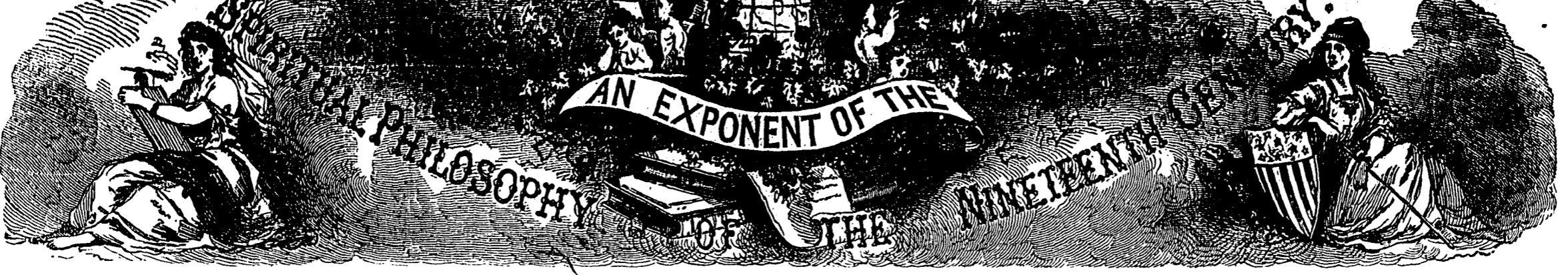


BANNER OF LIGHT.



VOL. LXIII.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, AUGUST 25, 1888.

\$3.00 Per Annum,
Postage Free.

NO. 24.

TABLE OF CONTENTS.

FIRST PAGE.—*The Spiritual Rostrum*: Why are there Contradictory Teachings through Mediums?
SECOND PAGE.—*Poetry*: Oh! Beautiful Angel Death, New Publications, Sunset, All True Spiritualists, Yellow Fever, Original Essays: "Spiritualism and Like Delusions"; Hereditary Criminality, A Rich Woman.
THIRD PAGE.—*Poetry*: Waiting for the Bugle, *Banner Correspondence*: Letters from Iowa, New York, Massachusetts, New Jersey, Colorado, Kentucky, and Michigan. In Memoriam, etc.
FOURTH PAGE.—*Tax All Property Alike—No Favors*, The Sioux Indians Vindicated, The Other Side, Life Saved through a Trance, etc.
FIFTH PAGE.—All Sorts of Paragraphs, Spiritualist Meetings in Boston, Movements of Mediums and Lecturers, New Advertisements, etc.
SIXTH PAGE.—*Message Department*: Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. H. P. Smith.
SEVENTH PAGE.—Verifications of Spirit Messages, August Magazines, Mediums in Boston, Book and Miscellaneous Advertisements.
EIGHTH PAGE.—The Spiritualist Camp-Meetings, etc.

The Spiritual Rostrum.

Why are there Contradictory Teachings through Mediums? What is the True Standard of Authority?

Inspirational Discourse delivered in San Francisco, Cal., July, 1888, in reply to questions relative to recent Alleged Falsifications on the part of Spirits and Mediums.

BY W. J. COLVILLE.

[Reported for the Banner of Light.]

We have been particularly requested to deliver a discourse upon the practical value of communications which are said to be received from the spirit-world.

It seems to us imperatively necessary that we should take a fair and common-sense position with regard to ancient and modern inspiration and spiritual revelation, so that we may not be led either to blindly endorse whatever purports to be of spiritual origin, nor to denounce anything without positive knowledge that it is false; we certainly are not justified in proclaiming as evil that which does not at first commend itself to the outer degrees of our understanding, nor are we justified in accepting as truth whatever tickles our fancy or supports our preconceptions.

We have always maintained that a spiritual revelation does not undertake to reveal to mankind anything he can learn as readily from mundane sources; communion with the spirit-world is not properly a substitute for normal education; we must not infer that our true attitude to the spirit-world is an attitude of abject dependence or of servile adoration.

On the other hand, an intelligent view of the endless continuity of individual life, an intelligent view of the position which is now being taken by the most enlightened minds everywhere, viz.: that there is no death, and that when the material form drops away we go on living as well before in mind and morals, though ever progressing nearer and nearer to a divine goal of surpassing excellence which beggars all description and is beyond the furthest flight of our imagination—leads us to readily admit that in harmony with divine justice there can be no perfect heaven for one portion of humanity awaiting them the moment they cast aside their material bodies, and no dark and dreadful hell awaiting others immediately they shuffle off this mortal coil; our own reason, our own right feeling, our own intelligent sense of justice tell us that the spirit-world can neither be divided into one, two, nor four departments, and that there is an infinite meaning in the oft-quoted passage of the New Testament: "In my Father's house are many mansions; I go to prepare a place for you; if it were not so I would have told you"; and also in the words of another writer in the New Testament, who when speaking concerning Judas Iscariot, who betrayed his Master, pronounced no condemnation upon him, but merely said: "He went to his own place." "He went to his own place" meant that he went to that particular place whither he was attracted; and without undertaking to say how good or how bad he was, how wise or how foolish, how sincere or how mistaken, the writer allows the imagination and the conscience to fill in all the blanks, and contents himself with saying: "He went to his own place." Those words are true universally of all who depart from the body.

When we remember that in this world if each one were to go to his own place this moment—if all the barriers of distance, land and water were removed, and we could all go just where we pleased, associating with whomsoever we would, and engaging in any pastime or occupation which pleased us most—even in an audience of a few hundreds, like the assembly gathered here this morning there might be a few hundred different places selected; and when the millions upon millions of the earth's population are taken into consideration, and we see before our mental vision each going to his own place from all quarters of the globe, how readily we must perceive that the natural result of this must be that the North American Indian will still pursue the chase, even though it be but in imagination and subjectively in his own mind, until he has outgrown the desire to hunt buffalo on the prairie. How naturally we can conclude that the Mussulman, aiming at an extension of the term of physical enjoyment, goes to a state and condition where so-called angels of paradise take the place (even in a subjective sense) of earthly women. And how readily we can imagine the contemplative Brahmin and the self-denying Buddhist passing gladly away

from all material haunts, pains and pleasures, resting in those calm worlds which lead up at length to the absolute glories of Nirvana, a condition of absolute spiritual blessedness and entire immunity from all physical thought and desire. How readily we can fancy the Greek, with his wonderful love of beauty and symmetry, going into a world where painters, sculptors and poets have gone, and inspiring those of future generations upon earth to become yet diviner in the execution of their artistic faculties, than were the most renowned among artists of old. And how readily we can fancy the politician, the clergyman, the lawyer, the doctor, all going out into a realm of spirit and finding there in the kingdom of mind certain difficulties to adjust, mental ills to cure, mistakes to correct, and moral lessons to learn—and then inspiring mankind as best they can with the wiser laws, deeper truths and more spiritual facts which they have discovered. How readily we can fancy the soldier, with his warlike impulse, beginning perhaps with those who were sensitive to warfare about him, still entertaining the thought that physical strife on earth was yet needful, but at length outgrowing all thought of an outward encounter, and bending all his warlike impulses to fighting with abstract evils and demolishing the very foundations of the citadel of error. How readily we can feel that the men and women of the world—the mere frivolous butterflies of fashion who seek bither and thither amusement to while away the idle hour, who are by no means vicious, and yet live a life which is better befitting an insect than a rational creature—find for the time being no other enjoyment, no other pursuit or desire in their mind than to roam through the fields of space and play with this and the other joy or beauty which they encounter in their surroundings. We cannot feel that death, which is simply laying the material form aside, can all in a moment transform the character or alter the bent of mental pursuit.

While there may be, and doubtless is, a world of light and loveliness where all are engaged in the worship of God and the service of humanity, in the very highest meaning which we can attach to those phrases; while after ages of progression every human spirit reaches a point where all earthliness is refined away, all mistakes are corrected, and the affections exclusively set upon the highest good—until that glorious consummation arrives, all are growing, constantly advancing, and those who are yet in mortal form and those who have cast it aside are members of one family and one household; they are soldiers in one army, citizens of the same great republic.

Feeling, therefore, that death is not what so many people suppose it to be: the sudden termination of all so-called earthly activity—regarding death in no sense in the light of an abrupt ending either to mental pursuit or to the desires of the heart—we do not expect in the realm of spirit to come in contact only with infallible oracles who can inspire the world to the loftiest deeds of heroism or to the accomplishment of the greatest and noblest designs; on the contrary, we expect to have this lesson taught us by constant spiritual communion that "As the tree falls so shall it lie"; that "where the tree falls there shall it lie"; whether it fall to the North or to the South, to the East or to the West, whether it fall in the young beauty of the sapling or in the full-blown splendor of the perfected tree, whether it fall in a condition of perfect health and vigor or in any way maimed and imperfect, as it falls so does it lie, for there and in that condition does it begin those transformations, which, going on perhaps forever and forever, can only start from that point where the mind was found at the moment when what is termed death overtook the spirit and terminated its career on earth.

Many orthodox Christians have so long been accustomed to misinterpret the similes of scripture that instead of conforming their interpretation to nature and allowing the images to speak for themselves, they argue an impossible deduction from a very simple illustration. No one has ever seen a tree remain unchanged year after year and century after century; no one has ever seen a fallen tree lying by the banks of a river or out in a forest subject to no change or decay; but, on the other hand, after a while the tree is completely changed in its form; all there was of it has been absorbed into the earth or has evaporated into the air; and while the tree began to change in that place, and its transformations started from that condition wherein it fell, there never was a tree that remained in the condition and in the place where it fell even for a century, to say nothing of forever. The very similes which have been continually employed as arguing against progression in the life beyond, and an infinite diversity in the states and conditions of spirit-life, in reality were intended to signify the very opposite of what commentators and interpreters have argued from them.

In every age of the world the great simple and natural truth has been revealed to man, that the human spirit in the body and the human spirit out of the body are not only neighbors, but are identical in their amenability to the immutable laws of growth and expansion. We find that every desire or endeavor to make a distinction where none naturally exists, to create a difference where there is none in reality, between the friend on earth and the spirit friend, leads to specious forms of idolatry, sends people forward on ridiculous errands, and lifts them up with the false belief that they are specially great and wonderful instruments of heaven, as other people are not, and often makes them believe that the highest spirits named in some illustrious literature are

forever by their side; whereas, spiritual communion in and of itself, divested of all unnatural accretions, means no more than this: that we continue to remain in the family in which we now are; and though we are certain there are many people who are thoroughly sincere, perfectly conscientious in their beliefs—and we would not say one unkind or harsh word concerning them, or endeavor to take from them any consolation which they receive from their peculiar belief in a certain kind of spiritual communion—yet we would urge all investigators not to be so much carried away as they usually are by grandiloquent utterances, or by great promises and high-sounding names.

It is true that all have a great and holy work to do, all have a mission in life. It is true that no one came into the world by accident; every one has a vocation, and should endeavor to make his calling and election sure; but while it is a great truth that not one of you goes through the world alone, unattended by angel legions, a great cloud of witnesses surround you all, and you all have a niche to fill in the great temple of the universe; while it is perfectly true in the larger sense that you all have some great and holy mission to fulfill, it is not true in the smaller sense that Miss Smith has an important mission in life while Miss Brown has not, one's mission being in no sense so very much greater and more important than another's, even though Mr. Jones may be called by the angel world to do a work for humanity that Mr. White can never accomplish. It is simply universally true that every individual has his own work to do and his own inspiration to follow; but that tendency of the human mind to rejoice in being flattered, that tendency in human fancy to set one's self upon a pedestal, feeling one is called to do something greater and more beautiful than any other person, is a very unhappy and a very unfortunate state in which many persons are found.

What we urge upon all inquirers into Spiritualism, upon all persons who sit for spirit communication or who have mediumistic power, is that they value a communication for its intrinsic worth, and not be forever asking *who* it is that is communicating and what is the name of the spirit. If you are dealing with personal matters, if you desire to receive a communication from your mother or your child, then the giving of a name is often a necessary test of identity. If you go to a circle and are told that some dear friend of yours has a message for you, and the medium is a perfect stranger—no matter whether the word is spoken or written, whether it comes between closed slates or on a ballot, or is uttered through the lips—a name is sometimes a great test of spiritual presence, one which is very satisfactory and helpful to you, as it constitutes a link which binds you in a peculiarly near and affectionate manner to the spiritual world. We do not say you should not rejoice in getting the names of your friends given to you through strangers when you are studying psychological laws and endeavoring to obtain intelligent spirit communication; but what we do say is this: You did not have the personal acquaintance on earth of Jesus Christ and the Apostles; you were not personally acquainted with Solomon, Moses, Elijah and Confucius, and with all those wonderful people who are mentioned so much in spiritual communications, consequently the fact of such names as those being given is no test of spirit identity; it does not proclaim in any special way that the friendships of earth are continued in the life beyond, and there is no added proof of genuineness attached to a communication because it bears any such signature. Consequently we are always pleased when ideas are put forward first: let the question of where they come from be inquired into later on, if at all.

We will make no concession whatever to theological or any other kind of bigotry, to those who would be ashamed to own a truth because they thought it was unpopular, nor would we wish to give countenance to any unworthy spirit of suspicion; but there are a large number of people who are so constituted that if you can give them the spiritual kernel without so much chaff, if you can give them the genuine spiritual communication without wrapping it in so many envelopes, if you can divest it of all unnecessary outward accretions—which disguise rather than reveal truth—though you may think you have given less and the communication is less wonderful, it is far more convincing. We can tell you our own experience, and nothing else, has led us to decidedly assume the attitude that it is most undesirable to try and receive evidences of the presence of great personalities, and to seek for very, very wonderful works; judging by the nature of the communications themselves, we have found again and again that those which are practically anonymous are by far the most inspiring in a majority of instances.

We knew a very beautiful lady in New York who was a private medium; the most exquisite poetry was written through her hand—splendid poems, day after day, were written upon a great variety of subjects. Her friends said to her: "Who is your control?" It must be some very great poet." The lady answered in a most artless and simple manner: "A few years ago I had a young lady boarding with me to whom I was very much attached; she was very fond of poetry; she passed away very suddenly, and she has regularly inspired me ever since; that young lady, who was once an inmate of my family, writes these poems through me." Those poems were so beautiful, so exquisite in their composition and so refined in their sentiment, that if the name of Byron had been given people would have said: "Byron has improved greatly since he passed into the spirit-world."

In a very, very large number of instances, if

a few lines of verse are given it is said to come from some one who had such a reputation on earth as a poet that the claim deters the public from believing there was any inspiration in it, because those lines are not nearly up to the earthly standard.

Now, of course there is a way out of all these difficulties; it may be said that when these great minds were on earth they had their own organisms to work through, and their own organisms were far better adapted to the work in hand than the organisms which they are now endeavoring to manipulate; that it took them a long time to use their own brains perfectly, and now that they are endeavoring to work through others they find themselves at a great disadvantage. Of course this is reasonable enough, and may often be the case; but another great point that ought to be raised in all such instances is, that these very individuals who have been singled out as so great and wonderful upon the earth were not, in reality, so much greater than others as they are supposed to have been; and what is more, they were not really the sole authors of the works which have borne their names. Homer's Iliad is one of the most magnificent poetical compositions on earth, but no scholar to day believes that a single Greek poet by the name of Homer wrote the entire Iliad. The Iliad was the production of a period, and instead of giving credit to one man as its sole author, we cannot doubt that it should be regarded as a result of the poetic inspirations of the period. Now, it does not detract from the beauty of the Iliad as a classical poem to take this view of it; it remains as great as it ever was, for it has an intrinsic value all its own. To day there are serious questions as to whether the plays of Shakespeare were all written by him, it being conceded in many quarters that Lord Bacon and others may have had a great deal to do with the Shakespearian productions; but the plays themselves are just as great—and always will be—as though a man named William Shakespeare wrote every word of them; you will not enjoy them any the less the next time you hear and see them acted upon the stage. It is not a question of where they came from or when they were written, but solely of what they are intrinsically worth, which determines their value.

So with the entire Bible, with all its sacred literature. You cannot in the present state of creedal controversy declare that Moses wrote all the Pentateuch; indeed, there are valid reasons for assuming that he did not write more than a small portion, if he wrote any of it. The books containing the Mosaic law are certainly not five books written by the hand of Moses; and while it is utterly impossible to decide what words in the gospels were uttered by Jesus of Nazareth, while even a cloud of doubt rests over the personality of Christ altogether, and there are now many scholars who are not prepared to affirm positively whether Jesus ever lived or not, every word in the Mosaic law, every precept in the gospels contains just as much truth, is just as valuable and edifying as if we knew exactly where it came from and who wrote it—as valuable as though we had been on the spot and were witnesses to every utterance and writing. What does it matter to us whether the ten commandments were given thirty-one hundred years ago from the top of Mount Sinai, or whether they were known to the ancient Atlanteans and to the pre-historic races which inhabited Central America before some great cataclysm had changed the positions of land and water upon the globe? What does it matter whether the reputed sayings of Jesus in the Sermon on the Mount were uttered two thousand years ago, or whether they were uttered in ancient temples of the antediluvian world whose ruins have long rested under the bed of the ocean? The commandments are no less binding, and the gospels no less inspired. Moral truth is no less sublime because its history is lost sight of; it can be of no greater value because we know the day and the hour when it was first delivered to the world, the personality through whom utterance was given to it, and the circumstances which attended its proclamation! If we can rise from the lower to the higher level of thought, and instead of bowing down to antecedents, judge of the jewel by its own worth, we shall not be deceived any longer by imitations. But, unfortunately, in the minds of a great many people the inquiry is not what is said, but *who* said it. And does not this apply to agnostics as well as Christians? A Christian will accept anything on the alleged authority of Jesus, or if it is in the Bible, but many and many an agnostic will accept any statement on the say-so of Tyndall, Huxley, Darwin or Spencer. If we set up these modern idols in the scientific world and bow down to them as authorities, we are just as guilty of superstition and idolatry as though we bowed to the dictum of the old prophets. If we make of a modern scientist a lord and ruler, and allow him to decide everything for us, and then foolishly speak about what science says, when all we mean is what a certain individual says, we shall fall into just as many difficulties and be just as superstitious as ever were the ancients whose superstitions we affect to despise. Unfortunately there are very few original thinkers in the world; unfortunately, also, there are very few independent minds, very few people who will appeal directly to God or directly to Nature, who will interrogate the universe and stand up in the royalty of their own manhood and womanhood and acknowledge that God and truth are as near to them as to any so-called authority.

As long as we allow the adoration of persons and the adoration of books, the works of mod-

ern scientists and philosophers, we create fetiches as much as ever the Bibles of antiquity have become objects of fetish adoration; just as surely do we set up new idols and bow down to new graven images, when we quote authorities forever, as much as though we were to confine ourselves to beliefs of the most unwarrantable character that have come to us from the past. Why not be free, why not enter so fully into the liberty of the spirit that we can hear everything and read everything, and then allow our own moral sense and highest judgment to discriminate between the chaff and the wheat, between the precious and the vile? Why not go fearlessly into the presence of the mightiest intellect and the meanest? Why not read books hoary with age and those yet moist from the printing-press with equal respect? Why not listen to the words of those universally admired and also of those who in solitary hiding-places, living apart from men, are called recluses or even "cranks," and pay equal deference to all; acknowledge your bootblack and your laundryman as being possibly as near to God as any ancient prophet or modern scribe? And when you allow every word that is spoken, every message that is given, every page that is written, be it ancient or modern, be it couched in elegant phraseology or draped in the humblest form of words, to appeal to your own conscience and reason, and assume a reasonable attitude with regard to all, you will then lay upon the shelf and remain non-committal toward that which does not convince your spirit as yet, and gladly accept what feeds you of the bread of truth, no matter where it may have been baked or by whom outwardly presented. When in this attitude we rise forever superior to a blind idolatry of persons; and not only do we protest against past superstition, but we protest with equal vigor against that foolish idolatry in the agnostic world which sets up a few modern authorities and calls upon the world to bow down and worship them as foolishly as ever the ancients worshipped the golden calf or a golden image set up by an impious king. If we continue to bow down to personal minds, if we allow representative individuals to become the sole leaders of thought and of opinion, if we dare not stand up for our own divine manhood and womanhood, we shall never receive the highest revelation. And if we think that something is any the better because uttered by an illustrious or popular person, or any the worse because it comes through the impression of a street urchin, we shall never be in a condition to deliver ourselves from the bonds of that mesmeric control which holds the majority of people in the leading-strings of fashion, and compels them to bow at an idol-shrine, because the popular voice calls them to that shrine to worship. People who follow the popular idol of the hour are as fickle as the winds; they change with the weather-cock, and are but barometers or registers at best, as at every change in the temperature or condition of the weather they can be pressed into the service of the greatest reform, provided a good and noble man is the fashion for the time, or they may be dragged to the level of the greatest folly and even sin and be taken in by the meanest swindler, provided that swindler or impostor is at the top of the social ladder for the time being. Persons who do not use their own reason, who try instead to use the reason of somebody else, who do not use their own conscience but try to be guided by the moral sense of some one else, who believe that God makes a revelation to some other people but not to them, will never come into that living knowledge of truth where they will be able to appreciate the full dignity and power of the words of Jesus: "If I say the truth why do ye not believe me?"

The highest grandeur and dignity of the character of Jesus, as portrayed in the Gospels, consisted in this: that he did not stand before the world and say: "I am God, and you will go to hell if you do not believe it"; he did not say: "I am the Divine Being, and unless you believe I am the second person of the Blessed Trinity your soul is in danger"; nothing of the kind. Jesus appealed to the divine sense in man; he spoke words of truth, and he knew when man was willing to listen to the divine word that he had the capacity within himself for understanding it; therefore he said: "If I say the truth, why do ye not believe me?" What was the meaning of this? If I say what you know and feel inwardly to be the truth, if I make an appeal to your conscience, if there is a living monitor within you that bears witness to my spirit, which is in harmony with the spirit of the truth uttered through me, why not believe me? why allow prejudice, pride, fashion, or any hope or fear of the world's praise or condemnation, to prevent you from acknowledging truth? If any one had turned to Jesus and said: "I do not think what you say is true; it may be true, but I do not understand it as truth," do you think Jesus would have occupied the position of the charlatan and said: "You must believe it, because I say it." No, he would have argued with such person—not reprimanded; and even might have gone so far as to perform what might be called a "miracle" to produce conviction. He would have worked with the understanding of the critic, and spared neither time nor energy in making the matter plain to him, but never would have asked any one to accept anything upon his verbal authority. When the disciples of John came to the disciples of Jesus to inquire as to the dignity of their Master, did Jesus point to any authority other than that of practically demonstrated good? He said, in effect, My system, my teaching, heals the sick; casts out devils—that is, puts down immoralities and makes the world more virtuous; blind eyes are opened, deaf ears hear, the lame walk; you can therefore see for yourselves the blessed

and beneficial effect of my teachings. For that reason, and for that reason only, you are called upon to acknowledge what I teach as truth.

There was a direct appeal to human understanding, to human intelligence, as well as to conscience, or the moral sense.

The entire question resolves itself into this: If there is anything marvelous or mysterious occurring, if there is any wonder connected with the source whence something proceeds, if sometimes great promises are made involving great predictions, and you feel that while they do not contradict your reason they very, very far transcend it; if statements are made to you which you can neither verify nor disprove because they are beyond and above your ken, how should you judge of the sources whence they emanate?

Judge of what is beyond your present means of investigation by the tone and tenor of what is within the limits of your investigation. We should say in every instance that the amount of truth that is being put forward anywhere, under any circumstances, may be judged by the effects upon the lives of those who come under its influence in every individual case.

If you ask how you shall decide whether a spiritual being who manifests to you comes from above or from below, if you desire to try the spirits and prove whether they are of God, whether you shall accept the advice which comes from a spiritual source or refuse to admit it, judge it by the influence which comes with it and its effect upon your life. All those old communications with the prefix: "Thus saith the Lord," which when followed resulted in error, havoc and misery, were communications which would never have come to the house of Israel if it had not been for idolatry, backsliding and mammon-worship. Many times "Thus saith the Lord" sanctified murder, when the commandment had been already given: "Thou shalt not kill." "Thus saith the Lord" put to death innocent women and children who were taken prisoners in war. It would, in many such cases, have been more appropriate if the prefix had been "Thus saith the devil." When the people were denationalized they could not discriminate between the voice of truth and the voice of false gods, because they themselves were sunk in immorality and idolatry, because they had descended to a brutal plane of thought and action, and by their own depravity had included their moral sense; they were ready to accept anything as coming from a higher world, provided there was something marvelous or mysterious about it. Was not the magical element, the mere miraculous theory, completely shown up in the account of the plagues of Egypt, when the magicians and soothsayers of the wicked Pharaoh endeavored to multiply frogs and lice? They accomplished it just as readily as did Moses; they could imitate the magic of Moses perfectly. But how did Moses show his superiority to the Egyptian soothsayers who sanctioned the wicked practices of the tyrant of that day? Moses could remove the plagues, and they could not intensify them. Moses could clear the land of frogs; he could cause the boils to disappear from the bodies of the afflicted. Virtue and health were manifested when divine power worked through a truly inspired leader. But as long as Moses was playing magician and working miracles, and that seemed to be all the power he had, the magicians of the court of Pharaoh could duplicate the wonders he performed, and put in their plea for equality with the representative of divine power.

In every age of the world the same thing has occurred, and if any Christian says Christianity is supported by miracles, and the miracles are incontestable, then there is no evidence that Christianity is not "the devil's" religion; but if, on the other hand, there is a spiritual power, a wealth of truth, a sound moral influence exerted in its teachings, and by those who harmonize with its teachings; if there is a power accompanying all wonders, to uplift, redeem and save humanity, then the Christian religion rests forever sure upon the foundation of its moral excellence, while its miraculous side is only an accommodation to the as yet childish condition of a large number of people who have to be reached through the senses at first, because they have not as yet so fully developed their inner perception that they can do without sensuous demonstrations.

"Try the spirits, whether they be of God." Does that simply mean that you should ask them who they are? or see whether they can do something curious and inexplicable which physical scientists will attribute to some unknown force in Nature, which they will also probably pronounce unknowable? Does it mean that you must find out whether they really were some great and renowned people of old? No; but their communication must carry its own spiritual influence with it that appeals to your spiritual nature. You do not want any other evidence that a bird is a sweet singer than that you hear it sing sweetly; you do not need any other evidence of the fragrance of a flower than that you inhale its perfume; shut yourself in a dark room and hear the song of a canary, and you do not need to see the color of its plumage; its voice appeals to you in the dark quite effectually; you can judge of the bird by its song and the flower by its perfume.

And when there comes to you from an invisible realm a messenger whom you do not see, when words fall upon your inward ear and a vision lights upon your interior eye, and you feel a hand laid upon you in the darkness and you inquire: "Is this from above or from below?" and there floods your mind along with the phenomenon a spiritual evidence which touches the deepest springs of your being; if you are aroused to some height of nobility and benevolence by the influence thrown upon you; if a communication humbles your pride, increases your charity, gives you a deeper and diviner sense of justice, if it sends you out into the world determined to do more to help humanity than you have ever done before, and if there is a thrill of divine response within you, then you can judge truly of the divinity of the message and the messenger by the spiritual influence that you feel inwardly. In every instance, then, let us judge by the spiritual power and influence that convulses us. When we apply the inward test, we can say to every spirit who approaches: "I can know of you by the influence you exert upon me; can you touch my moral nature and elevate me to a diviner plane, or can you not?" We should judge of the sincerity, truthfulness and genuineness of every communication received, without caring, perhaps, to know where it came from, or by whom it was delivered, by the influence it leaves upon the individuals whom it reaches and impresses.

We have been in meetings where people were gathered together in the name of truth, hum-

bly desiring an outpouring of the spirit, and we have been in places where there seemed to be little expectation or thought, but where the spirit of truth undoubtedly came; old quarrels were ended, the angry became benevolent, the hard-hearted were melted to tears, wrongs were buried, friendships were formed, and the angel of truth showed its presence by these results.

If we insist upon applying a moral rather than an external or sensuous test we can never be deceived, for whatever opportunity there may be for counterfeiting or masquerading on the external plane, there can be no counterfeit on the spiritual. A flower if it is withered and dead and in stagnant water, cannot by any manner of means give forth a sweet odor. A bird that has not the power of song cannot warble sweet melodies. In the spiritual world flowers that are not fresh and pure, that do not come from heavenly bowers, cannot breathe forth the fragrance of beauty and love! Unclean spirit-blinds—which are not birds of paradise—cannot imitate the note of the songsters of the higher spheres.

To place ourselves forever beyond the reach of deception is to so far cultivate our own moral sense that the atmosphere of deception being foreign to us, we detect it at once, and having outgrown the condition in which we can even wish to deceive or do a wrong, we shall be beyond the power of any to make us the victims of deception.

In response to numerous interrogations on the subject, we state it as our unalterable conviction that all who investigate Spiritualism in any of its phases under proper moral conditions with a sincere desire to arrive at truth, with benevolent dispositions toward their neighbors, will ere long be blessed with authentic revelations from the life beyond, far exceeding all past outpourings.

Written for the Banner of Light.

OHI BEAUTIFUL ANGEL DEATH.

BY WM. E. MOORE.

Oh! beautiful angel Death!

No longer of T. rrors the King;
For knowledge surpassing all Faith
Has robbed thee—for us—of thy sting.

Oh, Grave! no longer thy gloom
Can fright us nor fill us with dread;
Thou canst but theasket tomb,
Whence the Jew immortal has fled.

Oh, Death! thy sting is no more!
Oh, Grave! thy victory is lost!
For back from the "evergreen shore"
Come friends who before us have crossed;

With forms that in earth-life they wore,
O, others which like them appear,
They clothe themselves, even as of yore
Did Jesus, whom Christians revere.

These spirits returning in love,
Our minds to relieve from all fear,
Tell us that in heav'n above
We shall mingle with them in their sphere;

Shall see them and know them again,
And live to their sight as of yore,
And the beautiful bands of the blest
In rapture with them shall explore.

And ever our joys shall increase,
And ever our souls shall expand,
To fill with a knowledge and peace
Which mortals cannot understand.

New Publications.

THE BIBLE OF NATURE, or, The Principles of Secularism. A Contribution to the Religion of the Future. By Felix L. Oswald. 12mo, cloth, pp. 240. New York: The Truth Seeker Company.

It is a less true than terrifying picture that the author gives in his introduction of the sanguinary contests through which in past ages those who saw the light were forced to encounter with the hosts of darkness, and these even in our own day have to be engaged in by those who had with joy and accept with deep feelings of thankfulness the present revelations of truth from a higher life. This writer says of those that are justly termed "the dark ages": "Every torch bearer was persecuted as an enemy of the human race. From the tenth to the end of the sixteenth century, three million 'heretics,' i. e., scholars and free thinkers, had to expiate their love of truth in the flames of the stake." He portrays the religion of the future as one that "will preach the gospel of redemption by reason by science, and by conformity to the laws of our health protecting instincts." "Its teachings will," he says, "reconcile in-stinct day to day, and make Nature the ally of education." To hasten the development of such condition is the purpose of this book, and though the author fails to see the light that we see, he is accomplishing a good work in removing the obstacles that have long lain at the feet of those who, but for them, would have advanced in a knowledge of the truth, and will now, by his help, be able to do so.

THE REIGN OF THE STOKES. Their History, Religion, Philosophy, Maxims of Self-Control, Self-Culture, Benevolence and Justice. With Citations on Each Page of Authors Quoted. By Frederic May Hill. 12mo, cloth, pp. 218. New York: Charles P. Somerby, 28 Lafayette Place.

So much is said and so little known among the general readers of the Stokes, their history and their literature, that this volume, giving details of the one and choice citations from the other, will prove a welcome acquisition to the library of every thinker. The lives and teachings of the Stoic philosophers, replete with all that is heroic, noble and pure, are here in made familiar and placed within reach of all. The title of the book possibly has reference only to the period of the School of Stoics, over three hundred years anterior and about two hundred years subsequent to the birth of Christ, but the reign of the truths they enunciated are coeval with eternity.

THE BO-TON TEA PARTY, and Other Stories of the American Revolution, Relating Many Daring Deeds of the Old Heroes. Revised and Adapted by Henry C. Watson. 16mo, boards, pp. 222. Illustrated. Boston: Lee & Shepard.

THE THIRD of a series of popular classics for home and school. The story of the famous "tea party" is well told, and following it are anecdotes of personal dating, descriptions of men and places, fragments of history, and accounts of campaigns that will interest and instruct youthful readers, and awaken a desire to learn more of the events which shaped the formation of our Union.

BARVA BUDDHA: A Versified, Annotated Narrative of His Life and Teachings; with an Excursus, Containing Citations from the Dhammapadam, or Buddhist Canon. By E. D. Root, an American Buddhist. 12mo, cloth, pp. 171. New York: The Truth-Seeker Co.

A new edition of a work we noticed upon its first appearance, a delineation in verse of the life work, ethics and aphorisms "embosomed in the canonical record" of Buddha.

THE UNIVERSE ANALYZED. By John R. Kelso, A. M. 16mo, cloth, pp. 167. New York: The Truth Seeker Company.

Mr. Kelso is the author of several books of a liberal and progressive class, among them one in defense of Spiritualism. In this new volume he undertakes to demonstrate that the universe is eternal in its existence, and self-sustaining; hence, there has never been except as an outcome of gross ignorance, any necessity for the assumption of a special creation or a special creator. In pursuing his task he claims to have stepped from the beaten track usually followed by writers on the same theme, and to have advanced several new doctrines founded upon important discov-

eries made by him in the realm of science. The supposed originality of these will attract readers who are hunting for something new, and each for himself can decide upon their value as stepping-stones to loftier planes of truth than those they now stand upon.

THE WORK OF ELECTRICITY IN NATURE. A Delineation of the Physical Sciences. By H. B. Philbrook. 8vo, cloth, pp. 304. New York: H. B. Philbrook.

This volume presents some rather peculiar and original views upon the offices of electricity in the human body, the growth of plants, the origin of species, the earth and the solar system, the philosophy of storms and seasons, and the evidences of character. In this last treatise the reader is informed "how to acquire peace and money."

NUNNET.

"At eventide there shall be light!"
Despair not, weary traveler through life's dark maze, the promise is there, and has been performed to millions before thee, and realized by them. Have but sufficient faith to follow the glimmer of light which can be traced like a thread of gold through the thickest mist.

Oh! the glorious stillness of eventide, the gorgeous tints of sunset—how soothing and peace-giving are these, how blessed are those who have the capacity of enjoying them; but happy, thrice happy, those who have realized the splendor of the moonlight, and borne the burden and heat of the day; they can doubly appreciate the refreshing calmness of the even, and quit their physical body as easily as a child sleepeth, then awake over the threshold in the beautiful morn of spirit-life.

Oh! for more of that knowledge which is salvation, that science which will teach us how best to assimilate ourselves to Nature's world, the world of causes, to live in accord with our surroundings, to banish discord from our midst, and to dwell, if not in union, at least in harmony. It is not, however, enough to learn, to receive that knowledge; when we quit their physical body as easily as a child sleepeth, then awake over the threshold in the beautiful morn of spirit-life.

It does not suffice to know of a remedy if we do not apply it to the disease. If we continue to disregard the precedents which we evolve from our every day experience, our senses will eventually become so blunted that we will be unable to grasp a new fragment of truth, or add another atom of light to our store.
Jersey, England. EXCELSIOR.

All True Spiritualists,

Wherever Located,

SHOULD NOT ONLY

SUBSCRIBE

FOR THE

BANNER OF LIGHT,

THE BEST

Family Paper

In the World!

But make it a point to induce all liberal-minded people to become Subscribers.

It contains Original Essays, Original Stories,

Verbatim Reports of Grand Lectures; Answers to Questions by Invisible Intelligences of the Greatest Interest to the World at Large;

Characteristic Messages from

Deceased Individuals to their Friends and Relatives in the Earth-Life; Editorials on

a Great Variety of Subjects; Current Events; Highly Interesting

Correspondence from all over the Country.

Etc., Etc.

Our Premium List,

Which entitles each Subscriber to an Interesting Book or a Fine Engraving.

Is also a Strong Inducement for the People to Subscribe.

As THE BANNER is sold at nearly all the Periodical Deposits in the United States, and has a wide circulation in foreign countries, it is capital advice, through which merchants and others can reach customers. REMEMBER THIS FACT!

[From the Florida Agriculturist.]

Yellow Fever.

A lady correspondent sends us the following treatment for yellow fever:

SYMPTOMS OF YELLOW FEVER.

Headache, pain in the back and bones, sometimes a slight shivering at first, the face flushed, eyes inflamed and often bloodshot, pulse full and quick, skin dry and feverish. Sometimes sickness of the stomach, but not often in the beginning of the disease.

TREATMENT.

As soon as the above symptoms are felt, get to bed as quickly as possible. Cover with blankets; put a cup full of mustard in a foot-bath of hot water; put it in the bed under the clothes—patient lying on the back. Keep the feet in it fifteen minutes. Then give a simple dose of medicine (either of the following): a bottle may be taken at an interval of one or two hours.

Keep up a gentle perspiration as long as the fever lasts.

If the skin becomes dry, give another foot-bath. Keep the patient quiet and free from excitement. Watch closely and keep the bed-clothes on. If delirious, keep the clothes wet frequently with ice-water. Let the drink be ice-water or ice lemonade; but do not give any stimulants to the stomach. Do not give a purgative after the first day; if the bowels do not act, use enemata. By all means keep the patient quiet. The fever never entirely subsides before seventy-two hours from the time it comes on. At the end of that time there is almost always nausea, but prevent vomiting by a mustard plaster on the chest. Ice pounded like snow is grateful to the patient. If weak, when the fever goes off, a teaspoonful of good spirits in a little sugar and water may be given every half hour. One or two grains of quinine may also be given with good tonic effect. While the fever lasts for the first three days give no food.

After the fever has gone, and stomach quiet—that is about the fourth or fifth day—and there is no more relapse, food may be given of the best kind, and in small quantities, say beef tea, chicken, rice gruel, corn-starch, a little tea, toast, etc.

Do not get up until after the eighth day, no matter how well you feel, for a relapse is apt to prove fatal. One suffers so little in yellow fever that they think they are well when they are not. Good nursing is more potent than medicine. If taken in time it is easily managed.

Original Essays.

"SPIRITUALISM AND LIKE DELUSIONS."

BY E. W. CAPRON.

Your remarks of July 21st, Mr. Editor, upon a recently published article of Dr. Hamilton, "Spiritualism and Like Delusions" (in *The American Magazine*), constituted a full and just reply to that emanation of ignorance or something worse. It hardly needed so much notice for old workers in the ranks of Spiritualism; but there is unfortunately a very numerous class of Spiritualists who are ignorant of the first manifestations of Modern Spiritualism in this country, as well as their existence from the earliest date we have of man upon the earth, however rare their occurrence.

The writer of that article gives us the information that "the first history of which the world has any knowledge is that of the disturbances heard in the family of John Wesley." Now, it should be told for his information, as well as thousands of Spiritualists who constantly quote John Wesley as hearing the strange sounds and witnessing the strange occurrences at Epworth, that he never heard the sounds at all; that he was only thirteen years old when they occurred, and was many miles away during the whole time of the excitement, and the only knowledge he had of the disturbances was by letters from the family at home. Here is his own statement of the affair:

"When I was very young, I heard several letters read, wrote to my elder brother by my father, giving an account of strange disturbances which were in his house at Epworth, Lincolnshire. When I went down thither, in 1729, I carefully inquired into the particulars."

John was, during his life, a believer in Spiritualism, by whatever name they might call it. In this belief he lived and died, and we have never seen a Methodist, or heard one, or seen a Methodist publication denounce him as a fool or a fanatic for his belief, or making any pretense that he only had intercourse with the devil, or that his father had, when the facts were mentioned. He distinctly states in his writings to being a witness to both kinds of manifestations himself. Then this historical critic (?) should know, and would, if he had read the history of the disturbances in the Wesley family, that in February, 1720—thirty-four years after he had ceased with other members of the family—Emily, one of the family, writes to her brother John as follows:

"Another thing is that wonderful thing called by us 'd. f. y.' You won't laugh at me for being superstitious; I tell you how certainly that something calls on me against any extraordinary new affliction, but so little is known of the invisible world that I at least am not able to judge whether it is a friendly or an evil spirit."

So much for this writer's profound reading of history.

Then he is equally unfortunate about his history of the Fox family. The house, he intimates, was in an old graveyard, which would account for a finding of anything indicating the burial of a body there; but I can state to him that the house is one of the early built tenements of that region, and there is no graveyard nearer than two miles, unless it be where some family have used a spot of their own farm for their own family. I know every inch of the ground, and with the many stories invented with regard to them, this is the last and silliest. He may safely boast of something original in his article, for that is the first we have heard of such a story.

So of the story that "the communication proved to be wholly false." It is strange where he has been, or what he has been reading of the history of the last thirty or forty years. It is a wonder that he had not got hold of some of the Burroto-snapology. The public investigation at Rochester forever settled all that kind of stuff. It is rather surprising that the erudite writer of that article had not told about the old crazy bedstead that the Auburn *Advertiser*, when edited by Henry Montgomery, told about. It would have been as sensible an I as true as what he did say.

The rappings and other manifestations through the Fox girls, or through the Wesley family, were by no means the beginning of spiritual manifestations. It was only a commencement in this country of an earnest effort on the part of the spirits to get into better communication with this sphere of existence than had been all-wed in the Christian world for many hundred years, perhaps if ever. It was seen by those ever watchful guides of the doings of humanity that here in America was an opportunity to open communication with this world, and have a proper degree of attention given to it. This country, where freedom of thought had attained a growth and a hold that no other country had reached, was the spot where the demonstrations could be produced and given to the world; all the old religious systems could not prevail against them, and so they came in spite of the priest and the bigot, and all their combined powers will not prevail to destroy them.

Let us go back a little, for the benefit of this knowing writer, who thinks John Wesley the first one who heard of anything beyond our present state of existence. In the year 371 of the Christian era, some Greeks living among the Romans had found enough Spiritualism in the course of their investigations to satisfy them that there could be a communication between the two spheres. They, in accordance with the superstitions of the times, made very elaborate preparations to get answers by the alphabet. They procured a small table, which they had caused to be built of the form of the Delphic Tripod, wood of laurel, and with solemn auspices, and muttered over it spells and manipulations, placed it in the center of the house, which had also been consecrated with great ceremony and purified with Arabian incense. A round dish, composed of various metallic substances, was placed on this table, a silken cord attached to the wall above and having a ring at the end, the dish being surrounded by the letters of the Greek alphabet. With much ceremony then they asked who would be the next emperor, and the answer came thus:

"Theod—" when some of the astonished witnesses exclaimed: "Theodorus," being satisfied that they had gained the correct information. Valens had this distinguished citizen put to death, as his jealousy was aroused, but his successor was Theodosius. So the prediction proved true. Valens also put to death all concerned in thus obtaining the message from the spirits. This wonderful writer, who assumes to know so much about "Spiritualism and Like Delusions," will find in Gibbon's History of Rome this case recorded at greater length, and the author of that work remarks:

"This transaction is confirmed by the early church historians, Socrates, Sozomenus, So-

zomene, etc., who add that Valens put to death many distinguished men whose names commenced with Theod." He will find, too, hundreds of cases of spiritual manifestations before that time, and from that time to this. 235 East 27th street, New York.

HEREDITARY CRIMINALITY.

The terrible waves of crime that from time to time sweep over our country, causing humanity to stand aghast at the horrid spectacle, and the subject of heredity as a prolific cause thereof, are worthy of study and attention.

As this seems to be an age of intensified and brutal criminality, and while humanitarians and philanthropists are devising ways and means to punish and reform offenders, is it not well to give attention to the cause, in order that at no distant day a check may be put upon the tendency to crimes?

Ordinarily hereditary tendencies to crime and early education in vice have done their share in the work of swelling the criminal record; but there is another cause that is probably greater than these, though it is also chargeable to hereditary descent and must be considered within that category. I refer to the inordinate exercise of sexual appetency in men. The father not only transmits this untoward characteristic to his son, but through this thousands of children are born into the world with unwilling mothers. Such mothers are in a spirit of rebellion during the entire period of gestation. If they do not seek a "professional" relief, they go about daily with the disposition to do so—with murder in their hearts. It is only a law of nature that this disposition to murder shall be implanted in the unborn child. And thus the child inherits not only the undue salacious tendency of the father but the disposition to murder implanted by the mother.

After propagating the species in this manner for a few ages—or after even a small portion of the species have been brought into being in this manner during a few ages, what ought we to expect? Is it any wonder, when we consider how long this state of affairs has had existence, that fiendish murders, and other crimes still more fiendish, are of daily occurrence?

It will not do to hold the mother responsible for this state of things. Not by any manner of means. The responsible party is the man. Is it not about time that woman should be elevated to that equality of personal rights and privileges, not only in the home and in the married relation, but also in all the other relations of life, to which she is justly and by nature entitled? When women are granted this position their spiritual natures will be uplifted as never before, and a race of men and women not only morally purer and better, but physically stronger and more perfect, will be evolved.

M. D. HAMILTON.

A Rich Woman.

THE "COUNTESS OF MONTE CRISTO" IN SOUTH AMERICA. (From "The Captives of Spanish America," by William Henry Curtis.)

The Countess of South America is a woman. Don a Isadora Cousino de Santiago, Chili, and there are few men or women in the world richer than she. There is no end to her money and no limit to her extravagance, and the people call her the Countess of Monte Cristo. She traces her ancestry back to the days of the Conquest. She has millions of acres of land, millions of money, fields and herds that are numbered by the hundreds of thousands, coal, copper and silver mines, acres of real estate in the cities of Santiago and Valparaiso, a fleet of iron steamships, smelting works, a railroad, and various other trifles in the way of productive property, which yield her an income of several millions a year that she spends very hard to spend, and under the circumstances succeeds as well as could be expected.

From her coal mines alone Señora Cousino has an income of \$300,000 a month, and there is no reason why this should not be increased, for they are the only source in South America from which fuel can be obtained, and those who do not buy of her have to import their coal from Great Britain. She has a fleet of eight iron steamships of capacity varying from two thousand to thirty-five hundred tons.

Although Lota is only a mining town, as dirty and smoky as any of its counterparts in Pennsylvania, it is the widow's favorite place of residence, and she is now building a mansion that will cost at least \$1,000,000. The architect and chief builder are Frenchmen, whom she imported from Paris, and much of the material is also imported.

Not long ago she shipped a cargo of hides and wool in one of her own steamers to Bordeaux, and it is to return laden with clothing supplies for this mansion. She herself has no time to go across the sea, but the captain of her ship will bring with him decorators and designers, and upholsterers, who will finish the interior of her mansion regardless of expense.

The structure stands in the center of what is undoubtedly the finest private park in the world—an area of two hundred and fifty acres of land laid out in the most elaborate manner, containing statuary, fountains, caves, cascades and no end of beautiful trees and plants. The improvement of the estate and the beautification of the place is said to have cost Señora Cousino nearly \$1,000,000, and she has a force of thirty gardeners constantly at work. The superintendent is a Scotchman, and he informed me that his orders were to make the place a paradise, without regard to cost. She gives employment to three or four hundred men, all organized under the direction of superintendents, most of whom are Scotchmen. She has in her employ at "Macul" one American, whose business is that of a general farmer; but his time is mostly occupied in teaching the natives how to operate the latest agricultural machinery. Farming in Chili is conducted very much as it was in Europe in old feudal times, each estate having its retainers, who are given houses or tenements and are paid for the amount of labor they perform. It is said that Señora Cousino can marshal one thousand men from her two farms if she needs them.

Her ability as a manager is remarkable, and she directs every detail, receiving weekly reports from ten or twelve superintendents who have immediate charge of affairs. While she is generous to profligacy, she requires a strict account of every dollar earned or spent upon her vast estates, and is very sharp at driving a bargain. One of her Scotch superintendents told me that there was no use in trying to get ahead of the señora. "You cannot move a stone or stick but she knows it," he said. In addition to her landed property and her mines, she owns much city real estate, from which her rentals amount to several hundred thousand dollars a year. She is also the principal stockholder in the largest bank in Santiago. Not long ago she presented the people of that city with a park of one hundred acres and a race-course adjoining it.

Fabulous stories of the señora's extravagance are told. A million dollars is a trifle to a woman whose income is so enormous, and there is nothing in the world that she will not buy if she happens to want it. She does not care much for art, but has a collection of diamonds that is very large and valuable, and she sometimes appears loaded down with them. Although a comparatively young woman, being somewhere between forty-five and fifty years of age, she declares that she will never marry again; and there is not a man in Chili who has the courage to ask her.

The friends of the late Edward S. Wheeler—and they are numerous—will find in Gibbon's History of Rome this case recorded at greater length, and the author of that work remarks: "This transaction is confirmed by the early church historians, Socrates, Sozomenus, So-

✶ Mrs. M. C. Morrell, of 230 West Thirty-Sixth street, New York, writes that she has returned from her visit to Onset, which she enjoyed to the utmost. She has resumed her Thursday evening conferences, to which there is no admission fee, they being sustained by voluntary contributions; and her private sitting April from 12 to 3 p.m.

ALL SORTS OF PARAGRAPHS.

All conviction should be valiant;
Toll thy truth, it is true;
Never seek to turn it current;
Thoughts, like rivers, and the sea;
It will be a winding circle
Of eternal verity.

Speak thy thought if thou believe it.
Let it justify whom it may,
Even though the foolish scorn it,
Or the obtuse make it read,
Every seed that grows to-morrow
Lies beneath the old to-day.

Blackguards in print are the vilest creatures on the earth—and towards besides, especially when they dig mud behind an altar. Some correspondents of the latter ilk are occasionally allowed space in that "old and crumpled" paper, the Boston Investigator, we regret to be obliged to say.

A new swindling machine is being developed. Somebody objects to a note and having it discounted. "We'll keep the note," says the smooth-tongued sharper "not transferable." In a short time it is found in the hands of a third party with an "e" added to the end of the word "read," "note transferable." Look out for them!—*Valley Center News.*

An exchange remarks truly that the type-writer is creating a revolution in methods of correspondence, and filling the country with active, competent young ladies who are establishing a distinct profession, and bringing into our business offices, lawyers' offices, etc., an element of decency, purity and method which is working a perceptible change.

Every duty we omit, obscures some truth we should have known.—*Rusk.*

The arrival of the big raft from Joggins, N. S., in the Erie Canal, New York, marks a new departure among the many industries of the present time. This raft was 592 feet long, 54 feet wide, 30 feet deep and drew 22 feet of water. It contained 21,300 planks, or about 900,000 running feet, which is about forty average schooner loads. It was built in a clear shape, and 100 feet longer than the one last winter. It is said that by the success of this experiment the whole coastwise timber trade is threatened with gradual annihilation, as the saving on freight by this novel expedient leaves the small and slow-moving sailing fleet entirely out of the race of competition.

The harder thy fate, the softer thine heart.—*Jean Paul.*

A sponge bath of cold or tepid water often rests one when very tired. It can be taken in ten minutes, and it is better, if one has not time to do more, to simply wring the cloth or sponge nearly dry and go over the surface of the body once, rubbing thoroughly afterward with Turkish towels, than to omit daily.

INCONSIDERATE OF LANGUAGE.
You can't weigh grams with a grammer,
Nor sugar-cure hams with a hammer,
Do sums with a summer,
Stew plums with a plumber,
Nor shear an old ram with a rammer.
—*Springfield Union.*

TREMBLE, BRITANNIA!—All Chinese subjects to Australia are ordered by the Chinese government to wind up their business and return home within three years. China proposes to arm and drill thirteen millions of men and build a great navy, and thus be able to fight great Britain.

"But God! think it consistent in you, as a Christian man, to sell shoddy for all-wool garments?" "My dear sir, you forget. Consistency, you know, is a jewel, and, as a Christian, I can have no regard for jewelry."—*Ex.*

A glass of water washes out the stomach, gives tone, and prepares the alimentary canal for the morning meal.

"There is a true glory and a true honor; the glory of duty done, the honor of the integrity of principle."—*Gen. R. E. Lee.*

The New York Sun of the 7th reports that a person entered the police station, corner of Church and Liberty streets, the night previous, and politely handing a card marked "Charles L. Harrett" to the sergeant, said that his spirit mother appeared to him the night before and warned him to reform. He had therefore come to give himself up for stealing a watch from a lady at Cortlandt and West streets on Aug. 3d. He handed over a pawn ticket on Pawnbroker Henry Moss for three dollars on a silver watch, presumably the one referred to.

"Outside the Gates; and Other Tales and Sketches" is a new book given through the mediumship of Miss M. T. Shielman. It purports to tell the experiences of different spirits, and is a wholesome book, as well as interesting.—*Religio Philosophical Journal.*

There is a report that Mr. Abbey is going to bring Little Jesus Hoffman to America in the fall. This medium-planist will probably have a powerful rival in Otto Hegener, who created such a sensation in Berlin this year. Hegener is about the same age as Hoffman, but with more pleasing manners, and the London critics say that he handles the piano better.

THE BLITHER MOSQUITO.
"There's a sweet little spirit
Who comes from the moon,
And he loves little children so well,
That he slides down the moonbeams
Right into their hearts."
Said auntie to dear little Nell,
"How funny that is!"
"Was the cherub's reply;
"I saw him last night near my bed,
But, auntie, I think,
By the lump on my cheek,
That he flew by my heart to my head."—*Time.*

People who desire to attack other people anonymously cannot do it in THE BANNER.

A little pamphlet called "Humor in the Sixteenth Century," shows that ye joker of that period borrowed a great deal of his wit from ye humorist of ye nineteenth century without giving a particle of credit.—*Norristown Herald.*

The talantograph, which it is claimed will record telegraphic messages in the hand-writing of the sender, has been patented at Washington.

"Onions cut in halves will absorb the smell of new paint." Yes, and a cornet will drown out a Jew's harp. Life is full of queer things.—*Detroit Free Press.*

The railroad from Joppa to Jerusalem is all ready for the golden spike. All aboard for Jerusalem!

It is not yet too late, we trust, to add our congratulations to Mrs. Lucy Stone on her attainment of her seventieth birthday. That she may continue to grow old gracefully, with her splendid faculties unimpaired, to do battle for her sex, is the wish of everybody who admires noble womanhood.—*Herald (Boston).*

Before the days of forks the ewer and basin, which have now generally disappeared, were much in request after every course; whereas now the basin, with a little rose water, makes its appearance at civil feasts after dinner, as a matter of fashion rather than necessity. Four out of five fine old basins have no doubt been melted to supply the very forks whose invention rendered the washing of the fingers superfluous.

THE PRESS.
God greet the Art!
Thou spoke the primal truth to the past;
Their words are ours—we anchor on them fast,
Immortal too—golden age,
That issued first the printed page
In Thine great home, year-bound. The Sage
Lays by the blunted stylus used so long—
Justice and Peace clasp hands in joyful song.

The Danish steamer, *Thingvalia*, for New York, collided with the Nova Scotian coast at 4 A. M., AUG. 14th, with the *Gesler* of the same line, for Copenhagen. The *Gesler* sank in about five minutes. Eighty passengers and thirty-five of the crew were lost in the awful disaster.

If the Encyclopedia Britannica should walk into a newspaper office on two sticks and secure a job, it would be discharged the next day for incompetency. A newspaper deals with life, not with learning. This is the sum and substance of the whole business.—*Westing (West Va.) Register.*

London, which has in common with all England a savagely vindictive "Doctors' plot law" against all irregulars, still finds itself unable to support the horde of "regular" physicians launched upon her by the schools. She has at present, it is averred, so many

doctors in excess of her physical requirements that in the poorer parts some of them will see a patient, prescribe and supply medicine at sixpence (twelve and a half cents) a visit. "Calomel and the Thames river," says a wicked Boston daily, "probably enter most numerously into their prescriptions."

Doubtless all souls have a surviving thought; Therefore of death we think with quiet mind; But if we think of being turn'd to naught, A trembling horror in our souls we find.
—*Sir J. Davies.*

The yellow fever is still at work in Jacksonville, Florida.

Emma—That's a pretty new "Olivia" chair you've got there, Mary. Mary—Why do you call it "Olivia"? I thought it was Wakened rattan. Emma—So it is; Wakened rattan. They call it "Olivia" now, you know.—*Lampoon.*

A thunder storm passed over eastern Ontario and the whole of Quebec Aug. 19th and 21st, and was the most terrible ever known there. Hundreds of houses and barns were burned or blown down. Crops in many places were entirely destroyed. Horses and cattle by the hundred were also destroyed, and many people were killed or injured.

BAN HARBOR.
Lines to the girls at Roddick's.
In flannel garments dressing,
From every State and clime come,
The fond idea caressing
Of a husband and a home.

They paddle round the waters blue,
They climb the mountain side;
He slugs he caught in a bark canoe
He may in a buckboard ride.
—*Isaac Lawrence.*

Gen. Von Moltke has been placed on the retired list of the German army.

Truth is the most powerful thing in the world, since fiction only pleases us by its resemblance to it.—*Shakespeare.*

"REFRESHING THE SAINTS."—One hundred years ago the town of Wiltou, N. H., passed the following vote: "That the town provide one barrel West India rum, five barrels New England rum, one barrel good brown sugar, half a box good lemons, two loaves of loaf sugar, for family and raising said meeting-house."—*Rutland Herald.*

"THE SOUL."—The latest issue of this periodical, No. 6, contains accounts of interesting phenomena that have taken place at Onset this summer, through the medium agency of Mr. W. S. Rowley, Dr. D. J. Stansbury, Mrs. J. J. Whitney, G. E. Gddy and others, illustrated with two engravings of slate-writings and drawings, and a portrait of Dr. Stansbury.

Dr. W. E. Clayton of Malden, Mass., recently had some interesting experiences in independent slate-writing, etc., Dr. Stansbury of California being the medium, and Lake Pleasant Camp-ground the locality where they were encountered. A correspondent refers to some of them in another column.

The well known and successful healer, Dr. Dumont C. Duke, of 304 Fifth Avenue, New York City, with his highly accomplished wife, is now at the hotel, Queen City Park, Vt., where he will remain for a few weeks.

Monday, Aug. 20th, Charles W. Sullivan made a visit to this office while on his way to the Queen City Park Camp (Burlington, Vt.), where he will probably remain till the latter part of September.

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

W. J. Colville is now at Cassadaga Lake, where his lectures daily, at 4 P. M., have been largely attended. He speaks in Madison St. Hall, 55 South Ada street, Chicago, Ill., Sundays, Sept. 24, 25, 26, 27, 28, and 29th, at 10:45 A. M. and 7:45 P. M. Special courses of lectures on "Spiritual Science" will be given on other days. A birthday reception will be held at his home, Philadelphia, Pa., evening, Sept. 4th. Letters, etc., should be addressed to him at 247 Ogden Avenue, Chicago.

Mrs. H. S. Lake speaks at Parkland (Pa.) Camp-meeting, next Sunday, Aug. 26th, at 10 A. M. and 7 P. M. The Sundays of September, in Boston and Cambridge the Sundays of October and November; in Paterson, N. J., the Sundays of December. Her address for September will be 212 Union Street, Philadelphia, Pa.

Mrs. T. J. Lewis of Brooklyn, N. Y., just from Onset Camp, is now in Boston, and may be seen at No. 10 Bonnet street, this city, where she is located. She will receive calls to give platform tests throughout the Eastern States.

Dr. Dean Clarke's labors at Lake Pleasant are appreciatively referred to elsewhere. Another correspondent writes us that a former Methodist minister once visited him at his home, and pronounced it "one of the ablest, most logical and scholarly discourses to which he had ever listened;" his opinion being endorsed by many others. Dr. Clarke may be addressed for engagements in care of this office.

Dr. W. L. Jack has closed his cottage at Lake Pleasant, Mass. He can be addressed at his home, Haverhill, Mass., by letter.

W. S. Rowley, the occult telegraphic medium, was at last accounts at Cassadaga Camp, New York.

Spiritualistic Meetings in Boston.

College Hall, 34 Essex Street, Sundays, at 10 A. M., 2 P. M., and 7 P. M. Eben Cobb, Conductor.

Eight hours, 110 Washington Street, Sundays, at 2 P. M., also Wednesdays at 3 P. M. Dr. E. H. Matthews, Conductor.

Landis' Aid Parlor, 1031 Washington Street, Sundays at 2 P. M. and 7 P. M. W. Matthews, Conductor.

Eagle Hall, 616 Washington Street.—The afternoon exercises were opened by the Chairman, followed by tests from Mrs. Lewis and Mrs. Litch; interesting remarks by Mrs. Leslie and Mr. Corbitt.

In the evening Mrs. Abbie N. Burnham gave a fine lecture filled with progressive thought, which was attentively listened to by an appreciative audience. At the close of her lecture Mrs. B. gave tests, which were readily recognized. An interesting speech by Mrs. Leslie and satisfactory tests by Mr. Toothaker closed the evening exercises.

Ladies' Aid Parlor, 1031 Washington Street.

These meetings are still increasing in interest and numbers. Mrs. Townsend and Mrs. Forrester gave excellent readings last Sunday, all of which were appreciated. Mrs. White displayed some of her musical powers. Mr. Toothaker also gave tests. F. W. M.

Mrs. Whitney and Dr. Stansbury.

To the Editor of the Banner of Light:
Aug. 17th these California mediums started for their home on the Pacific coast, anticipating a stay of one month in Nevada, also a month in Salt Lake City, before reaching their destination.

Mrs. Whitney exercised her gift of test mediumship on several public occasions at Lake Pleasant and gave some private sittings. She seemed to have all she could do, but refused to give sittings the last few days she remained. Her tests of identity, also names, were remarkable; her guides have an interesting way of presenting them to the people. She gives general satisfaction in her public entertainments.

Dr. W. E. Clayton of Malden, Mass., was quite fortunate in what he received in the presence of Dr. Stansbury in the way of independent slate-writing. On the 17th he had four slates written upon in ten minutes, while Dr. Stansbury and himself had their feet upon the slates in broad daylight. There were two colored drawings of faces upon the slates, one representing his brother, the other an Indian, the latter in colors. Dr. Clayton had eight slates written all over—four of them in ten minutes—at one and the same visit. Other individuals received equally satisfactory results at sittings, especially Dr. Gould of California, and Prof. Caldwell.

I have not had any personal sittings with these mediums, but have endeavored to give the views of those who have, in a fair manner. A. S. HAYWARD.

LOG CABINS can hardly be considered handsome or elegant, but they were fit habitations for the rugged pioneers of America. Our ancestors were rugged specimens of noble manhood, complete in health, strength and endurance. Their wholesome remedies are reproduced to this latter age, in Warner's Log Cabin Sarsaparilla and Warner's "Tippecanoe."

Book numbers of THE BANNER for no special date will be supplied at four cents per copy. But the stirring papers for any special date will be charged the usual price—eight cents per copy.

Spiritualist Camp-Meetings for 1888.

The season of out-of-door gatherings on the part of the believers in the New Dispensation is drawing nigh and the reader will find, by reference to the subjoined, a partial list of the localities and time of session where such convocations are to be held.

ONSET BAY, MASS.—The Twelfth Annual Camp-Meeting closes Sept. 1st. Trains from Boston, 8:15, 9 A. M., 1:00, 3:30, 5:15 P. M., on Old Colony R. R.; Sundays, 7:30, 8:15 from Boston.

LAKE PLEASANT, MASS.—The Fifteenth Annual Convocation of the New England Spiritualist Camp-Meeting Association will be held at Lake Pleasant, Montague, Mass. (on the Hoosac Tunnel route) closing Sept. 8. Trains "44," "100," "41" and "45" will stop at the Lake Pleasant station. Passengers to leave, or when signaled to take passengers, the above trains, "44" and "100," leave Boston at 6:30 A. M. and 5:05 P. M., arriving at Lake Pleasant at 10:40 A. M. and 5:45 P. M. The train No. "45" and "41" leave Lake Pleasant at 6:40 A. M. and 2:45 P. M.

ARKLAND, PA.—Meetings close Sept. 31st.

SWAMPSCOTT, N. H.—The sessions of the Eleventh Annual Meeting will close Aug. 20th.

QUEEN CITY PARK, VT.—Meeting commenced Aug. 21st and continues to Sept. 10th, inclusive.

HARTLEY, N. H.—Meeting commenced July 26th and continues five Sundays.

VERONA PARK, ME.—Meeting closes Aug. 27th.

CASADAGA LAKE, N. Y.—The Ninth Annual Meeting closes Sept. 1st.

MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION.—The Sixth Annual Camp-Meeting commenced at Mount Pleasant Park, Clinton, Ia., Sunday, July 20th, to continue five weeks.

NIANTIC, CT.—Meeting closes Sept. 9th.

ETNA, ME.—Camp-Meeting commences at Buswell's Grove, Aug. 31st, and closes Sept. 9th.

For Sleeplessness, use Horsford's Acid Phosphate. Dr. C. R. Dake, Belleville, Ill., writes: "I have found it, and it alone, to be capable of producing a sweet and natural sleep in cases of insomnia from overwork of the brain, which so often occurs in active professional and business men."

Special Notice.
The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and possibly loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and they therefore look with confidence to the friends of the paper throughout the world to assist them in the work.

COLBY & RICH, Publishers.

Spiritualist Meetings in New York and Brooklyn.

Columbin Hall, 578 4th Avenue, between 40th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 10 A. M. and 7 P. M. All speakers always present. Frank W. Jones, Conductor.

A general conference will be held Monday evening of each week, at 8 o'clock, at the residence of Mrs. M. C. Torrell.

Johnston Building, Flatbush Avenue, corner of Nevins Street.—Brooklyn Progressive Spiritual Conference for the first portion of the next year.

NEWARK, N. J.—Meetings will be held every Sunday evening, 8 o'clock, at Congress street, commencing at 7 o'clock. Mrs. H. C. Dorn, Secretary.

For Sale at this Office:

THE TWO WORLDS: A Journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at New York, N. Y. Single copy, 5 cents.

HALE'S JOURNAL OF HEALTH. A Progressive Family Magazine. Published monthly in New York, N. Y. Single copy, 10 cents.

RICHMAN'S JOURNAL OF MAN. Monthly. Published at New York, N. Y. Single copy, 10 cents.

THE SPIRIT. Monthly. Published in Boston. Single copy, 10 cents.

THE LITTELL DOVE. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BAZAAR. NOTES AND QUERIES, with Answers in all Departments of Literature, Science, etc. Single copy, 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly at Chicago, Ill. Single copy, 10 cents.

THE WISDOM. Published weekly in Des Moines, Iowa. Single copy, 5 cents.

THE BAZAAR. NOTES AND QUERIES, with Answers in all Departments of Literature, Science, etc. Single copy, 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

THE LITTELL DOVE. A Monthly. Price 10 cents.

TO STOUT PEOPLE.

Distant Patients Successfully Treated.

Obesity is fatty degeneration. This disease is not only cured, but permanently so, by new, rational means. No dieting. No failure in a single instance. Send stamp for full particulars to DR. EDITH BERDAN, 218 E. 11th street, Paterson, New Jersey. Thin People increased in weight and flesh by regulation of the nerves of nutrition. Vegetable Remedies. Can be sent by mail. Address DR. BERDAN, (formerly Dr. Edith Hale). A25

The Soul.

A MONTHLY JOURNAL, DEVOTED TO THE THEORIES AND PHENOMENA OF SOUL, MIND AND INTELLIGENCE.

Published by the FACTS PUBLISHING COMPANY, P. O. Drawer 523, Boston, Mass.

L. L. WHITLOCK, Editor.

Single copies, 10 cents. With premiums, \$1.00 per year. With premiums, \$1.50 per year.

SPECIAL ORDER NUMBER.

CONTENTS.

Independent Telegraphing a Fact. L. L. Whitlock: What is the Spiritualist's Philosophy? Dr. E. J. Arens: Two Instances of Mental Telephony. Alice Linday Lynch: Biographical Sketch of Dr. D. J. Stansbury: How I Became a Spiritualist. Mrs. J. J. Whitney: To the Readers of "The Soul": Grey Eagle, L. L. Whitlock: Robert Poston Defined: Mrs. Forrester's Experience: Resurrection: Public Physical Science: Mesmerism as an Extension of Spiritualism: Extract from a Letter of Alfred Russel Wallace. A25

CAUTION!

SPIRITUALISTS who desire to support Mediums, Camp-Meetings and Speakers, and who intend to visit

ONSET BAY

This season, are cautioned to buy their excursion tickets for "ONSET BAY," the 9 A. M. and 4:35 P. M. trains from Boston are the most rapid express trains. Sundays, at 8:15, from Boston.

For COMFORT, SPEED AND SAFETY.

Buy "ONSET BAY" tickets, and thereby avoid the dust and annoyance of horses, and reach the Grove in advance of any other way. You will also help to support the meetings and speakers.

SAVE MONEY

For yourself, as you will secure advantages by showing your "ONSET BAY" railroad ticket at the

CAMP-MEETING.

ONSET BAY.

BUY Excursion Tickets to East Wareham Station, and take East Wareham, Onset Bay and P. L. Independence, Horse cars, and save 5 cents in fares. Horse cars run on the length of Onset Avenue, and along the bluff by principal hotels, avoiding walks and baggage transfer of from one quarter to one mile.

E. W. O. B. & P. L. H. R. CO., INC.

C. H. LAMMAN,

20 Worcester Street, Boston, Mass.

Medical, Business and Test Medium.

WRITTEN Messages from Spirit-Friends. Medical Advice and Treatment of NERVOUS SYSTEM by this widely known English Scientist during his late visit to our shores. It is devoted largely to a clear and forcible accounting of the human personality, and its connection with the material and the spiritual worlds, and the development of the human mind.

TO LET—Furnished Rooms, 98 South Hill Ave., Boston, Dorchester. Mrs. J. E. W. RUSSELL. A25

IF A MAN DIE,

Verifications of Spirit-Messages.

HANNAH HULAK.
The marvelous message from my dear mother, HANNAH HULAK, in the BANNER OF LIGHT June 10th, is true in every particular. She passed to higher life at 4 P. M., Jan. 4th, 1880; yet the same night she called me by my home-name—Addison. Although over one thousand miles away, her call informed me in advance what was verified the following day by telegraph. I told alone in the "East," who but she could have told my thoughts and feelings, which had never been made known to mortal? Soon I was impressed by her to thank the lady in person for being the instrument for the communication; and would, you believe it, instantly I was again called (by name), and she bade me write my brother William, (a clergyman), and tell him that church creeds or disbelief formed no barrier to our mother's spirit returning to her children; and to tell him that she is near us, that she is cognizant of the wonderment at home about her return; that all are still watched over by a loving mother.

Such a tender and hallowed influence came over me, that nothing can disprove the fact that she dictated the message (for neither myself nor any one who knew me was present) and spoke the cheering words that she still lives; and what may seem strange to some, I have never realized that she has passed on, for I have known her living presence daily—have seen her and have heard her speak. My father wrote me that she called his name while he was traveling in Kansas. She never did wicked act in her life, and she is incapable of deception, therefore none but she could have given us such a truthful message.

Lovell, Mass. L. A. HULAK.

JOHN B. MORRISON.
In the BANNER OF Aug. 4th a spirit message appeared, purporting to have been delivered by JOHN B. MORRISON, late of this town. The style of the message was characteristic of Mr. Morrison, and the names and other incidents given were all absolutely correct. I was well and intimately acquainted with him in life, and I fully identify the message as coming from him. I have also submitted it to other of his friends and neighbors, all of whom say it must have been who spoke. There can be no doubt, but that John B. Morrison, though dead, yet speaketh. He passed to spirit-life two years ago last June.

Farmington, Maine, Aug. 10th, 1888. P. DYER.

CHARLES EMERSON—WILLARD GALE—ALICE HILLS—L. MERRILL.

I have been a reader of the BANNER OF LIGHT from the appearance of its first number, and from its perusal have with much satisfaction become gradually led from a natural skepticism to a recognition of an immortal existence for all mankind. The spirits whose names I give—CHARLES EMERSON, WILLARD GALE, ALICE HILLS and L. MERRILL—were well known to myself and others in Ayer's Village, to which place I resided more than twenty-seven years. The incidents they mention I also know to be true.

EDMOND B. SARGENT.

RAYMOND DODGE.
Never have I taken a pen with more pleasure than I now do to acknowledge the receipt of THE BANNER containing a communication from my son, RAYMOND DODGE, who passed away in Southern California two years since.

It is correct in every particular. The allusion to "duck hunting" is especially characteristic, for, during a brave struggle of two and a half years with his disease, I cost him many a bitter pang to give up, one after another, the excursions into the mountains on horseback, the hunting, and all the active outdoor pleasures so dear to the heart of a boy of twelve or fourteen.

I shall look anxiously for the promised letter from my brother, and others, I trust.

MRS. MARY'S DODGE.

Northridge Centre, Mass. July 29th, 1888.

NANCY B. BOULETTE.

In BANNER OF LIGHT of JULY 5th I noticed a communication from NANCY B. BOULETTE, of South Boston. I knew the lady well, having an acquaintance of thirty years' standing, and I just read what she says there. Every detail of her life, so much so that her friends, on reading it, cannot doubt it came from her. She was a gentle, lovely woman, quiet and unassuming in manner, and loved by all who knew her. May THE BANNER long wave over all the true, faithful consolation to many sorrowing hearts, and convince them of the truth of immortality.

MRS. D. R. STOKWELL.

W. Bolton Place, Charleston, Miss.

ABBE A. SPINNEY.

I wish to say that the message of ABBE A. SPINNEY, given at the BANNER office May 11th, is fully recognized by her friends, and they thank the Banner Spirit that the way is open through which our loved ones can identify themselves to us.

Union N. H. CHARLES C. HAYES.

August Magazines.

THE COSMOPOLITAN.—A profusion of excellent wood engravings and four full page colored illustrations, one being "A Rose Vendor of Pompeii," accompany Sophie B. Herrick's interesting contribution to this number, "The Romance of Roses." Part IV is given of "Miss Lou," a Southern story, the last published one of K. P. Roe, a favorite writer who has recently passed on. Leroy Beaulieu writes of "The Black and White Priests of Russia," and a very readable and fully illustrated account of "The Chinese in New York" is given by Wong Chin Foo. "The Ladies of the American Court" consists of brief sketches and twenty portraits of Mrs. Cleveland and the wives of Cabinet officers and others. A number of poems and a Russian story by Ivan Tourgenieff are among the remaining contents. New York: The Cosmopolitan Publishing Co.

CASSELL'S FAMILY MAGAZINE.—The Triumphs of Trade" has for its special topic those that have made a highway of the seas. "Scientific Temperance" is treated upon in an article reporting an interview with Dr. W. Richardson. Finely illustrated articles this month are "Boating at Cambridge," "Glasgow and its Exhibition," and "What to Wear in July." In fiction, new portions of "Monica," and "For the Good of the Family," our Duplicate Story," and "Her Term," a story in one chapter. New York: Cassell & Co.

THE QUIVER.—A new serial story, "The Beauties of Beatrice Gardens," is commenced; "The Childhood of a Chinese Boy" described, and the author of "Joshua Padgett" writes "On Minding One's P's and Q's." Fine, spirited engravings, and a thoroughly interesting letter-press, render this issue one of the best. New York: Cassell & Co.

THE INDEPENDENT PULPIT.—The editor, who was still in New Mexico, continues his narrative of experiences on his mission as a torch-bearer of liberalism. Some of the articles treat upon "Prayer in the Public Schools," "Money and its Mission," and "The Principles of Jesus Not the Doctrines of Christianity." Waco, Texas: J. D. Shaw.

THE SIBYRICAL MESSENGER gives its usual extended variety of articles upon astronomical science. Northfield, Minn.: W. W. Payne.

"THE GROWING YOUTH" contains two prize stories, "How John was Cured" and "The Old Bell," and a prize sonnet, "Work." Mt. Vernon, N. Y.: F. B. Hawkins.

"OUR LITTLE ONE."—The youngest of the household will find many incidents of their summer day rollickage in "Hayting Time," "August," and "After the Shower." Boston: Russell Publishing Co.

HERALD OF HEALTH gives "Some Good Advice for August Weather," and a variety of hygienic instruction for all weathers. New York: Box 244.

THE ESOTERIC continues "Roads to Immortality," gives "Practical Instruction for Reaching the Highest Goal of Human Attainment," and in its other contents treats upon "The Esoteric and Harmonious of the Soul," "Twelve Manner of Grief," etc. Boston: 478 Shawmut Avenue.

THE PATH resumes its analysis of the Bhagavad-Gita, and presents a resume of theosophical teachings. New York: W. Q. Judge.

THE MANUFACTURER AND BUILDER illustrates current industrial progress. New York: 83 Nassau street.

Advertisements.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

MAGNETIC SHOES.

Mediums in Boston.

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

JAMES R. COCKE,

Miscellaneous.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

NEW MUSIC.

