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TABLE OF CONTENTS.

FIRST PAGE.—Historical: Spiritualism Sixty Years Since.

A Plea for the Speechless. Literary Department The Onward Wave.

SECOND PAGE.—Spiritual Phenomena: An Unconscious Medium; A Voice from Spirit-Land. Poetry: The New Psychical "Call." Experiences of a Magnetic Physician. THIRD PAGE .- Banner Correspondence: Letters from New York, Massachusetts, New Hampshire, Ohio, Michigan and Rhode Island. July Magazines. Points Current: A

Torrid Evening: The Chillan Situation; River "Bores" Hard to Digest. The Reviewer: Fundamental Problems FOURTH PAGE.—Keep these Facts in Mind. New Law for Intemperance. The Great Fair at Chicago. The Way the Current Trends. Spiritualism Abroad. The Feder-

FIFTH PAGE .- Newsy Notes and Pithy Points. Meeting in Boston and Elsewhere. Spiritualist Camp-Meeting for 1891. Lake Pleasant, Mass. Mrs. H. W. Cushman' Transition of Dora Shaw. New Advertise ments, etc.

ation Conference in England. John Calvin in Geneva

BIXTH PAGE.-Message Department: Questions Answered and Individual Spirit Messages given through the Me diumship of Mrs. M. T. Longley.

SEVENTH PAGE.-Spirit Messages-Continued. Mediums in Boston. Miscellaneous Advertisements.

EIGHTH PAGE.— Camp and Grove-Meetings: Cassadaga Lake N. Y.; Onset Bay, Mass.; Lake Pleasant, Mass.; Harwick Port, Mass.; Lookout Mountain, Tenn.; Rindge, N. H Parkland, Pa.; Verona Park, Me. Henry Slade in Nev

Mistorical.

Spiritualism Sixty Years Since.

BY JAMES ROBERTSON, ESQ, OF GLASGOW.

Modern Spiritualism dates from March, 1848 but twenty years before that period a marked religious movement took place in Scotland in the neighborhood of Glasgow, which seemed for a time likely to extend over the earth, as the present movement has done. What a careless age neglects, another picks up and carries forward, if it be of service, and so America picked up and treasured what Scotland passed by. The spiritual movement which began at Port Glasgow on the River Clyde made consid-Port Glasgow on the River Clyde made considerable more noise at first than did "the Rochester knockings." Amazement, wonder and fear were the feelings with which it was witnessed by some, whilst a few received the light gladly, feeling that the old day of miracles had come again. The story of the rise and progress of the spiritual manifestations which had their birth have been ofttimes told. Mrs. Oliphant, in her "Life of Edward Irving," explains it, and the letters of Thomas Erskine throw a flood of light on the events and charthrow a flood of light on the events and characters of those early spiritual mediums. Erskine was a man of wide culture; pious, earnest, and yet indulgent to those who might differ from him; the close friend of Thomas Carlyle, he was also in sympathy with men who might be considered narrow. Erskine gave the close-est attention to this spiritual outburst; lived for weeks in the neighborhood of the manifes-tations, and published several tracts dealing

with the subject.

For some years before 1830 a truly fervent religious spirit seemed to have prevailed in the district called Gareloch, the beautiful lochs which flow out of the Frith of Clyde. John Macleod Campbell, minister of Row, was a man of saintly character, and his neighbor, Mr. Story of Roseneath, on the other side of Gareloch, was a man of similar mold. Their preaching had affected the thoughts of many, but in loch, was a man of similar mold. Their preaching had affected the thoughts of many, but in particular there was a young woman, named Isabella Campbell, whose piety was like that of Madam Guyon and Fenelon; not the active piety of working people, but, dwelling in an atmosphere of religious emotion, she poured forth prayers and gave utterance to speech which was considered of a very exalted kind. She was dying of consumption, and was visited by many who were elated with her sayings. Her death caused considerable commotion, which was increased by the publication of a volume written by Mr. Story, entitled, "Peace in Believing," in which the life-story of this young saint is recorded with beauty and paths. young saint is recorded with beauty and pathos. The house where Isabella Campbell had lived became a kind of Mecca, which was visited, on Sabbaths in particular, by great crowds. The religious thought of to-day in Scotland is labelled the same as it was sixty years since, and is still called Christian, but it is to-day of quite a different tone and color from them. Sixty years since it was a territory them. is to-day of quite a different tone and color from them. Sixty years since it was a terrible heresy to state that Jesus died for ALL men. Some good men, whom their neighbors would have considered sinners of the worst type for harboring the thought, wished it might be true, but the Church was clear on the point. It was set down in their Confession of Faith that Christ's death affected only the elect. The omigresent personal death going about like a

was set down in their Contession of Faith that Christ's death affected only the elect. The omnipresent personal devil, going about like a roaring lion, made off with the great mass of mankind, while God, Christ and the Holy Ghost could only succeed in saving about one out of a thousand. Thomas Erskine had written a volume called "The Unconditional Freeness of the Gospel," which was deemed by many to be heresy of a most malignant type.

Being a layman, he could not be deposed from any position, but his friend Maclood Campbell, of Row, gave utterance to many of his sentiments in his preaching, which raised such a hue and cry that he was put upon his trial, and finally deposed from the ministry of the Church of Scotland. The Row Heresy case is not yet forgotten. The country has mourned the circumstance ever since as a huge blunder, to root out the noblest man within her borders. Putting Socrates to death for implety and immorality, and Jesus of Nazareth for blasphemy, are events pretty much akin to Macleod Campbell's danceitten. A biolegarranded the man's

Putting Socrates to death for implety and immorality, and Jesus of Nazareth for blasphemy, are events pretty much akin to Maoleod Campbell's deposition. A halo surrounded the man's whole life, and his preaching had done much to awaken new life in many, and bring about conditions for a spiritual outpouring.

Isabella Campbell, whose life-history Mr. Story had told, had a sister called Mary, a domestic servant, who became a victim to the same disease of consumption that had carried off her sister; the same pious view which had characterized Isabella dwelt in her. A community of those who thought and felt with her gathered round her while she lay on her bed, and held meetings for praise and prayer. The Bible was to them a book to be believed, so that their prayers for the restoration of the gifts bestowed upon the Primitive Church were real prayers of belief. Amongst those who had been to visit Mary Campbell were a family named Macdonald, who resided in Port Glasgow, on the opposite side of the Clyde. These consisted of James and George, twin brothers, ship builders, with their sisters. Two years before this period (1830) they had become exceedingly devout. Their knowledge of creeds and dogmas was limited, they read no religious books, had listened to no heresies, and though Isabella Campbell, whose life-history Mr. Story had told, had a sister called Mary, a domestic servant, who became a victim to the same disease of consumption that had carried off her sister; the same plous view which had characterized Isabella dwelt in her. A community of those who thought and felt with her gathered round her while she lay on her bed, and held meetings for praise and prayer. The Bible was to them a book to be believed, so that their prayers for the restoration of the gifts bestowed upon the Primitive Church were real prayers of belief. Amongst those who had been to visit Mary Campbell were a family named Macdonald, who resided in Port Chasgow, on the opposite side of the Clyde. These consisted of James and George, twin brothers, ship builders, with their sisters. Two years before this period (1830) they had become exceedingly devout. Their knowledge of creeds and dogmas was limited, they read no religious books, had listened to no heresies, and though

classed at first as Irvingites, they had never read a line of Edward Irving's books. Spiritread a line of Edward Irving's books. Spiritual gifts did not occupy their attention, much less their expectations. In March, 1830, one of the sisters, called Margaret, had been confined to her bed, being so very ill that she was thought to be dying. The doctor, on being appealed to, held out no hope of her recovery, regarding it as impossible. All at once, while a sister and a friend were sitting by her bedside, a power seemed to control her, and she said, "There will be a mighty baptism of the spirit this day." She then continued for some hours, with little or no intermission, in mingled praise, with little or no intermission, in mingled praise, prayer and exhortation. At dinner time, the brothers, James and George, came home as usual. She addressed them at great length, concluding with a solemn prayer for James, that he might at that time be endowed with the that he might at that time be endowed with the power of the Holy Ghost. Almost instantly James calmly said, "I have got it." He walked to the window, and stood silent for a minute or two, and a marked change came over his countenance. With a majestic step he moved up to his sister's bedside, and said, "Arise, and stand upright." He repeated the words, took her by the hand, and she arose. That same night James Macdonald wrote to his friend, Mary Campbell, at Gareloch, who was patiently awaiting the summons to go hence, without Mary Campbell, at Gareloch, who was patiently awaiting the summons to go hence, without any hope that her life could be prolonged many weeks. The receipt of this letter produced the most wonderful effects upon her. "I had scarcely read the first page," she said, "when I became quite overpowered, and laid it aside for a few minutes. As I read, every word came with power, but when I came to the command to arise, it came home with a force which no words can describe—a mighty power was instantly exerted upon me. I first felt as if I had been lifted off the earth, and all my diseases taken off me, as at the voice of Jesus, I was made to stand upon my feet, leap and walk, sing and rejoice." sing and rejoice.

Such was the beginning of a work that shortly afterward assumed great proportions; the seeds and buds of a great spiritual movement which afterward gave blossom, and in these days of ours some fruit, but which, in the years that are to come, will produce abundance. Mary Campbell rising from the point of death is one of those events which are most clearly attested, and the sensation it made was indeed great. Strong minds were embarrassed by it great. Strong minds were embarrassed by it more than they cared to acknowledge. It became one of the unsolved wonders which perplex the world. As Emerson says, "Our eyes are holden that we cannot see things that stare are holden that we cannot see things that stare us in the face until the time arrives when the mind is ripened." Mary Campbell, after her recovery, held meetings in the town of Helensburgh, where she had removed. To the speak ing was added writing in the unknown tongues. When the moment of inspiration came, Mary would seize the pen, and with a rapidity like lightning, covered sheets of paper with characters like letters and words. Crowds gathered round the new prophetess, men of position bowing to her decision regarding points of Scripture. The great Dr. Chalmers wrote eagerly asking for information from Mr. Story, and wanting some of the writings. Mr. Story, the loving biographer of her sister Isabella, was a strong believer not only in the genuineness of the power, but also that its source was divine, and that it had come in answer to the prayer of the Church. He wrote Dr. Chalmers: "For an hourshe uttered sounds which seemed, contains the helmoments of the province of the contains the helmoments." For an hour she uttered sounds which seemed certainly, to be language. Both in writing and speaking her words and movements are, in every respect, independent of her own volition. I am persuaded," he adds, "these things are of God, and not of man."

Dr. Chalmers was too cautious an ecclesias-tic to commit himself to anything that had not tic to commit himself to anything that had not gained popular favor. Many times in that active life of his he postponed becoming true to his convictions till they gained popular applause. In Port Glasgow the Macdonalds exercised the gifts constantly. Visitors came from all parts of England, Ireland and Scotland. Five delegates came from London, and stayed three weeks in Port Glasgow. One, a solicitor, Cardale, reported thus: "These persons, while uttering the unknown sounds, or while speaking in the spirit in their own language, have every appearance of being under spiritual direction. Their whole deportment gives the impression, not to be conveyed in words, that their organs are made use of by supernatural their organs are made use of by supernatural their organs are made use of by supernatural power. In addition to the outward appearances, their own declarations, honest, pious and sober individuals, may with propriety be taken in evidence. They declare that their organs of speech are made use of by the Spirit of God, and that they utter that which is given them, and not the expressions of their own concentrations or intentions."

conceptions or intentions."

It is not to be wondered at that a man like Edward Irving, hearing in London of the bestowal of miraculous gifts, should have rejoiced in heart. For several years before he had been convined that the spiritual gifts, so largely bestowed upon the apostles, were not exceptional to one period alone, but belonged to the Church of all ages, and had only been kept in abeyance by the absence of faith. One thought dominated with the policy of the control of th nated Irving's mind at this period, namely, the Second Advent, which to him was an actual fact. His friend, Story, had written him as to what was taking place, and the effect on him was instantaneous. Assured of the personal was instantaneous. Assured of the personal piety of Mary Campbell and the Macdonalds, he felt his own distinctive teachings were confirmed. Meetings were held in his church to pray for the bestowal of the miraculous gifts of which news came from Scotland. Already in June, 1830, he was writing Dr. Chalmers (whose helper he had been in Glasgow, before London and fashion made him famous), about the hardness of heart of poor Scotland, which regarded with scorn the signs of the Holy Ghost beginning to be again youchsafed to the regarded with scorn the signs of the Holy Ghost beginning to be again vouchsafed to the Church. Mary Campbell had entered on the career of a prophetess, and, full of active life, she married, becoming Mrs. Caird, and moving about from church to church. To Irving she was a saint of God, with the gift of prophecy. Soon phenometra, similar to what were taking place in Scotland were board of in London. place in Scotland, were heard of in London. Miss Fancourt, in London, from a couch where she had lain for years as a cripple, was raised

said he would not be a party to the hindering of what he believed to be the Voice of the Holy Ghost. No thought crossed him as to the real nature of the phenomena that were transpiring. He, indeed, needed the key which has come with the later manifestations. Had he caught the thought as be has been interpreted in these times, what pain he might have been spared, and a truly herofe life been saved to the world. Carlyle says of him, "He was the freest, brotherliest, present human soul mine ever came in contact with."

What could be the result of mediums giving way to the influence that tayed upon them! but, as Carlyle has said, scenes characteristic of Bedlam and chaos?

The confusion increased day by day. Newspapers gave reports of what was taking place

papers gave reports of what was taking place in a Christian church, all of which sounded inpapers gave reports of what was taking place in a Christian church, all of which sounded in decent and irreverent. Louder waxed the babel, one extravagance followed another, so that Irving's best friends walked no longer with him. "Irving clave to his belief," to quote Carlyle's words, "as to his soul's soul," following it whithersoever through earth or air, it might lead him; to the world's ear for it. Story, Erskine and others lamented they had said so much on the splect when these scenes of disorder appeared Irving tells Story he had grievously sinned in standing afar off from the work of the Lord, scanning it like a skeptic instead of proving it like a spiritual man. The Church was soon closed against Irving, and his followers went with him to a room where at other times Robert Owen held forth. The end was to he shortly. Irving traveled up to Glasgow only to die. Erskine began to slacken, as has been said, in his devotion to the manifestations, and withdrew much that he had said. He began to doubt that the S. irit which moved in the matter was altogether good, but his faith in the honesty of the Macdonalds was not changed. What shook him somewhat was, that hearing James Macdonald speak with remarkable power, a power acknowledged by all the other "gifted" people there, he discovered the seed of his utterances in the newspapers. Macdonald had read in the newspapers a false rumor about his brother's there, he discovered the seed of his utterances in the newspapers. Macdonald had read in the newspapers a false rumor about his brother's death. This having remained on his mind came forth as an utterance while under influence, but wrapped up in obscurity of language. Other prophetic utterances regarding a war in the north of Europe, spoken in language largely employed in the Book of Daniel, were also found to have had their origin in the newspapers which had come under Macdonald's notice. Erskine put the matter before him, and was Erskine put the matter before him, and was quite satisfied of Macdonald's integrity, but he saw for the first time how things could come into the mind and remain there for a time, afterward coming forth as supernatural utterances, though the origin was quite natural. Macdonald could not say that he was conscious Macdonald could not say that he was conscious of anything in these two utterances different from the others. He could only say these two were of the flesh, evil spirits. To the last, James Macdonald said the voice that spoke by him was the voice of the Spirit. He died in February, 1833, blameless and clean in all he said and did. His brother George died the next year, and to the last he was satisfied that the newer which moved him was engagnatural. next year, and to the last he was satisfied that the power which moved him was supernatural and divine. Many a one declared that at times "Dat come off by-and-by." Then to the vethe faces of these men were made to shine with a glory like what Stephen was said to pose with a glory like what Stephen was said to pose close de groun." Then to the staining: "I sess at his martyrdom. Simplicity, truth of character and godliness were the traits of their

present manifestations. As none of the men and women understood the nature of the influence that moved them, they had to suffer much contumely, and felt what many in this age have done who have had the burden of mediumship thrust upon them. Still it is certain the actors were true and steadfast in their

the actors were true and steadfast in their declarations that a spiritual power moved them. Another age will perhaps better understand their history. The bible of Spiritualism has yet to be written.

A Spiritualism which only mumbles over those words which once thaned out of the inspiration of saints and marryrs will not again appear; but a Spiritualism which produces better institutions, better forms of religion, will appear, and the Spiritualism of the future will gather up every good thing that has been gather up every good thing that has been brought to light, and put it in the golden urn of history, to be kept forever.— The Two

A Plea for the Speechless.

To the Editor of the Banner of Light:

Sympathy for the mained and suffering as the result of patriotic effervescence on the nation's natal day is felt in all quarters and by all classes. The unfortunates have come to be regarded as heroes stricken down in a fight for the common liberty. Doubtless they are consoled, if old enough, by this only reflection in

their favor. But there is, it seems to the writer, another class of unfortunates that appeals to the public anced numerically by the eannon-cracker cripples and the wounded from pistols and premapulses fluttering as the vehement volleys of discord rage nearer, and their feeble remainder of vitality wasted and torn by the riotous chorus of explosions that rend the very atmosphere with their tempestuous storm. The case of Ex-Vice-President Hamlin, while dying on the 4th inst., is one strictly in point, and has called marked attention all over the country to this side of the question.

Are not these helples and patient sufferers.

Are not these helpless and patient sufferers, Americans equally with us all, worthy of a sym-pathetic thought at such a time? Is the patriotic sentiment so fierce a fire in our breasts as to shut out effectually the tender appeals of human sympathy? The sick and the suf-

Literary Aeyartment.

THE ONWARD WAVE;

Written Expressly for the Banner of Light,

"LIFE-LINE" OF A SENSITIVE.

BY WILLIAM PHILLIPS.

Of Clackamas, Ore., author of "Nirva, The Orphan Girl," Etc.

CHAPTER V. "He be Yo' Doah."

The summer months passed by in the usual way. The hot days brought many cases of chills and fever, of which some of the inhabitants of the village died. Yet festivities among the people in general did not cease. Picnics and parties, in addition to religious meetings on a large scale, were of frequent occurrence. Autumn at length arrived, with its cooler days and ripened fruit, its barrels of cider, and large heaps of corn for the huskings, to which gatherings John and I were permitted to go, provided always we were at home at a reasonable hour. Then came winter, with its frosty mornings, and cold north winds; snow covered the ground, and water congealed to the shores of creeks and lakes.

The time of the chief workman of the estabishment, Mr. Dobson, was to expire the last day of December, and as the custom of those who had preceded him in that capacity had been to exhibit superior workmanship in the last arti- of the fact that her son had attained to such cle of furniture completed by them, he applied his skill in the construction of a bureau. It was finally brought into the salesroom, and as each workman, from the least to the greatest, knew that Mr. Dobson's utmost skill as a cabinet-maker had been applied thereon, they had a curiosity to see its excellence, consequently crowded about it for that purpose; while it was being thus examined, each giving praise for its beauty of finish, I felt "Cuff's" presence near; he approached the bureau, and scrutinized it closely, then turning, with his fingers

pointing to it, said to me: " Boy, you beat dat ar.'

"How so, 'Cuff'? that bureau is of fine finish."

Pointing to the gilding on the mirror, he said: sho' you how to fix de paint; I fix him, an' de varnish, so dey show de brighter." Then to the what we were doing. I told him we had sold Such is a chapter of spiritual history which warnish, so dey single brighter. Then was soon forgot, but which forms a link in our that he had a drawers. "Dom must be to the handles of the drawers: "Dem must be pure ebony; dey sho' brighter on de varnish."

"Cuff," I said, "do I understand you to mean that by your assistance I can make a nicer finished bureau than this one?"

"Yes, boy; 'Cuff' help you mak' one better; an' when you git him done he be yo' doah.

"My door, 'Cuff'? How is that?' "You wait, boy. By-and-by you see.

go to work; make him soon.' He then disappeared. By this time all the

workmen had gone to their rooms, and left John and myself standing by the bureau. John had perceived by my peculiar actions that "Cuff" was near, so he began to question

"Jack, wasn't 'Cuff' talking to you just now?"

" Yes."

"Well, what did he say?" "He said he would show us" (I reckoned

ohn was included) "how to make a nicer oureau than this."

I then gave him all the particulars of "Cuff's' nformation in regard to the proposed work. The practical difficulties in the case at once suggested themselves to John, but we decided to make the endeavor, and on a cold morning in the first week of January we inaugurated our enterprise in the apprentice's shop. We consideration as well. Possibly they are ball had much to do to carry out the directions given by the spirit-adviser. It was necessary to send to Louisville for mahogany veneering, ture explosions. They are the sick and dying, also for ebony handles ready carved and turned, who lie on uneasy beds all through the raging also for ivory tips for the imitation posts; and storm of our strident national holiday, their for mirrors of large size, silvered, and of best sensitive nerves racked with its ceaseless de- French glass --- and the money had to accomtonations, their senses drowned in the riot pany the order! Here was a dilemma for two of sounds and uproar of shouts, their faint almost penniless boys. Could we raise it? Estimates were made, and by the union of our joint pecuniary possessions (John being further aided by a loan from his ever-indulgent mother), we were enabled to obtain the supplies necessary to our work through the agency of Mr. Tucker, the most prominent merchant at Bakersville.

In those days, when freight was to be brought from Louisville or Baltimore, it was necessary to perform the service by the use of large freight wagons, each drawn by from six to as to shut out effectually the tender appeals of human sympathy? The sick and the suffering, the feeble and the dying—shall they be denied consideration year after year in the court of human feeling? The hospitals on the day after the glorious Fourth present no scenes that appeal to pity more strongly than do the beds and sick chairs and couches occupied by the helpless invalids in the homes that are all around us.

Still, responds the vociferous and detonating patriot, let Mardi Gras have it all by day and Walpurgis by night! On with the dance! Let confusion be unconfined! Let those of us still live to enjoy unrestrained liberty who may—and as for those whose pulses are low, and on whose pale brows the damps slowly gather, let them take the chances. Hurrah for liberty to do as we will! eight good horses or mules. Consequently several weeks sometimes passed before we could get a return in goods. It was on the first day of February that we received word from Mr. Tucker that our supplies had arrived as ordered, and we hastened to put them into the shop. Next day the work of constructing the bureau began in earnest; as usual, John assigned to me all the work requiring particular care. Each of us seemed to be in haste to push the work to completion; and it seemed that 'Cuff" perceived our condition, for drawing near he said to me: "Go slow, boy. You spoil him all." After this I was extremely cautious

The work progressed slowly but surely, until the spring days appeared; robins were chirping in the trees, and the bluebirds were seeking where to build their nests, when, near the close of an April day, John and I viewed our work over and pronounced it finished! Carefully moving it to the salesroom, we placed it on exhibition. Some of the workmen saw it that evening, while others viewed it next morning, and with the latter came Mr. Beals and his wife-for John had told his mother what a nice piece of furniture we had made. The men all admitted that in every respect it was equal in workmanship and style to any other piece of furniture of the kind that had been in that salesroom since they had been there, while Mr. Thompson, the new chief-workman, declared it was equal in every respect to any piece of the kind he had ever seen anywhere. Mr. Beals looked on, but kept silent. Mrs. Beals showed her appreciation of the piece in her pleased look, seemingly very proud perfection in the art of cabinet-making.

For the next few days each visitor at the shop would stop longer and examine more carefully this piece of furniture than they did any other in the room. Finally thirty dollars were offered for the bureau, then thirty-five, at which price the bidding rested for a few days. But one day while John and I were boxing some bedsteads for a farmer, to be carried into the country, a lady came in, and after a little parleying agreed to take the bureau at forty dollars-two twenty-dollar bills-paying the money into my hands, as she said to be handed over to Mr. Beals, and we were to deliver it in good order at her dwelling in the outer part of the town. I gave one of the bills to John and placed the other in my pocket-book, and locked it in my trunk; then engaged the first conveyance that came by to to the staining: "I deliver the bureau. While we were so enthe bureau to Mrs. Blythe, and were to deliver it at her home.

"Well, that is all right; has she paid the money yet?"

"Yes, sir, she paid me forty dollars. I gave half of it to John, the other half I will keep." At this Mr. Beals raised his cane as though he would strike me, but lowered it again.

Then, addressing the driver, said: "Hold on there, Mr. Buckles; just set that bureau out here again; I'll see if furniture can be sold out of this shop without my authority, and the money be taken by other peo-

The truckman demanded his fee, which Mr. Beals paid to stay a demur, and the bureau was lifted to the sidewalk. By this time Mr. Blythe had come up, and on learning that Mrs. Blythe, his wife, had just bought and paid for that bureau, and that it was to be delivered at her residence, demanded of Mr. Beals that he

deliver it at once! "But, Mr. Blythe, if I let my furniture go, I want the money for it. The money has been paid to that boy, Jack, who is irresponsible.' "Is not Jack in your employ, Mr. Beals?"

"Yes, in a sort of way."

"Very well. A bargain made with Jaok, and the money paid him to be given to you according to the laws of Kentucky binds you to the

Mr. Beals, seeing he was as much bound to deliver the bureau as though he had contracted to do so himself, ordered it replaced in the carriage and driven to its destination. Then turning quickly on his heel, he gave me a kick with his foot which sent me off the sidewalk and out on the ground, bruising my flesh considerably, but breaking no bones. At this the bystanders cried, "Shame!"

Mr. Beals went into the shop, while I, being assisted to rise, proceeded to my room, put on a clean suit of clothes, and depositing the remainder of my scanty stock of clothing in my trunk, bade Mrs. Beals "good by.'

The good lady knew all, for John had preceded me and told her what had taken place in regard to the sale of the bureau. She bade me good-by with tears in her eyes.

"Well, I suppose perhaps it may be for the best. You are now master of a good trade, and I hope you will improve it. Be a good boy, Jackson, ever in the future as you have been in the past, and the good Lord will bless

I then proceeded to my home, where father and mother, sisters and brother were much delighted to see me return. In answer to my father's questions—when he found I had left. my employer—I explained the privilege which Mr. Beals had always granted his apprentices, and detailed the work which John and myself. had been accustomed to do, each boy sharing equally in the pecuniary results, which privilege and promise Mr. B. had at last seen fit to abrogate and violate for his own special benefit-relating in full the story of the violin and

"Don't you think, father," I then said, was time for me to leave Mr. Beale?"
"Yes Jackson, I am glad you came home
I will look into this matter," he replied.

Thus closed an eventful day to me. I remembered "Cuff's" words, "He"-the bureau —shall "be yo' doah;" and truly it was my door from Mr. Beals's shop—from an apprenticeship to the place of a master-workman.

CHAPTER VI.

School Days .- Rescued from "Little Sandy."

The sun ushered in a beautiful May morning. The air was rich with the perfume of wild flowers, while the fields were decked in the green of wavy growing crops. I walked out with my sisters to gather bouquets of flowers and to visit the scenes of our former rambles. Few changes had taken place in the last two or three years, but time had moved on, and we children had grown older, and had become more observant of things and events. The day closed with a beautiful golden sunset, succeeded by a night of sweet repose. Thus a few weeks, day by day, melted into the eternal past, until father said: "Jackson, our districtschool begins next Monday. I think you had better go to school awhile and try to learn something.'

That was just what I had been wanting to do, and I promised I would learn all I could while there

The morning came, and my two sisters and myself, with lunch-baskets in hand, proceeded on our way to school. The school numbered about forty scholars-boys and girls, from six to sixteen years of age. The teacher was a lady, Miss Nancy Hager by name; tall, slender, firm in disposition, yet mild in action, with spirituality predominating. Her rules were strict, and must be observed by all. The scholars were agreeable, and everything in the school moved on smoothly for several weeks until on a certain day while one of the smaller classes was reciting I was seized with a strong impulse to leave the school-room in haste, and without so much as saying "By your leave, teacher," ran down the road a few hundred yards, turned to the left, through the thick woods and the undergrowth of cane, for about one-half mile; there I found a poor dog fast by both jaws in a steel trap, which had been placed there for a wolf. It was but the work of a moment to release him, when the poor animal, not being much hurt, hastened to his home, and I to the school-room to meet the frowns of the teacher, who demanded the cause of my absence without her permission.

"Please, Miss Hager, I am one of those persons whom some peop's say are gifted with 'second sight' and hearing; I have also another gift, that of ungovernable impulse. It was this impulse that moved me to leave this room this forenoon in the way I did. I was led into the woods, where I found a poor dog fast by both iaws in a steel trap. I loosed him, then returned to school as fast as I could.'

Miss Hager stared at me with seeming astonishment for a few seconds, then said:

"Do you expect me to take that statement as an excuse for leaving? "I do, Miss Hager."

She seemed puzzled again for a few moments: then, as if to entangle me in my statements,

said: "But why, if you have 'second sight,' could you not have seen the dog from here, and have

told me of the fact?" "I do not know, Miss Hager. I have never vet seen anything in that way so far away. But I can tell you what I see now standing by

your side.' She involuntarily turned her head a little, but resumed her position again, and said:

"Well. what is it?" is about six feet tall, dark hair, dark curly full I was greatly impressed by these phenomena beard, gray eyes, broad, high forehead, sallow skin-with rather a sad look. He says he is your brother Nat."

Before I had finished the description Miss Hager had turned pale, and trembled visibly, then put her handkerchief to her eyes to hide her tears. She remained in that position a minute or more, during which time the gentleman still stood by her side. He stooped, as though he were whispering in her ear, and

"Nan! remember the time we gathered hazels at school."

I repeated what he did and said. She trembled more violently than before, then dismissed me, cautioning me hereafter, in any event, to teli her I must go, "for we must preserve order in school."

Time and the school moved on, and soon the hot days of July came. On one of these days, as I was reciting in my class at school. I felt a strong impulse or influence to leave my seat. and run three miles away to a creek called "Little Sandy." I tried to resist the influence until the recitation should close, but it came too strong for me. I threw down my book, and said: "Miss Hager, I am going," seized my hat and away I went, to the great surprise of both teacher and scholars. I ran through the woods in a southeast direction, until I came to a broad. deep place in the creek, just below a small island on the upper end of which had lodged some slabs from the saw-mill above. I pushed one of these slabs into the creek, and swam with it before me as fast as I could for answers by the tipping of the table, or at best about fifty yards below the island, where I found a young girl in imminent danger of drowning. About a dozen girls of the immediate neighborhood had gathered at this place -secluded as it was in the wooded pasture of Mr. Marshal-for a bath, and one of them had slipped into deep water. Just as my slab got within a few feet of her she sank a second time, but as she arose to the surface she threw her hands upward, caught the floating support. and was saved. I moved the slab to the shore. where her mates received her with open arms: I then swam down the stream until I was out of sight, came out of the water, walked back to the school-room, and went in with my wet clothes upon me. Miss Hager seemed bewildered, but she ventured to ask: Where have you been, Jackson?"

"Thave been over to 'Little Sandy' to save

a girl from drowning; and I saved her, too." "Who was she, Jackson?"

"I do not know; she is a stranger to me.". "You had best go home and get on some dry clothing; but come back to morrow."

I went home, and met both father and mother in the house. They were curious to know how I came so wet, and I told them all the facts in the case. Mother shed tears at my recital, and said:

The good angels are guiding you, Jackson." But father was full of doubts. With him it shadow is light.

Langed brice producer and the South is air interprete

was, "the same old story. All play and no work. All play and no school."

"But the fact, Thomas!"
Well, mother, if it is a fact it is something ourjous. Some boys have strong imaginations."

I returned to school on the morrow, and was surprised to find the directors of the institution and a good many of its patrons there. Miss Hager had sent word to them to come and assist in investigating this curious case. She had sent over to "Little Sandy" to ascertain if any girl of that vicinity had been near drowning in that stream the day before, etc.

I was accused of violating the school disci pline—and being called upon for my statement of the case, detailed the facts as just given, affirming I had no power against the influence which compelled me-to-undertake these errands of mercy. After I had taken my seat a

stranger gentleman arose, and said: "I live over on the 'Little Sandy." day I was plowing in my field about one-half mile beyond the creek, and opposite the little island. I heard several voices, which sounded like the voices of girls, screaming. Suspecting some one might be in danger I tied my team and hastened in that direction. Just before I reached the creek I met several girls, two of whom were leading a third, Minnie Monroe, whom they said came near drowning a few minutes before, but was rescued by a stranger boy, who left so quickly they did not have time to thank him for his kindness. I regard this as an act of Divine Providence. That young man," pointing to me, "was an instrument in the hands of God to save that girl's life."

The directors, charged with preserving the discipline of the school and the dignity of their representative, the teacher, then proceeded to question me as to the source of this mysterious power-one of them demanding to know if I ascribed it to the direct impulse of the Divine Personality: another wished nothing of a religious nature introduced into a discussion bearing on the concerns of a secular school. claiming that I should be judged by my fruits. rather than the preconceived opinions of the members of the board. The matter ended. however, by the passage of a vote to "dismiss without prejudice during this term of school,' and I returned home to meet the frowns of my

father, who said: "It seems, Jackson, you can neither work nor go to school."

[To be continued.]

Spiritual Phenomena.

An Unconscious Medium. To the Editor of the Banner of Light:

No sounder advice could have been given to the "Psychic Investigation Association" than the suggestion offered by a correspondent of THE BANNER some time since that the members of that Association should form private developing circles, whence, doubtless, the mediumistic gifts of some of them would be unfolded—patience being the principal condition.

In support of this opinion I wish to give you my own experience, and to relate events that took place at my house last winter. Three years ago we formed a small circle—only three of us, my wife, another lady and myself-and have met regularly twice a week. Our spiritfriends communicated with us principally by table-tipping; now and then I wrote, semimechanically; but we had never obtained any of the more wonderful manifestations so common now-a days.

Last winter Mr. Pierre L. O. A. Keeler of Washington, D. C., came here, once a week, to give slate-writing tests and public séances for other phenomena. I called on him, and obtained -under conditions that made trickery an impossibility-six communications, signed with full names, and characteristic of my spirit-friends. In the evening I went to his public séance. "I see a gentleman standing by your side. There I saw, felt and pressed materialized with his left hand on your right shoulder. He hands, and received further written messages. the first of the kind I had witnessed, and, the next day, conversing with Mr. A. C., a French artist recently arrived in Baltimore, I described them to him.

"How can a man of your age and experience believe such things?" he cried: "It is all trickery, legerdemain; I have seen Robert Houdin do more wonderful tricks!"

'Have you ever attended a séance?'' "Not I! It is all humbug, I know, and I have

never felt any curiosity that way. "Have you read anything relating to Spirit-

ualism? "Nothing more than the exposures of frauds

published in our Paris papers.' "Then, my dear sir, permit me to say that you are not competent to pass judgment on things you know nothing about. I don't pretend to stand up for Mr. Keeler, though I can't see how he could have resorted to trickery but I can tell you this much: I have been in-

vestigating Spiritualism for three years in my

own family circle, unaided by any medium,

and I have long since come to the conclusion truth." C. was somewhat abashed by the serious earnestness of my words. He remarked that of course he believed me to be sincere, still he would like to see for himself; there must be some explanation for these phenomena. I invited him to come to our next séance, warning him, however, that he need not expect anything more extraordinary than intelligent

a written message through me. He accepted, and we met as agreed. C. had no sooner placed his hands on the table than it commenced to move with unusual force, rushing to and fro, vibrating, and finally tilting over toward him. He was astonished, yet looked suspiciously at our hands. I questioned the spirit. It wanted to communicate with C.; was the spirit of a woman; no relation of his; had not known him in earthlife; had come to convince him; he would be

her medium. Asked to spell her name: "Julia." A pair of slates I had bought that day were on the table. I asked if the spirit could write the name so promptly spelled. Would try; let O. take the slates. After a short delay we heard the faint noise of the pencil. It ceased. We untied the slates, there it was, "Julia," in

the centre of the under slate! Having succeeded in this first attempt, Julia required no further solicitation, but wrote repeatedly, of her own accord.

The sentences were short, and each was signed with her name. Five were given at this séance: 1. Hope . . . (illegible) . . . me . . . friend. Julia.

2. Hope; life is dark, death is light. 8. Think of me; walk in the straight path of life. I guide thee; I am there.

4. I have chosen thee. Believe and pray; the ्रम् । यहार विश्व । १७०० वर्षे । वर्षे अपूर्विष्ठाले । वर्षे वर्षे रोति

Ligar of the tree to some

5. I am here, hope. It is I. I have translated these sentences, originally written in French. The writing is regular, and so small that we often had to use a magnifying glass. After the first communication we had inadvertently let drop the piece of slate penoil; the other messages, and the subsequent ones I shall describe, were written with what appeared to be a lend pencil, or, seen in a cer-

tain light, a blackish, liquid stuff. C. was mystifled. What unseen agent was this? Suddenly the table was seized with a violent trembling, then it rose, slowly and steadily, about six inches from the floor. This ended the seance.

Our artist, if sorely puzzled, was no less interested; he wished to continue his investigations, and during several weeks he came regularly. To describe in detail all that happened during those weeks would be trespassing upon the hospitality granted me in the columns of THE BANNER. I must confine myself to the

most striking points. Levitation of the table—a plain, pine table, three feet square-became the first thing in order; at each succeeding séance it rose higher and higher; so high at the last that we had to let our hands slip down its legs, not support ing, but simply touching it. Thus it would soar about the room, return to its former place, and settle down gently.

Once I asked the meaning of this. The answer was: "Let this ascending motion be to you an emblem. Yes, let your souls rise also by the force of your will, and soar in space, tending always to the desired end, God, who awaits you, and toward whom we wish to lead you. Believe, pray, hope! Julia."

These three words: "Believe, pray, hope," Julia never tired writing. At each séance she made the same appeal. Her communications no longer consisted in single sentences.

translate one which is very striking: "Thy eye shall dilate with fright before the "Thy eye shall dilate with fright before the splendors of the infinite. I want you to believe. Though thy hair should blanch with fear, and thy knees quake under thee, the infinite shall be unveiled before thy eyes. I hold thee in my powerful grasp; thou shalt believe, or thou shalt die despairing! Love, love and believe, my medium. I will soon appear to thee. Be prepared for everything; strengthen thy courage." thy courage.

I discovered, then, that C. was an unbeliever in other things besides Spiritualism; his relig ious convictions were nil.

But Julia did not confine herself to slatewriting, or to controlling my hand, which last she did when the communications were of unusual length. She wrote on the walls, on the marble-top of the bureau. She declared that she had taken our home under her protection, and directed us to look outside the door. On the jamb, and further, on the vault of the stairway, was "Julia," in the well-known hand, but in large letters.

At the last three séances Julia tried to materialize, but failed, owing to one of the ladies screaming with fright at the extraordinary noises, or at having her chair suddenly jerked. On these occasions we were sitting, by request, in utter darkness, and the mysterious preparations were such as only a stout heart could withstand: rappings, scratchings, sledge hammer blows on the table and on the back of the chair, unseen hands touching us, and pulling or lifting our chairs.

But the last séame closed with phenomena more surprising still. When, at the lady's outcry, all noise and motion had ceased, and we brought in the lamp, we discovered that several objects had been moved about: a bouquet had been taken from the vase on a small stand in a corner of the room, and deposited on a sofa at the other end of the room; two flowers had been detached from this bouquet, and placed before me (a message which I understood, it having been promised by one of my guides), a candle was taken, with its heavy brass socket, from a candlestick on the stand. and laid also on the sofa, together with a large pin-cushion taken from the bureau at the other end of the apartment. Several objects, among others a large magnifying glass with a heavy handle, were taken from different parts of the room, and laid on the table between our hands.

C. gave up his investigations after this. He feared that he would be compelled to believe. Spirit Julia says she will make him believe, or he will die in the throes of despair, as she had warned him. She still comes to the circle, occasionally, and communicates by tipping the table, or by controlling my hand, but none of us possessed the necessary element for the other phenomena-for the present, at least, for our spirit-friends have promised to aid in unfolding our gifts. We wait, hope and trust! P. F. DEG.

A Voice from Spirit-Land. To the Editor of the Banner of Light:

Through the mediumship of May Bangs, (from Chicago,) on July 1st, at the Home of the Spiritual Phenomena Association of this city, came the following message, under very unusual conditions. The writing was prothat it is a truth-a great and most consoling duced between closed slates with pencil fragment, while suspended by my handkerchief to the gas-fixture above, the medium meanwhile making herself busy in moving about the room, head and hand otherwise occupied. H. W. BOOZER. Grand Rapids Mich.

My Dear Husband: The greatest desire of spiritlife is to communicate with mortals-our friends on earth, and also to strangers who will welcome useven to our enemies, if we can do them any good. This privilege is often denied us for lack of facilities -that is, mediumistic power, and a proper state of mind in the persons with whom we are anxious to communicate.

Under the most favorable circumstances, I can give you but a faint idea of the beauty of our surroundings in this beautiful sphere.

We sometimes wonder that you do not more deeply sense our presence; but we know that in your circumstances you cannot. The spirit of mortals, though alive to the things of earth, seems to sleep amid the bright beauty, sweet melodies and eternal harmonies that we enjoy here, and which at times seem to us to encompass them

But this is nature's law. When the body decays, the spirit arises with newness of life. You then for the first time in your existence have the consciousness of real being. Dear husband, you are doing the work of "the spirit,"

and in time shall reap your reward. Your loving wife, MARY.

"SCARPOLOGY," or the science of telling the character of a man by the wear of the soles of his boots, has been attentively studied by a Swiss doctor of the name of Galli: Wear at the back of the heels indicates concelt, pride and vanity. Soles worn toward the toes demonstrate deceit, and even criminality; a sole that shows an equal amount of wear on every part of the surface denotes a frank, upright, and fear less character, etc.

The bald man's motto; "There is room at the top." This top may be supplied with a good crop of fine hair by using Hall's Hair Renewer. Try it.

Written for the Hanner of Light. THE NEW PSYCHICAL "CALL,"

BY MRS. KATE II. STILES.

There bath gone forth's "Call," But it is not to all That this "Call" doth relate. Nay! it plainly doth state, Without any disguise, That " none but the wise Should to it give heed, Of such, there is need."

Now this "Call " doth declare That some men there are To whom Infinite laws, With their meaning and cause, Can be clearly revealed, With no point concealed. If together they walt, At the Psychical gate.

This, these men great and wise, With their keen, searching eves, Propose now to do: Though the work is not new, Which they now undertake. If we make no mistake. By this Psychical door, Have stood thousands before.

Yea! again and again Have thousands of men. With minds quite as keen Declared they have seen A spirit in white. Or some mystical sight Which to them has been proof, That not far, nor aloof,

Is the bright world of bliss! That, impinging on this, Are the spheres of the blest, Where earth's weary ones rest. Yet the wise of to-day, Now come forward and say-" All this goes for naught, These men falsely taught

" We will now formulate A plan good and great, By which men may know Whether knee tolnt or toe Has produced the strange sound, That has gone the world round, Causing hearts so to thrill. We can tell good from ill.

" We a way have prepared, By which may be ensnared All who write upon slates. At 'exorbitant' rates, And unless they are true They their folly will rue. For our far-seeing eyes Will detect their disguise.

" By our methods complete We shall know if they cheat: We shall have the slates 'caged'; Ah! how greatly enraged The Psychic will be, If no word he shall see When the caged slates we ope, (That there may be, we hope.)

" When we go to that class Of psychics, who pass Like ghosts through the room, In its stillness and gloom, We shall certainly know, As they glide to and fro, If the form that we see Is a 'pirit made free.

" With our wisdom combined. The key we shall find To clairvoyant sight; We can judge of the right, Of the false and the true, By our methods so new. We shall ferret them out Those of whom we have doubt.

" It is high time, forsooth, That the world knew the truth Of this mystical power, Which increases each hour Which has caused such a din If not true, 't is a sin, And has done harm enough, And should meet with rebuff.

" We will 'settle it' all, We, who send out this 'Call,' We ere long will declare Whether foul means or fair Have by psychics been used. We shall not get confused; When we study the laws We can get at the cause."

Ah! wise men and great, Who so loftily wait At the mystical door Of the soul's hidden lore, With your science and rules! 'T is the wisdom of fools With which you draw nigh, The truth to descry.

How readeth the Book. Into which you oft look To which you oft turn God's laws to discern? It reads: "Who would know Of the Spirit must go In spirit to seek,

Must be humble and meek.' This is true, thousands know, Therefore, wise men, forego Your methods man-made. Your plans nicely laid; When you enter the gate Where you purpose to wait, Legve outside vour rules. And the wisdom of schools.

Pluck the beam from your eyes, Oh, ye scientists wise, That your sight may be clear When you enter the sphere Where the psychical hides, Where the mystic abides: If the mote you would see, Let your own eye be free.

If to truth you aspire, If this be your desire, Your purpose and aim, You will make no false claim; When the Psychic you seek, No false name will you speak; As the truth you expect, You the same will reflect.

When, by searching, you've found That there really is ground For what has been said Concerning the dead: That they still with men walk. And ofttimes with them talk, Of course you'll confess From the pulpit and press,

What you've found to be true. Men are looking to you The Truth to receive; Therefore, what you believe, You will, without doubt. With boldness speak out; You nothing will spare, But the whole truth declare.

You could do nothing less, For the Pulpit and Press Are the teachers of men, And whatever they ken The people will heed. Therefore, hasten with speed Vour search to pursue, And your "Compte rendu"

Pray as speculty make, That henceforth no mistake May be minde by mankind, In their efforts to find The meaning and cause Of God's mystical laws: When you speak, men will know That "Cadet questlo." Boston, Mass.

"Experiences of a Magnetic Physician."

To the Editor of the Banner of Light:

In your issue of July 4th I was much interested by the "Experiences of a Magnetic Physician," and while perusing it I felt moved to pen some of my own personal experiences as a healer of the sick. The only thing I regret seriously to-day is that I did not go about the work thirty years earlier than I did. I was admonished on every hand to do so, but I could not feel fully settled regarding my ability for the work; therefore, for years I stifled and held the powers at bay. About thirty-five years ago Dr. Chas. S.

Woodruff, now in spirit-life (who, by the way, was a very fine physician of the Homeopathic school), was sitting with myself in the presence of a Mrs. Barasseau, an excellent clair-voyant and clairaudient medium; among some of the many seemingly strange things given us at that early day was the following: She (under influence) turned to me suddenly and said: "Sir, you will yet weigh two hundred pounds, and will heal the sick." At that date I was a slim, sickly person, with the weight of one hundred and thirty five pounds. The prediction struck me as so absurd and out of character that I made light of it, and for many months after I believed it to be the simplest nonsense; yet, I was deeply interested in the spiritual movement of that day, and attended circles weekly, witnessing the development of mediums for the various phases of manifestation.

I was at that time (1855) a resident of West Troy, N. Y., and doing business there; the circles referred to were held in Troy, across the river; therefore, when I visited them it called me out of town, and, after the day's labor, the late hours necessary for their attendance.

Woodruff, now in spirit-life (who, by the way,

cles referred to were held in Troy, across the river; therefore, when I visited them it called me out of town, and, after the day's labor, the late hours necessary for their attendance, I found, were reducing my strength physically; so I determined to organize, if possible, a circle, composed of the most liberal minds on my own side of the river. I succeeded; the body was composed of six members. Its progress was very rapid. One of the members of the circle, Mr. Wm. B. May, became, in a very short time, a fine writing-medium; the control of his hand was finally so perfect that ten or fifteen spirits, writing a brief sentence for us within the space of a half hour, would vary from each other in their chirography as perceptibly as though ten or fifteen individuals in the mortal form had entered the apartment and written their signatures. We commenced sitting twice a week—on Wednesday evenings and Sunday mornings. On one of these occasions a spirit announced himself as Dr. Aberthnott; he said he was the Queen's physician in 1400 and something—I forget now the actual date. I, however, procured a very old medical work he cited me to and found him to be truthful. This spirit wrote rapidly through the head of the medium one evening as follows. work he cited me to and found him to be truthful. This spirit wrote rapidly through the hand of the medium one evening as follows, and passed it over to me: "My Friend, If you will drop entirely the use of pork for three months I will guarantee that you shall become a sound man. We desire to prepare you for the work that is before you."

"What will the work be?" I inquired.

"Healing the sick," he answered.

I strictly followed the advice given me, and have not eaten an ounce of the article since; and I have come to believe it is not fit to be put into the human stomach, in that it charges the

and I have come to believe it is not fit to be put into the human stomach, in that it charges the blood with disease in various forms. I am pleased also to state that what the lady predicted for me us regards "weight" has also become a truth, and that I have been healing the sick for twelve years past. I was "on the road" for a number of years, representing a Philadelphia house, and being deeply interested in spiritual matters, I would seek out the Spiritualists and mediums in the towns and cities where I was called, and invariably the first thing given me would be: "Sir, you are not following the instructions given you, and you must and will be structions given you, and you must and will be compelled to drop everything else and go about

I was once thrown unexpectedly into the presence of Charles II. Foster, the medium, and although he was earnestly engaged with a num-ber of friends standing around him, he turned to me, seated some distance from him, and said : "Friend Vosburgh, your work is mapped out for you, and you will have to obey the call. Why do you hesitate?"

I healed the sick voluntarily when coming

into their presence for some time before I entered the practice as a business. I have been successful, and have been assisted by the unseen ones to make many remarkable cures—so pro-nounced by the patients, their friends, and those of the general public knowing thereto. I invariably give the credit where it is due. I could not heal the sick without the aid I re-I could not heal the sick without the aid I receive, and I never will deny the fact in order to come in possession of pecuniary emolument. It is time the truth was told, and I do not care to take the responsibility of misrepresenting it. The devotees of the church believe the man of Nazareth healed the sick, and they also believe he said there would those follow after him who would do even greater things.

he said there would those follow after him who would do even greater things—and yet they will turn with scorn upon healers and mediums who are doing the very work he referred to!

As your previous correspondent gave an interesting description of how disease affected him on his going into its presence and seeking to remove or allay it, I will briefly speak of my experiences when coming in contact with suffering patients: If the party afflicted is filled with great heat, fever and infimmmation, with acute pain, has a quick pulse, etc., immediately on coming in contact with that patient there seems to be drawn into my own organism the great superabundance of heat, which I seem to have the power to throw off by washing in cool great superabundance of heat, which I seem to have the power to throw off by washing in cool water and breathing in deeply the pure air. The patient being thus relieved, the normal temperature is quickly restored, and a warm, soothing and natural condition quickly ensues. On the other hand, if the patient is cold and chilly, with semi-suspended animation, sluggish circulation, nervous exhaustion and great want of vital force, in all cases when touching such

of vital force, in all cases when touching such patients there are immediately given off from patients there are immediately given off from my body waves of magnetic aura and vital power, which seem in the majority of cases to equalize the circulation and arouse the life-energies of the suffeger, until a perfect glow is induced and a restoration of the bodily functions is brought about.

While I am under this afflatus or healing influence, I seem to be in possession of three times my usual power.

W. H. Voshurgh,

Magnetic Physician.

Troy, N. Y., July 10th, 1891.

Troy, N. Y., July 10th, 1891.

Ayer's Sarsaparilla cures liver complaint, rheumatism, and all diseases of the blood,

NEW MUSIC.-We have received from White-Smith Music Publishing Co., Boston, the following: Vocal-"Leonora" (Romanza), Favorita (Serenade), and "Leonora" (Romanza), Favorita (Serenade), and
"It Matters Not" (Motto Song), for contraito, also
the same for soprano or tenor voice, words and music
by C. A. White; "Watching the Waves," words by
E. O. Boswall, music by E. H. Bailey; "Wert Thou
Sincere," and "I Come," by Louis Campbell Tipton.
Instrumental—"Teresita" (Schottische), M. M.
Bium; "Perios et Rubis" (Mazurk de Fantasie), W.
Lege; "Iowa Polka," J. N. Coolman; "Carnival de
Venice," Op. 37, Th. Oesten; "The Huguenots" (Fantasie), Sidney Smith; "Iowa March" (Waitz), Henry
Bollman; "Sounds from the West March," and "Western Star Quickstep," Charles Koett; "The Valley
Gem Polka," J. H. Rheem; "Ripnling Stream",
(Schottische), A. J. Gulle, ir, "The Dove," Trehde;
"La Paloma," H. Gramer; "La Viennoise", (Valse
Brillante), G. Bachmann; E. Grieg's Planoforte Compositions, "Peer Gyut" (Suite), Op. 23; "Minerva
Schottische," George J. Adams; "Chicago World's
Exposition Waltzes," by Frederic E. White; "Rigoletto," Eduard Dorn; "La Danse de la Première,"
Louis Campbell Tipton; "Thinking" (Romanza for
cornet and plano), "Tyrolean Waltzers," and "Water Sprites" (Ballet Characteristique), by C. A.
White.

Small boys and green apples are now one in body. Use Johnson's Anodyne Liniment for colic

can have the first shared this congress been the first the same of the same of

Buirner Correspondence.

New York.

ROUHESTER. - Latham Gardner writes: "The Bible, if perused with a true perception of its inner meaning, will impart much of of its inner meaning, will impart much of spiritual enlightenment to a reflective reader. I have read many books and culled some truths from all; I have also found 'sormons in stones, music in running brooks, and good in everything.' The art is in being able to gather the wheat and leave the chaft. To me there is no book: that contains so many spiritual truths as the book called 'The Word of God.' It teaches that we can return as spirits to this earth, and it proves that spirit phenomena, as we witness them to day, are truths.

Do not understand that I would have the Bible read in the public schools. I would leave it, like other books, free to be read or not read by all. Though there are many gems of truth

it, like other books, free to be read or not read by all. Though there are many gems of truth in it, I think it some of its contents were blotted out the world would be better for it.

Job was a good man for the times in which he lived. He had trouble, but did the best he could with his make-up. Paul was a learned man. He tried to stop the current of free thought, but did not succeed. Later on he saw the light and preached it: There is a natural body and there is a spiritual body. Some nineteen hundred years ago a man came on earth to teach us truth, and to lead us, by living a life that should lift humanity to a higher plane. His creed was love; he came to give us of his light. He said: 'If I go away I will come again,' and if we are to believe the record he did come to his friends. If he did we may also."

WATERTOWN. -- A correspondent writes under date of July 6th: "Mrs. Mary C. Lyman of Fulton, N. Y., has just closed an engagement of one year and six months with the First Progressive Society of this place. As an inspirational speaker and test medium, Mrs. Lyman, in my opinion, has no superior on the Spiritualist platform. That this is also the estimate of the Society that has been favored timate of the Society that has been favored with her services the last eighteen months, was emphatically expressed in remarks addressed to her at the closing meeting of her engagement, by its Chairman, Mr. John Gifford. The present officers of the First Progressive Spiritual Society are as follows: Mr. A. Davis, President; Mr. J. Gifford, Vice-President; Mrs. M. L. Gifford, Treasurer; Mrs. F. 1. Lee, Secretary; Mr. Orvil Van Wormer, Cor. Secretary; Mrs. Caroline Davis and Mrs. K. Van Wormer, Trustees."

BROOKLYN .- A correspondent says: "Twenty years ago there resided on Columbia Heights, in this city, four ladies engaged in literary pursuits, one of them being Eleanor Kirk. At the house in which they dwelt some very wonderful demonstrations of spirit-presence took place. One night, soon after their occupancy began, at about twelve o'clock, a sound pancy began, at about twelve o'clock, a sound as of shuffling feet was heard in two rooms on the second-story floor. As soon as the gas was lit the noise ceased, and an examination resulted in seeing or finding nothing out of the common course. The gas was turned down again, and silence had reigned for a few moments, when the same singular shuffling was distinctly heard, accompanied by a new sound, like the dragging of a stiff silken skirt on the carpet. This was followed by loud knockings in different parts of the rooms. Sometimes these raps were on the beds, sometimes on the doors, and again on the floor and the window these raps were on the beds, sometimes on the doors, and again on the floor and the window panes, winding up with a whack, a crash and a bang. With fear and trembling the gas was turned up, and with the same result as be fore. A midnight conference was held, and when the ladies again retired the gas was left burning. All was quiet, but upon waking in the morning a strange sight met their astonished eyes. Chairs were turned upside down, bureaus were dismantled, cushions and mats, hair pins and hair-receivers were strewn about bureaus were dismantled, cushions and mats, hair-pins and hair-receivers were strewn about the floor, and, worse than all, the garments, which had been carefully arranged for the morning, together with the slippers and stockings—in fact, all the paraphernalia of three wardrobes—were so mixed together that it was almost impossible to separate them.

The ladies met at the breakfast table in a state of wonder and pervous anyiety impossi-

The ladies met at the breakfast table in a state of wonder and nervous anxiety impossible to describe. A careful inquiry as to the kind of night that had been passed by the other members of the family elicited nothing unusual. On this occasion no one had been disturbed but the ladies on the second floor, and the occupants of the adjacent houses, who called in to ascertain the cause of it. These exercises proyed to be only an overture; for, during the whole year spent in this house. unusual. On this occasion no one had been disturbed but the ladies on the second floor, and the occupants of the adjacent houses, who called in to ascertain the cause of it. These exercises proyed to be only an overture; for, during the whole year spent in this house, there was literally no rest from these strange as it may seem they henomenon. About three nights in a week literally no rest from these strange as it may seem they henomenon never develops except at low tide, and is most frequent and destructive at the equinoxes. The Chinese rivers keenly, but shall suffer much before I again fail to renew the subscription. I shall not long need it, my earth-life is nearly ended; then the dash up the river in quick succession. The henomenon is easy. It is

Massachusetts.

SALEM.-Amanda Bailey [Ex-Sec'y.] writes: 'The Society of Spiritualists closed its season June 28th. Mr. Geo. W. Moreland, who had

June 28th. Mr. Geo. W. Moreland, who had long been the official head of the Society, giving faithful and efficient service, retires from the Presidency, much to the regret of all. He is succeeded by Mr. Herbert Knowles, a young man of good ability, and it is hoped that under his administration the Society has a bright future before it.

The Secretary, who has acted for two years, has endeavored to do her duty constantly, looking for heavenly guidance; doing her best for the good of the Cause and the well-being of the Society. For Mrs. N. H. Gardner, who succeeds to the position, I bespeak the kindly cooperation of all the members, and hope she will be blessed with robust health, and enabled to perform satisfactorily the numerous duties

be blessed with robust health, and enabled to perform satisfactorily the numerous duties that will devolve upon her.

Among the speakers who have been with us during the season just closed are Mr. J. Frank Baxter, who has given great satisfaction to large and attentive audiences; his tests have been listened to with great interest by many who had not before been identified with the Society; Mr. Joseph D. Stiles, a prime favorite; Mrs. J. Willis, a general favorite with all and who has ever been condially welcomed: ite; Mrs. N. J. Willis, a general favorite with all, and who has ever been cordially welcomed; Mrs. Sarah A. Byrnes, who is unsurpassed on the platform, and is a whole-souled woman whose lessons have possessed great value; Mrs. Celia M. Nickerson, who has spoken very effectively; Mrs. Kate R. Stiles, who possesses beautiful traits of character and spiritual gifts, and who is a pleasing speaker; others not here mentioned have also addressed us: To all these we should feel grateful for their edifying ministrations, and the retiring Secretary thanks them for attending to our calls, and for the vast amount of good they have accomplished."

ONSET.-William Johnson of Cleveland, O. writes July 17: "I have been much pleased with man's knowledge is the greatest k life the highest life. With million endorse every word. I have attended a great number of her séances, but never one as remarkable as the private one of last evening for my own benefit—only three persons beside the medium present, and they by my invitation. If I should enter into detail, the report would be far too long for your space, so I will mention simply a few facts. The usual demonstrations occurred, only with greatly augmented power. Thirty-seven forms materialized and dematerialized in our sight. Several went outside the circle to the extreme end of the room, talking all the while. One spirit named 'Fanchon' took from a chair, at my side, two slates, which were perfectly clean, and tied them together, held them over her head, directly under the light, so all could see, and while the writing was being done kept these slates whirling in a most remarkable manner, and balanced them on her thumbs. When they were returned to me both were filled with loving messages: from: my wife and others. The writing was: good and plain—four different hand-writings; every t was crossed, every i dotted, and the punctuation was perfect. This is Mrs. Stafford's first attempt to obtain one other wonderful feature: A porcelain on the the will continue it.

One other wonderful feature: A porcelain of "The Three Worlds of Venus, on their wonderful feature: A porcelain on thems. Boston: Grant & Co. the articles you have published of late regarding Mrs. Hattie C. Stafford's mediumship. I can

planue, perfectly white, clean and transparent, was placed in our presence upon a stand outside the circle. Lucy Grey, the spiritartist, took that, and, right before us, worked upon it several moments, then laid the plaque on the floor, and returned to the cabinet for strength. In a few moments she returned and finished. The result was a fine picture of a lady, also beautifully executed rose-buds and forget-me-nots.

forget-me-nots.

'Rose-bud,' and other of the cabinet spirits, were at their best; in fact, every manifestation was perfect. How can any one gainsay such facts? I am pleased to see that you understand mediums and mediumship. Long may THE BANNER wave with you at the helm to endorse truth and justice for all."

New Hampshire.

NORTH RICHMOND.-"S. A. D." writes: "I am greatly pleased in seeing THE BANNER take the Indian's part, as it ever has. Why should they be deprived of their ghost-dance? Davidsof old danced before his God, and prophesied of a Messiah. Is it any worse for an Indian to be looking for the coming of a Messiah, and that right soon, than for your contemporary, The Messiah's Herald, or the Seventh Day Adventists, or the Rev. Dr. Baxter, in England, to be looking for a Napoleon, or the Rev. Wm. H. Daniels, who wants more supernatural experience in Methodism? What is this supernatural experience, of which the Rev. W. H. D. says in Zion's Herald of Aug. 27th, 1890, 'In the future as in the past the one great test of membership will be a supernatural experience of sanctifying grace'? Wesley said: 'I went to America to convert the Indian; but who shall convert me?' Was it a knowledge that he—Wesley—gained of and through the Indian that caused him to speak thus?

The Indians commune with the Great Spirit, as their great a negetors did before them. take the Indian's part, as it ever has. Why

him to speak thus?

The Indians commune with the Great Spirit, as their great ancestors did before them, in accordance with natural law. Spiritualism had its birth in America, where Wesley got his knowledge that convicted him of ignorance. Both were leaders in great hegiras; Moses hid beneath a veil the mysteries of his spirit manifestations; Wesley hid his under a supernatural experience of free sanctifying grace. Education and the right to vote will be dual manifestations of a Messiah to the Indians. May the Great Spirit give them a true insight into their condition, and send them true guides and interpreters."

Ohio.

WHEELER.-Enclosing a year's subscription for THE BANNER, and a sum to aid in the maintenance of its Free-Circle, M. W. Bailey writes: 'Both are indispensable to me. I am at a great "Both are indispensable to me. I am at a great distance from persons of my own belief, and seldom witness physical manifestations of any kind, or hear lectures, hence am dependent on what I read of them in the BANNER OF LIGHT and The Better Way, except, perhaps, the whisperings of the spirit by the wayside in my dreams, or while about my daily avocation. From whence they come I know not. I dare not say they are or are not the silent communing of the loved and long gone ones. One thing I do know: that what I read and hear from the rostrum often comes to me as something I am familiar with—something I have heard before familiar with—something I have heard before-but where, if not in the 'silent land'?"

Michigan.

DETROIT.-A correspondent writes: "Prof. E. C. A. Sutton, normal clairvoyant, impressional medium and practical scientist, is now sional medium and practical scientist, is now again in the field after a long rest, and would be pleased to hear without delay from Spiritual, Psychical, Hereditary or Liberal Societies or clubs wishing lectures or instructions. Any person (or any little band of persons) wishing for light to be shed in any special locality will confer a favor by writing. Prices can generally be made to suit the times, because the Professor has an income from consultations. He is open for public and private lectures, parlor meetings, debates, etc., in fact, anything, and nearly everything, where good can be done in the lines of truth and progress. Address him at No. 31 Monroe Avenue, Detroit. He will answer calls from Canada, also."

Rhode Island.

PROVIDENCE.-Mrs. H. N. Graves writes: The consolation amid the deprivations of this life, and the knowledge of the life beyond, I phenomena. About three nights in a week bitter struggle with poverty, and still more bitter struggle with poverty, and still more loor, with the same aggravating mixing up of clothes and overturning of furniture."

July Magazines.

THE INDEPENDENT PULPIT .- In the opening pa per ignorance of human nature is shown to be the source of the evils that afflict mankind. The supposition that fear is a preventive of crime is held to be one of the results of this ignorance. "There can be nothing more shocking," says the writer, "than the idea of choking men to death because they are born with uncontrollable tendencies to do wrong." The illustrations of the truth of the writer's position in its every phase are clear and cogent. "Col. Ingersoll's Views Concerning Recent Church Quarrels" are gathered from recent interviewers. After alluding to the disposition of the Church to interdict participation in all amusements "except reading the Bible, the Confession of Faith and the Creed, and listening to Presbyterian sermons and prayers," he says: "My doctrine is exactly the opposite of this. Let us get all we can of good between the cradle and the grave—all that we can of the truly dramatic, all that we can of art, all we can of enjoyment; and if, when death comes, that is the end, we have at least made the best of this life; and if there be another life, let us make the best of that." Of the remaining articles in this number, one entitled "Are We Nearing the Verge of a Precipice?" setting forth the prevalence of corruption in offices of trust, is worthy of special note. Waco, Texas: J. D. Shaw.

THE COMING DAY .- A review of Mr. Gladstone's views of the Psalms of David is the opening paper. The editor, John Page Hopps, continues his "Scientific Basis of Belief in a Future Life," treating this month upon the limitations of the senses, closing with this eloquent passage:

"Our powers are so poor, our range so limited, our time here so short, that we are dwarfed into absolute insignificance before the glories and mysteries of the countiess worlds around us, and of the unseen Universe where the abiding things and the mightlest verse where the abiding things and the mightlest forces are found. A learned professor, standing before the wonderful and lovely but little world that he could see, lately asked whether it was possible that man's knowledge is the greatest knowledge, and man's life the highest life. With million fold emphasis must we say this as we think of the limitless worlds that are visible and the boundless ocean of Force that is not visible; it is monstrous to suppose that we, poor, puny creatures, are the only intelligences who can contemplate, and study, and wonder, and adore. It is infinitely more reasonable to conclude that we are now living, as one has said, 'in the murky suburbs of creation,' and that we have yet to be fully born into the true world of intellect and soul."

THE LADIES' HOME JOURNAL contains its usual number of valuable articles, instructive and entertaining, and of practical value in household matters and the economies of every-day life and special occasions. In fiction several excellent stories are given, some of them complete, others new chapters of attractively written serials. The seventh of "Unknown Wives of Well Known Men" is Mrs. Joel Chandler Harris, the wife of "Uncle Remus," of whom a portrait and sketch are given. Mr. Rexford gives his expected talks about flowers, and replies to questions respecting them, and a number of poems, with a profusion of engravings, aid in making this issue one of great merit. Philadelphia: Curtis Publishing Co.

SIGNS OF THE TIMES. The "Celestial Influences for the Month," "Special Hints," and the conclusion of "The Three Worlds of Venus," are the principal. It soothes the child, softens the gums, allays all pain;

Points Current.

A Torrid Evening. The music of the distant sea.

Now murmurs through the brooding air;
No longer butterfly and bee.

Filt round the flowers here and there.
The first white star is in the sky,
The hoptead rests beneath the weed,
And in a heap

The cow's asleep

Upon the bosom of the mead.
The bet is alreibne with and tree.

The bat is circling wild and free.
The frog is croaking loud and long,
Mine ear, methinks, discovers the
Mosquito's rude, unhallowed song;
I hear the shricking whip poor-will,
That keeps it up with Spartan spunk,
While on yon pane,
A wild refrain,
The "June bug" goes "kerplunk, kerplunk!"

The "June bug" goes " acrpulle, acrpulle,
The banner of the mellow corn
Now ripples like a silver lake
Beneath the rising moon, whose horn
Keeps you infernal dog awake.
The dew drop's on the flip bell,
The hollyhock's asleep, and hence
I'll tilt my chair
In comfort rare,
And rest my heels upon the fence.

— R. M. K., in Puck.

The Chilian Situation.

When the Chilian Congress, under the pretext that President Balmaceda was violating the laws, refused to vote supplies for carrying on his government, he responded in Cromwellian fashion by arresting its members. The legislative appliance of cutting off the appropriations is familiar in the history of constitutional government; but when the great body of the navy sided with Congress, a prolonged struggle was evidently at hand. It was possible under such conditions for the former to maintain his government over the greater part of Chili, while the insurgents could firmly hold a certain number of seaports with the aid of the fleet, and probably a portion of the interior adjoining, provided the army could reach it only by operating at a long distance from its base. Now, we see, after several fights on land, and the naval combats at Caldera and Valparaiso, that affairs have almost settled down to a deadlock in consequence of this peculiar situation of the contending forces. on his government, he responded in Cromwel-

tending forces. It would be impossible at this distance to sift thoroughly the contradictory dispatches that come day after day from the rival parties, or to reconcile accounts naturally and perhaps purposely colored according to the sources from which they come. But the main point to note is that the covernment's operations are brought. which they come. But the main point to note is that the government's operations are brought almost to a standstill for the lack of an adequate naval force, while those of the insurgent junta are paralyzed in their turn by the lack of arms and munitions.

The vigorous operations of the Almirante Lynch, the Almirante Condell and the Imperial have greatly aided the cause of the government.

Both Mexico and Panama have specifically Both Mexico and Panama have specifically refused to allow the shipment of arms and ammunition to any of the ports held by the insurgents. Colombia, Ecuador and Peru also are careful not to recognize the insurgents as belligerents. These facts show the sacrifice which the Iquique authorities made in surrendering not only the Itata, but all her cargo of arms and munitions.—New York Sun.

River "Bores."

The "bore" in great rivers is a curious phenomenon, concerning which we get some interesting information from the recent United States supplement to the sailing directions of the east coast of South America. The bore on the Amazon seems to partake of the character of a tidal wave. It sometimes occurs in the western branch of the Amazon near spring tides, but generally confines itself to the shai-lows and affluents, and is not dangerous in depths greater than four fathoms.

It announces its presence by a roar which is heard at a distance of several miles. This ominous noise increases as the wall of water approaches, and then the front of the bore, from five to twelve feet in height, surges in with a breaking force, and spreads over the shallow waters off Maraca Island and the estuaries of the Araguri River. The velocity is from twelve to fifteen miles an hour. Strange as it may

explanation of the phenomenon is easy. It is partly due to the trades and partly to the prevalence of strong winds, peculiarly favorable to the formation of a wall of water. The storm wave of a cyclone seems to unite with an exceptionally high tidal wave.

Hard to Digest!

The figures are in for immigration at New York during the year ending June 30th, and they show that over 4(x),(xx) foreigners came into our civilization through that port to be digested. This work of digestion is a hard job, and the tougher and dirtier the subject is to begin with the harder it is to reach a satisfactory result. That is the trouble all the time. We are getting men and women of the grades that won't assimilate, and in spite of our free school system, which has chewed up many an unpromising specimen into a good American citizen, they are accumulating on the public citizen, they are accumulating on the public stomach as an insoluble and indigestible resid-

Last year the statistics say the Germans were in the lead. That country is still sending us an occasional batch of good stuff.

Then next in point of numbers come Italy, Ireland, Russic, with Hungary and Poland showing up well down nearer the end of the list. It is the immigration from these countries that the represent resembles the list. list. It is the immigration from these countries that we most strenuously object to. It is from the eastern half of Europe that we get the worthless and the criminal and it is from this half of Europe that the bulk of the immigrants are now coming. Nearly all are classed as unskilled laborers. The men with trades are discouragingly and startlingly few.—The Evening Telegraph, Philadelphia.

The Reviewer.

FUNDAMENTAL PROBLEMS: THE METHOD OF PHILOSOPHY AS A SYSTEMATIC ARRANGE-MENT OF KNOWLEDGE. By Dr. Paul Carus. Chicago: Open Court Publishing Co. pp 373. Price, \$1.50.

This is the second edition, and like all the publications of the Open Court Company, is a specimen of fine printing and binding. Dr. Carus, as editor of the Open Court, which was founded for the object of popularizing the philosophy known as Monism, is the leading exponent of that system, and has contributed voluminously to its literature. The present volume deals with the vital problems which the philosophers of all ages have sought to solve successfully to themselves, but unsuccessfully to all others.

Those who are interested in the metaphysical methods of discussion, to which the facts of science are made tributary, will be delighted with "Fundamental Problems."

Those who stand on the spiritual side will not agree with its conclusions, for the author finds nothing beyond this life. The unity of Nature which was seen in its grandeur and beauty by Alexander Humboldt. a unity which pervades the realm of matter and mind, is the basis of Monism. Without immortal life for man, the highest product of living forces, this unity is broken, creation purposeless, and the creative scheme a dismal failure.

Be sure and use that old and well-tried remedy, Mrs. Winslow's Scothing Syrup, for children teething. cures wind colic, and is the best remedy for diarrhosa.

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Banner of Pight.

BOSTON, SATURDAY, JULY 25, 1891.

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Keep these Facts in Mind.

There are at least a few primary truths in regard to Spiritualism that are never to be forgotten. THE BANNER has repeated them many times, and will continue to do so as occasion demands and fitting opportunity is given. They ought by this time to be perfeetly familiar to all Spiritualists as they unquestionably are to most of them. Let us again recite a few of them.

The pursuit of truth in the detective rather than the inquiring spirit, is to be disavowed for securing this. and condemned by every one who loves truth for its own sake, and not for the sake of merely celebrating a victory.

It is also to be continually kept in mind that mediumship is the result of a mental and physical fitness of individual organization for the work designed-not a gift to any one from supernal sources as a reward for special moral or spiritual excellence; hence mediums need not be expected to be saints in order to exercise the power that belongs only, or mainly, to their organization.

Although, here and there, to-day or some other day, some individual starts up with the human conceit that he or she was born to be a leader, or a prophet, or a something else in Spiritualism, it is to be kept in mind continually that all the leadership really needed for the great movement is that of the invisibles themselves, who best know how to pursue the work in which they are engaged, and may be relied upon to guide it successfully to its close.

Ambition, and, indeed, every form of selfishness, is to give way entirely in this great movement to the single and supreme desire to benfit and bless humanity. Therefore, mortals need not indulge in any complacency over an imagined distinction because of their work with the angelic hosts, but should rather feel that the larger the degree of their self-consciousness in the matter, the less the amount and the worth of their cooperative endeavor. Ambition unfits, rather than qualifies, an individual to do that service which becomes the greater in the ratio of the doer's singleness of devotion and faithfulness to duty.

Another thing: the one who pretends to investigate Spiritualism, but hunts for alleged or suspected fraud instead, may be depended on to find just what he looks for, and nothing different, no matter how convincing the phenomena may be to unprejudiced and candid minds. It is only fraud itself that cares to find fraud: and where it cannot find it, it is pretty sure to make it. The fraud-hunter in Spiritualism is much like the person with colored glasses; the peace. world and all who are in it look of the same color as the medium through which he gazes.

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significant fact, attested again and continually again by the phenomens, that the other, or excarnated, life is not a locality, as we within the walls of the senses esteem locality, but a condition of the spirit simply, even more than life here is a condition modified, bounded and restrained by its environments. The sorrowing and unhappy spirits that return to give proof of their existence after physical death testify to this in the most distinct and convincing manner. The state of their mind shows only too clearly that it is a condition rather than a locality in which they are, more real, indeed, than they ever could recognize here, and out of which they could have no existence.

Every Spiritualist can at best be but a mirror that receives the rays of divine truth only to reflect them again with such increased clearness as will most benefit and bless all others around. He or she can do no more. If such person assumes to be specially singled out and commissioned to teach and guide and lead all the rest, it is thereby confessed that it is not a receptive but rather a self-assertive attitude that is taken, and that ambition, if not conceit, has obtained the mastery in the one thus assuming.

The work demanded of us is to reflect the truth as fast and as far as it is given to us from the spirit realm. The BANNER OF LIGHT presumes only to be the faithful and vigilant servant of the invisibles who are its inspiration and guide. And it is all the more able to perform its allotted-not assumed-service with the constant assistance of the hosts of believing Spiritualists in this and every other land. It is a great and a permanent work in which it has long been engaged, and it appeals in all earnestness to Spiritualists everywhere for that active cooperation which it has the best right to expect.

New Law for Intemperance.

In the published statement of the abstract of a paper to be read before the International Medical Congress at New York by Mr. Spalding, Secretary of the Massachusetts Prison Association, on the subject of Intemperance, is clearly sketched the new system of dealing with criminal drunkenness by Massachusetts. While it does not change the fundamental idea of the old law that it is a crime to be intoxicated, but punishes more severely than that did, it treats rich and poor alike, those who are sentenced being sent to prison, not because they are poor, but because they were drunk. The old machine methods of trying cases of drunkenness are at an end.

If an arrested person cannot show that he is only an occasional offender, he is imprisoned. Seven things have been attempted in the new legislation: the fine as a penalty for drunkenness has been abolished; imprisonment has been made the only punishment for this offense; drunkards are treated by the courts as individuals, and not as a class; a person who is only occasionally intoxicated is taken into custody until he is sober, and then released with the knowledge that succeeding similar offenses will be severely punished; full and complete records of this class of offenders is kept, making it possible to recognize habitual drunkards; probation officers, appointed by the courts, investigate all cases, and undertake the surveillance of such persons as the court thinks may be better cared for at liberty than in prison; and provision is made for hospital treatment of dipsomaniacs.

Thus it will come about that it will be seen that the community has too much interest in the future of each drunkard to let him be treated as one of a class. The man occasionally intoxicated, the habitual inebriate, the drunken hoodlum, and the dipsomaniac, each requires and deserves different management. The new Massachusetts laws provide methods

The State is also erecting a hospital for dipsomaniacs and inebriates at Foxboro', about twenty miles from Boston, to accommodate some two hundred patients of the male sex. Its cost is to be one hundred and fifty thousand dollars, and it will be opened sometime during the first half of next year.

The Great Fair at Chicago.

When the British press concedes the ability and readiness of the United States to do a thing, it is time to take it for granted that it will be done, and well done. The London Times is pleased to say there is no doubt that the coming Columbian Exposition at Chicagowill in many respects surpass all similar exhibitions previously held.

In the course of a long article on the approaching Fair, The Times reviews the growth of Chicago's importance, and enumerates the disadvantages arising from the distance of Chicago from England, the high cost of labor in this country, and the alien labor act of Congress; but on the other hand it recites the fact that the supreme control of the exhibition is in the hands of the Government, and hence that all obstacles to the success of the Fair will be readily removed by its united power and willingness. The Fair has become a national enterprise, to the support of which the enormous resources of the country will be freely applied. The means thus employed will be of immense magnitude, and the result can hardly fail to be commensurate.

But the United States has no need as a great nation to wait for either encouragement or praise in the matter from foreign sources in any quarter. The popular intention is to make World's Fair at Chicago fully worthy of the deserved fame of a round century's success of republican liberty and free institutions. Chicago could no more afford to disregard this resistless national purpose than she could afford to make confession of bankruptcy. Not only the national government but the nation itself is behind her to assure her of the formation of this great purpose and of the full determination to carry it out.

In consequence, the Columbian Exposition will prove the grandest enterprise of the kind yet conceived in the brain of man. It will be the all-sided representative of the life of this country; and of all the countries of the globe with it, in its various forms and features. It is to be the triumph testimonial to the arts of

Ideas of interest will be found embodied in the notices of the current magazines, on our Finally, Spiritualists are to keep in mind the third page.

The Way the Current Trends.

To any one who has access to the newspapers published in various parts of our country, and who has the leinure to look them over, one change that has taken place within the past ten years must be apparent: Accounts of psy- the doctrines of Spiritualism, the President of the Rechic phenomena are given a prominent place in their columns. Sometimes these phenomenia are called ghostly, sometimes singular, but they are all illustrative of the great fact that immortality is revealed, and that the denizens of the higher life have somehow a link to this life. It is apparent to all observers that newspaper items are selected to please readers. Obnoxious subjects are avoided. Matter that does not please the public goes to the wastebasket of the popular journal, even if the "staff" find it interesting.

We may readily be convinced of the progress of free thought in all directions by noting carefully not only newspaper literature, but that of the popular monthlies. Broad liberal ideas find a prominent column, and liberal writers are commended for their noble utterances in the reviews. The following clipping illustrates what we have said. It appeared originally in the Cleveland World, but was quickly copied into other papers. Of course we have no way to apply the test to such narratives-and it is not in our province to do so-but fact or flotion. they indicate the public hunger for psychic phenomena, which we predict will go on in creasing until columns of news concerning the soul of man on earth and in the spheres will be a part of the daily intellectual food:

SET UP BY GHOSTLY FINGERS.

A Typesetter's Story of News-Getting That Beat the Telegraph.

"In the summer of 1881," said a compositor, "I was running a paper in a little backwoods town in Penn-The paper was not so metropolitan in its make up but that I was able to do all the work myself with the exception of the printing. Publication days I called in the services of a half-witted fellow, who, under my instruction, had developed into an expert roller. I was the only man within a radius of twenty miles who knew how to set type, and if I had fallen sick the paper would not have come out until I was well again. Naturally I am not a superstitious man. but an incident occurred while I had charge of that paper which I cannot explain, and, until it is explained, I shall believe that anything is possible in the way of ghosts, spooks, wraiths, etc.

"It was the morning of June 10th. I had locked up my forms the night before so that I could begin printing early in the morning. I was pulling the old lever promptly at seven, and at nine the local list was in the post office. Soon after the delivery had begun one of the merchants of the hamlet-a very intimate friend-

came into the office. "'How did you come to hear of the death of your brother so soon?' said he. (There was no telegraph

station within fifteen miles.) " ' What do you mean?' said I.

"'Mean?' said he. 'You ought to know what is in your own paper. Have you forgotten that you heard this morning that your brother is dead? Have you forgotten that you set up a notice of it an hour on two ago?'
"'Are you crazy?' said I. 'I swear that I do not

know what you are driving at.' "At this juncture he opened the damp sheet that I

had so recently printed and folded, and pointed me to the following item at the bottom of the third column of the local page: "John Jones, brother of William Jones, was killed

at Peorla. Ill., at five o'clock this morning.' "My breath was fairly taken away from me. The

merchant was right. There was the notice of my brother's death in my own paper, and I had not set it up nor heard of it. "You are right," said I, 'but this is the first that I

have known of it. If there ever was a mystery this

"I went over to the 'form.' There was a three line item. The moment I saw the type I was more amazed than ever. It was the typesetting of my brother, who, like me, had been bred to the printer's trade. I could tell his work from that of a thousand. He was a marvelously even spacer, and he carried his taste so far that he always put less space after a comma.

"But how were the lines put into the locked form? No item had been taken out. I examined the form closely. Yes, there was some more of my brother's To gain the space leads had been taken from work. here and there just as he used to take them. He was a great stickler for good looks in a page, and was struck me right away that the notice of the death would not have been so short, would have gone into details more, but for the fact that my brother did not wish to remove any of my matter nor any lead which could not be spared as well as not.

"Though utterly skeptical about supernatural visitations, from that moment I believed that my brother's disembodied soul had made its way hundreds of miles, had entered my office in the early dawn, had set up the notice of his death, and put it into the

form. "Late that afternoon a dispatch came to the effect that John Jones was killed at Peorla, Ill., at five o'clock that morning."

What Next?

The grandchild of the Prince of Wales was baptized the other day, not in common water -oh, no!-but in water brought by Lord Rowton from the river Jordan. That ought to make the rite more efficacious; but in the case of the Prince, who was also baptized in the holy waters of the Jordan, it did not have a more cleansing effect than the ordinary plebeian water.

In matters of religion there ought to be equality, and because one has the means to procure water from the Jordan should not give him preferment over the poor who have to receive baptism with water from the nearest pond. Yet now the fashion is set, the Parvenues and Shoddies will follow suit, and there will be a new trade in "holy-water." The druggists will keep bottled "Jordan water," and churches will attract by such signs as "Genuine Jordan water only used in baptism." The article is on the "free list" now. and the import properly encouraged would bring it "within the reach of all."

The Godly aristocrat, if he would keep this luxury to his children, should at once besiege our paternal Sunday school government to place duties almost prohibitory on the waters in which a certain poor and unkempt "fanatio" once baptized the equally poor and "fanatical" carpenter who had set out in the rôle of Mes-

Now that THE BANNER is from week to week noticing fully the doings at our SUMMER CAMP-MEETINGS, we ask the managers to frequently call attention to this paper-which has for so many years stood in the front of the battle against superstition and bigotry and error-to the end, that its circulation be increased tenfold.

An interesting account of the marriage of Miss Jennie B. Hagan and Mr. Brad. which facts we shall revert next week. FORD D. JACKSON, will be found under the heading "Cassadaga Lake, N. Y.," on eighth page. Our best wishes are extended to the a card on our fifth page, to which attention is newly-wedded couple. It maple a little active localled the real and man enter ! all agent of the banks of the way were

Spiritualism Abroad.

Gen. Refugio Consales, writing to the editor of the Revue Spirite (Paris), from Mexico, states that a remarkable spiritual awakening is taking place in that city. He mentions among those who have adopted public and three of his ministers, and several other highly-placed personages, among whom the most distinguished is Don Alfonzo Herrera, the learned naturalist, who has espoused the cause warmly, and is

engaged in an active propaganda in its behalf. ongaged in an active propaganda in its behalf.

"This is the case also [observes the General] with
the leading lady physician, who is a first-class mechanical writing medium, and a rare somnambulist.
At first she concealed her beliefs, but to day she has
affiliated herself with a great number of female Spiritualists, and they are all propagating the truths of
Spiritualism so vigorously that they are making
enormous progress in our Mexican society."

M. Daniel C. Vackla writing to the same publica-

M. Daniel C. Yackis, writing to the same publication from Braila, says;

"Spiritualism is gaining ground daily here, to our great satisfaction. We are founding a Spiritualist society, which will propagate our doctrines in Roumania, and will weaken the materialism newly implanted in this country."

M. Ducasse of St. Louis is defending Spiritualism in the leading journal of the island of the Mauritius. Bishop Menrin has been moved to reply to the articles of M. Ducasse; and the controversy has excited the liveliest interest in the minds of the community. As might be expected, the Archbishop has got the worst of it in the conflict with his opponent, who occupies the firm ground of science and of demonstrated facts.

Le Voleur Illustré, a periodical which has been in existence sixty years, describes a remarkable instance of materialization, which took place through the mediumship of Mme. Ballou, who lives in the Rue de Faubourg Poissonnière, in Paris. A séance of a dozen persons was held in her house in December last; among whom was a gentleman who had taken charge of a little girl, seven years old, bequeathed to his care by her dead father. As she had been at tacked by the smallpox, he had placed her in the Hospital of the Child Jesus, two days previously, in order to protect his own three children from conta-

When the medium had passed into a state of trance the little invalid, clothed in white, and weeping bitter tears, presented herself, and was instantly recognized by five of the persons present. "What is the matter?" asked her foster father. "I died at seven o'clock this morning," was the reply. And in a second or two the materialized form melted in space. Everybody was amazed; and not the less so when it was afterward learned that she had departed at that yery hour.

La Revue Universelle, a first-class monthly magazine, published at Nantes, contains an excellent review of Après la Mort, by M. Leon Denis; and does not hesitate to declare that Spiritualism "is the supreme conciliation of all beliefs and of all philosophies, upon the ground of reason, enlightened by science. and satisfying at once every generous sentiment and every legitimate aspiration in mutual toleration and universal solidarity."

Nor is this a solitary example of the altered tone of the secular press toward Spiritualism, for in the Revue des Livres Nouveaux, a purely literary periodical, of the 1st of February last, we find M. Gaston d'Hailly reviewing the book just referred to, and asserting that he does not see "any doctrine more consoling, more comforting, or worthler of respect than that professed by the Spiritualisis." After stating that the work presents a rational and scientific solution of the problems of life and death, M. D'Hailly goes on to say: "He (M. Denis) demonstrates the existence, and the reason of the successive existences of the individual being. I have read and re-read the book. It has filled my soul with joy, and if things are as he represents, I can only proclaim and praise the Eternal Providence."

Expressing the wish that journalists and men of letters in its own neighborhood had the courage of their convictions displayed by their French brethren, The Harbinger of Light (Melbourne, Australia), from the June number of which we gather these items, says, and the words are applicable to many of the sam class in this country:

class in this country:

"We know one influential newspaper, of which it is generally understood that the proprietor, the editor, the sub-editor, and one of the principal contributors are all cognizant of the genuineness of those phenomena which assure us of our immortality, and of the reality of the after life; but excepting a timid and tentative article now and then, our contemporary maintains a wary silence on a subject of infinitely greater importance than parish vestry politics."

Certain houses reputed to be "heurted" at Vory

Certain houses reputed to be "haunted" at Very Noureuil, near Chauny, in the Department of Aisne, France, and in the village of Covey, in Brittany, have of late been the scene of powerful demonstrations. At both places officers of the law have sought in vain for the cause of the proceedings, but were strongly impressed by severe buffetings they received from the unseen disturbants, that though the operators might not be cognizant to them by their sense of sight, they

The Federation Conference in England.

The Second Annual Conference of the Spiritualists' National Federation was held Sunday. July 5th, in Prince's Theatre, Bradford, Eng. The first session convened at 10:30 A. M. Mr. John Lamont, President of the Federation, being absent on account of severe illness, Mr. S. Chiswell of Liverpool presided. The auditorium, seating three thousand, was fairly filled at the opening hour; an introductory speech by the Chairman, a hymn, an invocation by Mrs. Britten, reading the report of the preceding conference, and a consideration of articles of the Constitution, occupied the larger part of the morning's deliberations. Mr. Hugh Junor Browne of Melbourne was introduced by Mrs. Britten and received a warm and enthusiastic

At the afternoon session the attendance was larger than at the morning. Mrs. Britten offered a resolution looking to the employment of well qualified lecturers. Resolutions were also presented by W. H. Robertson. After discussion all were adopted.

At 6 o'clock P. M. one of the largest spiritual meetings ever gathered together in Great Britain assembled, and despite the steady downpour of rain that set in, at the commencement there could not have been less than two thousand people present. One of the most interesting features of the meeting was an address from Mr. H. J. Browne of Australia, detailing a number of most wonderful and convincing phenomenal facts in Spiritualism, not only in Australia, but also during his travels through California and the United States. These experiences included the formation and dematerialization of the spirit forms of several personal friends and relatives, all taking place before his eyes and those of numerous witnesses. From a gentleman of Mr. Browne's noble character, wealth and high social standing, these narratives come, says The Two Worlds, with a force which interested or professional observers could not exert. The other peakers were Mr. and Mrs. Wallis, Mr. J. J. Morse, Mr. J. B. Tetlow, Messrs. Armitage, Chiswell, Boardman, Swindlehurst, Peter Lee and H. A. Kersey. All seemed stirred to the very depths of their souls by the enthusiasm of the hour.

The Two Worlds, in closing its report, the leading points of which are given above, says:

points of which are given above, says:

"From the beginning to the end of this memorable day one unceasing tide of success crowned all the efforts of the laborers. The discussions were conducted in the spirit of kindness and mutual forbearance. A spirit of true fraternity, deepening at times into bursts of enthusiasm, pervaded every meeting and illumined every face. Nothing, but goodwill and conditioning was manifested; and both in respect to the immense numbers assembled, the high importance of the work effected, and the general tone of exaltation and pleasure tilat prevailed in every direction, this Conference was the grandest and most hiemorable meeting ever recorded in the history of British Spiritualism."

Interesting points in the history of the trance mediumship of Dr. Ira Chandler of Duxbury, Mass., have been furnished us by Parkland, and other localities, actal because our friend Mr. Edwin Wilder of Hingham-to

THE NEW ENGLAND CONSERVATORY OF Music (Frank W. Hale, General Manager.) has John Calvin in Geneva.

The admirers, or those who profess to be such, of John Calvin, who, were it in the order of their church to do so, they would long since have canonized as a second St. John, do not find many words in exaltation of his character in reports of tourists who, in the city of his abiding on earth, investigate his claims to their plous homage.

The Home Maker for July has for its opening article a paper by Florence Grey entitled "Geneva, Real and Ideal," which is very readable because of the evidence it gives that the author discarded her guidebook, and, following her own bent, looked at things with her own eyes, and formed an opinion of them independent of what any "Mrs. Grundy" or other selfappointed censor might say or think. The illustrations include pictures of the chateaus of

Mme. de Stati and Voltaire, and an interior view of a church, showing the pulpit and chair of Calvin. "A new tablet, impudently fresh," says the writer, "announces gratitude to God for the 'New Reformed Religion,"... but "the good people of Geneva-the Calvinists-do not show their gratitude by going to church, as religion is not their characteristic. They stay at home all day and read French novels." Neither do these followers of Calvin appear to have much regard for their leader, or place much estimate upon a memory of his reputed holy life. The writer of this sketch began to look about for facts in regard to Calvin's reputation, and proposed searching the archives for them, when their keeper said. "I would not if I were you-the fact is (lowering his voice), Calvin does not show up very well in the archives of Geneva. I would not write about him if I were you." And so the facts slumber in the shadows, and perhaps it is best they should.

Taking Out the Children.

One of the most thoughtful and humane of all the many charities that are worked in Boston is that which regularly takes a certain number of children out of its hot and ill ventilated streets at this season, and gives them a breath of the sweet and reviving air of the country for a day or a week. For the seven days of last week, the average number of children sent to Franklin Park every day by the Fresh Air Fund was nine hundred and twenty-eight. On another day, forty five children were taken out to Rosemary Cottage, at Eliot, Me., for a romping freedom of

On Saturday of last week the Country Week sent one hundred and fifty children to Rockbottom, Silver Hill, Medfield, Middleboro, Walpole and South Farmington for a stay of ten days. On the following Monday about an equal number were taken out to Maynard, Medfield, Billerica, Hingham, Walpole, Hanover and South Farmington, to stay the same length of time. Fresh air and country scenes are what they get. On eight other days, beginning with the 18th, children were taken into the country by the Country Week, doing the little ones such a favor as could be done in no other way.

Fifty Years!

John and Isabella Beecher-Hooker will observe the fiftieth anniversary of their marriage (1841-1891) by an informal reception of friends at their residence, No. 234 Pearl street, Hartford, Ct., Aug. 5th.

Mrs. Beecher-Hooker is well known to Spiritualists, having taken an active part in elucidating the facts and philosophy of Modern Spiritualism. Of Mr. Hooker, The Green Bag, a law monthly published in this city, says:

city, says:

"Hon. John Hooker, the present Reporter of the Superior Court of Connecticut, was appointed in January, 1858, and has already served more than thirty-two years, his work so far extending through thirty-three volumes of the Reports. At a comparatively early period of his life he declined the offer of a seat upon the bench; and the Legislature, in recognition of his abilities, made the salary of his office \$4.000 during his tenure, to be but \$3.000 thereafter. The obtunry sketches of deceased members of the bar, contained in appendices to the official reports, are an interesting and valuable feature of his work."

Onset Bay.

The second Sunday of the Onset Bay Grove Camp-Meeting passed on the 19th—an account of the services of that date being given on our eighth page. Our neighbor, the Boston Daily Globe (for the 20th

inst.), says: "It is estimated that there were about four thousand people on the grounds—the *Island Home* making two excursion trips from New Bedford. In the evening George W. Penniman gave a very interesting illustrated lecture in the Temple."

Among the week's attractions the opening of the new depôt at Onset Junction and excursion to Cottage City were announced for the 22d

W. J. Colville's visit to Onset camp ground, Mass., was a decided success. He was most cordially welcomed by the officers of the Association, and greeted with three large audiences at the auditorium one at headquarters building and four in the skating rink. The hours of his lectures were, July 13th, 14th, 15th, 16th and 17th, 7:30 F.M.; also July 14th. 15th and 17th, 2:30 P.M. The number of questions asked was decidedly remarkable, and all agree that every subject presented was handled in a masterly manner. Matters at Onset-we are informed by cor respondents-are very harmonious the present season. Dr. Storer presides admirably, and there is a general good feeling among the campers-while visitors give vent to rapturous praise of this charming seaside grove. Nearly all the cottages are occupied. and all the hotels and boarding places are well patronized; fare is excellent and charges reasonable. Mr. Colville is expected to return Aug. 31st, and close the lecture season early in September.

Marshall P. Wilder, the well-known humorous writer and lecturer, has developed a faculty of socalled "mind reading," the exercise of which is attracting much attention in professional circles. At the residence of Dr. Geo. M. Beard, 52 West Thirty-Fourth street, New York City, he is reported to have performed in the presence of many eminent physicians, theological students and learned gentlemen feats in that line that, so far as known, have never been surpassed if, indeed, equalled, a description of some of which we shall place before our readers next

Often True Elsewhere.—A California exchange thus "hits off" the total lack of the most ordinary knowledge of sanitary subjects which exists in the 'official mind," and its press organs thereabout. "Silurian press" is good!

"There is a sewer in this city with no outlet. It is connected with a schoolhouse, into which it pours its foil gases. There are three or four hundred little children sent to that school every day. The Silurian press solemnly declares that our sewer system is good enough."

The Agricultural Department at Washington has issued in pamphlet form (one hundred and twenty-four pages) "Papers on Horticultural and Kindred Subjects." It is compiled by William Saunders, Horticulturist and Landscape Gardner, and will prove of great value to those for whose instruction it is designed. We are indebted to our friend George A. Bacon for a copy.

R. A. Fuller of Brockton writes that he has been for a period a medium for automatic writing, and wants some of THE BANNER readers to tell him their experiences in this direction, t. c., whether they find it reliable, etc. He says he has addressed letters to several mediums on this subject; but has received no answer. Address him, 102 Walnut street, Brock-

Dr. W. L. Jack, whose letter will appear next week, endorses the temarkable degree of success in prospect for this summer's camp at Lake Pleasant, reported by our regular correspondent at that place: Similar reports come to us from Onset, Cassadaga,

The famous Healer, Dr. Dumont C. Dake, and wife, will visit Queen City Park, Burlington, Vt., during August.

Hasty words often rankle the wound which injury gives, but soft words assuage it, forgiving bures it, and forgetting takes away the scarry with 1978 100 feet

NEWSY NOTES AND PITHY POINTS.

THE CLOSET UNDER THE SINK. Sing helds, sing ho, the crowd of things! just let me tell them o'er, That every day, oh, ladles dear! must be o'erhauled

That every day, oh, ladies deari must be o'erhauled by you!
The saucepan see, the toaster, with the griddleand the reasier.

Bee the stove, the floor, the sink brush. See the spider and the broiler, the stove polish, the knife board and the scourer, with its Bristol brick and all. See the faring kettle and the steamer, the porcelain kettle and the dishpan, the kerosene can, the teakettle, to say nothing of the sink and stove and disheloth a hanging on the door.

Stoop! stoop! stoop with care!
Mind the nails on the door; if you don't you'll catch your hair.

your hair. You'll break your backs a reaching, ladies, twenty If you don't stoop with care when you put your things away.

—Good Housekeeping.

The World's Columbian Exposition, called, for short, World's Fair," is to be something much more than a "fair." Its managers are inviting a series of assemblies, or congresses, representing all sorts of national and interpational movements in the industrial, social, educational and political world. "That is to say," remarks an exchange, "not only products but producers are to receive attention."

Pat—"Are yez good in arithmetic. Mike?" Mike—
"OI om." Pat—"Well, if ye had ten dollars and ol
axed ye for the lend of five dollars, how much would
ye hov left?" Mike (strongly)—"Ten dollars!"
(Tableau!)—Ex.

Never indited the old Roman a truer line than that which says: "A multiplicity of laws denotes great corruption in a State." American statute tinkers will please make a note of it.

Mrs. James McLean, a daughter of Dr. Morton, came down from the city last Sunday, for a two-weeks' visit with her folks-here. She is pleased with the progressive appearance of Summerland. — The Summerland, Cal.

Who ever heard of slandering a bad man? Who ever heard of counterfeiting a bad note? Slander, as a rule, is the revenge of a coward. It is generally the best people who are injured in this way.

"THE GOOD OLD DOCTRINE." Let sink the drowning, if he cannot swim Upon the plank that I throw out to him; Let starve the hungry, if he will not eat My kind and quantity of bread and meat; Let freeze the naked, if he will not be Clothed in such garments As are cut for me.

The Canadians think of closing their canals to American shipping. W-owl

A dispatch from Cape May announces that President Harrison took his first bath on Saturday last. There is some ambiguousness about this announcement. Probably his first sea bath is meant .- Herald.

> THE TIES OF FATE. He was a stranger to the dog; His heart was free and light; His bosom swelled as in he walked To see the girl that night. He was a stranger to the dog.

No beast of canine breed could e'er Be more attached to man.

—Ph{ladelphia Times.

THE CHILIAN "GO AS YOU-PLEASE." - Since our last issue both the Government and the Congressional (insurgent) troops have won a victory near Huasco, in Northern Chili-let them tell it!

Yes, I succeeded, and have men's praise, And cannot escape it all my days. My rival failed; but every age Shall thrill at the task he dared engage! - Harry Lyman Koopman, in Twentieth Century.

The Italian army contains nearly two million men or, to give the exact figures, 1,928,072. Among them are 35,000 Alpine soldiers, trained and inured to the hardships of mountain warfare.

METHODS AND RESULTS.—Traveler—"When the grip spread through China, the Chinese doctors marched through the streets with drums and trumpets, trying to stop it." American Physician—"Ha, ha! What hopelessly ignorant barbarians those Chinese are! Ha, ha, hal—ho, ho, ho! Funnlest thing I've heard in a long time." "Did you have the grip in this country?" "Yes, indeed; everybody had it." "What did you do?" "Everything that the profoundest researches and latest discoveries of mod ern science could suggest." "Did that stop it?" "N-o." "Neither did the drums and trumpets."—New York Weekly. New York Weekly.

An excellent idea has suggested itself to the German military mind of late. In addition to training large dogs to watch in their camps by night and day, the benevolent plan is now being pursued of teaching these canine warriors how to trail for soldiers hidden in the woods and fields, so that after a battle the wounded—lying even in the most secluded localities may be found and brought in by the "stretcher"

BAD FOR THE GRINDER! BAD FOR THE GRINDER!

What (hough th' Italian sometimes makes us weary, Still we should bear in mind

That life to him must be most darkly dreary, In fact "one horrid grind."

We who have heard his music oft, and fear it, "And call his art a crime."

Should think that we but for a moment hear it—

HE HEARS IT ALL THE TIME!

A Kansas editor has discovered that ten per cent. of the twenty-seven hundred countles in the United States are named for presidents. In Kansas there are seven counties which bear the names of presidents, namely, Garfield, Grant, Jackson, Jefferson Johnson, Lincoln and Washington,

[AT THE "LIVELY TORTOISE."]—"How long have you been employed here, waiter?" "About three years." "Oh, then I must have given my order to somebody else."—Philadelphia Times.

The Buddhist religion was founded early in the seventh century by Sakya Muni, or Gautama, a prince of the Kshetriya, a caste who took the name of Buddha the "awakened." He died at a great age in

The lonkest sleeping car run in the world is doubtless that on the Canadian Pacific Railway from Montreal to Vancouver, 2,905 miles.

A clock in a Dalton, Ga., residence, which has been out of repair and silent for many months, mysteriously struck the exact hour the other night. A household warning-perhaps.

[OUT OF HIS SPHERK.]—The Rev. Mr. Princeton—"So this is heaven? Then I suppose all those little children I see playing about the golden streets were baptized before they died." Gabriet—"No; not all of them." The Rev. Mr. Princeton—"Then let me out! This place is not orthodox enough for me!"—Puck.

The whole question of the commemoration of Christopher Columbus's discovery of the western hemisphere is soon to be before the U.S. Senate. Such a commemoration as shall exhibit the historical and sentimental side of the celebration should be held at the national capital, no matter what other expositions are held in other cities.

The steamer Mojestic of the White Star line is credited with carrying abroad the largest letter mail that ever crossed the Atlantic in a single vessel. It was taken recently, and comprised eight hundred and sixty sacks, weighing thirty five tons.

'T is now the dry goods clerk puts out His hard earned, hoarded shekels At some cay place, and breaks his heart, And nothing gains but freekles.

It is only a question of a few months-so it is saidwhen the type setting machine will be given a trial at the Government Printing Office, and if the machine can do all that is claimed for it, it will unquestionably be adopted by Uncle Sam.

"And the heathen cooked the missionary in his clothes?" "They did." "They were hungry, I suppose, and couldn't take time to undress him." No; I guess it was for the deasoning. You see, he had on a pepper and sait suit."—New York Press.

The melancholy interest which attends the case of one who-either by reason of personal wrong doing or the extra willingness of anonymous enemies—finds himself "fallen from his high estate," has followed John Bardsley, excity official of Philadelphia, into

the Penlientlary, and the public is informed that he is now learning the trade of a carpenter. He will be known hereafter by a number between 5000 and 6000, He is engaged in making small boxes to hold the 'scraps" left over from the prisoners' meals.

H.B. Allen [the "Allen Boy" medium, of old days); our genial postmaster, and one of the oldest residents of hummerland, has commenced the erection of a neutrand comfortably stranged cottage on his choice lots in Block 36.—The Summerland, Cal.

Twenty-six of the forty four states, a considerable majority of all, have now given women some form of

Unconditional Surrender.] Vigorous Mother of "Postess" to Editor—"Sophy don't talk to hear hersell talk, neither. She said she'd bring em ithe verses; herself ef. I; did n't, and as you look like a peaceful sort of a man I guess you'd better print'em. Sophy's hair aint black er white, and these redheaded poets is a wagon-load of cats and dogs when they git their dander riz."

Editor—"Um—um—er—tell your daughter her noom shall here our most a currender.

Editor-"Um-um - er - tell your daughter her poem shall have our most careful attention." IN HARD LUCK!-Rev. Mr. Spurgeon is again very

sick; the Chilian (government) war ship Errazurtz, driven out of French waters with a "scratch" crew of ignorant longsboremen, was at last accounts trying to "fill up" with English tars; Dom Pedro is seriously ill; the barque Olive Mount (Boston to Liverpool) took fire off Scituate, and burned last Sunday night; the second mate, Crowley, was drowned.

[WHAT WE ARE COMING To.]—"Among the persons decorated by President Carnot yesterday were three Americans—Mr. Vanbergen, Dr. Nachtel and Mr. Schweitzer." American names, these!—News.

In the graveyard annexed to a small hamlet near Rochester, N. Y., the following epitaph may be seenso a newspaper scribe avers:

"A thousand ways cut short our days, None are exempt from death; A honey bee, by stinging me, Did stop my mortal breath."

By a formal order issued from the War Department the union of the National flag in use in the army will hereafter consist of forty-four stars in six rows, the upper and lower rows to have eight stars, and the second, third, fourth and fifth rows seven stars, each,

The Chicago Harald offers a prize of twenty dollars for the best article written by a shop girl on why girls prefer the hard work of the shops to housework. We await the result with curiosity. -Ex.

The slot machine has been put to a new use in Birmingham, Eng., being applied to the gas meter in tenement houses. When gas is wanted you drop a twopenny piece in the slot, and get gas for an hour, at the end of which time it goes out, and it requires another coin to turn it on.

"Better are big gas bills than an overgrown and in-tolerant government," remarks the New York Sun, in its wisdom. The admission that municipal ownership will prevent big gas bills is important. The fear of a government by the people will not prove catching, in our opinion.—The New Nation.

Spiritualist Camp-Meetings for 1891.

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 subjoined a list (as far as yet announced) of the localities and time of session where such convocations are to be held.

As this paper is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope they will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the platform speakers will not fail to call attention to it as occasion may offer-thus cooperating in efforts to increase the circulation of the BANNER OF LIGHT, and thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

ONSET BAY, MASS.—The Fifteenth Annual Camp-Meeting at this place commenced its sessions July 12th, to close Aug 30th. Trains leave Boston for Onset Junction at 8:15 A. M. 9:00 A. M., 1:00 P. M., 3:28 P. M., 4:10 P. M. On Sundays leave Boston at 7:30 and 8:15 A. M. Sundays leave Middle-boro at 8:10 and 8:42 A. M. Week-day trains only to and from Provincetown leave for Onset at 6:05 A. M. and 2:10 P. M.

LAKE PLEASANT, MASS .- The Eighteenth Annual Con Association, Lake Pleasant, Montague, Mass. (on the Hoosa Tunnel route), July 25th to August 30th inclusive. CAPE COD CAMP-MEETING .- Harwich Port, Mass., July

12th to 26th inclusive. CASSADAGA LAKE, N. Y .- The Twelfth Annual Meeting of the Cassadaga Lake Free Association commences July 24th and closes Aug. 30th.

QUEEN CITY PARK, VT .- Meeting commences Aug. 2d and continues to Sept. 6th.

VERONA PARK, ME .- Meeting will be held from Aug.

16th to Aug. 30th. SUNAPER LAKE, N. H.—Meeting commences Sunday, Aug.

2d; closes Aug. 30th. TEMPLE HEIGHTS (Northport), Mr.-Commences Aug

THE INDIANA CAMP-MEETING will be held in the Grove at Chesterfield, purchased by the State Association of Spir

itualists, from July 16th to Aug. 10th inclusive. VICKSBURG, MICH.-The Eighth Annual Meeting will b

ield at Fraser's Grove, Aug. 6th to Aug. 23d. PARKLAND, PA.-Meetings commenced for the season (thirteenth year) June 14th, and will continue to Sept. 16th MISSISSIPPI VALLEY SPIRATUALIST ASSOCIATION. The Ninth Annual Camp-Meeting will commence at Mount Pleasant Park, Clinton, Ia., Sunday, Aug. 2d, to close Aug

30th. ETNA, Mr.-The Camp-Meeting will commence Friday Aug. 28th, and continue ten days.

LIBERAL, MO .- The Missouri Camp Meeting will be hel at this place Aug. 15th to Sept. 15th. HABLETT PARK, MICH .-- The Ninth Annual Camp Mee

ing commences July 29th, continuing to Aug. 31st. LAKE MINNETONKA, MINN .- A Camp-Meeting under the auspices of the Northwestern Spiritualists will be held at

this place during the month of July. SUMMERLAND, CAL.-Commences Sept. 5th and close

Sept. 27th. RINDGE, N. H .- Meetings will be held at the camp-ground

from July 26th to Aug. 16th.

NIANTIO, CT.-Opened July 1st, closes Sept. 1st. MANTUA STATION, O .- ASHLBY, O .- The National Spir itual and Religious Camp Association will hold its first session at Mantua Station, O., from July 18th to Aug. 10th both dates inclusive, and its second session in Shoemaker

Grove, Ashley, O., from Aug. 21st to Sept. 8th, inclusive. LOOKOUT MOUNTAIN. TENN .- The Eighth Annual Mee ing at this place (ne Chattanooga) commenced July 5th closes Aug. 2d.

Twelfth Annual Camp-Meeting DELPHOS. KAN. of the First Society of Spiritualists commences Aug. 6th and closes Aug. 24th.

Authorized Agent.

Dr. W. A. Towne of Boston has been appointed an authorized agent of the BANNER of LIGHT, to take subscriptions therefor.

COLBY & RICH.

"Dr. Albert Morton, since his retirement from the management of this paper, seems to be the happiest man in town," says The Summerland of a late date: "The cares and responsibilities of getting up a good, readable paper, as he has so bravely done for the past six months, were telling severely upon his vital forces, but now, all care in that direction hav ing been lain aside, he feels a new and free man. It is to be hoped that this grand climate will fully restore his lost health, so that he may soon again resume his able pen in the cause he loves so well,"

Arrival of Walter Howell.

To the Editor of the Banner of Light: Having just returned from Europe, I thought I would report the fact to THE BANNER. During the past winter I have been hard at work across the water, and now feel the need of thorough rest. I hope to be in good form for the fall and winter work.

Yours most fraternally,

WALTER HOWELL

100 W. 61st street, New York, July 16th, 1891.

Lake Pleasant, Mans.

To the Editor of the Banner of Light: This popular resort never appeared more beautiful than it does at the present time, and the prespect of a well attended and successful camp meeting during the season of 'on is very flattering.

The cottages are rapidly filling with happy visitors, and the regular denizers are on hand, making im-provements and lending shalf of hospitality to their flomes that bears a feeling of welcome to all who approach their doors.

Although the opening of the regular camp-meetings was still a week off, Sunday, July 19th, proved to be a day of rejoicing for the hundreds of Spiritualists who had already gathered at the Lake, for in addition to the social gatherings of the morning, and the many private scances held by various mediums during the evening, a protracted spiritual conference was held during the afternoon at the home of Mrs. Helen Flint, that proved to be a feast of rich things to all who attended. At the appointed hour a large gathering of earnest souls—filling cottage and plazzas, overflowing into the atreet, and crowding the porches of every house in the neeghborhood, evinced the interest of its numbers in the beautiful subject of spiritual communion. The meeting was opened by C. P. Longley, who rendered one of his popular songs; an invocation by Mrs. M. T. Longley, and another song by Mr. Longley, assisted by Mrs. Kate Wentworth, followed, after which Mrs. Longley's guides delivered an address upon the value of soul growth and culture, emphasizing the power of love in the development of spiritual faculties, and urging all to generate an atmosphere of harmony that shall tend to make us at peace with all mankind, and assist us to extend love and sympathy to our fellows, and to rid us of unselfishness, and of all narrowness of thought or deed.

At the close of her remarks Mrs. Longley invited the mediums present to yield to their angel guides, that the company might find a blessing in the pure and lofty thoughts that might thus be received from beyond.

Another beautiful song from Mr. Longley, and then ualists who had already gathered at the Lake, for

and lofty thoughts that might thus be received from beyond.

Another beautiful song from Mr. Longley, and then the guides of Mrs. Shirley of Worcester delivered an impassioned address of great beauty and instructiveness. During her appearance Mrs. Shirley voiced a characteristic and earnest speech from Spirit Ed. S. Wheeler, which met with a soulful response from the hearts of the listening assembly.

Mrs. Emma Miner was introduced by Mrs. Filint, and that inspired lady, after making a few choice and interesting remarks, recited a beautiful original poem with due effect.

Mrs. Jeannette J. Clark of New Haven being called

Mrs. Emma Miner was introduced by Mrs. Flint, and that inspired lady, after making a few choice and interesting remarks, recited a beautiful original poem with fine effect.

Mrs. Jeannette J. Clark of New Haven being called upon, responded in an eloquent speech that went straight to every soul, so earnest and impressive were her uplifting, spiritual words;

Mrs. C. M. Steers, Mrs. Nora Dowd and Mrs. Cunningham were full of loving tribute to the spirit world for its care of them as mediums, and each of these ladies gave special words of comfort and counsel from communicating spirits to the friends present.

Mrs. Lizzle Lincoln, in a brief but forcible speech, added point and humor to the meeting that was well enjoyed, and after more singing, Miss Jennie Rhind, known as the seer of Lake Pleasant, made a practical and instructive address, that if adopted as a rule of guidance by those who listened would speedly bring the grandest results of noble living to each life.

At the close of Miss Rhind's remarks Mr. Longley favored the audience with his popular song. "Only a Thin Veil Between Us." with which the meeting was dismissed; but although the friends had been seated for two hours and a half, they seemed loth to go, many lingering, as if hoping to catch yet another word from on high through inspired lips.

Among the séances of the evening was one held by the musical medium, Mrs. Cushman, which produced the most convincing manifestations of spirit power. Mrs. Cushman is ably assisted at her séances by the magnetic atmosphere of that veteran in the Boston Ladies' Ald, Mrs. Alice Waterhouse, who is sojourning at the Lake, and who is erecting a house for herself upon one of the popular streets of the place. Mrs. Waterhouse is one of our spiritualistic mothers in Israel, and is beloved by all for her fidelity to the truth, and for her unwavering personal integrity.

Dr. Brown on the bluff also held a séance on Sunday evening, at which wise and good words were spoken by the guides of Mrs. Dowd and other mediumship the c

Mrs. H. W. Cushman's Work. To the Editor of the Banner of Light:

It will be of interest to your readers to learn of the good service that intelligent spirits are doing through the medial agency of that veteran worker, Mrs. H. W. Cushman, at Lake Pleasant.

For over forty years this medium has been used by these spirits in proving their power and intelligence to humanity on earth. Her phase of musical mediumship with the guitar is most wonderful, as all who have listened to and seen these manifestations will attest. Seven years ago Mrs. Cushman was stricken with paralysis, which resulted in the complete drawing out of shape and the withering of her right hand, and the deadening of two fingers upon her left hand; also, in enfeebling her entire nervous system; but in spite of this, the lady continues to receive those wonful physical manifestations of raps and music that at once confound the skeptic and prove the presence and power of unseen intelligences.

and power of unseen intelligences.

Recently at Lake Pleasant Mr. Longley and myself—in company with Mrs. Waterhouse, who is stopping with the medium, and who helps to make up a battery for the spirit workers—with Mrs. Flint, were invited to hold a private scance with Mrs. Cushman and her guides. On this occasion we were seated around a table in a well-lighted room, and scarcely had we taken our places when a shower of clear and distinct raps were given upon the table, evincing the presence of our unseen friends. This was followed by other and significant sounds, such as sawing and planing apparently by a carpenter, the tapping of a hammer, etc., etc., that were given with marvelous skill. The spirit-husband of Mrs. Cushman, who in earth-life had been a carpenter, claims to produce the sounds of planing and sawing, and with these and other manifestations responds intelligently to the questions and requests of the mortals who gather in the scance room.

sounds of planing and sawing and with these and other manifestations responds intelligently to the questions and requests of the mortals who gather in the séance room.

Following the decease of Mr. Cushman these peculiar signals of his presence were given through his wife's mediumship, which continued until the paralysis mentioned above depleted that lady of her vital forces, although her musical mediumship remained with her. For seven years the sound of plane and saw has been unheard in her circles until this summer, when that manifestation has returned, much to Mrs. Cushman's satisfaction.

Not the least of the powerful evidence of the ability of spirits to control material things is the production of musical strains and selections from the guitar in Mrs. Cushman's circles. On the occasion referred to I held that instrument in my lap, in a well-lighted room—the medium only slightly clasping the extreme neck of the guitar—and under these circumstances the finest chords and accompaniments were played, the strings of the instrument being swept as by a forcible and practiced hand. All the while that these manifestations occurred I beheld a fine, vapory light rising from the opening in the guitar just below the strings which occasionally shaped itself into the semblance of fingers, and which, I watched with the closest scrutiny.

Undoubtedly this is the work of spirits, as it is impossible for mundane agency to produce the phenomena mentioned above. Mrs. Cushman in her crippled condition is a living attestation of the work which spiritual intelligences can produce through mediums. All who attend her séances will admit that it is a physical impossibility for her to produce these manifestations; while to a thinking mind the fact is plain that to the utilization of her nerve forces in the production of the phenomena by spirits, is largely due the paralyzation of her ilmbs. Such a medium should be well sustained and cared for by Spiritualists. To these veteran workers in the field our Cause owes much of its prestige a

It will be a lasting disgrace to our ranks if this medium is allowed to want for a single comfort while she remains upon the earth. MRS. M. T. LONGLEY.

CONNECTICUT.

Martford. - Dr. H. F. Merrill of Augusta, Me., has been speaking and glying tests for our Society for the past two weeks, and, as in the past, to the entire satpast two weeks, and, as in the past, to the entire satisfaction of ail. Our meeting was held last evening
(19th) in Unity Hall, it belg necessary to have a
larger place to accommodate the audichices which always greet Dr. Merrill. The many texts given on
that occasion were beautiful and convincing. Many
went out of the doors of Unity Church last evening
feeling convinced of the truth of Spiritualism. Dr.
Metrill is engaged to be with us in the early autumn,
when we hope for added prosperity for our Cause in
Hartford.

E. M. L., Pres.

HORSFORD'S ACID PHOSPHATE MAKES DE-LICIOUS LEMONADK. A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigor-

MEETINGS IN BOSTON.

Deviant Hatt. 514 Trement Street, opposite Heracley. Spiritual meetings at \$14 and \$15 P. M. Mrs. Dr. Heath, Conductor, omce Hotel Simoids, 507 Shawmut Avenue, Boston.

John A. Andrew Hall, corner Essex and Chaun-ey Streets.—Bundays, at 10% A. M., 2% and 7% r. M. then Cobb, Conductor. Engle Hall, 616 Washington Street.—Sundays at 10 h. a. m., 3/s and 7/s P. m.; also Wednesdays at 3 P. m. F. W. Mathews, Conductor,

Alpha Hall, 16 Essex Street.—Services every Sunday at 104 A.M., 25 and 75 P.M.; also Thursday, 25 P.M. Dr. Ella A. Higginson, 80 Dartmonth street, Conductor. Rathbone Hall, 694 Washington Street.—Spirit-ual meetings every Sunday, at 21/2 and 71/2 P.M.

Eagle Hall .- Wednesday, July 15th, the exercises opened with a song by Mrs. Nellie Carleton, "Beautiful Home of the Soul." Dr. Haynes of

"Beautiful Home of the Soul." Dr. Haynes of Charlestown made able remarks. Psychometric readings and tests were given by Dr. Allen Toothaker, Mrs. J. E. Wilson and Mrs. Chandler-Bailey.

Sunday, July 19th.—Atternoon.—Singing by N. Carleton. Remarks by Mr. Haynes, followed by readings and tests from Mrs. Davis, F. W. Mathews and Mrs. Chandler Bailey—the latter, under control of "Starlight," gave personal descriptions and names of spirits, all of whom were recognized.

Eventno.—Vocal duet by N. Carleton and Mrs. Locke. Reading of a poem by F. W. Mathews. Remarks by Dr. Eames. Tests by Mrs. Dr. Beil and Mrs. Chandler-Bailey. Remarks by Mrs. Davis and others.

F. W. Mathews, Conductor.

Alpha Hall .- Last Sunday's services consisted of an invocation, Bible reading, remarks and poem by the conductor, Dr. Ella A. Higginson. Remarks and tests by Mr. C. E. Knot. Mrs. Wilson, Dr. Bell, Mrs. J. A. Wilkins and Mr. Quint. Tests by Dr. Higginson. The services day and evening were interesting and impressive, and the attendance good. Dr. Higginson diagnosed and treated several patients between the services.

Every Thursday Dr. Higginson holds a meeting in this hall at 2:30 r. M., at which a brief lecture on health is given. Good mediums at all of the services.

E. A. H. the conductor, Dr. Ella A. Higginson. Remarks and

MEETINGS IN MASSACHUSETTS.

Chelsen, Mass. - The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

Fitchburg .- A few ladies of this city have formed society [called the Progressive League] and established a free religious and secular platform, where any

lished a free religious and secular platform, where any thinking man or woman, who believes they have a truth that will benefit mankind spiritually or socially, can express it freely, and be guaranteed a respectful hearing. Such a platform is worthy the support of all lovers of liborty and freedom.

The religious and secular world are moving in this direction, and tending toward freedom and union, but these Fitchburg ladies have been the first to come to the front and establish such a platform, and show that harmony in diversity is a law of nature, and the basis of all true growth in the physical, animal and mental development.

narmony in diversity is a law of nature, and the basis of all true growth in the physical, animal and mental development.

Upon such a platform will truth be developed and grow as nowhere else, if one cardinal virtue is constantly kept in view—viz., toleration.

Let each one bring what truth and light he has, at the same time fully resolved to tolerate the opinions of others, however discordant they appear to him, knowing full well what often appears the most false and absurd proves to be the brightest truth, and out of this material truth will build a beautiful temple, while error, neglected, will die unmolested amid its worshipers.

I am heartly in sympathy with this movement, and am ready to pledge it my support; and I feel assured that it will live and thrive if freedom and toleration join hands, and isms, ologies and dogmas are relegated to the shades, and not allowed to take control on its platform

It must be very gratifying to the originators of this organization to see how fast it has grown in influence,

organization to see how fast it has grown in influence, numbers, and in its financial conditions, and I feel assured it will continue to do so, and that lovers of freedom and truth will come forward and give them and the world their best thoughts, and make this society a grand success here and now.

H. H. Brigham, M. D.

Transition of Dora Shaw.

From the Forrest Home for aged and infirm actors at Holmesburg, Pa., the sweet, gentle and loving spirit

of Dora Shaw, actress and poetess, passed to a higher stage, Tuesday, July 10th, at about eleven P. M. stage, Tuesday, July 10th, at about eleven r. m.

She had been gradually nearing her transition through many months of great suffering from paralysis: and when no longer able to speak, she would put up the one poor hand she was able to raise and stroke the cheek of her nurse in loving recognition of her tender nurse.

the cheek of her nurse in loving recognition of her tender care.

An earnest and consistent Spiritualist, I was her request that none but an exponent of that philosophy should speak the last words over her wornout casket of clay previous to its removal to the crematory at Germantown. The Superintendent of Forrest Home, Mr. Wilson, faithfully carried out her instructions, notifying friends in Philadelphia, Mr. B. B. Hill and Mrs. Cadwallader, who secured the services of the speaker at Parkiand Camp-Meeting—Mrs. H. S. Lake. No more fitting or appropriate words were ever spoken upon such an occasion than were listened to by the friends gathered in the grand old rooms, lined with the representations in picture and statue of that histrionic art which seemed to breathe through them the spirit of their immortal master—the great tragedian.

Dora Shaw was a daughter of Kentucky, her father

gedian.

Dora Shaw was a daughter of Kentucky, her father an Episcopal clergyman of that State. She was married very early in life to Mr. Le Baum, a man of considerable wealth; but the union proved an unhappy one, and she withdrew from it, and chose the stage as her profession and life-work, and which she ever graced and helped to elevate.

Mrs. Lake remarked it as one of the strange events of our earth-life that she, who has so often read to her audlences the poems of Dora Shaw—and particularly, "That Darling Wee Shoe"—should have been called to recite the closing lines in the drama of her life, and to say for her, to the friends and comrades gathered around her bier, "1 still live."

Parkland, Pa., July 15th.

Lydia R. Chase.

Movements of Platform Lecturers. (Notices under this heading must reach this office by fonday's mail to insure insertion the same week.]

Mrs. Scott Briggs, 132 McAllister street, San Franisco, Cal., will answer calls to lecture. Dr. H. F. Merrill will be in Greenfield, Mass., from the 25th to the 28th of July; will be in Hartford, Ct., in October and November; will visit Sandusky, O., and Monticello, Ill.; would like to correspond with societies in Ohio, Indiana and Illinois for a few engagements while there, and for New England during withter of 1800. Address Western Assine August.

James M. and Mrs. M. T. Allen are under engagement with the Spiritual Society of Wichita, Kam., for the months of July and August. Address at 812 N. Lawrence Avenue.

winter of 1892. Address Western Avenue, Augusta

Bishop A. Beals will speak at Ludlow, Vt., Sunday, July 26th; he will also attend the Lake Pleasant Camp Meeting.

Dr. L. Barnicoat of 175 Tremont street, Boston, is taking a vacation in Alton, N. H., at Alton Ray and Centre Harbor. She returns to her office by the 1st of August.

August.

J. Frank Baxter will lecture, sing and delineate spirits at Parkland, Pa., Camp of Spirilualists, on Sunday, July 26th, Tuesday, July 28th, and Thursday, July 30th. On Sunday, Aug. 2d, he will probably be in Montreal, Can., and the week following, including Sunday, Aug. 9th, he will meet appointments at Queen City Park, Vt., camp.

Mrs. Nettle Holt Harding, speaker and platform test medium, is open for engagements for fall and winter work. Spiritual societies desiring her services for Sun days will please address her at 14 George street, East Somerville Mass.

SAID TO BE NICE!-Banana Custard: One quart of milk, two eggs, one heaping tablespoon cornstarch, four tablespoons sugar, three bananas cut in thin slices. When custard is cool pour over the fruit.

**EF* Kate R. Stiles has brought out a pamphlet of some eighteen pages—a copy of which we have received—wherein in poetic phrise the thoughts of "Stiting Bull" are briefly expressed from spirit life as to the past, present and future of the Indian problem. A portrait of the noted Indian chief forms the frontis piece. Copies of this "Message" nay be obtained from Mrs. Stiles at 15 cents each, by addressing her at 43 Dwight street. Boston.

MEETINGS IN NEW YORK.

Kalckerbocker Conservatory, 44 West 14th Street.—The new Society of Ethical Spiritualists holds meetings every Sunday at 11 A.M. and 8 P.M. Speaker until further notics, Mrs. Helen T. Brigham. Arcianum Hall, 57 West 25th Street, N. B. corner 6th Avenue.—The Progressive Spiritualists holdesty-vices every Sunday at 3 and 8 P. M. Medium, Spiritualists and Investigators made welcome. G. G. W. Van Horn, Con-ductor.

(Subscribers' Notice. The date of the expiration of every subscription to the Bannan of Liour is plainly marked on each address. Subscribers who wish their paper continued will avoid inconvenience by remitting before the sapiration of their subscription, as we stop every paper nfter that date. It is the earnest desire of the publishers to give the Bannen or Light the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important COLBY & RIGH, Publishers.

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SPECIAL NOTICES.

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

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

A. J. Davis, in his office, 63 Warren Avenue, Boston, every Tuesday, Thursday, Saturday. Treatment of new cases by mail discontinued. April 25.

J.J. Morse, 80 Needham Road, Kensington, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colbut & Dish Colby & Rich.

James Burns, 15 Southampton Row, London, Eng., will act as agent for the BANNER or LIGHT and keep for sale the publications of

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

ADVERTISEMENTS.

ANNUAL CONVOCATION

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BEST of Speakers and Mediums. Worcester Cadet Band. Singing by the Hayes Family. Excursion Tickets on For Circulars, address J. MILTON YOUNG,

LAKE PLEASANT, MASS. GROVE MEETINGS AT

SEASON of 1891, commencing July 12th and continuing daily until Aug. 30th. Excellent music, the best speak ers and mediums. Write for Programme to Dr. H. B. STORER, Onset, Mass. At all stations on Old Colony R. R. call for excursion tickets to "Onset Junction."

July 4.

BANNER CAMP GROUNDS,

Rindge, N. H.

CEASON of 1891, commencing July 26th, continuing till August 16th. Excellent Speakers and Mediums will be in attendance. Trains leave Boston at Fitchburg Dépôt at 8 and 10:20 A. M. also 3:05 P. M. Call for Excursion Tickets to East Jaffrey, N. H., where carriages will be in waiting.

Writte for Programme to GEORGE T. ALBRO, July 11.

TEW ENGLAND CONSERVATORY New Lindland Guidelity of MUSIC Dr. Reen Toubyer. Plano, Organ, Violin, Voice, Etc.

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Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also remedies furnished. Now located at Hotel Aldrich, 98 Berkeley street, Boston. Hours 10 to 7. is May 9.

Dr. Fred. Crockett,

At Onset, Mass., for the season. Address Avenue House. July 25. A STROLOGY. - Would You Know the A Future? Accurate descriptions, important changes, and advice free. Send date and hour of birth, with stamp. No callers, Doublingon, July 25. lw* 67 Revere street, Boston.

ADDRESS
J. W. PLETCHER, 263 West 43d street, New York, Return September 1st.

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And investigators made welcome. G. G. W. Van Horn, Conductor.

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COD THE FATHER, AND MAN THE IMAGE OF GOD, THE FATHER, AND MAN THE IMAGE OF GOD OF GOD OF GOD OF GOD OF

Message Pepartment.

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

It is our earnest desire that those who recognize the messages of their spirit friends will verify them by informing us of the fact for publication. Letters of inquiry in regard to this Department must be addressed to Colby & Rich.

Notice.

The Banner of Light Free Circle Meetings have been suspended for the summer.

Due notice of their reopening in the fall will be given in these columns.

QUESTIONS ANSWERED By Spirits through the Mediumship of Mrs. M. T. Longley.

Report of Public Séance held April 28th, 1891.

Spirit Invocation.

From the conditions of ignorance, and folly and error, we would be made free, oh! our Father God. From those things that weigh down the spirit and becloud it round about with darkness, we would be saved through the agency of truth and of that divine knowledge which we, as human beings, may gather from this universe, and from exalted minds who have become wise and grand by gaining experience in that heavenly life. Oh! may we, as thy mortal children, become receptive to the higher teachings of the spirit; may we unfold those interior attributes which are of thee, and which, when developed, shall guide us in the true way of rightcousness and knowledge; may we receive sympathy from the bright archangels of light, who go forth through worlds of space, gaining their own sweet unfoldments, and returning unto earth bearing such ministrations of peace, consolation and instruction as the human heart most sorely needs. We would be uplifted to the sphere of harmony, so that we may come into concord with each other, dispensing only that which is sweet and good, and receiving from our kind that which shall bless, uplift and befriend.

Oh! thou who art the Guide and the Parent of all Life, may we realize our relationship to thee at this time, and understand that we are thy children. Spirit Invocation.

Oh! thou who art the Gulde and the Parent of all Life, may we realize our relationship to thee at this time, and understand that we are thy children, in whom may be found a hint of thy Infinitude, a portion of thy great, Spiritual Life; and oh! as our aspirations for more light, knowledge and truth go forth, may they be received by angelic souls who will be pleased to minister unto us according to our needs. We ask for inspiration, we seek for sympathy and and peace, not only that we may be assisted to unfold our own spiritual natures, and to grow above the material limitations of time and matter, but also that we may be fitted to extend unto our kind that which will be a blessing unto each one.

L. Judd Pardee.

Your Spirit-President has kindly permitted me to take possession of the medium before he considers your questions. I have visited your circle-room many times within the last few years, although my voice has been silent; but waves of thought have gone forth from my soul upon the atmosphere, and I know that its vi-brations have been sensed by susceptible minds

brations have been sensed by susceptible minds and received as an influence of peace and remembrance from the spirit-world.

Some of my friends, Mr. Chairman, have been exercising their minds concerning me as a spirit. I have felt the thought coming to me in questioning form, and I have desired to respond to it. A long while has elapsed since I spoke from your platform, and some friends are asking if I have lost my interest in the Cause, or if I have given up my work since other good friends and co-workers have passed to the spirit-world. I reply, No, to both these queries. I have lost no interest in the Spirit-ual Movement; L have given up no labor which queries. I have lost no interest in the Spiritual Movement; L have given up no labor which has employed my mind, and which has been congenial to me. I, as a Spiritualist, still work from the higher life, seeking to dispense the influence which spirit can give and to disseminate truth concerning immortal life. I do not confine myself to any one channel, but employ such agrants as I loop find anywhere foolier. such agencies as I can find anywhere, feeling that the character of the work and the influence used is of more importance than any particular avenue as a means of expression. So I say to my friends, Though you may not hear the sound of my voice from the public platform, or read my name in the public prints as returning from the spiritual world to exas returning from the spiritual world to ex-press a thought or to utter a truth, yet I would have you satisfied that my work is out in the reformatory field at large, and that I am try-ing to sow the seed which may spring up in future time with fruitful results.

As I look back over the years that have gone and realize the labor that has been performed by my co-workers and associates, many of whom have joined me in the spirit-world, others of whom are still toiling along this weary way, weakening under the burdens and the years of mortal life as they near the spiritual years of mortal life as they near the spiritual world, I feel that truly a grand work has been accomplished. As I realize how the shackles of ignorance have been smitten from human minds, how the clouds of error have been dispersed, how the shadows of superstition have been banished from millions of homes and hearts, it gives me great joy to feel that we have had a part in the work of this century, and that we have been able to accomplish some little good by our efforts to disseminate this great truth. So much more of human liberality and toleration are exercised to-day in every department of life, especially in the pulpit and by the press, than were exhibited thirty years ago, I feel that we are truly making giant strides along the progressive line, and can con-

department of life, especially in the pulpit and by the press, than were exhibited thirty years ago, I feel that we are truly making giant strides along the progressive line, and can congratulate our spiritualistic friends because of the position which they hold to-day.

I am deeply interested in the discussion and the ventilation of opinions in the clerical fold. I see that weapons of thought, polished by wit and by conceptions of truth, flash on every side, and one must truly be brilliant in intellect if he would keep up with the pace of the age. I find that most of the clergymen are determined, and indeed obliged, to exercise their profoundest thought, and to employ their minds in studying these questions of the inner life, of the power of the human spirit, of the needs of the hour, and of finding solutions to these problems which will satisfy an inquiring world. I am glad of this, glad that, out in the fields of life, among the thinkers in the pulpit, and also in the sanctum of the press, these questions are being asked that must be answered, because I know that a grand, spiritual truth will be exercised and eventually received by this very agitation of thought and ventilation of opinion.

by this very agitation of thought and ventila-tion of opinion.

My word to my spiritualistic friends is from My word to my spiritualistic friends is from the spiritual world: Your old guard keeps watch and ward over the events of the times. That guard is still filled with the spirit of progress and of human liberty. It knows no such term as compromise with wrong. It constantly and fearlessly sends out its power in the defense of human right and of human brotherhood. This valiant host, whose members have done good work in the past, when as pioneers they swept away the rubbish, and passed through the forest jungles, in order to make a clear pathway for you who have come after, are still loyal to truth, are still ready to strike a blow in defense of humanity, as were they in the days of old. These apostles of liberty send down their influences of good-will and words of cheerful encouragement to the toilers in the fields of human reform, and you may be sure, friends, that the old guard will ever lead the way, and never desert the post of duty, but will stand stanch and firm to do battle when necessary, and to give such helpfulness as will he of service to markind.

and I have been gaining mine in the sternal world, yet in spirit we are united still, for thought and sentiment are blended, and there is a reciprocity of followship passing between us that, I believe, can never be quenched. You will gain other experiences before you are called to the higher life. Your mentality is unfolding more and more. I can see how it expresses itself in clear lines that are sometimes a wonder to your own mind; but I know there are times when the intellect is touched upon by invisible powers, and, atimulated by that action, it responds with force. I would say to you, my friend, accept my greeting as from a brother, and feel that I am sometimes with you in friendship and in truth, and that I have gained something of experience through the material channels of life by coming in contact with you and yours. I would also say that the dear, loving ones of your household, who, from the spiritual heights guard and guide you, express a sentiment of love and peace for you, which cannot fail to work a happy result; and that the highest woung snirt Ernest in the which cannot fall to work a happy result; and that the bright young spirit, Ernest, in the higher life exercises a wide influence for good to mankind. L. Judd Pardee.

Questions and Answers. CONTROLLING SPIRIT.—Now, Mr. Chairman, we will attend to your questions,.

CONTROLLING SPIRIT.—Now, Mr. Chairman, we will attend to your questions.

QUES.—[By A. W. Lewis, Batavia, New York.] Is there any significance in dreams? An incident has recently come to my notice, which seems to point directly to spirit influence. A lady living in Buffalo had a singular dream. She thought she received a letter from a relative, a gentleman living in this county. The letter was unsigned, but she recognized the hand-writing. Part of the letter was written with black ink in his usual strong chirography, the rest was pale and faint. Of its contents she could only remember one sentence, which deeply impressed her: "I wish I was as good a man as my father was." This constituted the dream. The next morning she received a dispatch that the gentleman of whom she dreamed had died suddenly during the night. She had not been informed of his ill health. Query: Was it a mere coincidence, or did the released spirit visit her and impress that thought upon her mind? Which is the more reasonable of belief?

Ans.—There are dreams and dreams. There

Ans.-There are dreams and dreams. There are sensitives yet in mortal form so suscepti-ble to external influence as, under certain conditions, to be able to receive and even to tran-scribe the impressions or influences impugning upon them from other minds incarnated or decarnated.

Sometimes you may fall into a slumber, and sometimes you may lan into a sumber, and the spirit, becoming semi-detached from its body, enters more fully the spiritual atmosphere, and at such a time your spirit may be acted upon by some other intelligence, or even by some surrounding influence, which, during the hours of bodily activity, you might not be able to receive. At such a time you may pass, spiritually speaking through cortain experispiritually speaking, through certain experiences and come enrapport with other minds, receiving mental impressions from your surroundings or from those who are in contact with you. You may behold certain conditions of life, perhaps new objective forms, with which you are unfamiliar, and the fact is impressed upon your mental sensorium. When you re cover external consciousness, a portion of that impression remains with you as an indistinct memory. Perhaps you have a fragmentary recollection of some important event taking place in your dream, as you call it, and yet this very memory may be the transcription upon your brain of some vital experience which your spirit has met during those hours of bod-

Probably the person referred to in your question is mediumistic, that is, sufficiently sensi-tive to be impinged upon by external influ-ences. Now, we do not know why she might not have been visited at the time mentioned by the spirit of her friend, and why he might not have held interior conversation with her, so that the thought of his mind as expressed to her was transcribed upon her brain, just as it seemed to her his thought was transcribed in legible, and later on in fainter characters upon the letter which she supposed she read. If these thoughts were imprinted upon her brain by the spirit intelligence, she received them, interpreting them according to her own mind, and thus really came into communication with the spirit of her friend.

As we have said, there are dreams and

dreams. Some of them are really spirit visions given to the interior man or woman by extra neous intelligences, or perhaps the spiritual perceptions of the dreamer are sufficiently awakened and vitalized at the time to pass out into contact with the spirit-world, or into line with other parts of this world, coming into nearness with individuals not close at hand, physically speaking, and gaining experience in this way. Then there are other dreams that belong especially to the physical state, because of the operations of the various organs and functions of the body. The mind may be disturbed; there has been mental anxiety, or some other emotion at work during the day, which has caused either a deviation of the nerve fluid, or has brought an excess of nerve nerve fluid, or has brought an excess of nerve aura to the brain. The dreams, therefore, are indistinct, fanciful and grotesque, belonging especially to the material state. Perhaps the digestive apparatus of the body is disarranged, and does not perform its work, then the dreams are correspondingly disturbed or unreliable. These are dreams that truly belong to the physical life, and have no part in the spiritual kingdom of activity and intelligence.

Q.—[By Fred. L. Hildreth, Worcester, Mass.] Myself a student in the temple wherein the beautiful truth of reincarnation is taught, may I not ask if there are not many souls encased in human frames throughout our fair land to day who were our schoolnates in beautiful Hellas centuries ago? Does not the bright, free spirit of the Greeks speak through the lips of America's children at the present hour?

A.—This is a subject that also agitates many minds in the present day, but it has not grown to that vastness of importance to which it undoubtedly will in the close of another century. It is one that cannot be fully interpreted or de fined by returning spirits at this time, because the human mind properly asks for proof upon any question that is brought before it. It refuses to be satisfied with theoretical opinion, which is wise, and therefore this subject of reembodiment cannot take hold of the popular, thinking mind of the present time with that degree of vitality which the subject, for instance, of spiritual revelation can do, since the latter is capable of demonstration by practical knowledge on the part of those who claim its existence. existence.

existence.

Personally we believe not in the theory, but in the law of reëmbodiment. To our mind it is a beautiful law in the universe, set in operation along the lines of progress in order that man may thoroughly develop every part and portion of his nature; yet we are satisfied to have the world study this question for itself, and to form its own conclusions in regard to it. It may be in the present day that there are many souls clothed in materiality, reaping a new experience, coming in contact with vital truths, unfolding new energy and power which they exercise through new lines and avenues such as they have not known or experienced they exercise through new lines and avenues such as they have not known or experienced before, who, perhaps, dwelt on earth in other forms ages ago. This may be true, but if it is, no soul loses its individuality, because the soul itself is, to our mind, the offshoot of the great, intelligent, Supreme Mind of the universe, and ever retains potency, activity and intelligence. The soul may actuate many forms, and yet-remain distinct and individualized; and if so, by-and-by, in the eternal years, when it has

There are many places on the earth where returning spirits are made welcome, and where we may gather up the elements of love and good-will sent out to us by congenial hearts, which warm and invigorate our being as we again come in contact with this external life and seek to provide an influence of good in and seek to exercise an influence of good in connection with it. I always feel, as I approach a medium, that I am nearing a shrine where I may gather up something beneficial to my own soul, and where I may also leave something

I seek to minister.

When I come to the Banner of Light Circle
I do so with the hope not only of leaving some
influence or expressing some thought that may be of use to a weary heart in the mortal, but also of gaining some new light or some instruc-tive force from the bands of influences here, because to me this is a school-room where we may assemble to gain new light or knowledge of spiritual things. It may seem strange to some for me to express myself thus; but if their eyes could be opened to behold the objects and conditions of the spiritual world, and could they direct their clairvoyant gaze to your Circlethey direct their clairvoyant gaze to your Circle-Room when your meetings are in session they would, behold many sights that are unseen by the physical eye. I have been to this place when I have seen wise, strong intelligences, filled with love for humanity, exercising their thought and their magnetic forces upon other spirits who have come seeking guidance and knowledge, and I have listened to words of wisdom unexpressed through mortal lips, meant only for spirit hearing, which have given menew thought and new conceptions of life and its purpose. Therefore I say that when I come to this place it is as to a school-room, where I

its purpose. Therefore I say that when I come to this place it is as to a school-room, where I may gather up bits of knowledge and gleams of truth for the enrichment of my soul.

I once more, through mortal lips, waft a greeting of love to my friends on the earthly plane. I know that the ranks are thinning of those old workers who stood in the field of spiritualistic reform with me, and who did their best to make avery word tell and every blow effective istic reform with me, and who did their best to make every word tell and every blow effective in the cause of truth. Yet there are some remaining for whom I feel a tender affection, and with whom I am in utter sympathy, while there are some whom I did not personally know, yet who are doing their part in this great labor of love for humanity, and are wielding an influence for good. Unselfish workers are these, whom I recognize as my brothers and sisters, and to all of these I would send forth a warm and genial ray from my own soul that perhaps whom I recognize as my brothers and sisters, and to all of these I would send forth a warm and genial ray from my own soul that perhaps might give them good cheer. I have a feeling of tender regard for all people I behold, many of whom are struggling amid scenes and conditions of vice and misery, and I would help lift them out of this state if I had the power. I feel that they are all members of the great human family, and children of the Divine Spirit, worthy of all love and attention, and that by and-by, when they are lifted to the higher plane of purity and unselfishness, they will, perhaps, because of the very darkness they have groped through, shine as do those souls shine in the great beyond, with the splendor that only a pure life can bring to any intelligence.

I have felt for some time that I would like once more to say a word from this platform. This is a Meeca to many spirits. They turn their faces toward this place, feeling that here they may bring a blessing and receive one in return. Having your open field, where messages may be received from the higher life and sent broadcast over the earth, it seems to us that some ways of lave may be sent forth or

for making the attempt to speak.

I sometimes behold memories of my life and

I sometimes behold memories of my life and work in the hearts of those who knew me in the past. I gather up those thoughts as I would gather up precious jewels, and take them to my spirit home, where they are more than riches to my life. For every gem of thought and memory that has gone out to me in the spirit-world I would bring one in return, and say to each friend: Heaven bless and guard you, and by-and-by, when the Angel of Peace shall come to carry you home, you will meet the friends who have gone before, and among them that worker in the field of Spiritualism, Augusta Currier. Augusta Currier.

General Gilman Marston.

As I turn my attention to the spirit-world, with its great unfoldments, with its strong evidences of continued existence for mankind; as I behold the wonderful life that is surging around me, and find that I have so many important branches of learning to pursue, stud-ies which old Dartmouth never unfolded before me in my busiest days of research for knowledge, I wonder what this great beating, pulsating existence means to unfold before the advancing soul. It seems to me that the tide of life, like Tennyson's "Brook," can truly sing, -Men may come, and men may go, But I go on forever."

But I go on forever."

Why! in this spirit-world I behold intelligences whom we have come to consider as dead and gone with the past, and whose lives have become only a memory or a tradition in the history of mankind on earth; yet I find these human entities strong, full of character and firm purposes, and vitalized by active energy, which is expressed in numberless ways of importance and utility. I am amazed at the great panorama of life that unrolls before me, and I hardly feel competent. my friends to great panorama of life that unrolls before me, and I hardly feel competent, my friends, to express a thought in regard to it, so imperfect had been my experience, so little the knowledge gained of the immortal world. I am, nevtheless, impelled to come here to day, and to try to manifest myself to friends on this mortal plane. They may not receive me as a living spirit; they may not believe that I have come from beyond the tomb to speak a word of remembrance and recognition to those who have come after me; yet I am here, sending out a thought of kindly greeting to those who have known me in the past. Many went on to the unseen country before I was called, and I have been privileged to meet many of those dear souls and to renew former associations.

My experience on earth was rather extended. In courts of law I gained knowledge of human

may be sure, friends, that the old guard will ever lead the way, and never desert the post of duty, but will stand stanch and firm to do battle when necessary, and to give such helpfulness as will be of service to mankind.

I have a friend in this audience to whom I bring a special greeting and word of love, not only from my own spirit, but from those dear souls, who, in the higher life, maintain their ground and accomplish their; work. Their magnetic forces are extended to this friend in through the declining years of mortal life, and to form a shield of strength and of assistance feel competent. We are only students only such words as Phave-spoken to my many friends, but in particular I would say to my friend in Washington, George are stated on the present in the surface of the great laws operate and spot of social communitoriand the present time. You have had your experiences on the mortal side, arise from time to time. When we think that the post of social communitoriand the present time. You have had your experiences on the mortal side, arise from time to time. When we think that the free in the post of the same in the surface of the ground and accomplish their work. Their magnetic forces are extended to this friend in this audience to whom I have had one line marked on the collected data and information, which I as a sund size the present of the present intervent of the present intervent of the present life, and the presen

How grand the reflection that I can, in this great spiritual center of thought and power which I have entered upon, behold such workers and minds as the great reformers and states men of this country who have gone on to join the hosts uncounted! I have come into the presence of Clay, and have listened to his strong, beautiful words, each one expressing a volume of thought, each sentence polished and strong, beautiful words, each one expressing a volume of thought, each sentence polished and rounded to completion, and speeding forth with an interior influence, which bears its weight and must work its mission in those circles toward which it is directed. I have seen Sumner, standing in the majestic presence of that purity of soul which he ever cultivated, and which seems to be an inspirational force of his own life, and I have listened to words that he has uttered in the name of humanity. More than this, I have beheld the influence going than this, I have beheld the influence going forth from his life and reaching other existences, creating a special atmosphere around them, which has been helpful, and which has surely tended to lift them to a higher condition of happiness and peace.

of happiness and peace.

I might mention many others, but I will not take your time. I will only add in this connection, that as I think of this great unfolding life of progress that awaits humanity on the eternal side, it seems to me that I cannot find language to express my greatined for the boon. language to express my gratitude for the boon of immortality.

I have found much pleasure in the spirit-

of immortality.

I have found much pleasure in the spiritworld in being greeted by many who had passed out to that country, and who recognized me in years gone by as their old commander. Some went out on the field of battle, and have come to me with outstretched hands, hailing me as "General," and expressing their gladness to behold me. Others have lingered through years of weariness and pain, and have at length been translated to the higher life, and all have been as rejoiced to meet me as I have been to recognize them. So I feel that this eternal life is free, and broad enough for all, and I say to friends of earth: Have not one shrinking fear at the approach of death. It is the grand Conqueror, who makes conquest over all things temporal, and is also the great Deliverer, who lifts the human soul out of the bondage of materiality into the clear light of the eternal world. Be of good cheer; do your duty as it appeals to you; stand at your post, and falter not, and when the Deliverer comes it will be to bear you in triumph to a happier condition, where your vital forces may be stimulated into stronger action and power.

I claim the good old "Granite State" as my home, although I love the entire land. This American nation is to me something almost sacred as the home of a great people, and I look forward to the coming years, feeling that it

American nation is to me something almost sacred as the home of a great people, and I look forward to the coming years, feeling that it will stand upon a high pinnacle of prosperity and peace; and so, sir, while I claim the whole country as my fatherland, my thought and my heart go out to old, good New Hampshire, to friends and old familiar scenes of early days, but especially to Exeter, where I have associations, and toward which I send my greeting at this time. Gilman Marston.

Abbie Bennett.

I come from New Hampshire, also, and wish to send my love to my dear ones at Newmar-ket. Tell them, please, that Abbie Bennett

ket. Tell them, please, that Abbie Bennett has returned just to express her affection to those whom she loved on this side, and to say that she has found a happy home in the beautiful heavens beyond.

I felt, in passing out from the earth-life, that I was weary, and that it would be a relief to get through. That seemed almost my last thought, indistinct and yet clearly felt; but a great light shone around me, and I saw in it bright faces, smiling and beautiful, and I knew that it was well. So it has been well, and is to day, and I rejoice that I have passed through the trial and gained the other side.

I was the wife of George A. Bennett. I have many whom I love on both sides of life. I feel that my love is large and strong enough to take in all the friends, and yet be ready to care for more souls who may appeal to me for sym-

for more souls who may appeal to me for sympathy and affection. This spiritual life is so sweet and bright it seems to me that I cannot possibly make it known to those who have not tasted it as I have done.

David L. Oakley.

they may bring a blessing and receive one in return. Having your open field, where messages may be received from the higher life and that some wave of love may be sent forth or some word expressed that will be filled with the spirit of good cheer, or with some thought that may be instructive to those mortals who turn their attention this way; and so, Mr. Chairman, I speak.

I do not come to give any extended discourse, for this is not the time or place for that. Other work is to be done. Intelligences are waiting to express some little message, hoping it will reach their friends; and if any of mine can realize with what a heart-full of love I come to them this day, sending out my good-will and friendship, I am sure I shall be more than paid for making the attempt to speak.

I sometimes habeld memories of my life and they may be received from the higher life and was in Yonkers, New York State. I feel identified with the past, and I have a strong regard for it, its people and interests, even now that I have laid off the physical body and risen from its decay to this higher condition of life.

You might have called me a good old Methodist when I was in the body, and I have not yet renounced all that faith and the belief with the past, and I have a strong regard for it, its people and interests, even now that I have laid off the physical body and risen from its decay to this higher condition of life.

You might have called me a good old Methodist when I was in the body, and I have not yet renounced all that faith and the belief with the past, and I have a strong regard for it, its people and interests, even now that I have laid off the physical body and risen from its decay to this higher condition of life.

You might have called me a good old Methodist when I was in the body, and I have not yet renounced all that faith and the belief with the past, and I have a strong regard for it, its people and interests, even now that I have laid off the physical body and risen from its decay to this higher condition of life. from above, but yet which worketh in the hearts of humanity, that law which showeth hearts of humanity, that law which showeth everlasting love and goodness, reaching out unto all nations. I find in the spirit world individuals who believe in the Methodist faith, not as we did here, but in a larger and broader sense. I can fellowship with these kindred souls, because they impart to me something that I need, and I hope that I shall be able to give them something which may be benficial to them.

Not long since I was invited to attend a lea-

Not long since I was invited to attend a lec-Not long since I was invited to attend a lecture delivered by John Wesley in the spiritworld. Well, it was very much, perhaps, what he might have given here, only that, with all the years of his life and experience on the other side, he has gained an illumination of spirit and a quickening of mentality which are expressed in his words and works, and which, of course draw others are expressed.

expressed in his words and works, and which, of course, draw others onward in the same search for knowledge which he pursues.

I was exceedingly interested in the narration of his life and experience, or a portion of it, as given by himself, and I could see how a soul can grow outward and upward by being aspirational and seeking for the higher light. It seemed, he said, in looking back to his mortal evitations and broad as it appeared. It seemed, he said, in looking back to his mor-tal existence, large and broad as it appeared for the time and generation, as if he had been shut up in a little dark room, into which there streamed a ray of light from some outside field of splendor, and that this ray of light that came to him and to his, he continued, was really an illumination from the spiritual world, he would be upon intelligences which cated really an illumination from the spiritual world, brought by unseen intelligences, which acted as a quickoning power upon him and his associates. After he went to the spirit-world, it was as if he had been removed from a dark room into the light of day, where there was much of beauty, and yet where groves of trees hedged him round about, so that he could not see the yest universe heavend. Then he hed to see the vast universe beyond. Then he had to grow, study, learn and inquire, and, by-and-by, he was lifted out of that condition into a broader state, where he could behold much that was more elevating and ennobling for the soul.

I cannot express to my friends what I re-ceived at that time, but it made an impression on my mind, and I thought I would relate it to others who could not have these advantages in the spiritual world. So I come to speak and to express a thought for those who are here, saying to them. Try to receive the light as it would stream in upon you from the upper kingdoms of truth and righteousness. If you kingdoms of truth and righteousness. If you are in dark rooms, open your windows that the rays from the sun of knowledge may come in; open your doors that the light may reach your minds and warm your souls, and, by-and-by, you will grow out into the broader, field, as I am beginning to do now, not knowling what may come in the years that are ahead.

[To the Chairman:] Now, sir, if you will just say to my friends that I have come, bringing my greeting and love, and anxious to do them good, and that I have laid aside with the body some of the more narrow opinions that seemed

some of the more narrow opinions that seemed broad enough to me when here, but which did not fit my conception of life in the spirit, I will be thankful to you.

E. Pierpont Goodsellage line

I wanted to come for myself. Only a very little while has passed since I was taken home to the spirit-life. Lilaye no fear of what the future contains. I knew Spiritualism was a truth, and I know it is to day; but I do not know it any stronger or any better now that I am in the spirit-world and can come back to

communicate as spirits have done for forty years than I knew it before I went from the body. It was a vital truth to me, and had taken hold of my life so as to become a part of it. I thought for years that after I got out of the body and free from its entanglements, I would come to the Banner of Light Circle and speak for myself, and so I am just carrying out that intention.

I may have had some peculiar ideas of life, and formulated opinions upon many subjects, which many did not receive or understand; but they seemed clear enough to me, and I felt that, after I got to the other world, had shaken hands all round with the good friends whom I expected to meet, and had had my social chat with them, I would go to work and study out these problems and questions to my own satisfaction. Already I have entered on that line of thought, and I feel more than pleased with the knowledge I am gaining from the great souls who, as wise teachers, stand ever ready to assist the enquiring mind.

I have a friend in Plainville, Conn., to whom I have been coming lately with impressions and with influences not exactly physical move-

I have a friend in Plainville, Conn., to whom I have been coming lately with impressions and with influences, not exactly physical movements, but yet vibrations, if I may call them so, from my spiritual atmosphere, which I think have been sensed as coming from me. I feel that I am doing a certain work by attempting this, and so I do not need to apologize for trying to manifest my presence there.

I send my greeting to friends in New Haven, and in various other parts of the "Nutmeg State." Tell them I am busy. I am going to undertake the same journey I thought of doing on this side, but I shall not confine myself to travels in the physical life; I shall make some explorations in the spiritual world with those who understand the country and its situations.

who understand the country and its situations.

I would like to say more, but I know I have no right to take up the time, for I see a crowd of existences pressing around this place crowd of existences pressing around this place eager to speak, and only a few have got into the inner circle, or magnetic environment, which has been generated and spread over this platform, and into which those who manifest must first come. Others stand just outside, looking on with longing, some with interest, and others with curiosity, as if they would give much to get into this interior circle, and so I will go, hoping that some other will be able to come and express himself, if he can do no better than I have done. Call me E. Pierpont Goodsell. Goodsell.

Mary H. Lane.

I may not be able to say much, but if I only say a few words to the dear ones whom I left on this side I shall feel that I have done well. I bring them so much of my love. Tell them I knew the kindly thoughts and memories they had of me, and that I saw and understood the heaviting tokens, which they brought for me beautiful tokens which they brought for me after my spirit had slipped from its earthly form. I received those emblems of their love, and bore them with me to the other world.

Life on earth had much to hold me here.

Life on earth had much to hold me here. Many things seemed promising, and were beautiful to me, yet I had to give them up. It did not seem as if my life had been long, and at first it seemed almost a pity that I should go comparatively early from this state; but I am becoming fully reconciled to the change, and I hope those I have left here have also become fully reconciled to my going heave I think it. fully reconciled to my going, because I think it was all for the best. I cannot possibly express the tenderness of feeling I have for them. How I long sometimes to step right out into the ma-terial form, that they may hear and see me, and know what I have to give them. I hope soon to be able to express all that I wish through some mediumistic way in private to those I love.

I lived on Union Park street. My husband

is G. W. Lane. I am Mary H. Lane.

Silas, to W. H.

[To the Chairman:] You will pardon me, sir, if I do not make myself known as thoroughly as you have a right to ask that returning spirits shall do in your Circle-Room; but I have spirits shall do in your Circle-Room: but I have a special motive for coming to day, and my purpose could not, perhaps, be fulfilled as well should I manifest in any other way than what I do. I come because I take an active interest in the career and the spiritual unfoldment of a dear friend whom I consider one of my own. We are not relatives in the material sense of that word, yet there have been social ties existing between us which bind his soul to mine; and there were also ties formed between a parent of mine and a relative of his, which drew us into a social relationship.

ent of mine and a relative of his, which drew us into a social relationship.

I want to say to that friend, I come to give you a word of warning; I feel that it is needed for your own happiness. I have been watching the state of your mind for some time, and I perceive how unsettled it is. I realize that you, as a spiritually-minded man, long for congenial associations and harmonious conditions in daily life, so that you may be practically benefited, so that your own spirit may grow and gain peace. All that is well; but I perceive that, because you do not have the congenial associations in daily life that you crave. nial associations in daily life that you crave, you are growing into a morbid condition, which

you are growing into a morbid condition, which is detrimental to your soul's welfare. It is not helpful, either to your mental or physical state, and so I come to warn you.

You are susceptible to external influences, and therefore, my dear friend, attract to your atmosphere intelligences from the other life who will be of that character of which your aspirations or your desires are made up. Now, if your morbid condition engenders within you a longing for change in the external life which must necessitate the removal of one or more who are on the mortal side, it may attract to you influences of an undeveloped class, which you would not associate with on this mortal side. I must speak plainly, because it is necessary; and I want to say to my friend: If you side. I must speak plainly, because it is necessary; and I want to say to my friend: If you feel that it is important for one to be removed from the earth-life, that thought encourages a feeling which is not healthful to mind or spirit; not but what you are willing to wait until the removal takes place in accordance with natural law, but the very feeling or desire to have such a change occur brings psychological conditions and spirits which will only increase your restless state and make you more unhappy.

happy.

I was a preacher when here; I am one still; and I believe in going right down to the root of the matter. I also believe in using the surgeon's knife to lop off any dangerous growth, or to cut down deep to remove the ulcer in order to save the individual. So I speak plainly to my friend, and tell him to cut down deep, to look down closely into his own mind and see . [Continued on seventh page.]

> Make two cakes, one with Cleveland's baking powder: the second with any other. Note the difference.

The Cleveland cake is fine grained, keeps its natural flavor and moisture; "the other" is coarse grained, as if the sugar was too coarse. soon dries out and becomes husky

Cleveland's leavens best because its strength is produced by cream of tartar and soda only, not by am-

geneems streetly drafts for just stall autras our to patel & from the design of seal to be a common elath-withings supplying the requirellies four our barrellis and base for digit will more dollar discount ladas a tappalacialis de las attes en volt, abetonit estat, whither his desires and thoughts are tending, and to turn his attention in other directions, doing his duty day by day. He will say he is trying to do it, and so he is; but while doing so, look to the present, exact all the pure pleasures possible from it; take comfort in those whom you can, and leave the future with God. Divine Providence will certainly shape its own ends for its own purpose, and our longing and craving will not alter immutable law. Consequently it is best to make of the present all one can, to be of the greatest usefulness to others, and to gain all the happiness possible, leaving the results with higher powers. Every day as it comes becomes the present, and has its duties and its work; and so I again say to my friend: Be careful what influences you attract to you. You do not wish to drive away the sweet little spirit who has gained her light, knowledge and purity in the immortal world. She is a safe counselor. The old Indian friend will bring strength and courage, if you do not send him back from your atmosphere by your broodings over material conditions; and as the time goes by you will find that in doing your duty—even accepting the cross, if it be laid upon you—with a submissive spirit, you will gain more of peace and soul-happiness than you can possibly gain in any other way. Some time, perhaps, I may come to my own family in California, and send greeting to former friends and associates in the "Golden State"; but I cannot do this to-day, as my mission is of another kind.

My friend reads your paper every week, and will see my words. You may call me Silas, and my message will go to W. H, of Somerville. [Continued from sixth page.]

Controlling Spirit.

Now, Mr. Chairman, there are a few spirits within this inner circle whom we feel have the right to be mentioned to day, and for whom we will speak at this time.

Ellen Kline.

One presents herself as Ellen Kline, and claims friends in Cleveland, Ohio, whom she is anxious to reach. There seems to be a little child on the mortal side that the spirit is deeply interested in, and we should judge it to be ill or surrounded by darksome conditions. This spirit feels if she can gain an understanding of mediumistic work, it will help her to get to this child and other friends, and bring them some spiritual power that may be of use.

The spirit sends her love to her friends, and wishes them to know that she is pleased with the spirit-world, only the anxiety that she sometimes has for those who are here prevents her from understanding fully that life around her to which she now belongs, but which she will comprehend better by and by. We should think she had been gone a good while, and we should say she was a young woman when she passed away.

William Montgomery.

A spirit, calling himself William Montgomery, says he has friends in Tiffin, Ohio, and from him we get these words: "I am with the members of the 'Horseshoe Band,' and I send out with them magnetic forces that I feel will be helpful to our friends in Tiffin. It seems to me as I look over the ground, that there is an me, as I look over the ground, that there is an increase of power from the spirit-side in that place. New mediumship will be developed soon, higher forces will be expressed, and a better work done. We are looking for this, and expect to see it established before a great while."

There seems to be another William con-There seems to be another William connected with this spirit whom we do not see, and he is also in the higher life. He unites his influence and magnetism with those of the band, who are sending them out for some special work. We think perhaps it may be under stood by those who will read it in your paper at that place.

John Graham.

A spirit, calling himself John Graham, says that he hails from Liverpool, Eng., that some of his friends are in this country, and others still are in Liverpool, to whom he has been trying to manifest in physical ways. One, he thinks, has felt the power, but has become frightened by the strange manifestations, and has grown so positive as to shut out the intellirightened by the strange manifestations, and has grown so positive as to shut out the intelligences from the spirit-side. This influence hopes that he may be recognized and received. He says he has not been able to find his friends in this country, but thinks he may do so by coming to such a place as this, and getting into line of communication with the external world.

Charles Raymond.

Another spirit gives his name as Charles Raymond. He has been gone from the body some time, because he says he has been trying for nearly ten years to get back to his friends, but has never succeeded. They live at St. Louis, and he says that he has been able to keep track of and he says that he has been able to keep track of the changes some of them have made, but oth-ers he has not seen, and does not know what their state is now. He sends greeting and would like, if possible, to have his friends ar-range a sitting with some medium, or else to hold a circle in their own homes, because he thinks it possible to be able, after a while, to make himself known.

make himself known.

There are other spirit-friends with him, and we see the name of Sarah and also that of Charles as coming from the spirit-world into his family circle. They would like to be remembered, and also would like to come into personal communication with their mortal friends.

White Plume.

Now we have one more communication to give from a beautiful Indian maiden, who calls herself White Plume, and tells us that she has a medium in Wisconsin, through whom she sometimes comes to reach the outside world with magnetic forces and helpful words.

This spirit brings a loving thought and greeting to her medium especially, though she would like to have all the friends she has made on this side among the pale faces feel that she gives

like to have all the friends she has made on this side among the pale faces feel that she gives them a personal thought of kindness and affection. To her medium she says: "Be full of courage; do not get weak or ill because the shadows fall about you. Go out into the sunlight, because when you brood over those things that are not pleasant, you close the door by which I come, and you keep away others of the band who wish to do you good. You have helped other lives; you have brought good cheer to mourning hearts; you have given strength to many weak ones; so you have done good work, and you have the right to feel this, to realize it, for it will give you strength. The shadows are passing. You know they are not as heavy as you feared. Look up, and the light will stream down into your face. All things will work out for good, as you will see before the snows fly again."

We wish to thank our friends, Mrs. Richings particularly, for the beautiful flowers that she has sent to our Spirit Circle: Lotela, especially, wishes to have her thanks conveyed to her.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

May 8.—Lena Ritter; Geo. Stearns; Androw A. Osgood;
Andrew A. Waters; Tim O'Donnell; Billy Gray; Nancy E.
Clapp; Abble E. Cutter; Lizite Longley; Controlling Spirit,
for Roy. Abraham Cassell.

Passed to Spirit-Life,

From Waukegan, Ill., June 15th, 1891, Jared W. Fenkell, aged 67 years and 10 months.

The funoral occurred at the old homestoad, Mrs. Anna Orvis of Chicago offloathing.

He married Miss Mary J. Haifield of Jefferson, O., Nov. 13th, 1851. They resided in Chagrin Falls, O., until 1861, then made their home in Waukegan, where they resided until four years ago. There their son Emmer and daughter 1da grew to manhood and womanhood.

Mr. Fenkell was a man of more than ordinary intelligence and energy; he lived, he loved, he wrought, he suffered. During his last illness he expressed himself as not desiring to live.

His companion of twenty-five years and daughter 1da aged 62 years and 10 months.

to live.

His companion of twenty-five years and daughter Ida could not be with him, but auxiously awaited daily news, and in their little home silently waited the course of events. A flower pillow, with the name. "Father," was sent to the uneral by them, and Mrs. Orvis kindly read a poem of their selection.

THE MOST RELIABLE

To correct the constipated habit, remove sick-headache, relieve dyspepsia, to purify the blood, cure jaundice, liver complaint, and biliousness, Ayer's Pills are unequaled. They are an excellent after-dinner pill, assisting the process of digestion, and cleansing and strengthening the alimentary canal. When taken on the invasion of a cold or a fever, they effectually prevent further progress of the disease. Being sugar-coated and purely vegetable, they are the best

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Cathartic

and always give satisfaction."—Harry Robinson, 52 E. Pearl st., Fair Haven, Conn.
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DUSINESS, Test and Developing Medium. Sittings daily. Circles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 1041 Washington street, opposite Davis street, Boston. July 25.

Mrs. Hattie A. Young,

TRANCE, Business and Developing Medium, will hol Circles every Bunday evening at 7:30, also every Tue day afternoon at 2:30. Sitting daily. Also her Indian Rem dy for Piles; a sure cure. 22 Winter st., Room 16, Boston. July 18. Osgood F. Stiles,

DEVELOPING, Business and Test Medium. Sittings daily, from 9 A. M. 10 S P M. Development of Medium-ship a specialty. Test Circles Sundays and Wednesdays, P. M. No. 8 Dwight street, Boston. lw* July 25.

Dr. E. A. Pratt, A T 130 Dartmouth street, Boston, Thursday, Friday and Saturday, every week. At Onset, Pleasant Avenue, Sun-days and Mondays of July and August. 9w* July 4.

Adelaide E. Crane, TEST and Business Medium. Magnetic Treatments. 81/2 Bosworth street, Room 4, Boston. Hours 9 to 5. June 20.

Mrs. A. Forrester, TRANCE, Test and Business Medium. Also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. 181 Shawmut Avenue, one flight, Boston. 4w° July 4.

Mrs. M. E. Johnson, BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock, 41 Winter street, Room 6, Boston.

Mrs. Fannie A. Dodd, MAGNETIC PHYSICIAN and Test Medium, No. 233 Tre mont street, corner of Eliot street, Boston. July 25. 1w*

MRS. CHANDLER-BAILEY, 26 Cazenove street, Suite 8, Boston, near Albany R. R. Station, Columbus Ave., Magnetic Healing and Business Medium. Circles Monday and Saturday evenings and Friday affernoous at 3 o'clock. Platform test speaking.

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremou July 11.

Mrs. M. R. Stebbins, Dairvoyant Physician, 1366 Washington st., Suite 6, Boston.

MISS E. B. CLOUES, Test, Business and Med-tical Medium; after 10 A. M. daily. Circles Sunday and Tuesday evenings, at 8 o'clock. 16 Cazenove street, near Columbus Avenue, Boston. Steow May 30. MRS. LOOMIS-HALL, Test and Business Me Medium; Massage Treatment. Sittings daily. Six questions for 60 cents. 128 West Brookline st., Suite 2, Boston.

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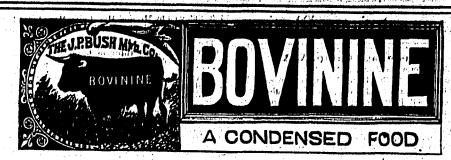
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All Throat and Lung Diseases are Removed by this Specific if taken in time.

Price of Specific, \$1.00 per bottle. Sent by mail or express. Also enough ingredients will be sent by mail to make five or six bottles, sufficient for one month's treatment, on re-ceipt of \$2.00 per package, for the following diseases: Dys-peptsta, Liver and Kodney Trouble. Diabetes, Liver Com-plaint, Stone and Gravel, and all Nervous and Lung Troubles. A so Suring Bitters.

J. A. SHELHAMER, Magnetic Healer, May 2.— 9 Bosworth Street, Boston, Mass. Th. Hardcastle's TOOTH-LIFE.

A Delightful Tooth-Powder.

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

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

The proprietor says: "As a Spiritualist from my youth, I say in all conscience, no person can fail to find in the box of "Tooth-Life" and four pages of information accompanying it, that which I positively declare to be, on authority of an experience as an American dentist and student dating from 1860, of infinitely more benefit than twenty-five cents' worth of anything else on earth. The tooth-preservative measures taught alone are worth more to parents and guardians than a thousand times the amount of the investment."

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DR. RHODES' FAMILY MEDICINES. Purely Vegetable

(ALL SUGAR-COATED) Medical Confections.

A Universal Blessing. SUITED TO OLD OR YOUNG! A PERFECT Liver and Kidney Renovator and A Blood Purifier. Cleanses the entire system from all Billousness and Blood Polsons from Malaria, etc. And cures Hendache, Backache, Side and Stomachache, Diarrhea, Dysentery, Pains in the Limbs, Lamencas, Numbress, Constipation, Piles, Worms, Dyspepsia, Consumption, Nervousness, Weakness, Kidney and Bludder, and all other urinary allments, etc. Also, Rheumatism, Neuralgia, and in fact almost all the various allments of humanity.

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

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THE greatest known remedy for all Throat and Lung. Complaints. For Catarrh, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Golds, Whooping Cough, Sore Throat, Hoarseness, Influenza, Bronchitis, and Inflammation of the Lungs. It is free from all opiates and minerals, or any other in jurious ingredient; and is therefore harmless; in all cases; likewise palatable and beneficial in regulating and strengthening the system; and as a BLOOD. PURIFIER IS TRULY UNRIVALLED. A DOX, taken according to directions, is warranted in all cases to give satisfaction, or the money will be refunded by the proprietor, DR. M. H. GARLAND, 459 Briggs street, Harrisburgh, Pa. Price, per box (one-fourth pound), 25, cents, postage free. For sale by COLBY & RIOH.

STELLAR SCIENCE.

our Lectures given of CORA L. V. RICH2. THE SPHERE OF BE.
2. THE SPHERE OF BE.
3. Also advice upon any matter, in answer to questions, in accordance with my understanding of the soluthroughout their entire to vividly with the constant of the selections, in accordance with my understanding of the soluthroughout their entire to vividly with the constant of the selection, in accordance with my understanding of the solution of the selection, in accordance with my understanding of the selection of

Camp and Grobe-Meetings.

Cassadaga Camp, N. Y. To the Editor of the Banner of Lights

So much of intense interest has been crowded into the last few days at this camp that we could not expect to do it justice, except that we monopolize the entire HANNEH. The question that puzzles us is, how can we so condense it as to bring it within reasonable

pect to do it justice, except that we monopolize the entire Banner. The question that puzzles us is, how can we so condense it as to bring it within reasonable limits?

The interest in the camp, and arrival of families and parties for the season, began before the snow of winter had disappeared, and have been on the increase ever since, until now there are double the number that have ever been here at this time on any previous year, every day being filled with something of interest and improvement.

On Saturday, July 11th, Miss Jennie B. Hagan arrived, and was greeted as with one united impulse of warm and tender affection.

On Sunday morning, the 12th, Mrs. R. S. Lillie gave her usual discourse. Upon the platform were the Chairman, Mr. H. D. Barrett, Miss Jennie B. Hagan, Mrs. Carrie Watson of Jamestown and Mrs. Lyman (a speaker and medium who is en route for the East, where she has engagements for the season).

At the conclusion of her discourse, Mrs. Lillie very considerately dismissed Miss Hagan, and communicated to us the fact (which was no news to many of us) that Miss Hagan was contemplating matrinony, which was to have taken place very quietly in Buffalo the next morning—the newly-married pair to proceed from thence directly to Jennie's home in North Framingham, Mass., her mother being too sensitive at the prospect of giving her beloved only child to the keeping of another, though unquestionably a man in every way worthy of her, to feel that she could witness the nuptials. But we of Cassadaga Camp, feeling that we are next to the mother in affection and spiritual relationship to Jennie, she being in a spiritual sense the child of our adoption, had persuaded her to change her plans and be married here, the this big family of solletious and loving hearts. The Plan was approved and warmly responded to, and on Monday was carried out to perfection. Sunday afternoon Miss Hagan. The subjects were submitted by the and ence.

"The Rose Without a Thorn" and "Is Marriage a Successa" were taken ping of the decime an

was carried out to perfection. Sunday alterinoin Miss Hagan. The subjects were submitted by the audience.

"The Rose Without a Thorn" and "Is Marriage a Success?" were taken up at the closing, and made the subject of a dual poem, which was given inspirationally by Mrs. Lillie and Miss Hagan. It was an embodiment of genius and sweet poesy, which should be heard to be appreciated fully.

There was only a single day in which to make preparations for the marriage of our beloved Jennie, and give her such a "send-off" as our hearts desired. But on Monday every hand and every heart entered into the work as with a single impulse of love. Water lilies were gathered from the lakes, and the fields, woods and lawns were rified of their flowers and foll age, and by a little past noon the rostrum and vicinity constituted a bower of tint and odor. A bell, composed of pure white flowers on the outside and of green leaves and ferns inside, hung from the ceiling over the bride and groom; a table, made of beautiful, bright clover blossoms, in the centre of which were two white lilles, representatives of the two pure lives about to be united, stood in front of the rostrum; wreaths; hearts, and other ingenious and pretty devices of flowers and ferns were overhead and in every nook and corner.

Some little time before the appointed hour (2:30 o'clock) the auditorium was filled with beaming, expectant faces. "Miss Porter of Corry, Pa., presided at the plano, and as she struck up the Wedding March the wedding party proceeded from the coltage of Mrs. R. S. Lillie, down Cottage Avenue, to the auditorium. At the head was Mrs. Gaston (wife of President A. Gaston) and Mrs. Lillie; next came Mr. Lillie and the groom, Mr. Bradford D. Jackson, whose bearing was that of a noble and manly man, then two little brides maids, little Jessie Darte and Mand Calhoun, arrayed in white and carrying bouquets of flowers. Mr. A. Gaston with the bride elect upon his arm brought up the rear.

Mrs. Gaston and Mrs. Lillie came first upon the rostrum.

the rear.

Mrs. Gaston and Mrs. Lillie came first upon the rostrum. The latter, whose face beamed with the inspiration of the hour, stepped forward, and 'gave the following brief speech upon "Marriage as Viewed in the Light of our Spiritual Philosophy":

"Friends, we have assembled to day on one of the most important occasions which occurs in our human lives. Marriage is an institution recognized by all civilized nations, and is sanctioned by all the laws of nature, even from the vegetable kingdom outward.

lives. Marriage is an institution recognized by all civilized nations, and is sanctioned by all the laws of nature, even from the vegetable kingdom outward, and upward to the human soul, of whose attributes love is the highest. We believe true marriage to be the highest condition possible to human souls on earth, for the highest expression of the divine qualities of manhood and womanhood; in the present condition of marriage as an institution of modern civilization, it is capable of blessing to the highest degree, or of cursing to the lowest depths—of calling forth by the divine power of love the highest qualities of which the human spirit is possessed, or of arousing all the base and sinful human impulses, and becoming a condition of bondage which trammels the spirit on the highway of progress. It has been said of us, as Spiritual ists, that we hold lightly the law of marriage. But it is not so. White we recognize a dual law—the one pertaining to the spirit and the other to the letter—we hold the laws of the land sacred; but we believe that unless sanctioned by the higher law of love it has not the power to unite souls. Our law must be the law of love, as well as the law of the statutes.

"True marriage calls for sacrifice and deep devotion on the part of both. It is of the spirit, and is carried through life, and through the eternal ages. There are those present here to day to witness the pledging of these two hearts to each other, who have walked hand in hand and heart in heart for fifty years: their heads are silvered with age, but they can testify that the experience of each day of their united lives has been a step higher in the infinite highway of progress, and that their love for each other, and their love for

been a step higher in the infinite highway of progress, and that their love for each other, and their love for other souls, as a result thereof, has strengthened and ripened with the lengthening years, and has crowned their lives with the blessing of perpetual peace and placid Joy. This is as it should be, and ever will be when the law of marriage is understood, and entered into from the higher instead of the lower promptings of the soul. The powers have called these two lives together, and united them by the higher law. Jennie is the child of the spirit—one on whom, from child hood, has rested a spiritual power which has made her eminently such. step higher in the infinite highway of progress

hood, has rested a spiritual power which has made her eminently such.

"You have learned to love her, and we as higher intelligences walking by her side—the spirit-world around her, and who have had the guardianship of her life—say, It is well. For their higher good these steps have been taken, and it will be for their spiritual advancement. As one of the spirits who have watched over her from her childhood, I wish to thank you all for the generous impulses and loving hearts that have actuated you in the garnishing of this temple of the spirit—for your offerings of flowers, and your helpfulness on this occasion, which is so full of sacredness and of prophecies of usefulness on the part of both these lives which are to be united in one in their lifework. May the blessings of the angel-world rest upon you."

To a few notes of the Wedding March the bride and bridegroom stepped forward, and Mr. A. Gaston performed the office of giving away the bride. As we looked upon her in her robes of spotless white the looked upon her in her robes of spotless white, the fleecy folds of the bridal veil falling about her, with no adornments save those of natural flowers, we thought: Yea, verily, thou art the child of the spirit! One whose face bespeaks a character of such loveliness, such purity and innocence, is a fitting companion and vicegerent of the angels, and we can but call the blessed!

the blessed!

As Mr. Gaston placed her hand in that of the groom he pronounced the following ceremony:

"Bradford D. Jackson: As a representative of Cassadaga Lake Free Association; as a worker in the field of reform to which this lady's life has been dedicated; as a friend and acquaintance of hers in the years that have passed; and in the name of the spiritworld, I give into your keeping Jenule B. Hagan, and in the giving I trust that you will not only cherish and protect her, but that you will aid in carrying forward this great work to which her life has been devoted; and as you assist her and the spirit world in carrying out this work may you be blessed in the union."

Then followed the spiritual part of the ceremony, given inspirationally by Mrs. Lille. It evidently was dictated by one who had watched over Jennie from her childhood, and opened with the following lines:

"By the powers that watch above you,

"By the powers that watch above you, Your hands are placed together, To tread the pathway of earth-life, In storms and pleasant weather,"

In storms and pleasant weather,"
and broadened into a poetic portrayal of life, as we find it, and of the magical power of love, in increasing the joys and lessening the ills which are the common inheritance of humanity. She then said:
"We shall not adhere to the old custom of exacting promises of obedience except by saying to you jointly: Will you in the presence of these witnesses and the spirit world, promise to fulfill the obligations of husband and wife in accordance with the laws of this State?"
This being assented to by both Mrs Lillie continued.

Blate?"
This being assented to by both, Mrs. Lillie continued:
"Bhould we exact a promise of obedience from you,
Jennie, we should exact it equally of both; but, in
your case, obedience to a higher power is required of

your case, obedience to a higher power is required of both of you."
"Now do n't look so serious," said "Boy White" (a humorous control, which most of us are familiar with), "you have both of you got to mind us."
Then in a more serious vein the ceremony was concluded as follows:
"Now, in the presence of these witnesses and the

Then in a more serious vein the ceremony was concluded as follows:

"Now, in the presence of these witnesses and the higher intelligences—in the name of love, the most divine power than which there is no higher—in the name of the spirit. I pronounce you husband and wife."

Mr. Gaston then stepped forward and said: "By the power vested in me by the law, I also pronounce you husband and wife."

Mrs. Lillie remarked jocosely that they were now tied together in a double bow knot. Congratulations were extended to the happy pair, and the entire company proceeded to the hotel, where a sumptuous repast was served in the most approved and gratifying manner." Mr. and Mrs. Gaston occupied the seat of honor at the head of the table, with Mr. and Mrs. Skidmore on the right, the bride and groom at the

ieft. followed by Mr. and Mrs. i.iiile, Mrs. Judge Lott, Mrs. Hathbun, and other notable workers in the cause of Truth.

The bride's cake, was a magnificent pyramid of snowy whiteness—a thing of beauty, and if not "a joy forever" was at least a present delight to the eye and palate.

All the appointments of the table were in keeping with the occasion, and over two hundred guests were seated thereat.

After supper two additional tributes were given to the bride and groom, in the form of an inspirational poem by Mrs. Hannah T. Stearus—claiming to have been projected by Robbie Burns—which was very anusing. Mrs. Harriet P. Rathbun also gave a fine original poem and a bunch of lovely roses, tied with a blue ribbon—emblems of love.

After supper most of the party accompanied the newly-married pair to the dépôt, where they took the train for Mrs. Jackson's) home—North Framingham, Mass. As they boarded the train a perfect shower of rice and old shoes was discharged upon them, as playful reminders of the heartfelt wishes of the friends left behind for "good luck" and happiness to attend them through all their days. Thus ended one of the most impressive occasions it has been ours to witness.

NOTES.

most impressive occasions it has been ours to witness. NOTES.

We are told that there are at present some fifty guests at the "Grand," and that a large number of rooms are engaged in advance by others. Among the present guests are: C. C. Conway, Buffalo, N. Y.; M. Hulings, Oil City, P.A.; John A. Warren, Frank A. Pemberton. Fredonia, N. Y.; Riley Allen, J. E. Vine, Allentown, N. Y.; J. H. Bostwick, Jean L. Read, Buffalo, N. Y.; J. S. Edwards, Jersey City; E. W. Scofield and wife, Miss Myers, Jamestown, N. Y.; J. Parshall and son, Titusville, Pa.; Jno, Birdsall, Fredonia, N. Y.; H. A. Macbeth, S. B. Ratetiffe, Bert James, G. W. Matteson, Buffalo, N. Y.; C. K. Hudson and wife. Grace L. Lyman, J. H. Hudson, New York; Mary C. Lyman, Fulton, N. Y.; P. A. Lewald, wife and son, Randolph, N. Y.; J. Piefeging, Washington, D. C.; W. C. Palmer and wife, Mrs. Wm. Prelburg, Titusville, Pa.; Chas. Fordtram, Mrs. H. P. McGregor, Miss Almeda McGregor, Waco, Texas; J. B. Danlely, Meadville, Pa.; A. B. Campbell, London, Eng.; Mrs. B. H. Woodward, Mrs. E. L. McGuffin, New Castle, Pa.; W. A. Mansfeld, Boston, Mass.: Jason B. Green, Santa Fé, New Mexico; A. W. Nickles and friends, Warren, Pa.; Silas Kerr, J. H. McFarland, Titusville, Pa.; Miss Maud Deufort, Buffalo, N. Y.; H. D. Robinson, Anna Wells, Clayton Cunningham. Wm. Rockwell, Warren, Pa.; Silas Kerr, J. H. McFarland, Titusville, Pa.; Miss Maud Deufort, Buffalo, N. Y.; H. D. Robinson, Anna Wells, Clayton Cunningham. Wm. Rockwell, Warren, Pa.; Silas Kerr, J. H. McFarland, Titusville, Pa.; Miss Maud Deufort, Buffalo, N. Y.; H. D. Robinson, Anna Wells, Clayton Cunningham. Wm. Rockwell, Warren, Pa.; Silas Clayton C

Mr. B. E. Litchfield and wife of Ellington have just arrived, and are at their cottage on Second street.
Mr. Powell, of Willoughby, O., has rented Mrs. Gifford's commodious cottage on the terrace, and will be ready after the 15th to give first class entertainment, in the line of board, meals and lunches.
Mrs. Dedrich and Mrs. Hart also have restaurants and lunch tables on Cleveland Avenue.
On the evening of the 12th we had the pleasure of attending a musicale, given in the lovely parlors of Dr. and Mrs. Carter of Indianapolis, O., by Mr. P. A. Lewald, violinist, of Randolph, Pa., and Miss Janette Eddy; also Mrs. Chauncey Palmer, planist. The entertainment was very creditable.

ORPHA E. TOUSEY.

Onset Bay, Mass.

To the Editor of the Banner of Light:

Onset Bay, Mass.

To the Editor of the Banner of Light:

The public services held in the auditorium Sunday, July 19th, opened with a fine vocal and instrumental selection by the Middleboro' Band. The platform was abundantly decorated with bouquets of flowers, adding very much to the beauty and harmony of the several sessions. The Onset Quartette rendered very finely:

"Father, I Bend to Thee," and are deserving of much praise for their excellent music.

Mrs. Carrie F. Loring was the speaker of the morning; she read a poem entitled: "The Land Where Our Dreams Come True," and spoke upon the "Outlook for Spiritualism."

We find she said, a growing interest in liberal thought, and the people are becoming more spiritual as the years go by. Spiritualism is a broad humanitarian religion, coming to educate and open the minds and hearts of the people of earth, knowing no creed except that of unitersal brotherhood. Every church in the land is full of liberal thought and inspirational power. Many of our ministers step aside from their written discourses, and under spirit inspiration give unterance to thoughts that electrify and instruct those under their charge.

Spiritualism teaches the continuity of life and the grand truth that our short life here prepares us for the grand realization of our life and home in the spirit world; that all the trails of this life are necessary experiences in the unfoldment of the life within. With the utmost charity for all we should do what may be in our power for the development of spirit communion. Work is the great motto for all in the spirit world.

Mrs. J. H. Bowker sang "Shadow Land," and Mrs.

ion. Work is the great motto for all in the spirit-world.

Mrs. J. H. Bowker sang "Shadow Land," and Mrs. Loring, under her intelligent controls, gave some very interesting delineations, accompanied with the names of spirits present, among them Calvin O. Howland and

of spirits present, among them Calvin O. Howland and Mary Howland—the former once a grain-dealer well known, Thomas Peterson once of Bridgewater, Robert M. Wilder of Whitman, Johnie Gardiner of Providence, R. I., who came to and was recognized by his father, Edward F. Jacobs, who passed away from New Bedford. These names and others given were at once recognized.

The afternoon session opened with a song by the quartette. Mr. J. E. Russell also gave a very fine solo, and Mr. A. E. Tisdale—introduced as the speaker by Dr. H. B. Storer, President—presented substantial facts regarding natural and revealed religion. The popular idea to-day is that revealed religion is not in accordance with reason, but is velled in mystery. Take what is called the revealed Word of God among Christian nations, and while it may be a revealed not only the some persons, at least two thirds of the among Christian nations, and while it may be a reve-lation to some persons, at least two thirds of the world's inhabitants do not accept it in any sense as a world's inhabitants do not accept it in any sense as a reverlation. The real revelations come to us through nature—not mystery. Any faith that comes to us after bearing the crucial investigation of reason has in it reality and perpetuity. The decay of the old creeds and the coming in of the new light is the grand work of the present hour. The more truth a man gets from any source, the stronger his religious convictions.

victions.

The speaker contrasted the olden orthodox doctrine of vicarious atonement with the modern revelation of "salvation" through works, not faith—to the advantage of the latter; spoke of the Mosaic commandments, the assumed voice of God in these matters, and called the assumed voice of God in these matters, and called attention to the fact that the practical portion of those edicts—the moral code—was known to man long before God came down upon Mt. Sinal, by which the Egyptians were taught to feed the hungry do wrong teno one, and whatever you would not have done to you do not to others—substantially the Golden Rule, given by Confucius more than four hundred years before Christ.

As religious beings many to day stand where their

lore Christ.

As religious beings many to day stand where their ancestors did a hundred years ago, notwithstanding the advance in science and knowledge. Just so far as we permit our reason to enter into our religious faith, we shall advance in spiritual truth, and the day is coming when the world will look back upon these creeds with wonder that an otherwise enlightened age could give them the endorsement of its evidence. We want, he said a religion resting upon actual fact, and whose ministers shall be pure with a sacrament of human love; a religion which not only appeals to our emotional nature, but which commends itself to our external life.

J. Wm. Fletcher was present, and said the lastforty years had been used to sweep away the dark heritage of the past, to prepare the world for spiritual truth. The first question asked of us as Spiritualists was: "Do you believe in God?" and we have been obliged to say that we did not believe in a God delighting in cruelty and in sending more than half the world to helt. We look for God in everything that lives and breathes. The fear of the devil is a great obstacle to overcome in the light of a higher truth. Heaven is not dependent upon any religion, but is within us. Spiritualism has cleared the ground in part of the obstructions reared by the old systems of religious thought, and now what shall be done? We must build upon the ruins a spiritual temple. Religion in the past was "prepare to die"—the welfare of the soul after death—while the religion of Spiritualism embraces every truth that shall elevate men and make them better; instead of trying to become more theological, we must be taught to live well.

Dr. Stansbury has been very successful the past week



A cream of tartar baking powder. Highest of all in leavening strength. - Latest U. S. Gov-

in obtaining some very fine independent erayon and oil portraits between scaled slates. The Doctor makes a specialty of scaled slates. This is said to be a new development occurring during his late liness—from which affliction he has entirely recovered. HEATH.

Pavillon.—A public meeting was held in the PavilionSunday evening, in charge of Mr. Heath, who, in opening, spoke upon the reality of spirit return and communion. Dr. H. F. Tripp gave some very interesting
tests and readings, which were heartly enjoyed and
recognized by those present.

Mrs. Josephine R, Stone gave a very clear exposition
of the theory of psychometric power as manifested in
the reading of articles, saying that every one had more
or less of this power as another sense in addition to
the five acknowledged by science. She followed her
remarks with some very clear illustrations of this
wonderful power.

remarks with some very clear illustrations of this wonderful power.

Dr. C. D. Fuller gave fine tests to strangers in the audience, some of them located in the far South, and known only to those to whom they were given.

These meetings are to be continued every evening during the season, with a developing circle at 9 A. M. and a children's meeting at 4 r. M. on Sunday.

The Pavilion is handsomely decorated with flags, pletures and materials of art; and the valuable publications of Messrs. Colby & Rich are displayed for sale upon the counter. Visitors will find this a grand place to obtain the works illustrating the Spiritual Philosophy, as well as to subscribe for and obtain the BANNER OF LIGHT.

Lake Pleasant, Mass.

To the Editor of the Banner of Light: All is life and activity at this summer resort. Nearly every cottage is open, and people are coming from near and from far. There are many new faces this season, and some have returned after an absence of several years. There has been a large call for cottages and rooms, and everything points to a season of more than ordinary interest. The session will open on Sunday morning, the 26th, with an address by President Beals. It will be the eighteenth time he has welcomed the people to Lake Pleasant.

The register is rapidly filling up. Space will not allow us to particularize.

The band will be here the 25th, and remain six weeks. Three grand concerts will be given on the

The band will be here the 20th, and tendence weeks. Three grand concerts will be given on the opening day.

F. B. Woodbury of Roxbury is at his cottage on Massasois street, Highlands.

A. T. Pierce of Boston, President of the Association, and family, are at their cottage on 1st Avenue.

There are some good building lots for sale at the Highlands.

Dr. Brown of Athol is located at Mrs. Lincoln's Mrs. Logan of Chelsea is at her cottage on Turner

street.

The annual meeting of the Lake Pleasant Association will be held Aug. 10th.

Tickets from Boston and return are only three dollars. Don't forget this.

lars. Don't forget this.

Any parties wanting rooms can obtain the best by addressing the Secretary.

This is the pioneer camp-meeting of this section, and has been a prodigious movement for good.

It is an expression of common remark that there never was a more harmonious feeling upon these grounds than at the present time.

Prices for rooms at Lake Pleasant are very moderate. "Live and let live" is being exemplified here. Several of the best test mediums in the world will be here soon.

ere soon. The post-office has been removed to the hotel. We now have four mails per day. Address Lake Pleas-

ant, Mass. Reader, pack your trunk, and have it checked Lake Lake Pleasant, Mass., July 18th, 1891.

A pleasant affair, says a correspondent, has recently occurred at Orange, Mass., in the recognition and observance of the twentieth anniversary of the and observance of the twentieth anniversary of the wedding of Mr. and Mrs. W. N. Ward of that place by their many friends. Mr. and Mrs. W. are stanch Spiritualists, and are at present sojourning at Lake Pleasant. Receiving a summons to return to Orange on important business, the happy couple were surprised to find on their arrival that their residence had been beautifully decorated with floral pieces, and take no session of by one hundred and seventy-five of their friends, who in a finely-rendered programme proceeded to give a reception to the worthy pair. The opening speech of the evening, by Mr. Warden of Warwick, was followed by Mr. Webster, who proceeded to present a number of very valuable gifts to Mr. and Mrs. Ward in behalf of their many friends, which called out happy responses from the kenial host and hostess. Poems written for the occasion by Mrs. Sweet and Mrs. Pierce, felicitous addresses from Mrs. Line nostess. Poems written for the occasion by Mrs. Sweet and Mrs. Pierce, felicitous addresses from Mrs. Lincoln, Mrs. Jackson and Mrs. Thrasher, with social communion, and dancing by those who desired, completed the entertainment; and it was not until a late hour that the company dispersed, wishing for Mr. and Mrs. Ward a long and happy lease of their harmonious life.

Harwich Port, Mass. To the Editor of the Banner of Light:

The Twenty Fifth Annual Gathering of the Spiritualists of Cape Cod was inaugurated on Sunday, July 12th, at Ocean Grove, Harwich Port, when ex-Revs. S. L. Beal (Spiritualist) and L. K. Washburn (Material ist) were the speakers, as already reported in the BANNER OF LIGHT.

During the week Mrs. Juliette Yeaw, Mrs. Cella N. Nickerson and Mr. S. L. Beal alternated as speakers. The week brought very unpropitious weather, and consequently the attendance was light, the meetings often helps held in Circle Hall

Nickerson and Mr. S. L. Beal alternated as speakers. The week brought very unpropitious weather, and consequently the attendance was light, the meetings often being held in Circle Hail.

Saturday evening, July 18th, a numerous party arrived, among whom were Mr. J. Frank Baxter, Mrs. Jennie B. Hagan Jackson, husband and mother. Dr. A. H. Richardson had arrived during the day. The Spiritualists assembled in goodly numbers and gave a congratulatory reception in the evening to the recently-married couple, Mr. Bradiord D. Jackson and Jennie B. Hagan. Mr. Beals acted as Chairman, and brief speeches were made by himself, Dr. Richardson, Mr. Baxter and Mr. Paradishaw; and the heart felt response was appreciated by all from the bride, Mrs. Hagan-Jackson. Lee-cream was served by the ladies, who had charge of the affair, and the central long table at which the invited guests sat was elaborately decorated with flowers and evergreen. Notice ably present were many new comers, among them Mr. William and sister, Miss Florence Sampson of Western Massachusetts, Mr. and Mrs. Haines, and Mrs. Penniman of Cambridgeport.

What with the fog and the showers of Saturday evening and night, the outlook for Sunday was again dublous, but when the 19th dawned the sun was insisting upon shining, and succeeded fairly well for the day. The really unsettled weather, though, doubtless deterred many from visiting the grounds. Mrs. Hagan Jackson was the speaker for the forenoon, and when she appeared, after singing by the choir and an introduction by Mr. Beals, her audience numbered several hundred, and was constantly increasing. She treated very successfully the strange subjects handed in by parties in the assembly, lecturing upon all, and closing each section with poetical gems upon ench—giving a special poem to conclude with on "Ancient Rome," as desfred by a student present, who wished to test her. It was capitally done and due merit accorded.

In the afternoon the addience had trebled, probably not less than fifteen hundred being present in t

on Tuesday afternoon.

Monday evening, July 20th, was set for the illumination of the grounds, and a public entertainment and

concert.
The meeting is to continue over Sunday, July 20th.
REPORTER.

Lookout Mountain, Tenn.

To the Editor of the Banner of Light: Since writing my last report we have enjoyed a most delightful week on the Mountain. The weather has been all that one could wish, and the mental feast spread before us daily would tempt a spiritual epicure. The attendance has been as good as could be expected, and the mediums have had more business offered them than they could accept. Investigators throng the grounds every day, and many have already been convinced of spirit communion. Even the clergy are frequent visitors at the office; and we have enjoyed many an hour of pleasant chat with them. Father Watson is in constant requisition by those in the church seeking the new light. A cloud hovered over our grounds one day last week when the news was brought us from the lim that Father Watson, while attending a session of the Teachers' meeting at that hostelry, lind fallen on rocks near by and was found in an unconscious condition; but it was soon dispelled when delegates sent from our grounds returned with the Doctor and we found that his injuries were slight. Next day he was apparently as well as usual, thanks to the magnetic treatments of Dr. Eldridge.

Our meetings have been of such a character as to spread before us daily would tempt a spiritual epicure.

impress all honest inquirers. The mediums and speakers have always been ready to participate, and the people have responded to the calls of the President for personal experiences,

Thursday, July 9th.—At 10:30 A.M. Conference. Dr. Hale of Palatka, Fia., presided. Remarks were made by Dr. Fuller, Col. McDougal and Dr. Eddridge. At 7:30 r. M., Mr. Goo. P. Colby of Lake Helen, Pla., under control of "Seneca," entertained and instructed the audience. Many fine tests of spirit presence were given.

der control of "Beneca," entertained and instructed the audience. Many fine tests of spirit presence were given.

Friday, July 10th.—At 10:30 a Children's Meeting was held. Many of the speakers and mediums assisted in making the session a success.

In the evening a large audience assembled in the Pavilion to listen to a literary and musical entertainment given by Mrs. Helen Stuart Richlugs, the Scottish-American elocutionist. The following programme was presented:

Part I. Overture: "A Tale of Sweethearts," George R. Sims; "Jack and Tebbie," anon.; song, "Ride on, King Jesus," Jubilee Bongs; overture: "Me Too," Harper's Bazar; "The Bables," Mark Twain; "Mrs. Branigan's Dog," J. S. Goodwin; song, "I Must Go," Jubilee Songs.

Part II. Overture: "Summer of '64," W. Loyd Jackson; "Moving," Helen Stuart-Richings; song, "My Way's Cloudy," Jubilee Songs; overture: "The Benediction," from the French of François Copple; "Jinny Butler and the Owl," anon.; song, "The Ole Sheep Done Know the Road," Jubilee Songs; overture; "The Banellings.

Miss Claudia Broyles presided at the plano. Mrs. Richings was at her best, and charmed all with her pleasing manner and happy renderings of the selections named.

Saturday, July 11th.—At 10:30 A. M. a very interesting meeting was held, participated in by many of the mediums.

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Saturday, July 11th.—At 10:30 A. M. a very interesting meeting was held, participated in by many of the mediums.

At 7:30 P. M. a mediums' meeting was held in the Pavilion. The invocation was pronounced by Dr. Fuller. Remarks were made by the following mediums and speakers: Mrs. Jennie Ryan; Mrs. Clanny, Dr. Eldridge. Mr. Weigle, Mrs. Richings, Mrs. Judge Ivey, Mrs. Ulrich and Dr. Eldridge.

Sunday, July 12th.—At 10:30 the platform was occupied by Mr. Geo. P. Colby. He sevoted the time to the answering of questions from the audience. Mr. Colby is one of our most-sloquent and logical speakers. By his earnest manner and sincere devotion to truth he has won the respect of all who are acquainted with him in every part of this country. The session was a long one, but the audience paid the strictest of attention to the speaker, and frequently interrupted him with outbursts of applause.

At 3 P. M. the platform was occupied by Geo. A. Fuller, M. D., of Worcester, Mass. His lecture was a Comparison of Primitive Christianity and Modern Spiritualism. He was followed by Mrs. Helen Stuart-Richings and ressed the people. Like the speaker of the morning abe answered questions presented by the audience. The answers were all to the point and most satisfactory. Mrs. Richings is a sympathetic, eloquent and logical speaker—touching the hearts as well as the reason of all who listen to her.

During the day very large audiences were in attendance, and all the mediums on the grounds were very busy giving evidences of spirit return.

The success of the present meeting is already assured, and much good may be expected from the services and séances now being held.

GEO. Ag FULLER, M. D., See'y.

July 14th, 1891.

Rindge, N. H.

To the Editor of the Banner of Light: One week from to day our Camp-Meeting opens. Many of THE BANNER readers hereabouts mistook the date and came to-day, expecting to hear speaking

the date and came to-day, expecting to hear speaking—one aged couple coming nineteen miles; though greatly disappointed, they were not disheartened, and were certain they should be with us on the 26th.

Quite a number of mediums have signified their intention of being with us. Mrs.-M. Adams, materializing medium, is here and ready for work.

A quartette of singers will iturnish music during the season, Mrs. Susle A. Lovejoy of Medford, soloist; Mrs. A. Ripley of Boston will preside at the organ.

Among our arrivals this week are Mrs. Julia Sargent and daughter, Cheisea; Mrs. Susle A. Lovejoy, Medford; Mr. Bellows and family of the Granite Hotel, East Jaffrey, who are making a short stay at the Howland House.

All the cottages on the borders of the lake are oc-On the grounds there are ample accommodations

On the grounds there are ample accommodations for all comers.

The Lake Side Hotel, adjoining the grounds, will furnish first class board; its table is unexcelled—Mine Host Dill being a very capable landlord, while his wife cannet be surpassed in preparing the good viands an epicure demands.

We look forward to a rare treat in Brother Cobb's lecture, and Frank T. Ripley we know will make many hearts glad-through his speaking and platform tests. Weather permitting, our opening day seems very auspicious.

Mrs. Juliette Yeaw occupies the rostrum Aug. 9th; Mrs. Yeaw has many good friends in this vicinity, and they will give her a kindly welcome.

The demand for The Banner has exceeded our expectation, and we have had to double our order for

The demand for THE BANNER has exceeded our expectation, and we have had to double our order for the Issue of July 4th. Our friends will bear in mind that copies can be obtained at headquarters, and subscriptions taken.

Those who visit the camp must call for excursion tickets—on the Fitchburg Railroad—to East Jaffrey, N. H., the round trip from Boston being \$3.16.

Rindge, N. H., July 19th, 1891.

THEODORE.

and the forthcoming Spiritualist Camp Meeting, assures its readers that "the grounds have been put in | tion, the writing of it being plainly heard by fine condition, and there will be ample conveniences | us:

Parkland, Pa.

To the Editor of the Banner of Light: The meetings of the Parkland National Camp for the first month, while not attended with great enthusiasm nor large numbers, have been most auspicious ones for the spiritual growth of its people.

The weather was quite unfavorable during the ministrations of Dr. F. L. H. Willis, who opened the camp: but his inspirations were none the less fine, both in prose and poetry.

Mrs. Glading is improving year by year, and her lectures and readings, as well as tests of spirit return, are wonderful.

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Mrs. Glading is improving year by year, and her lectures and readings, as well as tests of spirit return, are wonderful.

July 4th proved a lovely day, and the exercises and sports of the same, ending with a fine display of fireworks in the evening, were inaugurated by a timely review of our national history by Hon. Sidney Dean; not in the old stereotyped manner, but in giving an entertaining narrative of facts relating to the birth and growth of our Republic from the standpoint of a liberal and loyal soul who has helped to make it what it is. Mrs. Dean accompanied him to camp, and made many friends by her genial and kindly manner. Mr. Dean's lectures upon spiritual topics were listened to with profound interest.

Mrs. H. 8. Lake, who is a "stand-by" in our camp, and who is also the founder of our Woman's Progressive Union, was next upon the rostrum, speaking the great thoughts of her guides with all her old-time force and earnestness.

Edgar W. Emerson gave convincing tests of the presence among us of our unseen friends, astonishing many strangers to our philosophy by giving them unmistakable evidence of angel ministration. Mr. Emerson had not been with us for several years, and his coming was halled with delight by his many friends here.

Prof. W. F. Peck spent the week in our midst, and by special request rendered for us some of his sweet and spiritual songs.

Hon. A. B. Richmond is now with us, and is lavish in his expressions of admiration for the beauties of Parkland. His lectures will be spoken of in our next.

Lyda R. Chase, Sco'y.

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

I have just returned from Queen City Park. I found our beautiful camp-ground looking very lovely in its summer dress. The hotel is now open, and large partles from New York and Montreal are expected there this week. The landlord tells me that if all the people come who have written to him about rooms, we shall have the largest gathering ever held on the grounds. I shall make only one more trip to Massachusetts before the opening, and all who wish to see me about excursions and rates will find me at the Crawford House, Boston, Tuesday, July 28th, from 9 A. M. till 12 P. M.; the Elm House, Greenfield, from 1 till 5 P. M., Wednesday, the 29th; and the Haynes House, Boringfield, Thursday, 30th, from 9 A. M. till 1 P. M.; Friday, July 31st, at lake Pleasant; and on Saturday morning I start from there at 9:30 A. M., with two special cars for Queen City Park. Tickets for the round trip at the very low rate of \$2.00; they are good going only on this train; good to return on any day or train within two weeks. They can only be procured from me on board the train, and are not on sale at the stations. I shall take on passengers at every dépôt between the Lake and Rutland—the rate the same at every station.

Pres. Queen City Park Association. this week. The landlord tells me that if all the peo-

Verona Park, Me.

To the Editor of the Banner of Light: Our beautiful camp-ground already begins to as

sume an air of life and activity. Cottagers are arriving from day to day. Here, one can indeed enjoy a ing from day to day. Here, one can indeed enjoy a season of rest and refreshing. In the midst of the grand old grove, where the ancient monarchs of the forest ever point to the heights beyond, soothed by the musical rhythm of the waves, all trace of worldly care and anxiety is entirely obliterated. In this favorite haunt of Mother Nature the simple fact of be-

ing alies brings to us an unutterable sense of neace and harmony. One is tempted to exclaim: "Would that all our friends, with overlaxed brains and weary bodies, could be here with us."

Yet one great charm of our society is listimited numbers. The little colony of about thirty cottages is one united family, whose social communion is marked by an unsellish desire to contribute to the happiness of all. But Verona Park is destined to lose this particular charm, and, as the general public become nware of its advantages, will enlarge its borders and take in all who knock at its gates. Those who have visited us unite in the verdict, "for natural beauty and harmonious spiritual surroundings, Verona Park is unsurpassed."

In addition to an able corps of talent, including Hon. Sidney Dean, Mrs. Sarah A. Byrnes and Mrs. Hurd, the Association has secured the services of Prof. J. W. Kenyon, the well known popular lecturer, an earnest and zealous worker, and also Mrs. B. E. Buck of Boston, a reliable test medium and psychometrist, whose long experience and sound commonsense make her a valuable acquisition to our band of teachers. Mrs. Barnes, President of the Ladles' Aid, is to be with us, and we trust will extend her aid to our brothers as well. Mrs. M. H. Cushing, Sec'y.

Summerland, Cal.

The Camp-Meeting Committee, we are informed, are all at work preparing for the coming event in September. Friends thereabout should lend all the aid pos-sible to those having the work in charge, that the oc-casion may be rendered a success.

Henry Slade in New York. To the Editor of the Banner of Light:

In justice to the wonderful gifts of Dr. Henry Slade as a scientific demonstrator of psychical phenomena, I offer the following brief report of recent experiences, for the benefit of your readers within easy distance who might like to investigate for themselves. It is necessary to be personal in this account, and the evidence furnished for that reason is all the more

testamentary and conclusive. My niece, Miss Mamie Pritchard of Staunton, My niece, Miss Mamie Fritchard of Stauhon, Va., arrived in New York City by my invitation on June 2d. Among other "curiosities" to her, I proposed a sitting with Dr. Slade. Tuesday evening, June 16th, we called on the medium at his residence, 229 East 14th street, and sat down to a table, which we examined carefully beforehand, under a brilliant light, and waited very notionally for some time, but and waited very patiently for some time, but without results. This was discouraging to the Doctor, as well as to us, but we were asked to

call again for another trial.

Saturday afternoon, June 20th, we again repaired to the above address, carrying our own slates. After some rappings and examinations of the other slates before us, the Doctor and I placed two of them together and held them upright on top of the table, when immediately writing was plainly heard in process between them, and on opening the slates the inner side of one was covered with a message, on the subject of the natural disposition of people to doubt unusual phenomena, whether in science, religion or Spiritualism. Constant rapping followed, and a slate was taken from Slade, carried by some invisible handler to the further end of the table and elevated above the edge. I did not copy this general message, the medium inviting us to come again for something directly personal and recognizable. This communication, however, was appropriate enough to the mental attitude of the inexperienced Miss. Another message was next written by Dr. Davis, the "familiar spirit" of Dr. Slade, between two other clean slates, held in the same position, addressed to myself, and very fittingly (in view of some disappointment of that day), as follows:

"My Dear Friend: Never shun your duty in remedying evil, no matter where you meet it; always do that which is right; have confidence in your knowledge of this truth, and let this knowledge comfort you through all the vicissitudes of life. Let the knowledge of eternal life cheer you in all trials and sorrows, and let charity govern all your thoughts and actions. If all mankind would do this, you would have a heaven on earth, and you would have no fear of death or of God. I am, very truly, the spirit of Dr. Davis."

The medium next seked me to write a questioned the second of the confidence of the con

God. I am very truly, the spirit of Dr. Davis."

The medium next asked me to write a question on a slate, out of his sight, and I wrote: "Is Willie McGee present?" Immediately the Doctor took up another slate, and wrote: "Willie is present, but is not able to write until Monday." Acknowledging the correctness of the first name, I asked for the second, when he at once wrote the proper name, "McGee," and remarked if we would come again, on his invitation, on the following Monday, the spirit would write us a communication. Two other experiments succeeded, one with deflection of the needle from the pole, as with Prof. Zöllner of Leipsic, in 1877.

We called on the next Monday evening, but found the medium too unwell to sit, and went

The Peterboro' (N. H.) Transcript, noting the facts of the leasing of the premises at Rindge, by Mr. Albro, and the forthcoming Sprittualist Comp Meeting as annexed personal and convincing communica-

"My Dear Brother and Niece: I am so happy to come to you with proof of eternal life. Dear Mamie, you must not doubt this fact. We are just as natural in this life, and more than you are in your life. I would like to have the language to express to you the beautles of this life. I think Mamie would enjoy going to the great Niagara Falls; it would do her good. There are many wonderful things to see before you come over here, where you will meet again your affectionate brother and uncle, WILLIE."

This was from the Willie McClae those re-

This was from the Willie McGee above referred to, who promised to write for us, and a brother of mine who died in infancy, in Vir-ginia, over forty years ago. His reference to Niagara Falls proved that he had overheard a conversation between my niece and myself, in private, when she earnestly desired that I take her there. This of itself, without the indepency of the writing, was a fine test, and gave the young lady a strong handle in favor of her wishes.

Next, a crumb of pencil was placed on the table, a clean slate over it, both the lady's hands on the slate, and Dr. Slade's two hands upon hers when rappings and writing ware.

upon hers, when rappings and writing were distinctly heard, and when lifted the slate revealed the following: " My Dear Friends:

'God is the treasure of your soul, The source of lasting joy, A joy which want shall not impair, Nor death itself destroy.'

We come not to condemn, but to fulfill, to illustrate' and to enforce the gospel of truth, of natural religion, that all the world may see and understand. I am the spirit of Dr. Davis."

This was the last and crowning effort, for nothing but the most ignorant conceit could refer the results to previous preparation and inger-scratching under the circumstances. I

inger-scratching under the circumstances. I had desired this particular mode of test, under the hands of the young lady herself, thinking that perhaps my spirit-friend, Phobe Cary, would write.

In view of all these experiments, the simple open conditions allowed, the full satisfaction of the three senses—hearing, feeling and seeing—and the independent physical and psychical evidence manifest in the sentiments, relationship and private tests, we could no longer ship and private tests, we could no longer question the claims of this medium as one of the most gifted modern prophets who are able to prove, better than theologians, the operation of Natural Law in the Spiritual World. 26 Broadway. J. F. SNIPES.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughby streets, Brooklyn, every Saturday evening, at 8 o'clock. Good speakers and mediums always present: Seats free. All cordially invited. Samuel Bogart, President.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday even-ing at 7% o'clock. Good speakers and mediums always present. Services held under the auspices of the Ladies' Ald. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10% A. M. and 7% P. M. W. J. Rand, Scoretary.

The People's Spiritual Conference; held every Monday evening at 5 o'clock in the Parlors fol Lexington Avenue, three doors above Franklin Avenue L Station. Interesting speakers, good music, questions answered, tests given. Admission free; all are go dially invited. Also meeting every Friday at 3 P. M. Mrs. Mary C. Morrell, Conductor. Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 284 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock. Samuel Bogert, Conductor,

Sunday evening at 8 o'clock. Sainuel Bogert, Conductor.

Eureka Hall, 276 Bedford Avenue, between So.

4th and So. 5th streets, Brooklyn, E. D. Mrs. Dr. L. Knowles.

Douglas will lecture on Sundays at 11 A. M. and 7% P. M.

The Woman's Spiritual Conference meets at parlors No. 231 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited.

S. A. McCutcheon, President.