energy to accomplish the spiritualization of every church and college, but there must be no compromise, no weak concession to error, either through fear of ostracism or love of popularity. A very graphic pleture was presented of spiritual phenomens in ancient temples. In Catholic churches to day bells are rung at impressive parts of the service, while burning candles illumine sumptuous altars. When the symbols were instituted in the long ago, no mortal hands lit the tapers or placed candles in position; no acolytes struck a gong on the altar steps; but, as the preaching was prophetic inspiration, so were the ceremonies phenomenal. In the days to come new life will shine through new institutions and modes of expression; the old will be, as Whittler said, transcended.

On Saturday, Aug. 27th, an interesting conference was held at 10:15 A. M. Mr. Barrett opened with practical and forcible remarks, urging all present to seek to make the teachings received at Cassadaga during the summer practical in their homes during the entire year. Mr. Green, editor of The Freethinker's Magazzine, Buffalo, gave one of the finest short speeches of the season. His application of the enthusiastic reformatory workers, made a proposition that a day should be set apa

effective measures for bringing about universal peace on earth.

Mrs. N. A. Lyman drew forcible illustrations from modern discoveries to emphasize the spiritual ideas of which she is a glited mediumistic exponent. Mrs. Hagan-Jackson in a very pleasing address suggested that reading and debating circles should be held at least once in a week in every home. She stated that in consequence of such a course in her own home, many neighbors became not only interested in the Spiritual Philosophy, but attended camps and received many satisfactory ovidences of spirit presence. People who are unfitted for public work can nevertheless do much valuable missionary service in private ways.

People who are unfitted for public work can neverneles so much valuable missionary service in private ways.

Mrs. Leslie next spoke some very touching words on the treatment of sensitives who sometimes appear insane, and against harsh judgments, urging a practical fulfillment of the law of kindness. Mr. Bryant, who announced himself a Spiritualist of forty years' standing, spoke kindly of a lady minister in Erie, Pa., who is the beloved and respected pastor of the Universalist church there. Mrs. Walthers spoke in a poetic strain with much vigor, concerning the dissemination of truth in all localities. Whatever our trials and seeming failures may be, ultimate success will crown all noble endeavor. Her remarks closed with a benediction in verse. Mr. Montague said that he talked about Spiritualism wherever he went; and of the progress of the Cause in Buffalo. Mr. Barrett gave a touching concluding address; he has been Chairman at Cassadaga four successive seasons, during which period he has made crowds of warm friends, who earnessly hope to see him in the same position many years to come.

A vote of thanks to this earnest worker was enthuslastically passed by an audience which nearly filled the Auditorium.

Lake Brady, O., Camp.

To the Editors of the Banner of Light: The closing day, Aug. 28th, at this camp, was a fit

To the Editors of the Banner of Light:

The closing day, Aug. 28th, at this camp, was a fit ting culmination of the month's work, which had been a pronounced success throughout. The audience was large, orderly and intelligent. The bright sun shone in waves of golden glory through the curtained canopy of green leaves which overarched the Auditorium. The speaker of the morning, Mrs. F. O. Hyzer of Ravenna, O., gave an address remarkable in original thought and unique expression. Time has added many graces to this always interesting speaker, who has done so much to present Spiritualism to the public as a sound philosophy. All of her lectures have been received with special encomium, and laughter and applause have testified that they told upon her hearers.

In the afternoon a superb audience assembled to hear Mrs. H. S. Lake of Boston, who glowed and scintillated, and flashed forth the thoughts of her inspirers in a style peculiar to herself, calling forth ringing approbation as she punctured the shams and cauterized the crimes of this boasted civilization. Mrs. Lake has won hosts of friends in her Western tour, whose admiration and appreciation are taking a substantial turn. The West will certainly vie with the East in competition for the services of this faithful and unfaltering worker, who honors the philosophy she so fearlessly expounds. The mediums who followed these lecturers were Mr. Frank T. Ripley and Mrs. A. E. Kibby, both of whom gave clear and convincing tests of spirit-presence, and held the large audience quietly to the close. Mrs. Kibby should be heard in the East, for her ability will compare favorably with any, and her straightforward honesty is exceedingly refreshing.

We have found Dr. J. C. Street, who has acted as Chairman throughout, a capable and courteous gen-

the East, for her ability will compare favorably with any, and her straightforward konesty is exceedingly refreshing.

We have found Dr. J. C. Street, who has acted as Chairman throughout, a capable and courteous gentleman, presiding with grace and good sense, and en dearing himself greatly to the camp and community. His private classes have been well attended, and much information has been imparted.

The officers of Lake Brady Camp, Benj. F. Lee, Dr. Edwin Fowler, Louis Ransom and other members of the board, are embodiments of energy, intelligence and business integrity, and Ohio is destined to have a spiritual camp the proportions of which will be immense, and its popularity something surprising.

Brady Lake is indeed a beautiful sheet of water, bordered, with green banks, furnishing delightful bathing and boating. There is a fine large pavillon for dancing, and a commodious bath-house. The undulating land stretches away on every side, dotted with beautiful shade trees and enchanting delis. It is all that has been claimed for it, and consequently stock is selling with great rapidity. Only an hour's ride from Cleveland, and accessible from all other points, its location is exceedingly favorable.

I am glad to report that great harmony has prevalled at conferences and lectures. The subjects presented have covered a wide range of thought, and have been handled with much wisdom. J. Clegg Wright, Rabbi Schindler, Mrs. Cora L. V. Richmond, Mrs. H. B. Lake, Lyman C. Howe, Ada Sheban, Dr. J. C. Street, Mrs. F. O. Hyzer, and Mrs. J. Hagan Jackson have been instruments for expounding these truths. The great Northwestern Hand of Akron, O., under the leadership of Geo. L. Humphrey, a gentleman whose geniality and musical attainments are very marked, has delighted the campers and congregations, and has been reengaged for the coming season. A new hotel, capable of accommodating the throngs who will come, is to be built meantime, as also a library and restaurant. Many improvements will be made in the Auditorlum, which is un

Onset Bay, Mass. On Sunday A. M., Sept. 4th, W. J. Colville, among other themes from the audience, spoke on so called 'Evil Spirits''—delivering a very helpful and instructive discourse.

"Evil Spirits"—delivering a very helpful and instructive discourse.

The word "evil" was strongly objected to by his guides, as applied to spirits, for it savors strongly of the very superstitions which it is the distinctive mission of Spiritualism to destroy. A belief in evil spirits is colval with the theory of a devil and his imps, who are destined to remain in darkness to all eternity.

Spiritual teachings are invariably to the effect that progress and not error awaits every soul, no matter how deeply velled some may be at present.

It frequently occurs that those who are purest in motive and most thoroughly bent on doing good are annoyed by conflicting and depressing influences; the life of the Curé D'Ars and other eminent priests might be elted as ecclesiastical samples of this fact, while it is also a common experience of the lity.

Now if the dwellers in darkness are to be uplifted they only can be if loving hands reach downward for their advance.

If the customs of earth were universal, there would be little chance for any fallen ones to rise; but the law of attraction in spiritual strength should be drawn should unite, it also provides for the supply of necessities; and what is more necessary than that those most lacking in spiritual strength should be drawn into the aimosphere of those able to uplift them?

If honest persons attract the dishonest, it is because in those who are not yet, honorable there are germs of honer which await quickening; and as, some spiritual healers are discovering, the way to treat the seemingly evil is to remonstrate kindly but firmly with and seek to allure them to a better life.

The New Testament theory of evil: is that it is to be overcome with good, not fought with carnal weapons; while the unclean demons to be cast out are such important tendencies as lead to inharmonlous conse quences.

A stimulant is often needed to nourish and strengther the roots and to keep the hair a natural color. 'Hall's' Hair Renewer is the best tonic for the hair.

(From the Gazette, Fort Worth, Tex.) A Spirit's Message.

"My Parents Have Lost Me." CINCINNATI, Aug. 22d .- One of the wildest, weirdest stories of the supernatural that has ever come under the experience of mortal man is told by R. H. Field, the Big Four telegraph operator at Southside

station. Mr. Field is a very intelligent and conscientious man, and he relates his fearful experience with a can-

dor and earnestness that almost makes one believe it: "I have been a telegraph operator for twenty-two years. I have told my story to at least one hundred people, and I have never met one yet who would believe it was an actual fact. I know that it will be a severe test on your credulity; but my experience is gospel truth. I want you to understand that I have never and do not now believe in the supernatural. I have never attended a spiritualistic séance in my life; and I am rather inclined to accept the philosophy of Bob Ingersoll."

Mr. Field was quite reluctant about telling his story for publication, but finally consented to do so. He is an entertaining talker, and related the great event of his life with an ease that showed that he had told it before. "It was several years ago," he began, "when I was much younger than I am now. I was assigned to duty at a little station called Evansburg in Pennsylvania, on the New York, Pennsylvania and Ohio Railroad. I had n't been around the world very much, but flattered myself that I had a good deal of mechanical genius. The office was in charge of an old fogy sort of a fellow named Jones. The telegraph instrument got out of adjustment, and I knew something about repairing it. Jones suggested that I take to my home an old fashioned relay box and fix it up. Glad of the opportunity to show what I could do, I carried the box to my boarding house one morning, and put it on a shell in an old cupboard and went to bed, intending to fix it after my sleep was over. I had been in bed but a few minutes, and had not gone to sleep, when to my surprise and astonishment the armature, or what is otherwise known as the lever on the instrument, began ticking. I was perfectly amazed, and thought there must be some mistake. To satisfy myself that I had not been carried away by my imagination, for the ticking was faint and subdued, I got out of bed, and with fear and trembling opened the cupboard door. I took the instrument in my hand and it continued to work. I put it on the table, but the sound it made was unintelligible. I turned the spring so that there would be less resistance, and then in as clear and perfect Morse as I ever heard, the invisible person, spirit or whatever it was, wrote:

"Do you get me?" I was so overcome that I involuntarily answered "Yes," without putting it on the instrument. The unknown heard me, for again, in the beautiful writing, it continued: "I thank God at last. My name is Charles Blake. I am an old timer. My parents, who reside at Mt. Pleasant, lowa, have lost me. They don't know what my fate has been. I want you to write to my father, Homer Blake, at Mt. Pleasant, Iowa, and inform him that I died at Shreveport, La., of yellow fever, on —." I have forgotten the date, but it was several years prior to the date of this communication.

My hair stood on end. My boarding house was two miles from the telegraph station, and there was no battery nearer than the station, and there was no telegraph wire of any kind in that vicinity. I was a little dubious about the communication from the other world or from somewhere, I will not undertake to say. Before venturing to write to Homer Blake, as directed, I picked up a Western Union tariff book which I had in my room, to see if there was such a towicas Mount Pleasant, Ia. I found that there was such a place, a fact that I did not know before, and that is was located on the Chicago, Burlington and Quincy railroad. To satisfy myself, and not be taken in, I wrote a letter to the postmaster at Mt. Pleasant, and asked him if he knew of any one in that city named Homer Blake, and to give me what information he could without telling him what I wanted it for. A few days after I received a reply, and I have his letter somewhere among my effects, in which he said that Homer Blake had lived in Mt. Pleasant some years before, but that he had moved away, to what place he did not know. Blake, he informed me, had two sons, one of whom, Charles, was supposed to be dead, and the other was a grain merchant in the far West...

Mr. Field lives with his wife at Southside. He is well-known in this city, and has the reputation of being a truthful and sensible man. There is do doubt in the world that he sincerely thinks that he was talked to on that old instrument without wire or battery, and he declares, most solemnly, that it could not have been a matter of fancy.

(From the San Francisco Chronicle.)

A Phantom Engine.

Chief Scannell Worried by a Mystery. A phantom fire-engine which races up and down the thoroughfares in the vicinity of Folsom and Third streets has been annoying the responsible heads of

the Fire Department. A dozen citizens of good repute say they have seen the mysterious machine, have watched and admired the prancing steeds which hauled it along over the stone pavements, and have seen the men-or at least the supposed men-in the Fire Department uniform who controlled the horses and rode upon the mysteri-

ous engine. But there can be found no official of the Fire Department or even a fireman of the lowest rank who ever saw the engine or knew of its appearance on the public streets. Engineers, drivers, foreman and stokers have been interviewed and seriously questioned by their superior officers, but the mystery of the strange machine cannot be penetrated. Not one of them ever saw it. But the citizens were men whose testimony could not be doubted, and Chief Scannell nuzzled and worried over the apparition until he was obliged to quit his office and go into the country, a sick man. Acting Chief Sullivan, who has taken Chief Scannell's responsibility upon himself, is losing sleep and flesh in his efforts to solve the mystery. He

The Board of Fire Commissioners must soon take up the matter, and it is not improbable that it will yet engage the attention of the Board of Supervisors. James Tomkinson, a Natoma street liveryman, has sent a communication to the Fire Commissioners demanding \$109.75 damages. He declares that on February 13th last, at Third and Folsom streets, an engine of the Fire Department dashed up behind one of his teams very suddenly. The driver sounded his gong in such a noisy and careless manner that Tomkinson's team was frightened and ran away. The team collided with a telegraph pole, throw the driver out and smash-

ed the buggy to splinters.

Mr. Tomkinson reported the occurrence at Fire Department headquarters, but was informed that there was no fire on the day on which he alleged that the accident occurred. But when Tomkinson so stoutly averred that his driver was a reliable man, that he did not drink, and that there was no doubt of the truth of the man's statement, Chief Scannell, promised to investigate the matter, Chief Scannell and Assistant Chief Sullivan went out. They found a dozen people who witnessed the runaway, and who saw the engine dash up behind Tomkinson's team. Nearly all of them

lived in the vicinity of Third and Folsom streets. Then it occurred to the chief that some of the engine companies in that district might have been out exercising their horses: "He went to the house of 10 engine, on Bryant street, to engine 4 on 20 street, to engine 9, on Main street, and to engine 17, on Mint Avenue. "At every house the drivers, stokers and foremen declared that they had hot been in the yieln-ity of Third and Folsom streets on Feb. 13th. They

were all positive to a man.

Chiefs Scannell and Builivan have about given up their efforts to explain, the phantom, and they do not know what recommendation to make as to Tomkinson's claim for damages. If some fire engine company was out for practice, and frightened the team, the department may possibly be liable. But if the damage was done by a phantom Mr. Tomkinson must look to some higher power for reimbursement.

Ayer's Sarsaparilla, highly concentrated, is the most economical blood purifier that can be used.

Peurls.

And quoted odes, and jowels five words long, That, on the stretched fore-finger of all time, Sparkle forever."

The paramount question at issue to-day is the maintenance of personal liberty.-Edward Atkinson. I am a part of all that I have met;

Yet all experience is an arch where through Gleams that untravoled world, whose margin fades Forever and forever when I move. - [Tonnyson. Each advancing conquest is a new posn of power.

Buffering and trial are the attunement of the soul for the song of triumph.—Lady Bowyer.

There is no death, 't is but a shade; Be not of outward loss afraid: There is no death-'t is but a birth-A rising heavenward from earth! For, sharing life's unbounded span, . Eternity is thine, oh man!

Every event that a man would master must be mount ed on the run, and no man ever caught the reins of a thought except as it galloped by him .- O. W. Holmes.

These three men all at once the slander-poison burns: The one who speaks, the one who hears, the one whom it concerns.

Banner Correspondence.

New York.

NEW YORK CITY.—H. Clay Stephens, Counselor-at-Law, writes: "It affords me much pleasure to attest that I have known Mrs. Henrietta Lane Woodhouse, of 980 Sixth Avenue, this city, both as a spirit medium and a lady, about twelve years, and can with reason and soul commend her for such to the public as very worthy of confidence and patronage.

lic as very worthy of confidence and patronage. In the former years of our acquaintance I had sittings with her very frequently. Her phase then was the trance subjection, for the most part to her own seemingly well qualified guides, but usually with me she came under the direct control of those who had been my nearest and dearest of earthly contemporaries. So faithful was she as the reflex fac simile of the original in mentality, with iddom expressions and even voice-intonations, that to me it was startling as well as most gratifying proof of communion with my own, and that they had returned and were compos mentis—able to show intelligence

with my own, and that they had returned and were compos mentis—able to show intelligence and give sound advice regarding all my complex concerns. Many others, too—strangers as well as friends—have witnessed to me that they have had good 'tests' and fruits through the voicings of this medium.

To quote one instance: At a social levee, given by fifteen or twenty persons in honor of the medium some time ago, I met a very intelligent young lady, a Catholic in faith. Surprised to find her in that company, I asked her what had led her to stand in favor of this medium. She replied for the good that the medium had done for her family. Then explained that her father had dropped dead from heart disease about six months before our meeting. Just afterward one night her mother dreamed that he had lent money, but the dream gave no that he had lent money, but the dream gave no clue as to the sum or to whom, nor could the family trace either. But a wise friend advised that they go with the subject to a clairvoyant. They sought such, and were directed to Miss Henrietta Lane, then a stranger to them. The medium went into a trance for the daughter (my narrator), and soon reported: 'Your father is here; he wants to tell you of money he lent; that he lent five hundred dollars to'... (name

(my narrator), and soon reported: 'Your father is here; he wants to tell you of money he lent; that he lent five hundred dollars to'... (name and other identifying facts being given).

From this direct guidance they came to the debtor, challenged and recovered the money, which (as I understood my witness) otherwise had been lost.

On one occasion—and in denouement much to the satisfaction of a professional brother—I had Mrs. Woodhouse pass into deep trance before us two only, in order to discover, if I could (she having no clue to our quest), the fate of a man with whom about three weeks before I had begun important business, but who had suddenly disappeared whilst en route to his Canada home, to the consternation of many interested. The only subsequent clue had been the finding of a boat floating on the Niagara River without oars, but containing the overcoat, seemingly, of the missing man, for the pockets were stuffed with his business papers. So whether suicide, murder or absconding should be concluded, became the vexing problem, to all which antecedents the medium was quite surely an utter stranger. Through her aid I was informed that the man was not dead, but would ere long be restored to us, and her aid I was informed that the man was not dead, but would ere long be restored to us, and account for himself. She purported to be controlled by the spirit of the man himself; he denied having died; and soon he satisfied all my queries with careful detail as to what had befallen him (which included his falling in with my queries with careful detail as to what had befallen him (which included his falling in with confidence men, drugging, robbery, etc., and issue of finding himself in a strange place near Buffalo, under brain fever). He reported his status then as recovering therefrom, and that soon as able to come he would greet us in New York; all of which I carefully wrote out forthwith, but submitted, and as a close secret to be kept, only to two male parties concerned. Three weeks later the missing man did reappear in New York City, and the same day, ere he had the least clue to the exploring I had made, I had him come to my private office, and before a witness give recital of his experiences. He then volunteered substantially the same as I had already a record of as given by the medium. I still regard that instance (of seeming possession by an absent and yet living mortal man) as one of the most extraordinary displays of psychic powers, both for influence and instrument, I have ever known, to myself and others' evidence indeed! I can surely swear to the facts.

This medium has also given to others many

This medium has also given to others many wonderful tests of a business and philosophical range. In healing, I understand she has had such marked success that her house in New York has become a sanitarium.

P. S.—Since writing the above, because Dr. J. M. Harris (himself known to me as a conscientious, worthy healer,) has had large experience with Mrs. Woodhouse in the range sanitary, I sent him request for his opinion of her, and in a note to me he replies as follows, to wit:

'Having had acquaintance with Mrs. H. L. Woodhouse as a psychic medium for the last ten years, I cheerfully concur with you in report that she possesses extraordinary powers as such medium, not the least of which is her adaptation for diagnosing disease clarvoyantly. So many instances come to my mind of her success in such, they would fill too much space—if only superficially mentioned. As a magnetic physician (of about twenty five years' practice) I have had occasion to frequently consult her, and am convinced that she has many times been the means of restoring health when my unaided effort would have been poweriess to save.

(Signed) J. M. Harris, M. D., Vital Electrician.

reless to save.

(Signed) J. M. HARRIS, M. D., Vital Electrician,
Attest: H. C. S.

23 E. 81st street, N. Y.''

Attest: H. C. S.

22 E, sist street, N. Y. Which there cannot explain why hundreds of Whether cremation should be substituted for burial, is the question of the hour. There is a difference of opinion as how best to dispose of the body after the spirit has left it. Fifty or seventy, five years ago; it was not so much of a question, for the preachers of that age told the people what to do.

Some forty years ago! came into this city, and became acquainted with a man. We soon found our thoughts were running on the same line; that of! Spiritualism, so we pulled along together. But there came a time when we got on diverging lines. He had taken into his boat them. He did n't know but wrhen we passed out of the earth state we might become Mr. Smith, or. Mr. Jones. About, six months ago the first of mine passed on. Before doing so the easked to have his body, cremated. It was after the religion of the Roman empire, and idolatry was abolished.

Which there cannot explain why hundreds of thousands embraced a religion which was we admit the supernatural works of Jesus and his apostles, we cannot explain why hundreds of thousands embraced a religion which was without the sanction of authority, and the founder of which was one who was crucified as a malefactor. Had, no convincing proof of the divinity of Christ been given, it would have been impossible for Christianity—a religion that promised nothing in this life but disgrace and suffering—to have coursed so many to for sake for it the religions in which they and their fathers had been taught to believe. For that multitudes embraced Christianity in the early, ages is certain. Tacitus, about thirty years after the death of Christ, spoke of Christianity as 'spread not only over Judea,' but as having 'reached the city of Rome also,' Pliny, in his famous letter to the Emperor Trajan, written about 112 A. D., stated that the Christian religion 'is spread like a contagion, not only into cities and towns, but into country villages also,' And Christianity kept on increasing until i

organism, 'I want to talk to my old friend —.'
The voice said 'I am here.' The friend recognized the voice, and spoke the name, and we had a camp-meeting. Then the brother went on to say, 'I find that I am still —— I witnessed the cremation of my body, and the effect on me was very pleasing; it was like sceing an old garment that had served its purpose destroyed, that was all. I find that I remember many of the mistakes of earth-life, and if I had it to live over again think I might do better, knowing what I do now."

VONKERS—Ollies E Sheeperd welter. "One

of the instances of special spirit guidance with other power, is to day most clearly manifest. which my life has been illuminated, recurs to | EDS.]

of the instances of special spirit guidance with which my life has been illuminated, recurs to memory so vividly to day I feel like putting it on record. I am on the swift little river steamer Chrystenah, and nine years ago to day I made my first trip on her, under the following circumstances:

I was a stranger in Yonkers, and had gone by rail to New York City in the morning. The day was oppressively warm, and I recalled to mind that I had heard a friend speak of the delightfully cool and pleasant ride by boat between the two cities, and resolved to come that way. I did not know the name of boat, or that more than one stopped here. My windows (as now) commanded a fine river view, but being on a hill, one mile from the river, I knew nothing of the names or destinations of the numerous steam and sail boats which were continuously passing up and down it. I inquired the number of the pier where the boat lay, and on reaching it, was told by the dock-master, 'Both those boats which lie side by side stop at Yonkers.' They were equally good looking, and I walked over the plank to the one next the pier, and as swiftly and resolutely across its deck, as if it held some dreadful danger, which I must escape as soon as possible. I was scarcely seated on the second boat, when an official approached me, and said, 'Excuse me, madam, but why did you not remain on the other boat, as it goes twenty minutes sooner than this one?' I had felt startled and surprised at the overbut why did you not remain on the other boat, as it goes twenty minutes sooner than this one? I had felt startled and surprised at the overwhelming rush of spirit-power, which had sent me with such determination oil the other boat, and certainly could give no reason in answer to his query. I had moved with a strange energy, but now I felt all power of motion taken from me, and I answered, curtly and with emphasis, 'I did not wish to.' The real truth was I had been moved like an automaton, without any wish or thought of my own about the matter.

any wish or thought of my own about the matter.

Reason would have said, 'the man is right; leave the close air of the dock, and get out among the river breezes as soon as possible;' but the power which transcends reason, as far as the lightning outflies the swiftest arrow, held me with overmastering force.

The next afternoon (Aug. 28th, 1883,) the boiler of the Riverdale (the boat on which I had not been allowed to stay) burst seen after

had not been allowed to stay) burst soon after leaving her New York pier; several passengers were killed, and others were severely wounded! The boiler was proven to have been a defec-tive one, and I shall never doubt that spirit

tive one, and I shall never doubt that spirit guardians saw the danger to passengers, which might occur at any moment. I heard no voice, I saw no vision, I was simply mentally pushed, and held! I have been asked 'Why was not your mediumship used to save the lives of others?' The world so persistently ignores mediumship, and the proper understanding of the laws which govern it, that if I had heard a voice saying 'That Riverdale is an unsafe boat,' and had repeated it, I should simply have been arrested as a lunatic, or accused of willful interference with the legitimate business prosperity of the steamboat company.

terierence with the legitimate business pros-perity of the steamboat company.

When the time comes, as it surely will, when every person recognizes, respects and culti-vates mediumship as the divinest gift of creat-ive love and power, no such accidents can hap-pen. In the thirty-five years' acquaintance with mediums I have never known one lose life by accident in travel; yet the number of mediums who travel almost constantly is large, and ever on the increase. Let investigators who really wish to know of the ways in which medium-ship blesses those on whom it is bestowed, take this into their reckoning."

Canada.

MONTREAL. - A correspondent informs us that on Aug. 30th and 31st and Sept. 1st, Mr. W. J. Colville lectured in St. Catherine's Hall, that city, to large and enthusiastic audiences.

On the first two evenings stated discourses on Spiritual Science and Philosophy were given, but on the third occasion the time was spent in answering questions, which were so numerous and diversified that a very protracted meeting was the result

was the result.

The poems following the lectures created quite a sensation, particularly among the "freethinkers," who were present in force. On the Wednesday evening, when a prominent member of their body asked questions, and then gave the subject himself for the poem, he was exceedingly courteous, and expressed himself delighted with the handling of his favorite theme "Freethought."

theme "Freethought."
The great success attending the meetings was largely due to the judicious advertising and earnest efforts of Dr. Fulton (a popular homeopathic physician) and Mr. George Dawson, who is an indefatigable worker in the cause of Spiritualism, and all reformatory issues. Arrangements are contemplated here for an extended course of lectures later in the

KINGSTON.-T. Darley Allen writes, concerning "Miracles": "Skeptics tell us that miracles are impossible because they violate or suspend the eternal laws of the universe. But a miracle is no more a violation or suspen-sion of natural laws than is the lifting of a book or the throwing of a stone. As we lift a book without transgressing the laws of the universe, so also may God uplift a mountain or give life to the dead, so called. It must also be borne in mind that miracles are involved in the very idea of religion, as without them it would be impossible to show that a system of religion introduced by the bearer of a Divine message was in reality what was claimed for it.
The evidence in support of the gospel miracles is perfect. To the facts recorded in the The evidence in support of the gospel miracles is perfect. To the facts recorded in the New Testament we have the testimony of witnesses who sealed the truth of the gospel and the sincerity of their belief with their blood. Exposed to every kind of persecution, the apostles and their converts preached the new revelation with great disinterestedness, zeal and boldness, without fearing men or death itself. Nor were these witnesses deceived. As A. L. Hastings of Boston, the eminent author and publisher, tells us in his 'Square Talk to Young Men,' these men 'testified things which they knew... They testified that they saw Christ in his life and in his death; that they saw Christ in his life and in his death; that they saw im after his resurrection, and felt his hands and feet, and saw the nail-prints and the spear-wounds; and they knew these things and testified of them, and they preached Christ, who had died and risen again.

The diffusion of Christianity in the first three centuries is a proof of the truth of miracles than which there cannot be a stronger. For unless we admit the supernatural works of Jesus and his apostles, we cannot explain why hundreds of thousands, subraged a religion which was

stances the direct result of spirit-power acting (under specially harmonious conditions) through the Galilean as a medium: and hence and by them Christianity made its remarksble advance among men. When the Church became "crystallized," and looked down with disfavor, even persecution, upon those spiritual gifts and their exercise which were enumerated by St. Paul, the said Church commenced a period of decadence which, though long YONKERS .- Olivia F. Shepard writes: "One drawn out, on account of its pecuniary and

Oregon.

PORTLAND:-A. Z. Stiles writes: "We have read your paper the last six months, that being the length of time since our eyes were opened, and we began to live a real-life with a true knowledge of the future. Previous to the 28th day of last December we were laboring under great mistakes, like a vast majority of blindfolded humanity. When death took from our home the sunlight and love, the idol of our hearts, no tongue or pen can describe the intense suffering it caused us. Death would have been a happy relief; but when that could not come, we must content ourselves by seeking more ardently for the comfort we were assured come, we must content ourselves by seeking more ardently for the comfort we were assured God would send. We had dear friends in the church who tried hard to give us comfort, but it all sounded then like that same old hollow, meaningless story: 'They are better off,' 'God thought it best to take them,' and so forth. Spiritualists told us God had not taken our loved one to a far-away heaven, but simply released her from this cumbersome house of clay, that she might be ever near us and watch over and guide our footsteps. By hearing so many theshe might be ever near us and watch over and guide our footsteps. By hearing so many theories we were made to feel that no fact is worth knowing unless we have a way to prove it a fact. The numerous leaders we questioned falled to give us proof. They said Matthew, Mark, Luke and John had their proof, and their knowledge seems to satisfy the present generation of ministers and a majority of the congregations. But Spiritualists said, If God manifested to them, he can to us. They told us God had sent them the same proof he did the prophets of old. This was what we needed. Angels manifested to them in various ways, why can they not come to us? Jesus arose from the grave and appeared in a bodily form before his disciples. He was a human being with a Christ spirit; his body was as ours after the spirit had left it, no more and no less than dust. If his spirit could return after death to comfort the mourners, our dear departed could also.

But how was this to be accomplished? We

death to comfort the mourners, our dear departed could also.

But how was this to be accomplished? We realized it was ourselves who were lacking. The clue to this must be that matter exists in other conditions than those cognizable by the five senses. One great barrier to our conversion was how to know anything about it without going to a medium or having one come to our house. This difficulty was surmounted only when we decided to sit by ourselves, just the three of us, and not let even our dearest our house. This difficulty was surmounted only when we decided to sit by ourselves, just the three of us, and not let even our dearest friends know for what we were seeking; so we would know that whatever we got would not be fraud. We did so; we got wonderful demonstrations, and in a very few nights we were receiving messages from our departed friends that could not be doubted. Then we were so overjoyed with it we told every one, and instead of being ashamed of the name Spiritualist, we were proud of it. It was a new name; it meant every good thought and impulse that man is lifeir to; it meant true, pure spirituality; it opens the Book of God and blends all original sectarian distinction. We have over a hundred messages, and they all teach us that it is not a breaking down of the sweet simple faith of our youth, it is simply building upon a solid foundation where no storm, however hard, can break down the imperishable rock of truth. We get our light directly from heaven, and we know that to be true. There is no word in any of our messages that substantiates the theory that bether the devil or any of his fallen angels have ever entered it to our peaceful home officient communicate to us any of his fallen angels have ever entered into our peaceful home-circle to communicate to us. They all tell us it is through God's power and his name that they come, as my grandfather, who has been in the spirit-life about fifteen

years, wrote:
'We love you so much we cannot see you

"We love you so much we cannot see you mourn when God's holy kingdom is all around you, and we are only waiting to open the gates of your understanding that you may see we surely are near."

Hoping you will excuse me for the length of my letter, I will close by kindly thanking you for the many rays of shining truths we have received through the columns of your Banner of Lucur and pray to God that it may find its OF LIGHT, and pray to God that it may find its way into every home in the land."

Michigan.

GRAND RAPIDS.—A correspondent writes 'Frank T. Ripley lectured and gave tests to large and delighted audiences here on Sunday

Mr. Ripley is engaged for September and October at Grand Rapids; November at Leon, Wis.; December at Cleveland, O.; January at Akron, O. He can be engaged for February and March and April, for which purpose he can be addressed at Grand Rapids, Mich., general post-office.

In this city the people speak well of the Banker of Light, appealingly of its Message December 2019.

NER OF LIGHT, especially of its Message Department—many messages appearing in it having been recognized here, and in other parts of the State.

Passed to Spirit-Life.

From Worcester, Mass., Aug. 30th, Mrs. Jessie May Fuller From Worcester, Mass., Aug. 30th, Mrs. Jessie May Fuller, wife of Willis M. Fuller, aged is years and 8 months.

After a short lilness she was called by the angels to enter the higher life. She leaves a husband and little boy to mourn the loss of the outward shell. The husband has the knowledge of spirit communion to comfort him in his hour of sorrow. Mrs. Fuller was a quiet, patient and kind-hearted woman, and will be missed by a large circle of friends and relatives. May she be able to bring messages freighted with love to all who weep for her departure.

The funeral services were pronounced by the writer.

GEO. A. FULLER, M. D.

Worcester, Mass., 5 Houghton street.

Worcester, Mass., 5 Houghton street.

July 21st, Mary Temple, beloved mother of Mrs. Helen Temple Brigham, aged 86 years and 8 months. A true and consistent Spiritualist, living her religion day by day, death came to her as the dawn of a glorious morn-ty.

ing.

The funeral address was delivered by Mrs. Clara H. Banks
of Haydenville, Mass, Mrs. Farnsworth of New York also
read a most beautiful original poem.

From the home of her parents in Greenwich Village, Mass Aug. 21st, Fannie A., wife of Herbert W. Russell, of Goffs

Hiram T. King, late of Rochester, N. Y., was called to exchange the earth-life for the higher spirit-life Sabbath evening, Aug. 28th, 1892, aged 60 years.

exchange the carta-mot the respective process. In his youth, when about sixteen years of age, the spirit came upon him, and he became a medium and a spiritualist. For those days (in the development of Spiritualist) his gifts and graces were truly wonderful. He was first a physical medium, which finally developed into a healing medium. His cures were many and marvelous.

For forty-four years Hiram T. King was an earnest, honest friend of Spiritualism; a generous supporter and promoter of the same. As a man of business he was both honorable and successful.

For years prior to and at the time of his departure, he was President of the Spiritual Society of Rochoster. In his upward flight he has left a host of admiring friends.

The wife of his youth and two daughters he leaves behind in earth-life.

The funeral services were conducted by the writer.

H. W. Annis.

(Oblivary Notices not over twenty lines in length are published grafutiously. When exceeding that number, twenty cents for each additional line will be charged. The words on an average man ea line. No poetry admitted under the above heading.)

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The most beautiful and lovable thing on earth is a little child. Is it any wonder that the heart aches hardest when the little one, the brightest star in the world's ornaments, suffers in the grasp of a terrible

All can therefore understand the bitter and heart-felt grief of Mrs. H. H. Watson, of 183 Bloomingdale street, Worcester, Mass., when her darling little fouryear old child, a child of most singular sweetness and beauty, was seized with severe and serious nervous disease, and parents alone can appreciate the depth of her joy and thankfulness when the little idol of her heart was suddenly snatched back from the grave, as it were, after doctors and friends had given up all

We will let the happy mother tell the story.

"My little daughter, Ethel May, was terribly and alarmingly sick. She had twenty-six convulsions in two years. Her nerves were very weak, her appetite very bad; she could not sleep nights, her limbs would draw up, and she suffered, oh, so much! She was as yellow as saffron, and weak and delicate. "Our local doctors gave her up, saying she could not

"But thanks to a wonderful medicine she is now perfectly well and healthy. This remedy is Dr. Greene's Nervura blood and nerve remedy, and it has ompletely cured my little girl.'



LITTLE ETHEL MAY WATSON.

Another grateful mother is Mrs. Henry Fry, who resides at 4 Flint Place, South Boston, Mass. She, too, had a daughter who suffered terribly from St. Vitus Dauce, an alarming nervous affection, but by the same marvelous remedy her child has also been restored to

Here is what she says:

"My daughter, twelve years old, became affected with St. Vitus Dance. I at once placed her under the care of physicians at the Boston Dispensary, where she was treated for three months. She grew worse until she entirely lost her speech, and the right arm became useless. I tried other remedies without benefit. "Finally I began the use of Dr. Greene's Nervura blood and nerve remedy, and before finishing one bot tle she could talk. She has now used six bottles, and she talks as well as ever, has perfect use of her arm

and is wonderfully improved in all respects. "The effect of this wonderful medicine in her case has excited great interest in many neighbors and

friends who are acquainted with the facts." With such evidence of the marvelous power to cure disease that Dr. Greene's Nervura blood and nerve remedy possesses, no mother who regards the welfare of her child will hesitate for an instant to give it this great medicine. A cure is sure. The remedy can be got at the druggist's, and is purely vegetable and perfectly harmless to give to children of any age. It is the prescription and discovery of Dr. Greene, of 34 Temple Place, Boston, Mass., the eminent specialist in curing nervous and chronic diseases, who can be con sulted free in regard to any case, personally or by let

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

The Passage of a Pure and Gifted Spirit.

The venerable poet Whittier passed to the spirit-world on the morning of the 5th inst. from Hampton Falls, N. H. He came to the end of mortal life calmiy and peacefully. A circle of his loved friends stood about his bedside. His decease occurred at the house of Miss Abby Gove, who was about the only remaining survivor of the Quaker colony that established itself at Hampton Falls years ago, and who had long been a very close friend of the poet.

John Greenleaf Whittier was born Dec. 17th, 1807, in a lonely farmhouse three miles to the north of what was then the village, but is now the city of Haverhill, Mass. For seventy years he has been the writer of poetry. Until the day he died, himself and Dr. Holmes were the only poets remaining of the coterie that belonged to the middle of the century in America. As a poet, Whittier was entirely American, and that of course implies that his sympathies were as broad as the world.

For two generations he has been known and loved as no other American poet ever was, because his verse was simple and homely. It sprang from the closest and most endearing associations with nature. He devotedly loved woods and rivers, the fields and the brooks, country living and loving, the peaceful fireside and the close family circle. His imagination was not bold and aggressive, but rather reflective and philosophic, and entirely under the guidance and control of his conscience and affections. He chose themes from his native soil. He has aptly been called the hermit thrush in the grove of American songsters. His verses, it is true, were hot with protestations against all forms of human wrong, in his earlier period, but with the ripened maturity of years they grew warm with sympathetic benevolence, with a quieter if not deeper force of charity and love, and with a lifelikeness and homely truthfulness that carried them straight to the hearts of all readers alike.

Unlike the Scotch school of poets—the Burnses, the Allan Ramsays, the William Cunninghams, and the rest-Whittier's verse was seasoned through and through with conscience and profound morality, preached a holy truth through rustic similes and homely illustrations, and treated the domestic virtues with a plain and familiar sincerity that kindled the consciences of others with a glow of the deepest tenderness. His poetry invites to quotation without end, not merely because it is finished in nature's own mold, but because it carries the simple and undying truth to all hearts and wakes them to quiet and deep ectasy. We have had no such poet in America before, and it is altogether unlikely that we ever shall again. He has been the poet of the hearth and heart, of the unobserved life of the people, of events which other poets pass by as possessing neither frankincense nor myrrh to delight their muse, of experiences too simple and uneventful to invite their treatment, of hopes and faith which enter into the lives of the lowly equally with those of the powerful

This man of wide and rich fame was the sor of a common farmer who tilled his own fields for his daily bread. He was born in the home spun instead of the purple, yet he was royalty because of his righteous spirit. He learned the trade of a shoemaker at an early age. He hoed and mowed, digged and delved, toiled honorably, received pure and high thoughts as he plied his daily vocation, lived a life of austere simplicity, yet more and more moved the world of humanity with the pungent potency, the flery zeal, the deep but simple reflective ness, and the tender benevolence, the faithful portraiture, the plain but philosophic truthfulness of his attuned utterances in perfect verse. It was no miracle; it was only what is going on in the spiritual kingdom continually. It was but the free working of the spirit to accomplish a divinely foreordained purpose. He blessed the human race with the lyric communications which were made through him for seventy years.

Whittier was in reality and fact a mystic. although his Quaker faith inclined him by training to rigidity bordering on asceticism. Yet in his very mysticism he attered what ble.

proved to be the popular voice. He was of and with the people of his country from first to last. What were his concepts as a citizen of the nation is superbly indicated in that masterful piece of verse written by him in praise of the centenary of American Independence. It seems as if so grand yet simple, so complete yet plain, an expression of national glory and gratitude could have dropped from before in our common history. Pastoral as he always was in the poetic spirit and treatment, he was nevertheless political to the intensest degree. The unusual union of two such elements in his nature formed the best possible indication of his strength and tenderness combined.

Since he approached the fourscore limit of his life, his annual birthdays have furnished the repeated occasions for tendering him the expressions of affectionate and reverent esteem which the hearts of old and young alike were impatient to utter. He has been the recipient of thanks, of admiration and praise, and of memorial gifts. All people became increasingly charmed with his unaffected simplicity, his plain manliness, and his quiet life in the lap of the nature he loved to the last. They knew him as a kindly neighbor, an honest and sin cere friend, a preacher of the holy truth. His home was beautiful in its perfect simplicity. He silently taught the creed of healthy and happy frugality. With him it was indeed "plain living and high thinking." His character was all "sweetness and light." Amesbury and Danvers treasure the memories of his long life within their township bounds with a pride that is equalled only by their constant affection. His world-wide fame reverts to them as their perpetual legacy, which they inwardly feel is the greatest wealth they could ask for or possess.

His last poetic utterance was contained in some verses to Holmes on the recent occurrence of his eighty-third birthday. They were as clear and nervously strong, and in all respects as felicitous as any he had written in former years. He has gone forward into the other sphere in which the work begun here is continued without ever being completed. It could have been no surprise to him to awake in that other world. He knew personally

more and more of it the longer he lived and wrought in this. He had long known the companionship of spirits, and recognized the blessed power of their intimate presence. No truer or more real Spiritualist dwelt among men than he. His life was a perpetual benison because the higher life was hidden in it continually. All men and women loved him because he first loved them. And he will enter more and more into their lives as an invisible than at any time of his association with them in the form of man.

The Planets and Spirit-Life.

Speculating upon the brilliant planet Mars and the character of its suppositious inhabitants, the Baltimore American discusses the conjectures respecting the destination and condition of the souls of those who have lived on our own planet. It argues that while Mars may be inhabited by beings like ourselves, there are innumerable planets in space, many of them much greater than Mars, which probably have not the same elements, and are therefore unfitted for beings like ourselves, But when the soul leaves the body, it is no longer auhiest to the conditions which limited and controlled the body. Therefore being no longer restrained, it can move through space swifter than the lightning, the most rapid moving substance of which we have note.

After death, says The American, the soul must pass into some other body, similar in general respects to that which it has left. St. Paul says—"But God giveth it a body as it bath pleased him"; and, "it is sown a natural body, it is raised a spiritual body." He took special pains not to commit his hearers to the doctrine of an earthly resurrection. He expressly affirmed that "flesh and blood" cannot inherit the kingdom of God. And in speaking of the fact that all will not die, he says, "But we shall all be changed in a moment, in the twinkling of an eye."

This certainly shows the suddenness of the change that would occur, nor could it be more strongly expressed. But even this, says The American, can scarcely give the faintest expression of the rapidity of movement of a quickening spirit, absolutely released from all the conditions which hinder motion here on earth. Nor is it necessary to cling too closely to the doctrine that the spiritual body must conform to the natural body. It may be assumed that the soul after death can take any form which God chooses to assign to it. God is infinite in every respect, and it is proper to infer that in the infinite number of worlds he has established infinite variety.

We find infinite variety, comparatively speaking, on our own planet, which is really an infinitesimal affair compared with the numberless other planets in space. The greatest difficulty in speculating lies in our inability to imagine anything beyond our own limited

Hence it is possible that the soul, when set free from the body, flies, in an absolutely inconceivable moment of time, to one of these planets, and assumes a new and altogether different garb, agreeing with the conditions existing on the planet to which it has gone. Such a theory at once disposes of the prevalent notion of "dead planets" which many astronomers have entertained, and gives a far more exalted idea of the Deity than the supposition that these immense masses were made for no useful purpose, or that the purpose for which they were made had already been accomplished, and they were forever hereafter to move through space as rubbish. As science develops the possibilities of our own planet. we become more familiar with the fact that nothing on it is really waste, but that everything, no matter how many times it may have been used, can still be used for some good purpose. And the principle is probably true of the uni-

verse, of which we form so small a part. This is the essence of Spiritualism, and shows how the real spiritualistic thought is spreading and taking on expression. The Baltimore American, as will be seen, has the courage to take issue with the scientists on the life and uses of the planetary world.

"Lillie," the sprightly control of Mrs. M. A. Wallace (of New York); Col. and Mrs. W. D. Crockett (of Boston); Mrs. S. M. Ingraham (Windsor, Vt.); C. Winter (Westboro' Mass.); S. M. Pearson (Stratham, N. H.) and others will please accept our sincere thanks for donations of flowers for our Free Circle-Room Table, which aided efficiently in rendering the opening circle of the season so enjoys-

Restricting Immigration

It is certain that now elements have appeared in our immigration in increasing numbers. Statistics show the enormous increase which has taken place in recent years in the Russian, Hungarian and Italian immigration. And the recent immigration shows deterioration in quality, being largely of the unskilled classes and of those who swell the number of the inhabno other pen than his. At least it never did | itants of almshouses and jails. The whole body of it is rapidly increasing, and thus affecting the wages of our workingmen and threatening

their standard of living. This immigration is likewise influencing every day the quality of our citizenship, bringing to our suffrage vast numbers of people utterly unfamiliar with our modes of thought and action, and thus sapping the life-blood of our republic it should be intelligently restricted in order to protect our citizenship and our workingmen, and in these cholera days more than ever, for the defense of the public health and welfare. The undesirable part of our immigration should

We have debarred by ordinary statute the pauper, the diseased and the criminal classes; why not go further and shut out illiteracy,

There is no doubt that the great mass of the people believe that immigration should be restricted; yet the living tide rolls on, and in spite of this general and earnest wish, Congress does little or nothing about it.

As has been truly said by Mr. Lodge, in the course of a recent lecture in Boston, we can no longer shut our eyes to the fact that immigration from the sources from which this country's population was mainly drawn, viz., Great Britain, Ireland, France, the Scandinavian countries and Germany, is decreasing. The tendency now is to accumulate a great mass of people coming here—differing from us in race and language, and wholly strange in modes of thought-in the large cities of this continent, and thus put into their hands the will of its commonwealth.

We are not going to change American principles, said Mr. Lodge, or make this land other than the land of freedom, or shut the door on the oppressed of any clime; but we do owe it to ourselves, and to those who shall come after us, holding, as we do, a heritage in trust, to declare that those who come among us and to whom we offer the priceless boon of a residence with us and citizenship in the country, shall at least be properly selected. Under any restrictions that may be imposed there will be an abundance of people to fill all our waste places. When there is plenty of good immigration in the world, and when the world understands that the best immigration comes to the United States, that will make people who are the best desire to come here, and our immigration will in consequence be constantly improved instead of lowered.

Rev. Mr. Hinman of the South Boston Fourth Presbyterian church said in a discourse on the subject that, while there is room for many more, and a large population in many ways is desirable, it is quality and not quantity that should claim our attention in the matter of immigration. He would lay down as grounds for restriction, a fair amount of education, enough money to help begin life anew, a declaration of intended citizenship, and loyalty to the United States in word and deed when the immigrant is once here, and also to the principles on which our republic is founded:""

The subject is one that confronts us with a much more grave meaning and significance than it ever did before. And we cannot much longer put off its serious consideration except at the imminent peril of all the freedom that we enjoy. We cannot be expected to suffer our birthright itself to waste at the hands of those who are entire strangers to it, and are therefore its natural enemies.

Not of a Roseate Hue.

Critics of public affairs are often denounced as pessimists, if not worse, because they openly decry the incompetency and venality that mark the operations of government, growing decay of high capacity and unimpeachable integrity. It is not to be denied that instead of practicing self-government we are helplessly ruled by political organizations. The people are really without voice or power. Voting is little more than registering the will of a separate and irresponsible power. It of course is careful not to so proclaim itself, but that does not detract at all from the reality of

We all of us know too well, since we are continually confessing it in an accusatory way, that the interests of the people are either misapprehended from indifference to them, or else they are neglected, or they are wantonly and willfully sacrificed. Comparatively few men, it has to be confessed, enter public life in obedience strictly to a laudable public spirit. The controlling motive of public men is private advantage, either money or power. Why else are legislatures all the time besieged with charges of corruption, and executive officers accused of inefficiency and mercenary leanings, and even the judiciary suspected of partial rulings and decisions?

What will fitly define and describe the confused and chaotic mass of our legislation, state and national? Who can make it appear to be a harmonious body of statute law, rightly proportioned and possessing regular and recognizable features? The public interests are without visible security. What do modern investigations amount to? What regard is paid to responsibility? Who ever hears afterward of the penalties which derelict public agents are made to pay for their misdemeanors? Yet official criminality continues to increase, and justice is all the time mocked and defrauded. The common faith in the stability of our free system is weakening and loosening. Reflecting people are growing more and more anxious about the country's future.

Spiritualist Meetings.

When the lecture season closed last spring THE BANNER was printing a list of notices of meetings then occurring in various parts of the country.

Now that services are again resumed in many localities we republish that list, with the request that the secretaries of the societies (or any other persons knowing to the facts) will notify us of such changes as have naturally occurred in it—as we desire to have the roster correct and reliable.

"Sitting Bull's Message" can be obtained of its author, Mrs. K. R. Stiles, by addressing her at her home, 48 Dwight street,

Be sure to read the articles under "Ban-ner Correspondence." The large point was seen a made

Re-opening of the Banner Circles.

The Public Spiritualist Meetings (Free), which have been held ever since its foundation as a newspaper by the BANNEH OF LIGHT, were succossfully inaugurated for the senson of '92 and 93, on Tuesday afternoon, Sept. 13th, at the Circle-Room, 9 Bosworth street. Boston.

Mrs. M. T. Longley-the regular medium at these scances—gave succinct answers to questions, and voiced the messages of several individualized excarnated intelligences; Dr. J. A. Shelhamer presided; Prof. C. P. Longley furnished the music; and the reporter's chair was filled by Miss Ida L. Spalding.

The display of flowers was good, and pleasing to the sight. The attendance was all that could be wished.

Remarks were made by Spirit S. B. Brittan, who also answered the Questions; the other controls were as follows: Rev. John P. Humphrey, Mrs. H. B. Hurley, Cheney Green, Susan Ward, Sarah Scott, Franklin Simons.

Harvest Festival!

The Annual Harvest Festival and Grand Ball for 1892 will, it is announced, be celebrated Saturday and Sunday, Sept. 17th and 18th, in the Temple, at Onset Bay, Mass. Music will be furnished by the Bay State Symphony Orobestra.

On Saturday afternoon, 2 o'clock, addresses will be in order: Saturday evening, 7:30, entertainment, consisting of vocal and instrumental music, readings, etc., followed by dancing from 9 to 12 o'clock; Sunday, speaking and music day and evening.

OBADIAH COLBY, brother of Luther Colby (the senior editor of THE BANNER), passed to spirit-life at his residence on Main street, Amesbury, Mass., on Thursday, Sept. 8th, at the ripe age of eighty-one years; the cause of his decease being paralysis. He left four sons and one daughter, also a brother Moses, who resides in Amesbury. The funeral was held at his late home, on Saturday, Sept. 10th.

His remains were consigned to earth on the same day as those of the late John G. Whittier of Amesbury, and it is a curious coincidence that the dying words of Mr. Whittier, as reported, were, "I am worn out," while those of our brother, as his spirit was about leaving the body, were, "I have got through," meaning, of course, that he had lived on earth his allotted time, and was perfectly satisfied to meet the future that awaited him on life's thither side.

Right justly does a correspondent of the New York Truth Seeker speak concerning the action of our national law-makers in closing the World's Fair gates on Sunday. Not only 'Freethinkers," but Spiritualists, and all in every community who love liberty, and the best good of the people and country, should take the lesson he gives to themselves:

"American Freethinkers should draw from the late action of Congress regarding the World's Fair some important facts regarding the present state of theology, and the condition of Freethought. Those of us who think that the time is past when we are under obligation to fight Christianity should acknowledge their mistake. When any one says that the church does not and cannot influence the government, let him look at the action of the late Congress."

Barbara Freitchie" a Spirit Mesin stopped for twentyouss with hot better

Among notes of song from the musical soul of the now ascended Whittier during the saddened days of the war, was heard above its dreadful din the immortal ballad of "Barbara Freitchie." The original story, as it now appears from the statement of the lady herself, was given to Whittier by his long-time friend. Mrs. E. D. E. N. Southworth, the popular novelist. In an interview with the reporter of the Washington Star since the poet's death, she related her connec tion with the famous poem.

The story of Stonewall Jackson's raid through Maryland in 1862, and his passage through Frederick, was told Mrs. Southworth by a neighbor, Mr. Ramsburg, in the presence of her son. Barbara herself was an old lady of ninety, and a connection of Mr. Ramsburg. The town of Frederick was about equally divided between Unionists and Secessionists. Mr. September of the following year.

Mrs. Southworth's son remarked what a grand subject for a poem by Whittier it would be. Upon this hint his mother at once wrote to the poet, telling him the story and acquainting him with her son's suggestion. She received an early reply from him, which is now published since his death. In his letter he said to her that he had " just written out a little ballad of Barbara Freitchie, which will appear in the next Atlantic." "If," he adds, "It is good for anything, thee deserves the credit for it." Mrs. Southworth further explained that when she

sent the poet the story of "Barbara Frietchie," she wrote him that she considered it "a message from the spirit-world."

Truly enough, the suggestion of the poem came from the spirit-world. Thence came its simple power and its transcendent beauty. The poet himself acknowledged the fact in so faithfully acting on the suggestion.

Burial of John G. Whittier.

The funeral of the great poet occurred at Amesbury, Mass., on Saturday, Sept. 10th. All business was suspended; many buildings were draped in mourning, and flags displayed at half-mast.

The funeral rites were simple, as is the wont of the Silent Church." The deceased poet's will expressly desired this. It said: "It is my wish that my funeral may be conducted in the

plain and quiet way of the Society of Friends, with which I am connected, not only by birthright, but also by a set-tled conviction of the truth of its principles, and the imnortance of its testimonies." His former home on Friend street, the residence of

Judge Cate, was thronged with friends anxious to cast one more glance at his rugged, honest face, beautiful in its peacefulness and rest. A plain black broadcloth casket inclosed the loved form. Until 2:30 o'clock the body lay in state, thousands passing through the room to do slient homage to his worth. Many distinguished people were there from various

localities to attend the funeral. In Salem and Danvers flags were at half-mast, and

memorial service was held at Danvers. The floral offerings were profuse. The interment

occurred at the Friends' Cemetery, at Bartlett's Corner.

The Final Trust of All.

We note by the newspaper accounts that the Minneapolis and Dakota Funeral Directors' Association has recently held a meeting, at which it was voted to break entirely away from the National Coffin Trust. The policy of the members, it is stated, has hitherto been to patronize only the "houses" that compose the Trust, but this policy has now been changed. The Association will pursue the same line of policy, but there will be waged an active warfare against the Trust.

This is indeed "the ruling passion strong in death." It is not possible to conceive how much further the heartless spirit of these Trusts can pursue us. Certainly not beyond the grave. It has generally been said that it could do it up to the grave, but it seems, after all, that it can follow us into it. It may yet be that the better and more economical custom of cremation will be forced upon our civilization as a measure of sheer self-protection. When there shall be no more call for coffins, there may be hope for rest.

The Indian Problem.

Dr. T. A. Blanch of Washington, D. C., has recently by public addresses in Battle Creek, Mich., awakened considerable interest in behalf of the Indians, and especially in the operations of the National Indian Defense Association, of which he is corresponding sec-retary. He told his hearers how he became enlisted in the work by incidentally hearing Col. Meacham give an address in New York in the spring of 1874, after the bloody Modoc massacres of '73, in which he almost lost his life. Col. Meacham promised Captain Jack, while standing beneath the gallows, that the white men should hear the Indian side of that event and of their wrongs, and so long as life lasted he kept his word. When he passed to the higher life in 1882, he asked Dr. Bland and his wife to pledge themselves to carry on his work, and in all faithfulness they are keeping their solemn pledge.

He claimed that the real solution of the Indian prob-

lem lies in the establishment of industrial schools, in which the rising generation shall be taught the simple English branches and have their hands skilled to some form of self-support, agriculture being preferred. That this policy is practicable was demonstrated years and years ago among the settlements of the five nations in the southwest, the Cherokees, Choctaws. Creeks, Chickasaws and Seminoles. At the time of their removal they were given the land in fee simple, and they have become a prosperous agricultural community, living in good houses fitted up with modern conveniences and in some cases even luxuries. He mentioned attending a service among the Creeks when the bishop preached a missionary sermon, and in a little church of less than three hundred people. At its close the bishop took up a collection of over four hundred dollars. The Cherokee nation numbers about twenty-four thousand, of whom there is not a man, woman or child above fifteen years of age who cannot read and write.

The Indian Defense Association is a noble organization, aiming to bring about such results as the above. It is entirely benevolent in its working, no salaries being paid to its officers. Two dollars is the annual membership fee, and ten dollars makes one a life member.

In one of the lectures above referred to, Dr. Bland whose long study of and familiarity with Indian life enables him to speak authoritatively of the matter,

enables him to speak authoritatively of the matter, said:

"The 'Ghost Dance,' of which so much has been heard, is merely a religious ceremony. It is really a prayer-meeting. They form in a circle around their totem post and begin to sing their prayers to the Great Spirit, at first in slow measure and movements, and finally quickened until they begin to fail out of the ranks in a trance-like state, in which they have visions or dreams. It is not much more wonderful nor superstitious than some of the performances witnessed at camp-meetings in Illinois in the early days. When the Slow began to dance and sing, the agent at Rosebud got scared and wanted them to stop. They could not stop, for they believed that what they were doing would hasten the coming of their Messiah, who would restore all things to them by miracle. But for fear of the army, the Indians packed up and fled to Red Cloud at the Pine Ridge Agency, and he gave them room, and there they continued their prayer meetings. From here they were again obliged to flee, and they took to the Bad Lands—dreary alkaline plains, in which they consider that the spirits of bad Indians will be doomed to wander while the good Indians are in the happy hunting-grounds. The slaughter of these poor deluded people by Custer's old regiment was a most atroclous act. The Indians had surrendered, and the menn-numbering one hundred and twenty-one-were divided into squads of ten or twelve and surrounded by soldiers and their arms demanded. No resistance was offered until the last squad, when a young Indian—whom the Indians claimed was half crazy—fired his gun at the captain of the squad. When the situation is considered, the insanity of this act seems quite clear. The soldiers surrounding these Indians had each a repeating rife, ready cocked and his finger on the trigger pointed at an Indian, so that every Indian was covered by a deadly rife in the hands of a soldier. They knew that any hostility would bring death to them instantly, and it did. Had the white soldiers stopped wit

above her tent.

The only survivors of this tragedy at Wounded Knee were a few wounded squaws and a babe, whose face was slightly frozen from exposure. This helpless little one was adopted by Gen. Colby and Ms Wife, and I often see the little girl in calling at their home in Washington."

Mr. J. Jay Watson,

An ardent friend, and worthy correspondent of the BANNER OF LIGHT, has had a wonderful career. Mr. Watson was originally a Cape Ann fisherman, with a taste for music which he indulged on board a fishing craft, and his is a history that reads like ro-

Cast ashore in the bay St. Lawrence when a mere boy, he gave concerts through the country to defray the passage of himself and shipmates home.

Step by step he advanced in the musical world until he became the friend and associate of Olé Bull, Wendell Phillips and others, traveling throughout this country and Europe, where his name and fame

His Cooper Institute concerts in New York were a standing feature of the metropolis. The selections given by himself and daughter during the celebration exercises in Gloucester, Mass., (of which we have previously spoken) were in most cases played upon Olé Bull's famous old Cremona violin, an instrument made by the Amati Brothers, and which was given him by Olé Bull, Maj. Robert Anderson of Sumter fame making the presentation speech.

Prof. Watson also gave some very entertaining pre ludes to his selections, one of which was performed on a violin of American manufacture, the back of which was made from wood taken from the old Brattle street church, Boston, over two hundred years ago, which fact, the speaker said, led Olé Bull to remark, "must make it very good, as it came from the pulpit."

The September number of The Problem of Life. W. J. Colville's monthly, contains one of his inspirational lectures reported in full, entitled: " True Methods of Psychic Development, and Two Kinds of Theosophy"; a fine paper on "The Divine Science of Health," by Mrs. F. J. Miller; various short articles, and an installment of Mr. Colville's serial story: "Onesimus Templeton"—which is deeply interesting, and well worth perusing. This is a monthly magazine of forty-eight pages, fine paper, clear type, published by Lovell & Co., New York. \$1 per year; 10 cents single copy. By a special arrangement with the editor it can be sent to any address with one year's subscription to the BANNER OF LIGHT for only 50 cents extra. 83 for both papers.

The new African empire-the "Free State"which Henry Stanley established on the Congo, apnears to be doomed. unless some extraordinary action be taken for its preservation. On the upper Congo the Arabians have annihilated the white garrisons, destroyed their forts and goods, and advanced, murdering, and burning villages, down below Stanley Falls. With this victory of the Arabians slave-hunting revives, and all white influence between the Congo and Lake Tanganyka is annihilated.

THE LYCEUM BANNER (September) contains new chapters of six stories adapted to children; a letter from New York by Walter Howell; more of Alfred Kitson's "Lyceum Notes;" interesting correspondence of "The Golden Group," and several poems, original and selected, suitable for recitation and sing ing in Lyceum exercises. J. J. Morse, editor and publisher, Florence Morse, assistant editor. 36 Monmouth Road, Bayswater, London, W.

According to the Annali dello Spiritismo (Turin), Her Majesty the Queen, who is, it is well known, an ardent Spiritualist, has completed a work entitled 'Memorials of the Life Beyond the Grave." and has placed on record explicit directions for its publica-

A. W. Hill, of Summit, Miss., informs us that JUDGE R. G. W. JEWELL, a veteran in the ranks of Spiritualism in that vicinity, passed to spirit-life Sept. ed, in the 78th year of his age. His remains were taken to New Orleans for interment.

In Lisbon It is reported that the phenomenon of materialization has been produced so successfully that a spirit form, said to be Katie King, has been photographed

and digressive dis-

The Mauritius Cyclone Sufferers. We published in a recent issue a letter ask ing pecuniary aid for the suffering people of

John Brooks.... Ed. S. Varney..... 1.50

Meetings in Canada.

John Gross writes us that the friends of progress in the town of Welland, Ont., have arranged a series of meetings on the "Spiritual Philosophy," to be held in Orient Hall—Mrs. Mary C. Lyman of Fulton, and Mrs. Barah Walters of Auburn, N. Y., to be the mediums. The course was to commence on the evening of Sept. 9th. Meetings also on Sunday afternoons and even-

Notice.

Will the persons who gave their names to Mrs. Carrie E. S. Twing at Queen City Park, Vt., for membership in the Veteran Spiritualist Union, please send their addresses to Mrs. M. T. Longley, 9 Bosworth street, Boston, Mass.?

"THE URN" is the name of a fine-appearing and well-conducted monthly journal published in New York City, devoted to the interests of the cremation movement, and the official organ of the two cremation societies in that city. In its August number place is given to Spirit John Pierpont's views of cremation, as enunciated by him at the Banner of Light Free Circle (printed in our columns July 16th), editorially introduced by the remark that the article should "not only make the supporters of that searcher after truth our firm friends, but prove of interest to those of our readers who lean some other way."

The number mentioned contains a picture of the crematory of the United States Cremation Company at Fresh Pond, and many articles, two of them in French, of value to all who wish information on the subject. Louis Lange, editor and publisher, 57 Willett street, New York.

THE PROGRESSIVE SPIRITUALISTS' SOCIETY OF Grand Rapids, Mich., has had its work and workers. with reference to personal experience, its aims, hopes and objects, written out by its presiding officer, Mrs. Effic F. Josselyn, and published in a neat pamphlet of nearly thirty pages, that contains also its constitution, by-laws and list of officers. The society was organized Nov. 12th, 1891, and we are pleased to learn is in a prosperous condition. The pamphlet, in its detail of the trials and triumphs of the society, will be a stimulus to the efforts of its own members, as also to those of other societies striving to make known to the world the truths of the New Dispensation.

Walter Blackburn Harte contributes a strong indictment of "society" to the September New England Magazine, under the caption of "The Author and Society." He says a dollar-oracy only produces dollars and fools and serfs; and to live with fools is to be a sort of Robinson Crusoe, tortured with the shadows of men. "Society" people he calls geese and poll-parrots in stays and starch, and asserts that they are merely the symbols of their possessions. It is an article which those in and out of "society" will read with interest.

The true developing school for every phase of psychic power-say the guides of W. J. Colville-is the daily business of life. Whenever instruments are attuned by invisible intelligences for prominent work they will be called out of obscurity, and placed where they can best fulfill their mission. If circles are formed-continue these guides-let them be strictly private; and when two thoroughly congenial persons sit together better conditions are often afforded than when a larger and tess harmonious group is formed.

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

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

T. Grimshaw, trance speaker, has still a few open dates during the months of October and November, namely, Oct. 16th and 30th, and Nov. 13th, 20th and 27th. Other Sundays he is engaged at Maiden, Providence, Lowell and Brockton. Address during September of Onset Mess.

Dr. Juliet H. Severance will devote her entire time the coming season to platform work. Societies wish-ing lectures will address her at No. 2 Warren Avenue, Chicago, Ill.

Geo. H. Brooks's address for lecture engagements is 144 N. Liberty street, Elgin, Ill.

Willard J. Hull has spoken at Liberal, Mo., camp the first two weeks of September. Address him Lib-eral, Mo., care Catalpa Park.

Dr. Dean Clarke, a veteran and popular inspira-tional speaker, is open to engagements on the Pacific Coast. Address 1055 Market street, San Francisco, Cal.

E. J. Bowtell will speak in Worcester, Mass., Sunday, Oct. 23d. He will answer calls to speak, for which purpose he may be addressed at 223 Shawmut Avenue, Boston.

Read what a correspondent has to say, under "Ban-ner Correspondence," concerning Mr. Frank T. Rip-ley, his work in Grand Rapids, his engagements, etc. W. A. Mansfield, the state-writing medium, has located for the fall at 182 Monroe avenue, Rochester, N. Y.

Mrs. Mary A. Charter, after a satisfactory residence at Lake Pleasant, Mass., and Queen City Park, is for the present located at Hotel Crystal, Burlington, Vt. Dr. Geo. F. West, (late lecturer of Spiritualist Fraternity of Rochester, N. Y..) trance and platform test medium, is open for engagements to lecture on liberal terms for 1892-3. Address for present, Lily Dale, Cassadaga, N. Y.

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.

Mrs. Jennie Warren is now at 31 Wethersfield Avenue, Hartford, Conn.

nue, Hartford, Conn.

W. J. Colville is now lecturing in Boston, at 18
Huntington Avenue, Mondays, Wednesdays and Fridays, 8 P. M.; Tuesdays, Thursdays and Fridays, 2:30
F. M.; each session consisting of address, and answers to questions, complete in itself. A morning
course of lectures is also being given at 3 Tolman
Place, Warren street, Tuesdays, Wednesdays, Thursdays and Fridays at 10:30 A. M.

A. E. Tisdale has a few open dates in October and November of '92. Societies wishing his services may address him at his home, 547 New London, Conn.

G. W. Kates and wife have only good words to say of the Ohio camps, where they have labored the past summer. During September they speak in Defiance, O. Will remain in Ohio for labor at several places during October. Permanent address 2234 Frankford avenue, Philadelphia, Pa.

Mrs. Abble N. Burnham spoke in Brooklyn, N. Y., Sept. 4th and 11th; she will speak in Willimantic, Ct., Sept. 18th and 28th; in Providence Oct. 2d and 16th; in Brooklyn, N. Y., the Sundays of November; also in Conservatory Hall the month of March.

Mr. Baxter in Maine.

To the Editors of the Banner of Light: Mr. J. Frank Baxter closed his camp-meeting work this season at Etna, Me., where on Sunday, Sept. 4th, thousands assembled. Mr. Hull was the speaker of the forencon and Mr. Baxter of the afternoon. The latter did efficient work at Etna, and never gave there a more remarkable and interesting seance than that with which he closed his labors.

with which he closed his labors.
Since leaving Etna he has been busy in the State, and still is there doing excellent work. On Tuesday evening, 6th inst, he lectured in Bradley: Wednesday evening, 7th, in Upper Stillwater; Friday evening, 9th, in Milford; Sunday atternoon and evening, 11th, in Dover and Foxcroft. He was advertised this week for Hartland, on Tuesday and Wednesday evenings, 18th and 14th, and for Bangor, in City Hall, on Thursday and Friday evenings, 18th and 16th. He returns from Maine Saturday, the 17th, and will lecture in West Duxbury in the afternoon, and in North Scituate in the evening of next Sunday, Sept. 18th.

Com.

Com. An airy front room, up only two flights, with water and steam, situate on the corner of Bosworth

NEWSY NOTES AND PITHY POINTS.

JOHN G. WHITTIER.

Letters or postal cards remain uncalled for at THE BANNER office, addressed to the following parties: Mrs. S. Dick (4); Mrs. Clara Colby (8); Dr. L. J. 2.00 Darling, Waiter Howell, Mr. Jas. C. Wright.

WANT TO "JOIN THE REG'LAR ARMY O!"-For three vacant chaplaincies in the United States army, over four thousand applications from as many disciples of the Gospel of "Peace" have been put on file.

St. Peter—"Your name and address, please." Fair Applicant—"Mrs. Astorbilt, New York." St. Peter—"1s there anything I can provide for you?" Fair Applicant—"No, thank you; I brought my crown with me."

MECHANICS FAIR.—The eighteenth triennial exhibition of the Massachusetts Charitable Mechanic Association will occur at the Mechanics Building, Boston, Oct. 5th to Dec. 3d, 1892. Many persons may be unable to visit the World's Fair next year, but all can attend this home exhibition, and will not fail of being pleased and benefited thereby.

Singular facts can be noted in the late case of the ullivan-Corbett struggle. About ten days previous to the encounter which overthrew him, the then champion is reported to have remarked in a public speech to his friends, that the 7th of September was to decide whether he was to be as before or "be passed by" (involving presentiment); it is also stated that in the cast for choice of places in the coming battle, Sullivan drew the "unlucky corner," wherein every one who had been in previous battles had been beaten. When we reflect that the great Napoleon himself ordered a sentry box to be destroyed in which several of his soldiers had successively committed suicide, it would seem that a psychological lesson might be gained from this "corner" in the "Crescent City."

The late John G. Whittier recently sent to St. Nicholas magazine a long poem commemorating a visit made to the poet by a party of young girls. The verses will appear in the November St. Nicholas.

Cholera by mail would be every bit as bad as cholera by immigration.—Washington Post. The thing most to be dreaded is cholera by imagination.—New Orleans Picayune.

A heavy freight train dashed into the rear car of a detained local passenger train at West Cambridge station on the Fitchburg railroad on Saturday evening, Sept. 10th, and as a result we have a death roll of seventeen (with more expected), and a list of wounded aggregating some fifty persons. A brakeman-it is claimed-was sent to the rear to warn the freight, but the freight denies seeing him or his signals. The general verdict is that the accident was due mainly to the dense fog that prevailed at the time. The killed and wounded are mainly from Watertown and Waltham,

WOMAN SUFFRAGE IN THE SOUTH .- A Jackson. Miss., dispatch says: "The first election, perhaps, at which women ever voted in the South is that on the Stock law question, just closed in this county. The law provides that all persons who are householders, and none other, shall vote on the fence question."

THISTLE AND ROSE.

Three Englishmen sat, by some mischance,
In a field where the Scottish emblem grows;
Their quiet was brief, for, sharp as a lance,
Three thisties pierced through the seats of their pants,
And promptly the English rose.

HINT FOR THE LAW-MAKERS.—A recent issue of the Evening Telegram of New York portrays the Goddess of Liberty at Bedloe's Island, with her torch under her arm, in order that she may hold her nose with one hand and brandish a bottle of carbolic acid in the other-meanwhile the motto is displayed: "Immigration stopped for twenty days. Why not for twenty YEARS?"

The Woman's Tribune (Washington, D. C., and Beatrice, Neb.,) is an able and efficient agency for the advancement of the Woman's Suffrage movement, and should receive the patronage of all who desire the success of that worthy cause. It is edited and published by Mrs. Clara Bewick Colby, whose elo-quent address on the 24th ult. was one of the grandest features of Woman's Day at Cassadaga Camp. It is issued weekly at \$1.00 a year.

Foote's ready reply to the caution, "Your handker-chief, sir, is hanging out of your pocket," was of high merit, both from the surprise, and for the cordial way in which the caution was accepted, "Thank you, sir, you know the company better than I do."—Gentleman's Magazine.

There is to be in the California building at the World's Fair, a woman's reception-room, to which every county in the State is expected to contribute some article of furniture, art or virtu. The women of Alameda county have decided to furnish for this room and donate a life-size portrait of Miss Emma Marwedel, who first introduced the Froebel system of education on the Pacific slope. The framing will be of California woods, made and carved by local talent.

A member of the French Chamber of Deputies, Francis Laur, who is visiting this country, said: "America is a great country, but the social question here is more serious than in France. I believe the United States is approaching a social revolution. The government is not sufficiently centralized, and there is not sufficient power to suppress violence should an outbreak be threatened."—The New Nation.

CHOLERA-TO THE MAYOR. If you wish for purgation, Resort to cremation.

A "Columbus Day" proclamation has been issued by Governor Russell urging special commemorative exercises on Friday, Oct. 21st.

BIBULOUS ADVICE.—A Missouri "fire-eating" lawyer is quoted as thus advising a regular M. D.:

"Doctor, in your profession of medicine and sur-gery, you will find my experience to be excellent. Con-sult on brandy, testify or prescribe on whiskey, but defend yourself on gin."

"For the good of Andover," the Board of Visitors has dismissed the bigoted charges against Professor

PROFESSIONAL COURTESY.—"Doctor, my little boy is in a very critical state, and I am satisfied that Dr. Probe, who is now attending him, does n't understand the case. I wish you would come right over and see the boy." "I don't see how I can do it. Probe and I were old friends, and in these matters of professional courtesy we have to be mighty careful." But, great Heavens, man, if you don't come the boy may die!" "That's just the point. Suppose I should save the boy. Why, Probe would never forgive me."—Life,

Visitor at Seaside Boarding House-"I say, landord, your food is worse than it was last year." Landlord—" Impossible, sir!"

THE SUN CHOLERA MIXTURE.—More than twenty years ago, when it was found that prevention of cholera was easier than cure, a prescription drawn up by eminent doctors was published in the New York Sun, and it took the name of "the Sun cholera medicine." Here it is:

Take equal parts of tincture of cayenne pepper, tincture of oplum, tincture of rhubarb, essence of peppermint and spirits of camphor. Mix well. Dose, fitteen to thirty drops, in a little cold water, according to age and violence of symptoms, repeated every fitteen or twenty minutes until relief is obtained.

The Government is finishing at the Washington navy yard a cannon that will send a shell twenty miles, when completed. It will fire a projectile weighing eleven hundred pounds, requiring a charge of powder of five hundred and fifty pounds! It is estimated that the shell can penetrate a nickel steel plate twenty-seven inches thick. A single discharge will cost \$1000.

water and steam, situate on the corner of Bosworth and Province streets, is to let. Terms moderate. Apply to Colby & Rich, 9 Bosworth street, Boston. If have been assured by the angels that in order to a man's receiving the life of heaven, it is necessary for him to live in the world, and engage in its duties and husiness. And that by living a moral and civil life, he then receives spiritual life; and that there is no other way in which the spiritual life; and that there is no other way in which the spiritual life can be formed in man, or his spirit prepared for heaven. — Swedenborg's Heaven and Hell, 528.

Veteran Spiritualists' Union.

To the Editors of the Hanner of Light:
The Veteran Spiritualists' Union resumed its public monthly meetings on Tuesday evening, Sept. 6th, at

The Veteran Spiritualists' Union resumed its public monthly meetings on Tuesday evening, Sept. 6th, at the Banner of Light Hail. In the absence of Fresident Storer, who was at Onset, Vice President C. C. Shaw presided. After the reading of the record of the previous meeting, the Clerk made a report of the work done on Veterans' Day at the three camps of Onset, Lake Sunapce and Queen City Park, showing a result of sixty-seven memberships—thirty-eight of whom were obtained at Onset and twenty-five at Queen City Park. On the day after our Onset meeting, one lifemember united with us from there—Mary E. Carter of Amesbury—paying in twenty five dollars.

At this meeting special relief fund No. 32 was paid in to our Treasurer, it being from a liberal donor to Mr. N. T. E. of New Orleans, who receives one hundred and thirty dollars—this amount to be paid out in ten monthly installments of thirteen dollars each. In all previous donations to our special relief fund the Union becomes the owner of any unexpended balance in the event of the transition of the donee to a higher life before it is all paid out, but in this particular gift a second party will receive the unpaid balance instead of the Union.

Early reminiscences were related and remarks for the good of the Cause made by Moses T. Dole, John Wetherbee, Mrs. Cushman, F. D. Edwards, Hebron Libbey, Wm. D. Crockett and Lucy Barnicoat.

Our public meetings will be held the first Tuesday of each month; the next on Oct. 4th, at the Banner of Light Hall.

No. 77 State street, Boston.

NEW MUSIC.-We have received the following from White-Smith Music Pub. Co., 62 and 64 Stanhope street, Boston, Mass.: Instrumental: "Rhapsody," (plano forte), J. E. McDuffey; "Mardi Gras March," (plano forte), J. E. McDuffey; "Mardi Gras March," (violin and plano); "Peacock Polka," "Peacock Galop" and "Peacock March," D. L. White; "Intermezzo," P. Mascagui; "Novelette," (plano) Albert Gehring; "The Two Naughty Flies," (schottlache) Dan Braman, for violin and plano; "Flemish Dance," Theo. Bonheur. *Pocal: "To the Boys in Blue," words, 8. W. Foss, music, Eben H. Balley; "Oradle Song," words, Tennyson, music, H. Nordheim; "I Saw My Chance and Took It," words, Chas. H. Brookfield, music, James M. Glover; "Who Killed Ta-ra-ra?" by Richard Merton and A. C. Ward.

Concessions to Naval and Grand Army Voterans.

Army Voterans.

The Baltimore and Ohio Railroad will grant most liberal concessions in the way of stop-over privileges on the tickets sold for the Retinion of 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 companies of the West, from Sept. 13th to 20th inclusive, at very low rates, and will be valid for return journey until Oct. 10th. Both going and returning 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 stamped to make them valid for return journey.

For more detailed information as to time of trains, rates and sleeping-car accommodations, apply to L. S. Allen, Asst. Gen. Passenger Agent. The Rookery, Chicago, or O. P. McCarty, Asst. Gen. Passenger Agent, Cincinnati, O.

Spiritualist Camp-Meetings for 1892.

Onset Bay, Mass.—Meetings will continue at the restrum until further notice.

Liberal, Mo.—The Second Annual Camp-Meeting closes Sept. 19th.

Pine Hanks, Malden, Mass.—Union Spiritualists hold meetings first Sunday in each month. Dodge & Locan & Logan.

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.

Subscribers' Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers who wish their paper continued will avoid inconvenience by remitting before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important COLBY & RICH, Publishers.

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 recept of stamped envelope by any of the following International Committee: America, Mrs. M. Palmer, 3101 North Broad street, Philadelphia; Australia, Mr. Wobster, 5 Peckville street, North Melbourne; Canada, Mr. Woodcock, 'Waterniche,' Brockville; Holland, Van Stratton, Middellaan, 682; India, Mr. Thomas Hatton, Ahmedabad; New Zealand, Mr. Graham, Huntley, Walkato; Sweden, B. Fortenson, Ade, Christianta; England, J. Allen, Hon. Sec., 14 Berkley-terrace, White Post-laue, Manor Park, Essex; or W. C. Robson, French Correspondent, 168 Rye Hill, Newcastle-on-Tyne.

Robert Cooper, Press., 2 Manchester street, Brighton, Eng.

SPIRITUALIST MEETINGS.

Chicago, Ill.—The First Society of Spiritualists meets t Washington Hall, Washington Boulevard, corner Ogden at Washington Hall, Washington Boulevard, corner Ögden Avenue, every Sunday at 10½ A.M. and 17½ P.M. Speak-er, Mrs. Cora L. V. Richmond.—The First South Side Spiritual Society meets at 77 Thirty-first street every Sun-day at 3 P. M. Speaker, Mrs. Emma Nickerson-Warne.

Oleveland, O.—The Children's Progressive Lyceum meets regularly every Sunday, 10% A.M., in Royal League H. Everybody welcome. Charles Collier, Conductor; John W. Topping, Cor. Sec'y, 345 Superior street. John W. Topping, Cor. Sec?, 345 Superior street.

Buffalo, N. Y.—First Spiritualist Society meets Sundays in A. O. U. W. Hall, corner Court and Main streets, at 2% and 7% P. M. William F. Pfeiffor, President, 2 Gelstin street; L. O. Beesing, Secretary, 368 Prospect Avenue.

Baltimore, Md.—The Religio-Philosophical Society meets every Sunday at II A. M. and 3 P. M. at Wurtzburger's Hall, North Excter street, near Gay. Chas. A. Zipp, Secretary, 1403 East Mudison street.

Providence, R. I.—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2½ and 7½ P. M. Progressive School at 1 P. M.

Grand Rapids, Mich.—Progressive Spiritualists' Society, Elks' Hall, Ionia street. Meetings Sundays, 1014 A.M. and 74 P.M.: Thursdays, 3 P.M. and 8 P.M. Mrs. Eme F. Josselyn, President. Dayton, O.—The Progressive Spiritualist Alliance holds meetings Sundays at 7½ P. M., at Knights of Honor Hall, 110 East 3d street. J. M. Clark, Pres.; W. E. E. Kates, Sec'y.

East 3d street. J. M. Clark, Pres.; W. E. E. Kates, Soc'y.

Oolorado City, Col.—Meetings are held in Woodman
Hall, Sundays, at 2 o'clock.

Springfield, III.—The Social Wheel of Progression, or
First Spiritualistic Society, will hold public worship every
Sunday at 2½ P. M. at 512 South 5th street. D. N. Lepper,
President; Miss H. A. Thayer, Secretary.

San Francisco, Cal.—The Society of Progressive Spiritualists meets every Sunday morning and evening in Washington Hall, 35 Eddy street. Also a Meddums' and Conference Meeting every Sunday at 2 P. M. Good mediums always
present. S. B. Whitehead, Secretary.

Oakland, Cal.—Mission Spiritualists meet every Sun-

Oakland, Cal.—Mission Spiritualists meet every Sunday at 2 and 7½ P. M. at Native Sons' Hall, 918 Washington street.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at its hall, 810 Spring Garden street. Sundays, at 10½ A. M. and 7 r. M. Lyceum at 2½ p. M. Joseph Wood, President; Benj. P. Benner, Secretary. Meystone Spiritual Conference every Sunday at 21/ P. M., southeast corner 10th and Spring Garden streets. Wil-ilam Rowbottom, Chairman.

SPECIAL NOTICES.

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

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

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

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

To Foreign Subscribers the subscription 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 Superior MEDICINE

for all forms of blood disease,

AYER'S Sarsaparilla

the health restorer, and health maintainer.

Cures Others will cure you.

SPECIAL ANNOUNCEMENT.

Until further notice the undersigned will accept Clubs of six yearly subscriptions to the Banner of Light for \$19.00. Weask for the united efforts of all good and true Spiritualists in its and our behalf.

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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 Remedies known. For Olrenlars, Terms and Testimonials, address DORNBURGH & WASH.
BURNE, Olmstedville, N. Y.
For sale by COLYAL POGE URNE, Olmstedville, N.Y. For sale by COLBY & RICH. is

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also remained dies furnished. Now located at Hotel Aldrich, 96 Berkeley street, Boston. Hours 10 to 7. is May 9.

A STROLOGY.—Would You Know the A Future? Accurate descriptions, important changes, and advice free. Send date and hour of birth, with stamp. No callers.

Sept. 17. lw* P. TOMLINSON, 67 Revere street, Boston.





WINTER FLOWERS

- For only 30 cents we will send by mail, postpaid, the following 10 elegant Bulbs which may be potted at Once for winter blooming in your window, or planted in the garden for early Spring blooming:

 1 Bulb Bermuda Easter Lily, the grandest winter flower, enormous white, sweet scented blossoms.

 1 Bulb Boman Hyacinth, bears several spikes of beautiful white blossoms, very fragrant.

 1 Bulb Grape Hyacinth, produces spikes of the most beautiful blue flowers.

 1 Bulb Freesia, very fragrant, large white and yellow blossoms, in wonderful profusion.

 1 Bulb Tulip, Duc Van Thol, beautiful intense scarlet; blooms very early.

 1 Bulb Allium Neap., large clusters of snow-white blossoms, free bloomer.

 1 Bulb Giant Snowdrop, great, drooping, waxy-white flowers of unsurpassed beauty.

 1 Bulb Gilla, sprays of deep sky-blue blossoms of great beauty.

 1 Bulb Glory of the Snow, long sprays of large, light-blue flowers with white center.

 Also on Superb Catalogue of Bulbs and Plants for Fall planting and Winter blooming, and a sample copy of THE MAYFLOWER with two elegant large colored plates. All the above for only 30 cents, postpaid. These lorare bulbs (worth 75 cents) are grand bloomers either for the house or granten. We send them for 50 cents only to introduce them. Get your neighbors to send with you and we will send 4 of these collections for \$1.00. Directions for culture sent with each lot.

 ALSO THE FOLLOWING SPECIAL OFFERS BY MAIL POSTPAID.

OUR FALL CATALOGUE for 1892. A superb work of Art, large and illustrated, with colored offer the finest stock of Hyacinths, Tulips, Croqua, Narcissue, Lilles, Freesias, etc., and scores of rare new Bulbs and Plants for fall planting and winter blooming, also choice Shrubs and Fruits. It is the most beautiful and complete Catalogue of the kind ever issued. We want agents in every town take subscribers for our beau-

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No. 9 Bosworth street, Boston, Mass.

Mrs. C. Bailey,

B USINESS and Medical Medium. Sittings daily. Circles Friday at 2 P. M. Platform test speaking. 41 Falmouth street, near Mechanics' Building. Huntington Avenue car. Sept. 17.

YOU CAN HAVE GOOD EYESIGHT.
MELTED Pebble Spectacles restore lost vision. Write
for illustrated Circular, and how to be fitted by my New
Clairvoyant Method. Spectacles sent by mail. B. F.
POOLE, Clinton, Iowa. 13w Sept. 17. A STROLOGY.—Most fortunate dates for

A all purposes, life writings, advice, etc.; full descriptions free. Send date and hour of birth with stamp. T. A. BEARSE, astrologer, 172 Washington street, Rooms, 12 and 14, Boston, Mass. Sept. 17.

BY GILES B. STEBBINS, OF DETROIT, MICH.

The author has taken part in the leading reforms of the past fifty years, from the "martyr days" of the pioneer anti-slavery movement to our own time, is widely known as a speaker and writer, and has had a wide range of acquaintance with men and women of eminent worth, moral courage and marked ability.

A partial table of contents is as follows:

Autobiography of Childhood and Fouth. Old Hatfield, Oliver and Sophila Smith, Wm. E. Channing, John Pierpont, Theodore Parker.

AutoSlavery and Yoman Suffrage. W. L. Garrison, Henry

Anti-Slavery and Woman Suffrage. W. L. Garrison, Henry C. Wright, C. L. Remond, Gerritt Smith, Abby K. Foster, &C., &C.

&c., &c.

Quakerism. Griffith M. Cooper, John and Hannah Cox,
Isaac T. Hopper, Thomas Garrett, &c.

The World's Helpers and Light-Bringers. J. D. Zimmermann,
W. S. Prentiss, Wm. Denton, E. B. Ward, Jugol Arinori
Mori, President Grant and Sojourner Truth, &c. Spiritualism, Natural Religion, Psychic Research, Investiga-tions, Facts. Prof. Stowe, Rev. H. W. Bellows, Victor Hu-go, &c. &c.

Religious Outlook, Liberal Christianity. Rev. Dr. Bushnell's "Deeper Matters," A Needed Leaven, Two Paths, Church of the Future, Coming Reforms. Cloth, gilt, pp. 308. Price \$1.25. For sale by COLBY & RIOH.

OUTSIDE THE GATES:

AND OTHER TALES AND SKRTCHES. By a Band of Spirit Intelligences, through the Medium-ship of MISS M. T. SHELHAMER.

By a Band of Spirit Intelligences, through the Mediumship of MiSS M. T. SHELHAMER.

This volume consists of two parts: the first, containing a series of articles up Spirit Bonefice," entitled "Thoughts from a Spirit's Bandpoint," on subjects of deep importance, which all thinking minds would do well to read and reflect upon. Also, the personal history of a spirit, entitled "Outside the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unhappiness cutside the heavenly gates to one of peace in the "Sunrise-Land"—developing on the way stories of individual lives and experiences as well as descriptions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I Found in Spirit-Life"—by Spirit Susie—a pure and simple relation of the life pursued by a gentle soul in her home beyond the vale.

Part second of this interesting book opens with "Morna's Biory," in five installments—an sutoblographical narrative. This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locomotion, food and nutrition, in worlds beyond "Morna's Biory," also tells of transitions from world to world, of sacred councils in the spiritual kingdom, and of the high development of mediumship in such a state, giving much information on important subjects to those who read. We also have here these interesting stories of several chapters can be not be made in the spiritual kingdom, and of the high development of mediumship in such a state, giving much information on important subjects to those who read. We also have here these interesting stories of several chapters can be serials entired from the mind of "Morna" has given to the world through the columns of the Blanker of Life and the public for the first time, entitled "The Blind Chairvoyant; or, A Tale of Two Worlds." Those who have read the serials emanating from the mind of "Morna" through the pen of Miss Shelhamer

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Message Department.

ON TUESDAYS AND FRIDAYS each week Spiritual Meetings are held the Hall of the Banner of Light Establishment, free to the public, commencing at 3 o'clock P. M., J. A. Shelhamer, Chairman.

At these Scances the spiritual guides of MRS. M. T. Lond-LET will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Onairman, will be presented to the presiding spirit for consideration. Besides, excarnated individuals anxious to send messages to their relatives and friends in the earth-life will have an opportunity to do so.

15 It 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 ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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

27 Natural flowers are gratefully appreciated by our

Natural flowers are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to piace upon the aitar of Spirituality their floral offerings. Letters of inquiry in regard to this Department must be addressed to

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

Report of Public Séance held May 27th, 1892. [Continued from last week.] Henry Benson.

One by one we go from the body and leave the earth places for some other to take up and fill, and one by one we go to the great spiritual country to find new places for ourselves which we seek to fill well. That is what we ought to do, and I suppose you find it here in the same old line, one by one the spirits coming back to reach their friends, and to tell them of the power they have to come into the mortal life and look after the concerns of those who are and look after the concerns of those who are

lear to them.
[To the Chairman:] I went from the body years ago. Why! my dear friend, I had been gone four or five years before it occurred to me that I ought to come back in some public way like this and send word to the good friends on earth that I lived; and I have, if you will believe me been about ten years given then try. lieve me, been about ten years since then try-ing to come here and make myself known. I heard the gentleman say that he had been out

heard the gentleman say that he had been out of the body about a year, and I thought, "Dear me! he has returned so soon, while I have been trying for a decade to get back to speak." But I have not been unhappy, and I have not been idle all this time. I have been very busy finding a great deal to look into and to understand. I lived in the good old State of Illinois, and I went out of the body from there, though I have been in other places during my career. I would like to have the good friends in Batavia and Onago know I have come back to your Boston office, and that I come with greater will than I had when here. than I had when here.

Oh! sir, I had much more understanding of spiritual things than many poor souls do on earth, because I subscribed to the doctrines of the New Church. I believed in the revelations of Swedenborg. I felt that the spirit-world was very near to us, that our departed friends could come very close and leave the influence of their spiritual life upon our own at res could come very close and leave the influence of their spiritual life upon our own atmosphere. I have had to make over some of my ideas of the spirit-country since I went out of the body. I have seen the great seer, Emmanuel Swedenborg, and I have talked to him lip to lip, and I know that he considers himself as one chosen by intelligences of the higher life to receive reveal tions from that other country. to receive revelations from that other country and give them to the world. He gave them as best he could. Some of them, he says, were clouded by his own interpretation, and some of the scenes that he beheld with his inner sight were not altogether clear, but he feels that he did give much light, and I feel so too. I have been over in England since I went

from the body and visited the old places. There is a power going out from the spirit-world there which is making itself quietly felt, and I am glad to know that every year brings more of spiritual grace and comfort from the heav enly country to man on earth, who is reaching higher continually. I am Henry Benson.

Ella Mason.

I used to live very near Boston, and I have friends here that I think have not forgotten me. I ask them to remember me with a little thought sometimes and a little love, for I care so very much for them. Though I have many dear friends and companions in the spiritworld, yet my thought and my heart turn to the dear friends who are left on this side, and sometimes I visit them in their homes over in to them. that Ella is with you, would you not feel glad to think she is not dead?" I do not want my friends to feel that we are

dead. I do not suppose they know much of Spiritualism. They have heard of it, of course, but I do not think it has come into their homes as a part of their lives. I wish that it could, for I am sure it would bring them much sunshine in many hours of toll and care. I will do what I can to bring them the light and the good word, which perhaps they will receive by-and by.
I look back to the life I lived on earth. It

I look back to the life I lived on earth. It was not a lengthy one, and now it seems as if the few years were very few indeed. I sometimes wonder if that was really I who lived here and tried to study and work to accomplish certain things that I had in mind that seemed so important to me before I had to lay them all away. Since in the spirit-world I have looked around and become familiar with have to the teachers and schools there I have some of the teachers and schools there, I have taken up new thoughts and plans that are of

taken up new thoughts and plans that are of much more importance than those that seemed so great to me here.

I have a particular friend whom I called Hattie that I think is a medium, and I would like to come close to her. She has passed through changes since I went away; she has entered a new home-life. I am sure she is a medium, and if she would only try to develop her powers her spirit-friends would be able to give her very much that would be a help to her, and also to others. I am working with friends, especially with her father, who is in the spirit-world, to try to bring a knowledge of this power to her home, so that it may be acted upon and brought into expression. Perhaps now I shall have more power in this direction; at least I hope so. My name is Ella Mason.

John Falvey.

I was an old man when I went higher; I was a very old man, and I had seen a great deal of life. I had been a busy man, and found a great deal to do for many years, so that I knew many people and they knew me. I hope they do not think I have gone entirely, for I have not.

It was a good and a great anniversary for me the day I went out of the body. It seemed just right that I should go at such a time, and I found it just right on the other side; so I do not come back here to repine at all, but I just come to say a few words to my family and friends, to tell them I am all right on the spirit side, that I hope they are all right on this side, side, that I hope they are all right on this side, and that is all I want.

side, that I hope they are all right on this side, and that is all I want.

I was in business a good while up in Harlem, and I think, they will tell you that I was not a lazy man. I put my energy into the business, and brought out of it all I could. In the spirit-world I am doing the same thing—I am trying to bring out of what I undertake all I can that is good and useful, and I do not have a bit of fault to find with the spirit country where I live. Some folks are finding fault about the life they have got into after they went out of the body; but if they find anything that is not just right to their minds and pleasant enough for them, it is their own fault, I think; and so it seems to me that instead of going to work to make complaint, the best thing is to go to work to make it better.

I lived in Harlem, N.Y., on Park Avenue, and if you will just say that John Falvey has come back, I will be very much obliged to you. Everything looked all right for the old man to come to-day, and that is why I am here.

Harriet Blanchard.

I come hoping to reach into the heart-life of my dear friends in Portland, Me., for there they live. I have seen them in their homes many times since they have ceased to talk of me or think of my past, for I to them am dead, and that means cold and senseless, and knowing nothing of what is taking place on earth.

I never felt that way in my life from the very moment that I passed from the body, and realized that I had risen out of the weariness and the pain which had been so irksome to me into the light, with my mother's smile to greet me, and dear friends with outstretched hands to give me welcome. I have felt myself alive in every part of my nature more than I was here, every part of my nature more than I was here, for many times I felt cramped; I could not ex-press myself; my circumstances were such that I could not do justice to half that I had in me. In the spirit life I have never had that feeling, so I can say I am not dead and cold and sense-less, and I want my friends to feel that I am

My name is Harriet Blanchard. Caroline and others come with me from the spirit world and join me in love to our friends here. Thomas said to me before I came, "If you succeed in manifesting, speak a word for me, and say that Tom still lives, and holds a good thought in his heart for all his friends." I repeated the world that I wight not forget them for I did neart for all his friends." I repeated the words that I might not forget them, for I did not know what might happen when I tried to speak through your instrument, and I am sure the friends who knew how genial he was, and how ready to serve them a good turn, will be glad to feel that he is alive, and that we all live too.

Robert Dale Owen.

Mr. Chairman and Good Friends: I feel such an uplifting influence coming to me from your an uplitting influence coming to me from your circle to-day, such a wave of magnetic strength, that I am as one reinforced with new power; and as our good brother, the Spirit-President of this circle, invites me to say a word through the medium to-day, I feel gratified, and respond with a glad heart, for there is nothing so dear to me as the privilege of expressing through medial agencies my love for the cause of Spiritual Truth and my desire to add some of Spiritual Truth, and my desire to add some thought to its power or some ray of light to its great and glorious illumination as it comes to mankind from the spirit-world. Spiritualism is dear to my heart, and every

one of its advocates is precious to me, from the humblest child that sits alone in her lowly numblest child that sits alone in her lowly home, serving as the mouthpiece or the handmaid of the spirit-world and doing her best to interpret its messages or instructions to the humble folk around her, to the most exalted and intellectually unfolded medium that we have in our public work. I feel attracted, and my love goes out to every one of the world's workers that Spiritualism has brought to the front or has kent unpoticed in private homes. I would say to them all, "God bless you and

I would say to them all, "God bless you and give you good-cheer, for you are serving the cause of humanity and doing the heavenly Father's will."

I would ask this question of the spiritualistic brethren and sisters generally who have accepted this revelation from the world of spirits: Are you faithful in your work and in your profession? Are you true to the standard of right which the spirit-world has set up for you? Are you true to yourselves in your daily thought and conduct? If you are, even though you sometimes falter and fall by the way, even though you slip on rough places, and do not always keep true to the mark which you have traced for yourselves, yet I can call you a brother or a sister, dear to the soul of all angels who are pure and good, and who will help you to overcome the evil ways, and rise higher and higher in the scale of spirituality and light.

I come, Mr. Chairman, to breathe a thought of love and encouragement to my friends everywhere. Tall them the all workers in the cause

I come, Mr. Chairman, to breathe a thought of love and encouragement to my friends everywhere. Tell them the old workers in the cause of Spiritualism that have gone on beyond the sunset into the light of the upper world are not idle nor are they silent. If you attune your spirit ears in harmony with the life beyond, you will hear the heart-beats of those earnest souls, and know that they are in accord with you in every good work, in every noble effort, in every aspiration you send out toward the land of light. Tell our good friends in all directions that every worker who has been summoned home finds a post of duty on the other side, and that in the discharge of that duty each one finds much labor for the expenditure of forces side by side with the present workers of forces side by side with the present workers of this earthly life. Robert Dale Owen.

Report of Public Séance held May 31st, 1892. Spirit Invocation.
On! thou Omnipotent Spirit, thou who to the soul's inner

self art nameless, thou Eternal Infinite Presence, we pause before thee at this time, sending out our soul's aspiration for more light from thee. We know that thou art the Divine Parent who dost create all things visible and invisible, who hast ordained all law physical and spiritual; the universe is thine, and it teems with the splenders of thy works. We thank thee that we are a part of thee. Though we comprehend thee not, yet we feel within our interior being a sense and consciousness of thy presence and of thy love. Thou who art all intelligence and all wisdom know that every passing breeze speaks of thy glory and thy handiwork. We know that the moving planets above our heads which encircle the globe with their light and beauty are but the expressions of thine infinite skill. We know that all things partake of thy greatlife, and so would we partake of thine infinitude and of thy great existence, not only feeling them in our lives, but expressing something of thy divinthough every action of our being, and through every thought of our mentality.

We would understand something more of thy life and

works than we now do, and in order to gain this informa tion we would come into close harmony and association with thine angels who are constantly increasing in power and gaining truth and wisdom in the spirit-worlds of light be yond. We know that they are ever ready to do good works for mankind, that they expend their life-forces in service for humanity: and, oh! may we of earth receive from the an illumination which shall brighten our spirits and help us to see clearly the way and the purposes of life. May we gather from their ministrations a stimulus and power that shall increase our thought and activity, and help us to make new efforts for the accomplishment of good works and the infoldment of our own interior qualities.

We know there is much suffering and sin abroad in the land. We know that there is pain and anguish, that the shadows of experience bear heavily down upon human hearts. Oh! may thy blessed angels be given influence and power to bear comfort and help unto those who are in darkness and who mourn that they may be uplifted to higher planes of life and thought. May all those who are in the shadow be assisted un into the light, that they may see and know thy love and care, and realize they are thy children. Help us to do well. Assist us, oh! ye bright spirits, to not only cultivate our spiritual powers for our own service an growth, but that we may be worthy and fitted to assist our brothers and sisters here in casting aside the burdens that bear heavily upon them, and in reaching upward to the light, which is of God.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.-Your questions, Mr.

Ques.—[By "Inquirer," Hartford, Conn.]
Do spirit-children receive the same instruction in certain branches, as reading, arithmetic, etc., that they would have had in earth-life? and do they learn more easily and quickly?

Ans.-Children in the spirit-world are taken in charge by wise and learned guardians who give them proper training in all the various branches of an unfolding life.

give them proper training in all the various branches of an unfolding life.

Education in the other world means something more to a human being than what it does on earth; for to be truly educated, one must have not only the mental qualities stimulated and trained, but also the spiritual powers, and under such tuition as the spirit-world affords, an unfolding mind puts forth its very best qualities of perception and understanding. Placed in a school of the spirit-world, a young child quickly learns how to take hold of and grasp the various branches of instruction which are afforded him, and he not only comes to an understanding of mathematics, and all other branches of learning, but he comes to this understanding by a very different method from what he would have done on earth. The child who learns to read here has to pass through slow and painful processes of study, but the study in the schools of spiritual life is of a more advanced order.

We cannot explain this method to your comprehension to-day, for you have not words by which we can describe it, and it is so foreign

prehension to-day, for you have not words by which we can describe it, and it is so foreign

perfected life there must be two individualized intelligences, the feminine and the masculine principles, uniting to form the complete angelhood of humanity, and that every soul has its counterpart, which it will eventually find somewhere in the great universe of life.

One may have lived on earth and gained an extended experience, and yet never have come in contact with its spiritual counterpart. Perhaps that spirit-mate is not on earth, but dwells in the spirit-world; or perhaps it has been attracted, in order to gain some needed experience, to other planets; but sometime in the great eternity of life the two will gravitate toward each other, and, joining their mutual experiences, will form the perfected whole, or the oneness of an angel-life.

If one individual passes to the spirit-world, and its counterpart is here on the earth, although the two have never met, it may be that the law of spiritual affinity will be so great in its operation in the soul of the departed one as to bring it back into contact with that other life which is gaining its experiences in contact with matter. On the other hand, this may not occur, because there may be many experiences and much discipling for each soul to receive

with matter. On the other hand, this may not occur, because there may be many experiences and much discipline for each soul to receive before they will be fitted to coöperate and be spiritually united under the law of harmony and soul love; but sometime in the great future those who belong to each other will meet, and the perfected union will be formed.

INDIVIDUAL MESSAGES.

John H. Currier.

Good afternoon, Mr. Chairman, and friends; I bid you good afternoon. I hope it is well with you. The great spiritual world is sending out its rays of light upon you all this day, and they are something more than rays such as the sun sends to the earth, for they are filled with intelligent thought and stimulating power that come from active minds, and, therefore, they are calculated to illuminate not only the mind of man, but the spiritual perception, and to give humanity power in its search for truth. I feel more pleased every day of my life that I am a spirit, and that I live in the great spiritual world. I am more thankful every day that I have done with the physical body and its infirmities, with the weaknesses and the

its infirmities, with the weaknesses and the follies that clung to me while I was on earth. I am glad that most of these have gone with the past, and I say truly. Let the dead past bury its dead, and let me take up a new life,

bury its dead, and let me take up a new life, with new efforts, energies and purposes, that I may work out the God within me and feel the divinity that belongs to the human soul. I have not by any means become perfect. There is much weakness left, much that may well be laid aside, but I am doing my best to rise above it, and to gain the strength that exalted warriors of the higher life experience and gain.

Well, Mr. Chairman, I come back to day because I feel strongly imbued with the spirit of devotion, fealty and love that has been shown by our soldiers and our people generally about this time.* Sunday and yesterday, when so many souls of earth made their offerings and sent out their memories to the dear ones gone before, whose lives had been laid down in be half of freedom and truth, I felt as if I, too, must join in the services of love, and send my influence forth, hoping that it would be useful to some life.

to some life.

It always gives me great pleasure to send a word of greeting to my spiritualistic friends. It always makes me happy when I can say a few words through the lips of a medium to let the world know that I am marching on, that like the soul of good old John Brown I keep up the tramp, tramp, tramp along the highways of progress, making my way as best I can, and gaining what light and knowledge of the eternal forces I can gather from side to side. I am not alone; an innumerable host bears me comnot alone; an innumerable host bears me company, and we are journeying on with the hope of finding something that we can send back to weary-hearted mortals that shall be to them a great tower of strength.

I know that many of my brothers and sisters on the mortal side are asking with earnest souls what we have to give them of encouragethem are weighed down by heavy burdens, and that passions and temptations as well as oppressions and persecutions hedge them in on every side. I have the greatest sympathy with all such weary souls, and I would if I could lift them every one up into the light and joy of the eternal happiness; but this I cannot do, and I say to my brothers and sisters: Ohl be faithful, work on, press on; do your best, and if the reward comes not to you here, surely you will find the recompense in the spirit-

and if the reward comes not to you here, surely you will find the recompense in the spiritworld, where justice reigns and the law of equity maintains for all.

Tell my good friends, Mr. Chairman, that I am trying to live so they will not be ashamed of me when they come to the other world, and so that I shall not be ashamed to meet them, to look them in the face, but can say:

"I have labored with you side by side in the vineyard of truth, I have sought to do my part in the great work for humanity, and I have not spared an influence that could in any way be of service to my kind."

I believe the Cause is growing more powerful every year. I think that Spiritualism is sending its light into more remote corners and dusky places, weeding out and bringing to view the shams and hollow pretensions that have long been covered up, and that have maintained their sway in the name of righteousness. I believe that spirit-intelligences from the other world are increasing in strength constantly, and that they are going forth every hour to root out the evil, and to plant truth and beauty and spiritual knowledge in the place of the weeds of superstition and bigotry. I think we have reason to rejoice that we live in the close of the nineteenth century—live as immortal human beings, you upon the mortal side and your friends upon the spirit-side, joining hands and hearts in the great service of love which is to enlighten the world through the spread of knowledge and the banishment of ignorance.

John H. Currier. of ignorance. John H. Currier.

Isaac W. Hammond.

Isaac W. Hammond.

[To the Chairman:] Your former speaker stated that he was forcibly attracted back by the nearness of the hour to Memorial Day, its associations and the services which have been held in its observance. Perhaps, sir, these have been a cord of attraction to me, and the very events of the last day or two, with their associations and memories, may have brought to me in my spirit home a wave of magnetic force, as it were, which has enabled me to come into closer proximity with earth and with former scenes and comrades. I think this is so. Perhaps I should not have had the power to speak to you were it not for the great current of magnetic force which has come up to the spirit-world from the hearts of the countless friends and comrades who have united in sending up their love and memory and sympathy to the lives of those who have gone on to the great beyond. I find that there is a tremendous power in this law of association and sympathy that goes out when the heart is filled with tender affection for other human beings, and that this power is felt by human intelligences in every world, whether it be in physical life or in the spiritual country.

I, sir, have been a student since I passed to spiritual country.

I, sir, have been a student since I passed to

the spirit-world, but not exactly in the department of history and statistics in which I was interested, and with which I was identified in

* Memorial Day

to your conception of learning that you would not be able to comprehend it if we did seek to outline it. Yet the child of the spirit-world can gain a knowledge of arithmetic, of geography, and of all the various branches of study which the schools and colleges of earth afford to the child here. As the young mind advances, it increases in power, its mental grip becomes atronger, it is able to perceive quickly the menning of those lessons which are placed before it, and therefore as the child of spiritifle becomes advanced and mature, it is more fully equipped to cope with the affairs and experiences of life than perhaps it ever would have been had it remained on earth.

Q.—[By the same.] If a spirit passes from earth-life without meeting its soul-mate on this plane, would the law of attraction be sufficient to draw it unerringly to its embodied mate?

A.—We understand that in order to form a perfected life there must be two individualized intelligences, the feminine and the masculing principles, uniting to form the complete angel-hood of humanity, and that every soul has its counterpart, which it will eventually find somewhere in the great universe of life.

One may have lived on earth and gained an extended experience, and yet never have come in contact with its spiritual counterpart. Perhaps that spirituant is not on earth, but dwells in the spirit-world; or perhaps it has been attracted, in order to gain some needed experiences, and joining their must be the spirit-world and its counterpart is here on the earth, although the two have never met, it may be that the law of spiritual affinity will be so great in its operation in the soul of the departed one as to bring it back into contact with that of the soul of the departed one as to bring it back into contact with that of the spirit world and its counterpart is here on the earth, althe law of spiritual finity is portals many many maters of spirity bearing the proposed and and its counterpart is here on the earth, althe law of spiritual finity is portals many

lar school.

I may call myself one of the boys in blue, and I bring my greeting and my fraternal regards to my comrades here. Tell them I am interested as ever in the Grand Army of the Republic, and that I feel myself still one of its members. I have taken pains to visit the comrades of Post Sturtevant, and to unite myself with them as far as I could in all good works; for though I am a spirit, I can sometimes use an influence and give an impression in this outward life which are fraught with results even though their origin is not understood.

I had quite an extended experience on earth,

though their origin is not understood.

I had quite an extended experience on earth, coming in contact with many human beings, and studying life under various aspects. I was engaged in different lines of work, having been called to serve in one direction and another, so I feel that from this side I carried with me to the other much information that will stay by me. We cannot take anything material with us; gold and silver have no place with us in the spirit-world, but must be left here; all the outer adornments which decorate the home must be laid aside; but the knowledge and experience that one gathers up are a part of the perience that one gathers up are a part of the spiritual possessions, and if one can unfold in spiritual attributes while on earth, he becomes

spiritual attributes while on earth, he becomes rich indeed on the other side.

My home in the closing years of my life was in Concord, N. H., where I gained much of my experience. I wish to give my greeting and love to my family and friends. Tell them I have only the warmest of affection for and sympathy with each one, and I can rejoice with them in every hour of their joy, and feel for them in every moment of pain that comes to their lives. I also have a kindly feeling for Manchester, and other places in the old Granite State, for I am a child of that soil, and I feel that I belong to it. Every inch of ground, every bowlder of the old State, is dear to me; and so, although I live in the spirit-world, I still claim a home and people on this side of still claim a home and people on this side of

Isaac W. Hammond.

Dr. James P. Lynde.

This seems to me to be a great privilege, and any spirit who is favored with the opportunity of manifesting at your meetings must be truly grateful, for to my mind it is something that may be called an event of a lifetime. Why! this coming back and finding means to give expression to individualized thought is wonderful to me.

I have been studying the law of operation in I have been studying the law of operation in this connection, and have been surprised to find how it acts in response to all, from the most ignorant and crude mind to the most exalted and well-informed. I have seen a poor Irishman speaking in his uncultivated way, and a little child making herself known in lisping accents; I have beheld the negro, rude and unskilled, taking possession of the medial instrument, and manifesting some signs of his identity; and so on through various grades of alted and well-informed. I have seen a poor Irishman speaking in his uncultivated way, and a little child making herself known in lisping accents; I have beheld the negro, rude and unskilled, taking possession of the medial instrument, and manifesting some signs of his identity; and so on through various grades of intellectual unfoldment up to those of grand attainments and great mental achievements. Therefore I am interested in this subject, and am trying to discover more than I have found relating to this great law of intercommunion between the two grand worlds. How many worlds of intellectual activity and human intelligence there are I cannot say, but I am beginning to believe that many globes of light are peopled by human plancs some of them. ginning to believe that many globes of light are peopled by human beings, some of them, no doubt, very far advanced to what we are in

no doubt, very far advanced to what we are in the present day.

[To the Chairman:] Perhaps, sir, my people and those who have long known me will not be pleased to have it claimed that I have returned to your public meeting, but I trust they will be gratified to learn that I have the power to speak and to express something of my regard and good-will for them. They are traveling along the earthly way with little conception of the infinite life in which they are taking a part, and in which they are to take a part through the coming years.

of the infinite life in which they are taking a part, and in which they are to take a part through the coming years.

I find myself to be the same man of activities that I was on earth, still interested in the experience of the medical profession, still anxious and eager to learn all that I can of human life, still studying the law of agriculture and trying to identify myself with every movement that is calculated to bless humanity in this line. I would like my brothers and associates of the State Agricultural Society to feel that I have not gone afar off. I can gather with them in council and listen to their reports and records; I can unite my forces with theirs for the discovery of a new thought or a new truth in some line of research that will be of use to mankind; and so I feel that I am not ready to be discarded by them as one who belongs to the dead past. I claim that I belong to the living present, and that I am a living man.

I think I can say, sir, that I was well known in Athol, Mass., and perhaps it may create a little interest in Spiritualism in that part of the country if it is known that I have returned from the spirit-world. Sometime ago I came in contact with former friends who were in Greenfield, and I heard some of them discussing quietly among themselves the nossibility

in contact with former friends who were in Greenfield, and I heard some of them discussing quietly among themselves the possibility of the departed coming back and communicating intelligently to mortals. Having found that this is a solid and a living truth, I thought to myself, "I must endeavor to find an open way through which I may express a thought that may perhaps increase the attention of those I have known who are interested in this movement, and then I shall feel that I am doing some good to my fellow men on earth." doing some good to my fellow-men on earth." Perhaps in future years I may have the privi

remaps in future years I may have the privi-lege of coming again, and if I can do so with added thought or new truth that will shed light upon the pathway of my friends who are traveling to the unknown world—for it is really an unknown world to most of them—I shall be most happy to come and do my part. Dr. James P. Lynde,

Julia Hawkins.

My name is Julia Hawkins, and I come from Albany, N. Y. I have friends there. I have children, and I hope they will feel that mother has come from the spirit-world to bring her love and much good-cheer, for I feel full of happiness.

I did not always feel so here. I had many trials to bear; life seemed very hard to me through years of care and perplexity. I tried to do my best, which seemed very little; but at last I was called home, and it proved to be a home to me, for there were many dear friends

home to me, for there were many dear friends home to me, for there were many dear friends waiting to give me happiness. I found the rest there that I could not get here, and my heart has been full of sunshine since I went to that great life. Not that I have done nothing since I went away; I could not be happy if there was nothing for me to attend to, and I have found a great many things to take up my mind.

One sweet care is to look after the little boy that went out from my daughter's home. She did not know what his spirit-life would be, did not know what his spirit-life would be, and she mourned; but he is safe and growing in beauty and usefulness in a spirit-world that is not filled with the temptations that are found here. We have brought him back many times, that he might get experience from this side of life and learn something of its various conditions, for it is not wise for even a spirit-child to grow up in ignorance concerning the various conditions by which mankind is surrounded on earth. He must know that there are passions to overcome and temptations to be met, and thus, through the knowledge he gains, grow in sympathy, learn to pity those

are passions to overcome and temptations to be met, and thus, through the knowledge he gains, grow in sympathy, learn to pity those who are sad and sorrowful and filled with wrong doing, and so try to help' them, feeling that they are sorely tempted and that life is hard to them.

I want my friends to know that their dear ones live, and that those who have been laid away, as far as the body goes, are safe and well in the spirit-world. If we have done that which is wrong, we are obliged to meet it, look it over, and think of it. It will not pass away from our minds; we have to see it just as it is; and if it has brought shame, or pain, or suffering to others, we have to see how those others have gone through the sorrow because of our doings, and we have to bear the pain that they have borne. If we have done right, that, too, comes before us with a greatflood of light, and we see how it has beautified ourselves, how it has made others happy, just why it has made others happy, just wh

of usefulness before we can be happy ourselves.

Mary Hutchinson.

[To the Chairman:] If you please, sir, I have some friends who live in Fremont, Ohio, and they are trying to form a circle in order to learn something about spirit-life. Some of my friends have scoffed at Spiritualism, but now they are beginning to think there may be some truth in it.

truth in it.

In forming a circle they hardly know what to do. One or two have joined it with half a feeling that it is something wrong to be engaged in, and perhaps will bring them harm. I want to say that a circle of spirit-friends has also been formed to cooperate with them. Its members are composed of those who lived on earth with those dear ones here, and who are interested in the movement now taking place. The friends here may be sure that we will do our part on our side to give something from the immortal life that may bring knowledge and evidence of immortality to them.

We ask them not to come into the circle actuated by a spirit of curiosity, or with the feeling that they are dealing with forbidden things, but with an earnest, reverent desire to learn of spiritual things, those that belong to the immortal nature of man. We ask them to sit regularly on the same evening of the week, with the company the same evening of the week, with the company the same evening of the week, with the company the same evening of the week, with the company the same evening of the week, with the company the same evening of the week, with the company the same evening of the week, with the company the same evening of the week, with the company the same evening of the week, with the company the same evening of the week, with the company the same evening of the week, with the company the same evening of the week, with the company the same evening of the week, with the same evening of the week.

the immortal nature of man. We ask them to sit regularly on the same evening of the week, with the same number of people, to have singing if they can, and the room well aired. We like to have flowers when convenient, because all these things help to make harmony, and harmony is what draws the spirit-world into close communion with the mortal. I think if the friends continue with their investigations that in the course of a few months they will receive more than what they ask, for I know there are mediums among them, and it seems to me that development will take place which will enable the spirit-friends to communicate

to me that development will take place which will enable the spirit-friends to communicate intelligently with the friends of earth.

Another spirit who comes with me, and who belongs to the circle, our friend Emma, wishes me to say that she touched her dear one on the shoulder about a week ago. He felt the touch, but did not understand whence it came. That is only the beginning, but something more powerful may be given by and by. Mary Hutchinson. Hutchinson.

Major Daniel Smith.

Join those of earth in their observations and to make himself one of them. I thought at this time it would be well for me to try and say a few words to the good people of Dover, N. H., that they may know we do not go altogether from the atmosphere of this life, but that we keep around and bring fresh forces when we can to brighten up the memories of the past in the hearts of those who linger here. ger here.
Martha wishes me to give her kindly love to

Martin wishes me to give her kindly love to all the friends on this side, and to say how well she is in the new country, how beautiful it is to her, and how sweetly the flowers bloom there. She loves them, and she has many of them. In this new life she gains strength and freshness like that which was hers in her youthful days.

youthful days.
[To the Chairman:] I will not remain longer, sir. I came just to make myself heard, thinking it might do some good.

Major Daniel Smith.

White Plume, to his Medium.

White Plume, to his Medium.

[To the Chairman:] How, Chieftain? White Plume come. White Plume come to the medic-friend far off in the sunset land.

White Plume see the moons come and the moons go, and the friend in the council feel shadows on the heart. Medic sends out his message to the hunting grounds, and White Plume hear the words, "Give me strength; give me light; send me word how to know." So we come, Chief, to the great council, and say through the lips of the little squaw, White Plume's band is on guard. White Plume send his braves along the trail to keep up the forces that the medic asks for. The forces will come, and the light will shine when the summer flowers bloom and smile from the prairie sod. The little lights will come into the life of the lodge, but not until after the forest leaves fall

The little lights will come into the life of the lodge, but not until after the forest leaves fall thick and fast along the trail and the snows come flying down will the power be strong to do the work. White Plume say be good cheer. Feel all is coming that the band promises. The band no tell crooked tales. Must have time to work, have time to bring forces, but they surely come.

My medie sees your talking sheet; will understand White Plume's words. Say band, many braves, many maidens, send love and bring the blankets of peace and good-will to make the lodge shine and the hearthstone warm.

ARE YOU BILIOUS?

Best Liver Pill Made

LINES Add essed to Auntie Groone on Hen Birthday Anniversary, Aug. 13th, 1892, by the Inspiring

Intelligences of W. J. Colville. How blest it is through four score years To faithfully the banner hold, ... Inscribed with words of truth and love, To lift this flag with purpose bold. How sweet, reviewing years gone by, To think of how a Power Divine Worked through an humble instrument. Who longed to be a holy shrine. Yea, blest indeed to contemplate How that blest influence oft set free

Hearts, intellects and bodies bound Long years in sad infirmity. And if sometimes the weight of years, Or all the burdens thou hast borne. May press upon thy earthly form, Thou never canst be left forlorn.

New health, new vigor and new joy Come to thee e'en this very hour; New plentitude of heavenly bliss, Accessions vast of angels' power. We greet you on your natal day. Not only are the memories fair Which bind this hour with years gone by,

And call to mind how thou dost share A halo from that useful past, To gladden this thy festive hour; But 't is a birthday to new life, ', Renewal of thy former dower.

For though time places on thy brow The marks and seams of earnest toll, Thy spirit is as fresh as when Thou as a child didst on the soil Sport like a lambkin full of glee, Or like a bird on budding tree.

There is a work for thee on earth, A noble part yet to perform: Henceforth, however, it will be In peaceful shade, no more in storm. Rest is thy heritage, well earned, And none can take the crown away Which rightfully to thee belongs, And on thy head secure will stay.

An unseen host of loving friends, Who guide thee and by thee are blest, Commingle at this happy feast, With what thy spirit loveth best. They tell thee how the happy ones Whom thou hast rescued from despair, Are gathered with thee, thanking thee, And offering up for thee their prayer.

Dear, faithful mother, sister, friend. Tried and found faithful art thou now; And when thy earthly work is done, How brightly on thy tranquil brow Will rest the laurel wreath of fame, When angel messengers "well done" Shall chant in bright and glad accord O'er thee who hast such fair crown won. Take, on thy birthday festival. Thy due, the love thy friends impart;

While seen and unseen well combine To whisper peace to thy true heart.

A Scare and a Moral.

To the Editors of the Banner of Light:

There was quite a scare at a well-known hospital in the city of New York, not long since. Late one evening an ambulance went dashing up to the door. The accompanying doctor sprang out, rushed breathlessly inside, inquiring for the house doctor, saying he believed he had a cholera patient. The poor fellow, who had been rattled over the pavements at a breakneck speed, was as hurridly rushed to a tent in the yard, used some months ago for patients with the typhoid fever. Then the staff of the hospital held a lengthy consultation, the outcome of which was a hurrying telephone message to the office of the Health Department for the presence of one of the Health Inspectors, who soon arrived in wild excitement, with the idea that there was a cholera case. He at once repaired to the tent, examined the patient, questioning him the meantime, when he very quietly remarked, addressing himself to the hospital staff gathered around, "Gentlemen, you may all go to bed; the man has only simple diarrhea, and will be all right shortly." A simple potion was administered, and in the morning the man declared himself well, and was discharged.

The moral is this: that brains and a "big chunk" of common sense make a doctor-not a sheepskin, or in medical phraseology, a diploma. Probably there were more than a dozen doctors there, all of them full-fledged M. D.s. vet none of them had wit enough to discover that their patient only had a simple diarrhoa. This is a fair sample of the skill and diagnostic powers of the average diplomatized doctor.

To point the moral more effectively, let me cite a case which occurred in this city a few years ago. A young married woman was ailing, and called in a doctor. He pronounced her difficulty an internal tumor, and indicated that relief could not be expected save through an operation, and then the chances were against her. Of course she and her husband had implicit confidence in the doctor, and never thought of questioning his opinion. However, it was decided to send into the country for the lady's grandmother, an elderly woman of the old school, quite popular in her neighborhood as one excellent in sickness. She came, and after a short chat with the invalid, addressing her granddaughter, said: "Susan, you have got a tumor, sure as the world; but don't be scared, for it has got legs, and after a while you will have it in your arms. I wish I could see that fool of a doctor, I'd give him a piece of my mind. Susan, I'll stay with: you till: it's all over, and we won't have no doctors round." She did so, carried her patient through, even to the delivery of the tumor, and when it was washed and dressed took it to the bed, put it to the bosom of the mother, smilingly remarking: "There, Susan, I told you the tumor had legs, and that you'd have it in your arms. So you see the doctors do n't know everything. I'd give more for a dozen bunches of herbs in my garret than all the doctors in Providence-helped along by good nursing." The old lady was quite right. With half an eye, one who has been at all observant, knows that thousands of cases like and similar to the above might be cited to prove that the average practitioner of old school medicine nine times in ten is in the dark, and has no real knowledge of the case he may have in hand. He may profess to diagnose, but he does not, and cannot.

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The work of combination still continues. A tissue paer trust has been formed, including all the large mill in the United States. As usual, the claim is madely those interested that the object of the com-bine to enable them to do business more economi-cally, at it is not proposed to advance prices materi-ally. Watton 2 7 7 1 1 2 2 7 1

INDIDUAL SPIRIT MESSAGES

TO PUBLISHED NEXT WEEK.

June3.—George PUBLISHED NEXT WEEK.
Cheover: Abble ammings; Achsa W. Sprague; Mrs. Mary
Cheover: Abble ammings; Achsa W. Sprague; Mrs. Mary
Fits James; Charleyler; Aunie Phillips; Father Henry
June 7.—Joseph P. Dudley.
June 7.—Joseph P. Dudley.
Kichard Larkin; Nellie Peters;
Mary A. Searle.

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to receive assonishing communications from their departed friends.

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

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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 authority of an experience as an Amercan dentist and student dating from 1860, 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."

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and directions, by which any one can easily independent and uncertaint above to use it.

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Camp and Grobe-Meetings.

1816.5

Current Notes from Onset Bay.

(By Our Own Correspondent.)

Probably not one-fifth of the summer visitors at Onset are obliged to get home on account of the schools; half the others go because it is the fashion to leave by Sept. 1st; but how they miss it when cool nights favor refreshing sleep, and brilliant days invite excursions upon the bay and rides over the shell roads of Wareham and vicinity.

Now is the time for fishing, and parties are made up every day to go out as far as Cleveland's Ledge or Bial's Ledge, or all along shore, to catch tautog, plaice, scup, black bass, rock bass and squiteage.

svery day to go out as far as Cleveland's Ledge or Blal's Ledge, or all along shore, to eatch tautog, plaice, scup, black bass, rock bass and squiteage. Barge rides, down past the lovely residences on Burgess's Point, or through the woods to old Plymouth, and over to Jo. Jefferson's, are enjoyed by happy companies, singing as they go.

Please remember, ye lovers of nature, that her beauty and attractiveness are never greater than at this delightful season, and nowhere more conspicuous than at lovely Onset.

The public exercises will undoubtedly close on Sunday, Sept. 18th, which is the celebration of the Indian festivities of harvest moon—a festival which usually attracts a large company.

On the whole, no season at Onset has ever surpassed the present in the attendance upon its meetings, in the sustained interest of the exercises at the Auditorium, and in the favorable impression made upon investigators through its phenomenal mediums.

The few among nominal Spiritualists who denounce phenomena are rapidly dwindling to an insignificant minority, the majority evidently believing with President Storer "that mediums and mediumship are the foundation of Spiritualism, without which the 'ism' would be but a theory, incapable of demonstration."

Not a single case of authenticated deception in materializing circles has either come to the knowledge of the Directors, or even entered into common rumor. Whatever ripple of sgitation has been produced in the Camp has been made by those who "cultivate the habit of incredulity" so carefully that they become incapable of trusting the evidence of their own senses, or the testimony of persons equally competent to judge righteous judgment.

The dance of Saturday evening, Sept. 10th, was well attended considering the depletion in numbers which the camp has experienced, and Ferguson's Orchestra of Bridgewater gave excellent satisfaction.

On Sunday, Mr. W. J. Colvilio lectured forenoon, afternoon and evening. The following subjects, furnished by the audience, were treated with that

and eloquent utterance.

We were favored by Prof. Morris, Mrs. Morris and
Mr. Colville, with musical selections during the exer-

cises.

In the evening Mr. Colville lectured at length upon "Materialization, Etherealization, Transfiguration and Personation." A full report of the exhaustive treatment of this important subject is promised for the BANNER OF LIGHT. It was a philosophical and scientificalization.

entific discourse.

Mr. Colville utters no uncertain sound, but experience of the phenomena, as well as the insight of his guides as to the method of their production, enables him to speak as one having authority.

The annual Habvest Festival will be celebrated

next Saturday and Sunday, Sept. 17th and 18th. In addition to the excellent speakers already engaged, Mr. Colville has volunteered his valuable services upon that occasion. The "Bay State Symphony Orchestra" will furnish music during the two days of the celebration. Saturday afternoon there will be addresses, and in the evening at 7:30 an entertainment, consisting of vocal and instrumental music, readings, etc., followed by dancing from 9 to 12 o'clock, to which the admission will be twenty-five cents. Sunday there will be speaking, etc., morning, afternoon and evening. ONISET.

Cassadaga, N. Y.-Some Explanations To the Editors of the Banner of Light:

I was greatly surprised and mortified at the non appearance of the report of the highly important and interesting exercises of the last four days at Cassadaga Camp. It was sent in due time for publication in your last issue, and must have miscarried if you did not receive it.

[The report certainly did not reach this office; and has not been received up to date.-EDS.]

has not been received up to date.—EDS.]

Extended extracts were made from the several discourses, and I feel an apology is due to the speakers for their non-recognition. Mrs. Jennie B. H. Jackson delivered a discourse on "Mediumship," on Thursday P. M., the 25th, that was a most concise, needed and practical affair, showing the abuses and uses of that wonderful gift upon which rests the law of communion between the two worlds. The Lyceum exercises on the last Friday of camp were among its most interesting features. Mr. Lew Gleason, who has a wide reputation as a highly capable and efficient leader of Lyceums and as a dramatic manager, and Mi's Clair Tuttle, the beautiful and accomplished daughter of Hudson and Emma Rood Tuttle, have had the supervision of the Lyceum and dramatic entertainments, and have given a dignity and interest to both that will be of lasting benefit to the camp, and we confidently expect them to return another year and continue the good work they have so successfully lnaugurated.

The superior womanly grace, kindness of heart and allowed intelligence of W. W.

rated.

The superior womanly grace, kindness of heart and cultured intelligence of Mrs. Emma Rood Tuttle, and Hudson Tuttle's greatness of intellect and of heart, cooperating with her, were just what was needed in organizing the Lyceum; and Cassadaga Camp feels the highest appreciation of their excellent work, and that of Mr. Gleason and Miss Clair Tuttle, in whose hands the Lyceum was left. the Lyceum was left.
Friday afternoon, Mr. W. J. Colville gave his closing

the Lyceum was left.

Friday afternoon, Mr. W. J. Colville gave his closing discourse.

Mr. Colville's rostrum and class work cannot be too highly estimated, and Cassadaga feels that the camp would be very incomplete without him. Friday evening the popular drama" East Lynne," was represented by Miss Clair Tuttle, Mr. Lew Gleason and a staff of well-trained amateurs of the camp. The attendance was large, and every one voted it a grand success. Saturday morning, the last conference of the season was entered into with feelings of deep earnestness, and high order of thought put forth upon the subject under discussion, "How can we best utilize and profit by the teachings we have received at the camp, during the coming winter?" showed the estimate put upon what had been accomplished and also its educational influence.

On Saturday F. M. the lecture of Hon. A. B. French upon "Why I Am a Spiritualist," was a masterplece, worthy of being engraved in "letters of gold in pictures of silver," and hung on the walls of every church and every home in the land.

Hon. A. B. French with his marked and sublime individuality has always occupied an enviable position as an orator, a scholar and a thinker—a position, in fact, which none but an A. B. French could ever hope to attain; but it seemed to us that he brought a fresher, richer and brighter store of Intellectual and spiritual treasures to bestow upon the people during the last summer than ever before, which is saying more than can be comprehended by any save those who have been privileged to listen to his incomparable elequence.

Mr. W. J. Colville gave a valedictory poem follow-

been privileged to listen to his incomparable elo-quence.
Mr. W. J. Colville gave a valedictory poem follow-ing Mr. French's address.
On Sunday, the closing day, a very large concourse of people were present. We should judge four thou-sand, at least.
The lecture of the morning was by Mrs. Jennie B. H. Jackson, and her closing poem upon "William Denton and Thomas Paine, and Memories of our Closing Day at Lily Dale," thrilled every heart with its rich beauty and tender pathos.

at I.lly Dale," thrilled every heart with its rich beauty and tender pathos.

Hon. A. B. Richmond's scholarly and comprehensive address of the P. M., upon "Orthodoxy, Materialism and Spiritualism," was listened to with profound attention, and could not fail of making a deep impression upon all thinking minds.

A unanimous and enthusiastic vote of thanks was tendered Mr. H. D. Barrett for the faithful and efficient manner in which he had performed the duties of chairmanship, and the universal feeling was that he was wanted back another year.

Mrs. Jennile B. Hagan-Jackson and her husband have, during the past year, prepared an extensive outfit of stereopticon ylews, representing camps and campers, Spiritualists, their homes and places of business, also filustrations in all the different branches of natural history, and expect to devote the coming winness, also illustrations in all the different branches of natural history, and expect to devote the coming winter to the work of giving illustrated lectures, which will be highly inathiguies and beneficial. They are now open for engagements, and may be addressed at 399 South Lafayette street, Grand Rapids, Mich. One feature of the camp during the last summer deserves special mention—the Lillie Lane chorus of voices and the fine music which was daily rendered by Messrs. Lillie and Lane in duet and solo. It was acknowledged by all to be one of the most charming attractions of the season.

meed of praise for its unexcelled musical perform inces. The Singer mandolin concert was also greatly ap-

Preciated.

Our brief letter of the 2d was written after the close of the camp, and after a full report of the work of the closing week had been sent, which, evidently, you have not received. Hence the above brief risums and explanation.

Onthis E. Tousey.

Fredonia, N. Y., Sept. 10th, 1892.

Ashley (Ohio) Camp. To the Editors of the Banner of Light:

This is a new and growing camp; it has been a pleasure to attend it. The prospects are fair that it will take a prominent place. The grove is pleasant, and being situate near a small town does not attract any disturbing elements. I have never seen such orderly meetings as at these Ohio camps. The prosderly meetings as at these Ohio camps. The prospects are good that this grove will be purchased, and be called Woolley Park. With permanent improvements and its excellent water, great crowds of people seeking physical and spiritual health will be attracted. The camp this year enjoyed tent-life, and was just large enough to be interesting. The meetings have all been enjoyable.

Prof. D. M. King has lectured acceptably and led the psychic lessons with good judgment, attracting general interest in them. It is also due to his energy that this and the Mantua camps have been organized.

Lyman C. Howe was the first speaker, and held his

Lyman C. Howe was the first speaker, and held his audiences interested in the logic of the Spiritual Philosophy. Mrs. Adah Sheehan attracted much interest by her forceful lectures. Mr. D. A. Herrick has added much interest by his excellent dark séances, and also by platform addresses. He is a promising speaker, full of earnest power. Dr. and Mrs. Clemens have added much to the camp interest; the descriptive tests by Mrs. Clemens have been lucid and correct.

The choir was excellent, and the management earnest. The work of Mrs. Kates and myself seemed to be

est. The work of Mrs. Kates and myself seemed to be fully appreciated. We labored two weeks with them, and enjoyed the grove-life and the social intercourse. Tests given by Mrs. Kates were accurate and highly commended.

commended.

My lecture on "America," given on Soldier's Day, was requested for publication in the spiritual papers. The subject matter discussed is apropos to the times, and may be of some use. My veteran comrades seemed to think so.

These grounds are to be purchased by the Spiritualists for permanent use. The locality is good, and the grove well adapted. There are medicinal waters of great value that will make a sanitarium successful in healing many diseases, and it should be started at once.

once.
My best wishes go out to these people, with prayers for spirit and mortal help. There will be a good work done here, and those who can should help.

Fraternally.

G. W. KATES.

Lake Pleasant, Mass.

Mrs. Lincoln informs us that those who remain on the grounds are enjoying the delightful weather and a rest after the close of the successful camp-meeting. The outlook for '93 is highly encouraging. Several persons have stopped behind to build new cottages, or to make

improvements on present ones.

"Mrs. N. J. Morse is building on Montague street;
Mr. Pales on the same street is making additions;
Mr. Putnam is building on Broadway, and many are
painting and making their places attractive for the
next season.

next season.

Mr. John Bacon, an old camper, is, we are glad to hear, improving in health.

Mr. Holcomb of Springfield left for his home with his estimable wife on Thursday. Under Dr. G. Ewell's care of Boston, he has gained his health very rapidly."

The same authority forwards us the following, as unanimously passed by the Ladies' Improvement So

Resolved, That this society extend to Bro. Ward, his children and relatives, its deep sympathy in this their great affliction by the transition to the higher life of Mrs. Lizzle A. P. Ward, our dear sister, friend and co-worker in the Spiritual Philosophy, that tends to the elevation of mankind, and bids us look beyond this vale of tears to her home of rest.

of rest.

Resolved, That as neighbors and friends we will strive to emulate her virtues, and keep within the tablet of our memory the example of her noble life; and while the mortal casket has been committed to

Whose curtains never outward swing,

we know that our dear sister has reached that kingdo called home. Mrs. M. V. Lincoln, Sec'y.

Parkland. Pa.

The opening lecture in the Spiritualists' Chapel at Parkland, Bucks County, Pa., will be delivered on Sunday, Sept. 25th, at 3 o'clock P. M., by Charles S. Ford, Esq., of Eden, Pa. Subject: "Spiritualism in Relation to Hygienics." The meetings will be contin-ued on Sundays throughout the winter.

Haslett Park Camp-Meeting. A correspondent sends us an abstract report of pro ceedings at the above camp. It will appear next

SEE CAMP-MEETING REPORTS, SECOND PAGE.]

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 290-292 Fulton street, every Saturday evening, at 8 o'clock, Good speakers and mediums always present. Seats free. All cordially invited. Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10½ A. M. and 7½ P. M. W. J. Rand, Secretary.

The People's Spiritual Conference; held every Monday evening at 8 o'clock in the Parlors is Lexington Avenue, three doors above Franklin Avenue Lestation. Interesting speakers, good music, questions answered, testa green. Admission free; all are cordially invited. Also meeting every Friday at 3P. M. Mrs. Mary C. Morrell, Conductor. Spiritual Meetings are held in Mrs. Dr. Blake's par lors, 451 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock.

Bradbury Hall .- On Saturday evening, Sept 10th, the meeting of the Progressive Spiritual Con ference was devoted to the control of mediums for miscellaneous talk and demonstration. Among those who participated were Mrs. Henderson, Mrs. M. Evans, Mrs. Hasland and Mrs. Abby N. Burnham of Boston.

Mrs. Burnham is well and favorably known in many places. The Brooklyn Spiritualists have missed much in not having had her with them often. Her lectures and psychometric readings are of excellent character. She will occupy our platform during November; Mrs. Ida P. Whitlock the last two Sundays of the state of Pacember.

days of December.

Mrs. L. A. Olmstead has been doing an excellent work in Brooklyn as a resident medium, during the summer months. Mrs. Olmstead's circles, which are held every Wednesday evening at Bradbury Hall, have been fruitful in bringing strangers out to the spiritual meetings.

W. W. 8.

spiritual meetings. W. W. S.
The Brooklyn Spiritual Association, the aim and purpose of which is to provide and furnish a home or homes for, and to aid and assist needy and destitute Spiritualists, and the consideration and discussion of social, psychological, scientific, religious and spiritual subjects generally, has issued its bylaws and certificates of incorporation in a small pamphlet, copies of which may be had on application to Chas. H. Nourse, Sec'y.

MEETINGS IN NEW YORK.

The First Society of Spiritualists helds 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 Sannays, 10% A.M. and 7% P.M. Henry J. Newton, President.

Knickerbocker Hall, 44 West 14th Street.-Meetings of the Ethical Spiritualita' Society each Sunday Mrs. Helen Temple Brigham, speaker.

Knickerbocker Binit.—The new Society of Ethical Spiritualists resumed its meetings on Sunday, Sept. 4th, at Knickerbocker Conservatory Hall, No. 44 West 14th street, with Mrs. Helen Temple Brigham as speaker until further notice. We were glad to note that many of the old friends were present; and look forward to increasing success.

RHODE ISLAND.

Previdence.-S. D. C. Ames, Secretary, informs us that the Spiritualist Association met at Columbia Hall, No. 248 Weybosset Street, Sunday, Sept. 11th, at 7:30 P. M. Mrs. Mary A. Goodrich, et al., were the speakers, and Mrs. Sarah E. Humes gave tests. Ser-

speakers, and Mrs. Sarah R. Humes gave tests. Services Sunday, Sept. 18th, at 7:30 P. M.

Progressive Aid. — Wednesday evening, Sept. 7th, this society met at Columbia Hall. Ladies met in the afternoon for work. Supper served at 6. At 8 o'clock conference was held. Mrs. M. A. Goodrich, Mrs. Gorton, Mrs. J. M. Chapman, Mr. Bliss, Mr. Carroll, Mr. Ames, Mr. Warner, Mr. H. B. Chapman, Mr. Fales and Mr. Goodrich took part.

Next Wednesday evening we meet with Sister D. C. Ames, 63 Daboli street.

Mrs. J. M. Chapman, Sec'y.

Good Cooking

by Messrs. Lillie and Lane in duct and solo. It was acknowledged by all to be one of the most charming insure good custards, puddings, sauces, etc., use Gall Borden "Bagie" Brand Condensed Milk. Directions The Northwestern Orchestra also merits a high on the label. Sold by your grocer and druggist.

The Reviewer.

GLEANINGS FROM THE ROSTHUM. By A. B. French. 12mo, cloth, pp. 200. With Portrait. Columbus, O.: Press of Hann & Adams.

The author of this volume requires no introduction to our readers, for ho is known to all of them from having listened to his eloquent enunciations of truth, or a perusal of feports of them that have appeared in these columns or elsewhere. Mediumistic from his youth, and recognizing at an early age the source of his inspiration, he has ever been a free channel for an unobstructed flow of the most advanced knowledge concerning the life here and the life beyond the human mind has been able to comprehend. His eloquence has been unsurpassed, and, conscious of the power that sustained him, and the verity of the words he uttered, he has feared nothing, but boldly spoken those words to multitudes who may have doubted and denied their truth.

We learn from a sketch of his life from the pen of Hudson Tuttle, that before he had attained his twenti-eth year he received more calls to lecture than he could fill, and his fame as a speaker was at that early period of his career widely extended. At that time his inspirations came to him while he was unconscious. and he frequently stood before his audience with closed eyes. This condition, however, says Mr. Tuttie, slowly changed, and became blended, as it is now, with his normal state, though the peculiar feelings accompanying the inspiration are retained.

The "Gleanings" consist of twelve addresses, the first being a memorial one delivered at Lily Dale, upon William Denton, near the close of which occurs this passage:

"No marble, or granite, or block of stone, guards the grave of William Denton. Yet nature is kind. The bird will call its mate, and sing its early song from the fern-fringed jungles near the little mound, and the unbroken murmur of the mountain stream will chant his requiem. The same sun which shines over us will warm his grave, and faithful stars nightly kiss it with their pure sweet beams."

The two that follow are tinged with Orientalism, one being upon "Legends of Buddha," the other treating of "Mohammed; or, The Faith and Wars of Islam"; and that the two are marked with an ability historic ally correct and poetically beautiful need not be told. The remaining addresses are, " Joseph Smith and the Book of Mormon," viewed from a spiritual standpoint, "Conflicts of Life," delivered before a graduating class at Clyde, O., "The Power and Permanency of Ideas," "The Unknown," "Probability of a Future Life," address at the Thirty-Seventh Anniversary of the Advent of Modern Spiritualism, "The Egotism of Our Age," " What is Truth?" the closing address being that delivered at Cardington, O., upon Decoration Day.

The book is tenderly and lovingly inscribed "To My Arisen Sister, Sarah French Farr," in a dedicatory address, closing as follows:

aucress, closing as follows:

"Go, sister mine, I pray you, with it to the homes it shall visit, and inspire in those who peruse its pages some small degree of the interest you have felt in my lectures. And as I journey toward the twilight, behind the thick folds of which lies the land of sunlight where thou dost dwell, be thou to me the same loving and faithful guardian thou hast been both in life and in death."

MEETINGS IN BOSTON.

Hanner of Light Hall, 9 Besworth Street.— Spiritual meetings are held every Tuesday and Friday at-ternoon, Mrs. M. T. Longley occupying the platform; J. A. Shelhamer, Chairman. These interesting meetings are free to the nuble.

Eagle Hall, 616 Washington Street.—Sundays at 1 A.M., 2½ and 7½ P.M.; also Wednesdays at 3 P.M. E. Futtle, 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. 8% Bosworth street, at 7% P. M. Dr. H. B. Storer, Fresident; 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.

Rathbone Hall, 694 Washington Street, corser of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2% and 1% P. M. Thursday at 2% P. M. N. P. Smith, Chairmap.

Smith, Chairman.

Arcade Hall, 7 Park Square.—Services every Sunday at 11 A.M., 2½, and 7½ p.M. Every Twesdey, at 2½ p.M., meetings for tests, speaking and psychometric readings.

Mirs. M. Adeline Wilkinson, Conductor.

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

Engle Hall.-The Wednesday meeting of Sept. 7th was opened by the Chairman with invocation and remarks. Dr. William Franks of Philadelphia gave

remarks. Dr. William Franks of Philadelphia gave clairvoyant visions and readings. G. V. Cordingly of St. Louis occupied the platform the remainder of the afternoon, delivering inspirational poems, and discourses on subjects given him, closing with tests and raps upon the table, slate and window.

Sunday, Sept. 11th.—The usual developing and healing circle at 11 A. M.

Atternoon.—The meeting was opened with singing by Mrs. A. Sterling. Remarks were made by the Chairman, Mr. E. Tuttle; tests and readings given by Dr. William Franks. Mrs. Burt, Mrs. J. E. Woods, Mrs. Thomas of Malden, Mrs. Chandler-Balley, Mr. and Mrs. Anderson and Dr. M. V. Thomas gave convincing tests, readings and spirit descriptions. The meeting closed with singing

meeting closed with singing.

Evening.—Vocal and instrumental music by Mrs.
A. Sterling. Invocation and tests by Mrs. Holt-Harding. Tests were also given by Dr. William Franks,
Arthur Hodges, Mrs. J. E. Davis and Mrs. I. E.
Downing.

S. W. S.

Rathbone Hall .- 2:30 P. M. Mrs. Mary A. Ricker the well-known medium of Chelsea, made an opening address. Miss Josephine Webster, Wm. Franks, C. D. Fuller, E. C. Dickenson, David Brown, Miss J. M. Grant, Mrs. Minnle Soule, Mrs. Julia Davis, gave tests and psychometric readings. Prof. Rimbach lurnished cornet selections

and psychometric readings. Prol. Millodge.

cornet selections.
7:30 P. M. John Egleston and wife from New York delivered able addresses; Mrs. Wm. S. Butler made interesting remarks; A. H. Quint gave reminiscences; Mrs. J. E. Wilson gave spirit descriptions and readings of articles; C. D. Fuller, Wm. Franks, Mrs. M. A. Chase, Dr. Smith, readings; Tennyson Male Quartet sang acceptable selections.

Hall crowded at both services.

George V. Cordingly, rapping and writing medium of St. Louis, will be present on Thursday at 2:45 P. M.

A. J. Webster.

Birthday Party .- A correspondent informs us that No. 128 Brookline street, on the 5th of Sept. was that No. 128 Brookline street, on the 5th of Sept. was the scene of a birthday "greeting" to Mrs. C. H. Hale. The guests were warmly welcomed by Mr. and Mrs. Hale, and Mrs. M. A. Brown, Mrs. C. H. Clark. Dr. Blackden, Samuel Jones, Mr. and Mrs. Kidd, Mrs. Harris, Dr. Haynes, Mrs. Dade, Mrs. A. W. Staples and others participated. After a collation the happy party dissolved. The same correspondent says: "Mr. and Mrs. Hale will resume their Sunday services at an early date."

Harmony Hall .- We are informed that the meetings held in this hall, conducted by Mrs. M. Adeline Wilkinson, have grown in numbers and interest from the first, until the hall is no longer large enough to accommodate the people. Last Sunday evening hundreds were unable to gain admittance. This society will meet next Sunday in "Arcade Hall," 7 Park Square and 13 Carver street. The program will then be varied and full of interest.

MAINE.

Lewiston .- Dr. E. H. Mathews of Boston has lately opened Spiritualist meetings for the season at U. O. G. C. Hall, 31 Lisbon street.

Sunday, Sept. 11th, in the forenoon was held a me sunday, sept. 11tn, in the forenoon was field a mediums' meeting, with a goodly number in attendance, and during the services Nelson Chase, Dr. W. Bucklin, Mrs. Johnson, and Mr. Mathews spoke under influence, with Mr. W. T. Kirby as the test medium. In the afternoon Dr. Mathews addressed and gave tests to a good sized audience, in the interest of Spiritualism. We understand that he intends to continue the meetings each Sunday for the present. The sessions of the regular society at this place have not as yet commenced. K.

MINNESOTA.

St. Paul.-Oscar A. Edgerly commenced on Sunday, Sept. 4th, a two-months' engagement with the Spiritual Alliance of this city, his guides on this occasion giving two excellent and eminently satisfactory lectures; each lecture was followed by spirit tests of a nature to convince the most skeptical.

The outlook for Spiritualism in this city is at present quite flattering, and we of the Alliance apprehend both pleasure and profit as the result of Mr. Edgerly's engagement with our Society.

JOHN SAUER.

608 Hudson Avenue, St. Paul.

"I recently performed four marriage ceremonies in twenty minutes," remarked the Rev. Dr. Thirdly. "That was at the rate of twelve knots an hour," added Miss Flyp.

Cleveland, O., Notes.

To the Editors of the Banner of Lights With the closing of camp-meetings comes the opening of halls in the city for spiritual meetings, lyceums, conferences, etc. The fall and winter meetings bid fair to sustain the interest and activity of former

bid fair to sustain the interest and activity of former seasons.

Responing of the Lyceums.—Last Sunday morning (4th) the Children's Frogressive Lyceum resumed its meetlings in Royal League Hall, Case Building. Mr. I. W. Pope, in the absence of Conductor Cellier, took charge of the session conjointly with the Guardian, Mrs. Ida Lewis. A very fair first Sunday attendance of scholars and visitors was present, and the very important question which comes up periodically. What can we do to strengthen the interest in and improve the Lyceum? Was earnestly discussed by several of the members, tending to show a healthy determination to stand by the oldest Lyceum in the country. We were pleased to note the return of Miss Nelle Thayer, one of the brightest young ladies in the Lyceum. After an absence of six months visiting friends in Denver and Chicago, she comes back buoyant with health and eager for the work. Miss T. is now fitting herself for teacher in the Kindergarten, a position for which she seems eminently well qualified.

The West-Side Lyceum, or, rather, The Sons and Daughters of Progressive Thinkers, as they style themselves, met on the afternoon of Sunday, Sept. 4th, in Weiber's Hall, 483 Pearl street, Mr. N. B. Dixon, an old Lyceum worker, being called to preside in the absence of the Conductor. A good attendance was present, and all seemed invigorated by the rest afforded by the vacation.

The Good Samaritans (Ladies' Sewing Society) will resume its meetings in Royal League Hall, Friday, Sept. 16th. During vacation they have been held at the residences of its members. The President, Tillie H. Lees, is anxious for a large attendance of the friends, in order that the usefulness of the society (auxiliary to the C. P. L.) may be extended.

Independent Lecture Course.—In addition to the spiritual meetings in the osciety several prominent ministers, such as Revs. M. J. Savage and McCqueary and Rabbi Schindler. The meetings will be held in Army and Navy Hall, 426 Superior street, recently enlarged, improved and re-

Lake Brady Association.—A word or two on the great success of the first season's meetings there. The attendance far exceeded the most sanguine expections of the enterprising managers, and the greatest harmony, sociability and good order prevailed. Now that the officers have full charge of the extensive and beautiful grounds, they will see that ample accommodations are provided for the crowd of next season, however large it may be. One of the first things they will do is the erection of a large and well planned hotel, and next, the erection of a score or more of cosy cottages, similiar to those already built.

Camp Notes.—President B. F. Lee will make an active canvass in Cleveland and other towns this winter for the sale of stock, and it is to be hoped, now that a camp-meeting association in Ohio is organized, and has become a fixed fact, that the Spiritualists throughout the State will do their duty in the matter, and rally to the support of the enterprising few who have shouldered the responsibility and made it possible for Ohioans to have what they have so many years aighed for—a State camp-meeting of their own.

Charles Collier (Conductor of C. P. L.) combined business with pleasure by contracting for the painting of all the buildings on the grounds, and enjoyed himself between times in tent-life with five of his family who were with him at camp.

Mr. and Mrs. Noah Merrill and family, thirty acres of whose farm they sold to the Association, did all they could in entertaining speakers and visitors, and welcoming the arriving guests.

Francis Barry, the almost hermit, and well-known radical writer on social reforms, etc., whose farm is contiguous to the Lake Brady grounds, was a frequent visitor, and seemed to enjoy the meetings.

The Ladies of the Good Samaritan Society are talking of building a pretty cottage before next season.

Mrs. H. S. Lake, the gifted speaker, was tendered a parlor reception by Mr. and Mrs. Hudsoon K. Taylor of this city, whose guest she has been since the meetings closed. Mr. Thomas

sketch of her early life, and closed with psychometric tests.

A Protest.—A correspondent in The Banneh of Sept. 3d, after writing up the historical Lake Brady and the Indian hunter, Capt. Brady concludes by hoping the officers of the camp-meeting association will raise a monument on the grounds to his memory. The writer hopes not, and sees—with many others—no sense in the suggestion. Capt. Brady was an Indian-killer, and if a monument must be raised to any one's memory, let it be the slaughtered Indians, who have left their magnetic impress all round the beautiful lake. Fraternally yours, Thomas Lees.

MEETINGS IN MASSACHUSETTS.

Spring@cld.-The First Spiritualists' Ladies' Aid Society will commence its sociables at the hall in Foot's Block, corner of Main and State streets, Thurs

day, Sept. 29th.

The ladies meet in the afternoon, and all, whether members or not, are welcome. Supper is served from 5 till 7 for a small fee, and in the evening there are musical and literary exercises and a general good time.

me. These meetings will be held every Thursday until further notice.

W. J. Colville lectures here during the month of No-

vember.

The First Spiritualist Society is still in existence, and its worthy President, Mr. O. I. Leonard, says that the society would gladly join with the Ladies' Ald Society and carry on meetings in a larger hall.

The people seem to be satisfied with the present arrangements, and the ladies will no doubt continue the meetings another season.

It is expected that Mrs. Jennie Hagan-Jackson, Dr. Charles W. Hidden and others will be here during the season.

Lynn.-The Spiritualists of Lynn will commence their meetings in Cadet Hall, 28 Market street, Sunday. Sept. 18th. The following mediums will take day. Sept. 18th. The following mediums will take part on that date: Mrs. Ida P. A. Whitlock, Mrs. Mary A. Ricker, Mrs. Julia E. Dayis, Mrs. M. C. Chase, Mrs. D. V. Anderson, Mrs. S. M. Atherton, Mr. L. L. Whitlock, Dr. P. C. Drisko, Dr. J. H. Orne, Dr. T. R. Nichols, Mr. Byron I. Haskell, Mr. Walter Anderson and others. Sept. 25th, W. J. Colville, Oct. 2d and 9th, Willard J. Hull. We have engaged the following mediums for the season: Mrs. R. S. Lillie, Mrs. Ida P. A. Whitlock, Mrs. E. C. Kimball, Mrs. Kate R. Stiles, Mrs. Carrie F. Loring, Mrs. Celia M. Nickerson, Mrs. M. C. Chase, Mrs. Julia E. Dayis, Mrs. Ada Foye, Mr. F. A. Wiggin, Joseph D. Stiles, Dr. George A. Fuller, Mr. Frank T. Ripley and others. 88 S. Common street.

Worcester.-Mrs. C. Fannie Allyn delivered two able and brilliant discourses here Sunday, Sept. 11th, on subjects taken from the audience.

on subjects taken from the audience.
Joseph D. Stiles will occupy our platform Sept. 18th and 25th.
The Woman's Auxiliary gave an enjoyable entertainment Friday evening, Sept. 9th—Mr. Simmons, Miss Flossie Isaacs, Mrs. Hattle L. Hildreth, Mr. Louis F. Jones and Dr. George A. Fuiler furnishing a very entertaining program. Refreshments were served later in the evening, and the spirit of mirth and sociability reigned supreme under the inspiring strains of Mr. Sibley's impromptu orchestra.

GEORGIA D. FULLER, Cor. Sec'y.
5 Houghton street.

5 Houghton street.

Salem .- Last Sunday was the opening of our lecture season. The rostrum was occupied by Dr. Willis Edwards of Lynn, afternoon and evening. His dis-Edwards of Lynn, afternoon and evening. His discourses were a clear and concles statement of the principles, beauty and happiness which follow the life of a true Spiritualist. Though a young man, Dr. Edwards has attained great success as a lecturer and test medium. He has been engaged for several Sundays, and will undoubtedly be the means of filling the hall, and of helping us financially. At our meeting last Sunday Mrs. Stone of Swampscott read a beautiful poem in memory of our departed brother, Mr. L. A. Sawyer; Mrs. Johnston followed; Mrs. Dr. Chase made interesting remarks.

MRs. N. H. GARDINER, Sec'y.

MICHIGAN.

Grand Rapids. - The Spiritualists of this city have this month the rare opportunity of listening to that most gifted medium, Mrs. Ada Foye, who is speaking for the Progressive Spiritualists in Elks Hall. Although the society sessions were suspended

Hall. Although the society sessions were suspended during the summer vacation—except one week-day meeting—a large audience assembled the first Sunday to witness these wondorful manifestations.

Her work is accurate, concise and rapid, and is well worth the attention of the investigator. It is safe to say that at the end of this month many will have become convinced through the powers of this worker.

Last evening a reception was tendered Mrs. Foye; music, recitations and refreshments constituted the order of exercises; all were of the best, and enjoyed by a large number of people. Much interest is manifested, and it is hoped a basis of permanent work will be reached, where nothing can disturb the welfare of those who are doing well for the cause they have espoused.

Sept. 9th.

That Bearing-Down

Feeling

Thousands of delicate women and girls doing housework, or employed in stores, mills, factories, etc., where they are continually on their feet, suffer terribly with dif-ferent forms of female

"that bearing-down feeling," backache, faintness, dizziness, etc. Lydia E. Pinkham's Vegetable Compound will relieve all this quickly and permanently. It has per-

manently cured countless cases of Female Complaints, Ovarian troubles, Organic Dis-cases of the Uterus or Womb, Leucorrhea, Inflammation, Kidney Complaints, etc. Its success is world-famed.



THE NEXT MORNING I FEEL BRIGHT AND NEW AND MY COMPLEXION IS BETTER. By doctorasysis acts gently on the stomach, liver not kidneys, and is a pleasant laxative. This drink i made from herbs, and is prepared for use as easily stea. It is called ANE'S MEDIGINE All druggists sellit at 50c and \$1 a package. If you can not get it, soud your addre for a free sample. Lanc's Family Medicine moves the bowels each day. In order to be healthy this is necessary. Address. ORATOR F. WOODWARD, LE ROY. N. Y.

COLORADO.

Colorado Springs .- A word or two regarding the ministrations to our Society in this city may be of inintuitivations to our society in this city may be of interest. For twelve months past, with the exception of six weeks, during which our speaker, Mrs. Jeannette W. Crawford, was absent in Salt Lake City, rendering a series of Beethoven recitals, she has indefatigably labored in the cause of the true Spiritual Philosophy; setting aside all that might have detracted from the growth of the inner life; and the seed sown by the philosophical, intellectual and spiritual lessons of the guide and controlling influences, has led the way for a temple to be built in the near future. The matter is now the subject of thought, and it is the intention of the projectors in spirit-life to dedicate such building to the advancement of the Spiritual Philosophy in its highest phase.

On this account, our thoughts are those of grattude, in the knowledge that in this portion of the country we are favored with grand ministrations from the higher spheres, and that such lessons have been taught that have led to the realization of better ideas than hitherto. Mrs. Crawford left us on the 6th September for the East, to fulfil the allotted task of her guide for the furtherance of spiritual growth, and we have no fear for the success of her endeavors. The following resolution was passed at the meeting of the Society on Sunday evening, Sept. 4th:

"Resolved, That the expression be made known to Mrs. Crawford through the, Trusteen, of, the, Society of their terest. For twelve months past, with the exception

Society on Sunday evening, Sept. 4th:
"Reolived, That the expression be made known to Mrs. Grawford, through the Trustees of the Society of their sense of loss in the femoval of thereif to other schees of labor, and that the thanks of the Trustees and members be given to her for her invaluable services to the Society as fecturer, and of their appreciation of her indetatigable is bors during the past year; and further, they express the hope that they may in the fature be privileged to secure her services in the cause for which she has in the past been engaged; knowing that the true Spiritual Philosophy will be furthered, and to this aim such invitation is cordially extended.

And further, that a copy of this resolution be made and presented to Mrs. Crawford." presented to Mrs. Crawford."

We all wish Mrs. Crawford "God speed," and that health may be afforded her, in order that the work so nobly begun with our Society may bring forth fruit worthy the name of the Spiritual Philosophy.

G. D. JAMES,

NEW YORK.

Watertewn.-Mr. F. A. Wiggin of Salem, Mass., ministers to the society this month, and he is giving most excellent satisfaction. Although an entire stranger here personally, his reputation had preceded him, so that he had a large audience on each occasion last Sunday. His tests were all recognized, and of a character that could not have been simulated or obtained from newspaper files, or "old tombstones." He is an excellent orator, and from the present outlook this engagement will be the most successful one the society has ever had.

Sent 10th Sept. 9th.

SANFORD'S **Ginger**

A STOMACH without a bottle of SANFORD'S GINGER at this season is a stomach exposed to many and serious dangers. This unfailing household panacea cures cramps and pains, colds and chills, assists digestion, allays nervousness, promotes sleep, and wards off malarial, contagious and epidemic influences.

Containing among its ingredients the purest of imedicinal French brandy and the best of imported ginger, it is wastly 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.

A Brief History of the Late Military Invasion OF THE

HOME OF THE SIOUX. EDITED BY T. A. BLAND.

The opening chapter gives a review of the rights of the Bloux nation of Indians granted them, or supposed to have been, by a treaty made by the United States in 1876, by which as a consideration, the Indians surrendered all right and title to the Black Hills region.

Of the bundediste cause of the late disturbances, MyBland received from one of the Bloux delegation, during it recent visit to Washington, a brief statement which he give in full.

Interesting accounts by Indians and others of a sequent events are also narrated.

Famphlet, 8ve, pp. 32. Price 10 cents.

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BY HATTIE J. AY.

The Poems contained in this elevate the thoughts and whisperings, and are calculated is readers. bring sunahine into the hearter?. Price \$1.50; glit edges (licth, ornamental covers, \$2.00; postage 15 cents. d. For sale by COLHY & J