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## THE ANGEL'S LADDER.

"If there were a ladder, mother,  
Between the earth and sky,  
As in the days of the Bible,  
I would bid you all good-by,  
And go through every country  
And search from town to town  
Till I had found above me  
With angels coming down.  
"Then I would wait quite softly  
Beside the lowest round,  
Till the sweetest-looking angel  
Had stepped upon the ground;  
I would pull his dazzling garment  
And speak out very plain  
"Why you take me, please, to heaven  
When you go back again?"  
"Ah, darling," said the mother,  
"You need not wander so,  
To find the golden ladder  
Where angels come and go.  
Wherever gentle kindness  
Or pitying love is shown,  
There is the wondrous ladder,  
With angels on the rounds."  
—Mrs. M. F. Butts.

## THE PHILOSOPHY OF MIND.

From Lord Bacon's "Advancement of Learning."

To the Editors of the Banner of Light:

I submit the following excerpts from Lord Bacon's "Advancement of Learning," as a pertinent contribution to that phase of the Spiritual Philosophy prominently emphasized during the past few years under what is rather vaguely termed "Mental Science," having reference to the relations of mind and body.

It is not a little significant that although written nearly three hundred years ago, it mainly covers the ground, or lays down the premises held at present by many of our healers and teachers.

Sincerely yours, GEORGE A. BACON.  
Washington, D. C., June 7th, 1892.

## NATURAL DIVINATION.

### ANALYSIS.

1. It is a prediction from the internal nature of the soul.
2. Division: 1st. Native. 2d. By Infusion.
3. Native divination is grounded on the supposition that the mind, when withdrawn and collected into itself, and not diffused into the organs of the body, hath, from the natural power of its own essence, some premonition of future things: as in sleep, ecstasies, nearness of death, &c.
4. It is furthered by abstinence.
5. Division: 1st. Native. 2d. By Infusion.
6. Division: 1st. Native. 2d. By Infusion.
7. Division: 1st. Native. 2d. By Infusion.
8. Native divination is accompanied by repose and quiet: divination by infusion is fervent and impatient.
9. Human knowledge which concerns the Mind, hath two parts: the one that inquires of the substance or nature of the soul or mind, the other that inquires of the faculties or functions thereof. Into the first of these, the considerations of the original of the soul, whether it be native or adventive, and how far it is exempted from laws of matter, and of the immortality thereof, and many other points, do appertain; which have been not less laboriously inquired than variously reported; so as the travail therein taken seemeth to have been rather in a maze than in a way. But although I am of opinion that this knowledge may be more really and soundly inquired, even in nature, than it hath been; yet I hold that in the end it must be bounded by religion, or else it will be subject to deceit and delusion: for as the substance of the soul in the creation was not extracted out of the mass of heaven and earth by the benediction of a "producer," but was immediately inspired into it by God; so it is not possible that it should be otherwise than by accident, subject to the laws of heaven and earth, which are the subject of philosophy; and therefore the true knowledge of the nature and state of the soul, must come by the same inspiration that gave the substance. Unto this part of knowledge touching the soul there be two appendices; which as they have been handled, have rather vapored forth fables than kindled truth, divination and fascination.

Divination hath been anciently and fitly divided into artificial and natural; whereof artificial is when the mind maketh a prediction by argument, concluding upon signs and tokens; natural is, when the mind hath a presentation by an internal power, without the intermeddling of a sign, or token, or outward object, when the argument is coupled with a derivation of causes, which is rational; or when it is only grounded upon a coincidence of the effect, which is experimental: whereof the latter for the most part is superstitious; such as were the heathen observations upon the inspection of sacrifices, the flights of birds, the swarming of bees; and such as was the Chaldean astrology, and the like. For artificial divination, the several kinds thereof are distributed amongst particular knowledges. The first is that which is grounded upon the inspection of conjunctions, aspects, eclipses, and the like. The physician hath his predictions of death, of recovery, of the accidents and issues of diseases. The politician hath his predictions; *Urbem venalem, et portum, et imperium, et cetera*; and to be referred over. But the divination which springeth from the internal nature of the soul, is that which we now speak of; which hath been made to be of two sorts, primitive, and by infusion. Primitive is grounded upon the supposition that the mind, when it is withdrawn and collected into itself, and not diffused into the organs of the body, hath some extent and latitude of premonition; which therefore appeareth most in sleep, in ecstasies, and near death, and more rarely in waking; others, that draw nearer to probability, calling to the apprehensions; and is induced and furthered by those abstinences and observances which make the mind most to consist in itself; by infusion, is grounded upon the conceit that the mind, as a mirror of glass, should take illumination from the power of God, or from the spirits; unto which the same regimen doth likewise conduce. For the retiring of the mind within itself, is the state which is most susceptible of divine influences; save that it is accompanied in this case with a frenzy and elevation, which the modesty of God's word, and not with a repose and quiet, as it is in the other.

Fascination is the power and act of imagination, intensive upon other bodies than the body of the magician; for of it we speak in the proper place; where, in the school of Paracelsus, and the disciples of pretended natural magic have been so intemperate, as they have exalted the power of the imagination to be much one with the power of miracle-working; faith; others, that draw nearer to probability, calling to the view the secret passages of things, and specially of the contagion that passeth from body to body, do conceive it should likewise be agreeable to nature, that there should be some transmissions and operations from spirit to spirit, without the mediation of God's senses; whence the conceits have grown, now almost made civil, of the mastering spirit, and the force of confidence, and the like. Incident unto this is the inquiry how to raise and fortify the imagination; for if the imagination formed have power, then it is material to know how to fortify and exalt it. And herein comes in crookedly and dangerously a palliation of a great part of ceremonial magic. For it may be pretended that ceremonies, characters, and charms, do work, not by any facile sacramental contract with evil spirits, but serve only to strengthen the imagination of him that useth it; as images are said by the Roman Church to fix the cogitations, and raise the devotions of them that pray beset with the faculties of the mind of man of two kinds; the one respecting his understanding and reason, and the other his will, appetite and affection; whereof the former produceth direction or decree, the latter, action or execution. It is true that the imagination is an agent or "num."

\*Query, by the Editor of Bacon's works: "Whether divination by infusion is a description of the feelings which influence the benevolent and orderly class of society called Quakers?"

chus," in both provinces, both the judicial and the ministerial. For sense sendeth over to imagination before reason have judged; and reason sendeth over to imagination before the decree can be acted; for imagination ever precedeth voluntary motion. Saving that this Janus of imagination hath differing faces; for the face toward reason hath the print of truth, but the face toward action hath the print of good.

Neither is the imagination simply and only a messenger; but is invested with, or at leastwise usurpeth, no small authority in itself, besides the duty of the message. For it was well said by Aristotle, "That the mind hath over the body that commandment, which the lord hath over a bondman; but that reason hath over the imagination that commandment which a magistrate hath over a free citizen;" who may come also to rule in his turn. For we see that, in matters of faith and religion, we raise our imagination above our reason; which is the cause why religion sought ever access to the mind by similitudes, types, parables, visions, dreams. And again, in all persuasions that are wrought by eloquence, and other impressions of like nature, which do paint and disguise the true appearance of things, the chief recommendation unto reason is from the imagination. Nevertheless, because I find not any science that doth properly or fitly pertain to the imagination, I see no cause to alter the former division. As for poetry, it is rather a pleasure or play of a bondman; but that reason work or duty thereof. And if it be a work, we speak not now of such parts of learning as the imagination produceth, but of such sciences as handle and consider of the imagination; no more than we shall speak now of such knowledges as reason produceth, for that extendeth to all philosophy, but of such knowledges as do handle and inquire of the faculty of reason. . . . So therefore we content ourselves with the former division, that Human Philosophy, which respecteth the faculties of the mind of man, hath two parts, Rational and Moral.

## WHO KNOWS?

Translated expressly for the BANNER OF LIGHT from the Spanish "La Nueva Alianza," of Cienfuegos, Cuba, BY W. N. EATERS.

"Who knows?" the common expression employed when something incomprehensible happens; when we see, or better said, when we are listening to the recital of some strange and marvelous occurrence. Of such occurrences those which appear to most listeners the strangest and most incredible are those which refer to the apparition of spirits. The account of these apparitions is found in the most ancient histories; they have occurred in all ages; but inasmuch as the natural laws under which they happen have been generally unknown, the appearance of spirits has commonly inspired those who saw them with terror; or the cause has been attributed to hallucination, delirium or insanity. But now that facts have come to corroborate what has been seen, man has ceased to fear, but simply meets the story with, "It may be so, perhaps; who knows?"

We herewith relate to our readers two curious accounts of apparitions, of the truth of which we have personal knowledge.

There was once among our acquaintances a learned man whose talents were widely known and acknowledged. He was a materialist; but although he believed in nothing outside of matter, he used to treat the beliefs of others with respect to such extent that he never permitted any theory to be made, in his presence, the subject of ridicule or jest.

Talking with him one day we said: "The toleration and profound respect you manifest for the theories and ideas of others have attracted our attention, and have been the proof to us that you are a truly scientific man."

"No, my friend, believe nothing of the kind," was his gentle and modest reply; "this is not wholly the result of knowledge or of virtue in me. It is because I have seen something which my reason has not yet been able to explain. Formerly I was most intolerant of opinions opposed to my own; I confess it. I used to denounce those who differed with me; some as fools, others as fanatics; you Spiritualists most of all were treated with my contempt, and your mediums were the subject of my greatest derision.

One evening when I was in my study, wholly engrossed in my work, I heard a light rustling noise. I raised my head and saw, standing before my table, one of my old friends who had been in Cuba for the last two years.

"Bless me," I cried, "my old friend, when did you arrive?" and I rose and grasped his right hand, which he had extended to me. Just at this moment one of my daughters entered the room and said: "Come, papa, come to dinner; it is nearly an hour since we called you." I do not know what my daughter saw in my face that caused her to spring to my side and say, "But, papa, what is the matter with you? why do you hold out your hand in that way, and why are you so pale? Oh, you are ill," and she began to call aloud for her mother. Meanwhile, I saw that my friend was withdrawing from me, and as he was about to go out of the door, my wife entered, whom he detained, and, having kissed her forehead, he disappeared.

I do not know what an appearance we made, my daughter and I, that, upon seeing us, my wife remained on the threshold a moment, and then rushed to me, exclaiming, "What is the matter, papa; what is the matter?" I did not know what to say to them, so absorbed was I in thinking about—I know not what. My wife bathed my forehead, until at last I was able to say to her, "Don't be frightened, wife; nothing is the matter with me. I have just seen Tello here before me, and when you came in he saw you and gave you a kiss on the forehead."

My wife and my daughter looked at each other, and then burst into tears as they said one to the other: "Has he gone mad?" I endeavored to convince them that I was in my usual health and in my right mind; but they kept saying, especially my wife, in a tone of reproach: "Oh, these dreadful books will drive you crazy!"

A little more than a month after this I received from Tello's wife a letter, in which she announced to me the death of her husband, and with this letter another, written an hour

before he died, urging me to act as guardian of his family.

As I read these letters, my wife and my daughters looked at me and exclaimed, "What is the meaning of all this? You saw Tello on the very day of his death. Perhaps, then, there is something after death. Who knows?"

"Who knows," I replied, "who knows?" and, my friend, from that day I have ceased to laugh at any idea, however absurd it may appear to me; for so sure am I that I saw Tello, that I say to every theory, "Who knows?"

## II.

"Henry Gil is to day a successful lawyer, an excellent husband, and a father devoted to his two sons, whom he is educating carefully, and whom he is teaching to be, above all things, kind to the poor. As we were telling him one day how much we admired his way of thinking, he replied with a smile, 'Know that for everything in this world there is a reason. I believe in nothing, and yet I believe in everything. I never go to church; and of the devotions of the saints I am wholly ignorant. I have no faith in this Christ that virgin. Is there anything after death? I don't know; but of one thing I am very certain, and this is that the good which one does, returns to his own advantage, sooner or later. I will tell you how I know:

"When I was a little boy my parents kept me at a boarding school. Every Thursday at evening we were taken out to walk, and when the attendants who used to accompany us were at some distance from us, we used to begin fighting with one another with stones, and from these contests some one always came away somewhat injured.

"One evening when we were, as usual, thus engaged, the stone which I threw struck the head of a poor old man who was sitting in the sun and begging for alms. My companions shouted with laughter, but I alone ran up to the old man, and, taking my handkerchief, I bound it tightly round his head, from which the blood was streaming. I gave him all the money I had in my purse, and on one of the leaves of my note-book I wrote to my mother, asking her to assist this poor man, whom I had unintentionally injured. I gave the paper to the old man, who looked at me with a paternal tenderness. I was then about twelve years old.

"The beggar went to my home, and my mother—good mother that she was—to repair the wrong that I had done, liberally assisted him, and from that time he used to go every day to receive food from our table.

"A short time afterward they took me from the school, and I used to see the old man every day. I used to talk with him a great deal, and every one knew that he was very much attached to me.

"He was taken ill, and my mother and I went to see him. We were much amused to hear him constantly saying, 'I love that boy so much that I will never, never leave him.' He died, and my mother ordered mass to be said for him. You will soon see, my friend, how faithfully the old man kept his promise, of which I did not then know the meaning.

"I entered the profession of the law, but in the last year of my preparation I was in difficulty. I had not studied very much, and did not know whether to present myself for examination or not.

"One night I was in my room studying, and I felt that some one was touching me on the shoulder. I raised my head, and uttered a cry of fear, for by my side I saw the old man with his head bandaged. He was looking at me pleasantly, and a finger was raised to his lips as if to enjoin silence. He turned over the leaves of my book, and drew my attention to a certain chapter. I looked without knowing what was happening to me. I read the chapter. I felt upon my neck the warmth of his arm, and soon I seemed to hear the words "until to-morrow," and then ceased to see or feel him.

"A little later my mother came in to see if I needed anything, and to her I related what had happened. She smiled as she said, "You have no doubt fallen asleep while studying, and have dreamed this; and yet, now I remember, he always said that he would never leave you. Who knows?"

"For my part, on the following night I remained in my room expecting the visit, and, not to weary you by a long story, I will tell you that for ten consecutive nights he came, and always gave me advice what to study.

"It is a fact that on the day when I was to be examined I saw him enter the University. I succeeded excellently in my examination, and ran off to meet my father; there by his side stood the old man, who embraced me, though no one but myself saw him. Meanwhile, my father, walking by my side, said to me, "Henry, whom do you suppose I am now thinking of?" "How can I know who it is?" I replied. "I am thinking of the old man whose head you broke. How that man did love you! Surely, if he were alive he would not have failed to be here. I don't know why I am to-day thinking so much of him."

"Who knows?" I said, at the same time seeing at my side the old man, whose face was radiant with joy.

"I did not know what to think; but that I saw him! I am absolutely convinced. Years afterward I was one night attacked by robbers. Three daggers were about to strike me in the breast, when I saw four men come running to me; they fell upon the villains, who escaped, and I found myself alone. Alone! do I say? No! I am wrong in saying that. The dear old man was at my side; he raised his hand to his head and sweetly smiled.

"That night convinced me that there is something after death. Of the dead I know not what remains; but I do know that the kindness I showed to the old man brought back to me a blessing; and this is why I turn the hearts of my children to love and charity, for—who knows?" AMALIA DOMINGO Y SOLER.

## FORM-MATERIALIZATION.

To the Editors of the Banner of Light:

Having attended nearly three hundred séances for form-manifestations, many of which were absolute, such as the formation of a woman on the top of a light-stand, placed in the middle of the room; the same manifestation on the arm of a sofa by my side; while another form dematerialized on the floor at my feet; the materialization and dematerialization in four different places on the floor in a few minutes; the forming on a sofa, leaving on the carpet to reappear on a chair; the repeated dematerialization of forms by the side of the medium, with a good many others of a similar nature, have I witnessed, until I not only believe but know that these phenomena are based in truth.

I was also present at a form-séance that was (if one believed the sensational reporter) the biggest imposition; yet others with myself know the description of it to be false in every essential particular. It will be found that the impression of those who have had the most experience is, that the percentage of fraudulent mediumship is small.

Mr. Savage spoke the truth when asked by a press reporter what he thought of certain exposures. He replied: "The only thing exposed is the ignorance of the exposers."

My purpose in writing is not to add evidence to what has already been written on this subject, but to mention a few mental and physical peculiarities of form-manifestations, with the hope that they may be of assistance to new investigators. All mediumship, from rapping to materialization, partakes more or less of the individuality of the medium, though it is harder to be convinced of this when the thoughts are received from a form that looks and talks as naturally as an earth-friend. And the longer one studies the subject the more he will realize there are relatively few tests given through this last-mentioned phase of mediumship, that the instructive matter is limited, the conversation usually being affectional or friendly.

A cousin, who came to me many times, said: "I am in part made up from different persons here, and cannot say to you what I know would be of interest." He always came with a perfect personality, yet said but little more than to reply to indifferent questions. Another spirit, who has come to me nearly five hundred times, has given me but few tests, one of which related to something that took place over forty years ago, known only to ourselves. Our conversation, however, has always been of an agreeable nature. Through a writing medium a dear one wrote: "Some nights when asleep you are with me in my home; but when you return to consciousness you do not remember of seeing me through your own brain, yet you expect me to remember through an imperfectly improvised one."

I was told by a relative that my sister—giving her name—was in the cabinet, and that she would help her to come to me. Later, the manager called me, and at the opening of the cabinet I found a frail form, which gave me the name of the one I was told might come to me, and then disappeared at my feet. My first friend afterward came, without a word about the manifestation she was to assist in, not remembering what she had previously said. A form came by my side, and I asked her why she did not sometimes come with a different style of dress, mentioning a favorite one of mine. She said: "I like to come properly." "Well," I said, "you often dressed so in earth-life, and you used to come in that way to me through Mrs. Blank's mediumship." The only reply was a surprised "Did I?" She had come, as it is termed, on the light (state or condition) of the medium, with a differently organized brain, and did not remember what she had done in the past, therefore could not have granted my request had it been her desire to do so before making up from the medium.

Forms in a great measure partake of the mental and physical traits of the medium. Almost invariably they tell you they like the one they are at present using better than any other; and you might visit another the next evening and be told the same. Not but what they have their favorites, and I was once told by a spirit, unsolicited, through a writing medium, that she did not like the new place, but preferred her old "gate."

The condition of the medium when she goes into the cabinet has much to do with the manifestations. A well-known manager told me that Miss Blank was vexed before she entered the cabinet, and that during the séance every form he went to twofold away from him, having taken on the condition of the medium. She did not manifest so to him before or after the séance, as he was not the cause of her feelings. The voice often sounds much like the medium's, especially when the form is mostly made from her, but when the sitters are used in part it is generally unlike hers.

Two friends have been to me more than one hundred times, through the same instrument, occasionally coming together, often outside of the cabinet by my side, and their voices are always the same, one being much like the medium's, while the other is never like it. As a rule the size of forms approximates to that of the medium, yet they are sometimes much larger and taller, and also smaller.

A manager was obliged, owing to sickness, to put a new medium into his cabinet at short notice. The manifestations were greatly changed; the forms were larger; they were not so lively; they were made up differently; while the voices and individual characteristics were entirely changed. It caused a skeptic to say that this was quite convincing to him, as it would have been impossible to have drilled

another set of accomplices in so short a time. I have found hands of different sizes, one being much larger than the other.

The necessity for a cabinet and a dimly-lighted room are stumbling-blocks to many. We are told that light produces motion among the refined particles used, and makes them hard to control. This corresponds with the method of the photographer, who takes the plate into a dark closet to develop the picture, knowing that if exposed to the light it will be ruined.

I attended a séance in an investigator's parlor, where a large form came out, and stood under a full gaslight, and said: "You know there is no deception here; but, as I am the size of the medium, you may think it is a transfiguration. If this man will come to me (meaning myself) I will prove to you that it is not." I went; when she took one of my forefingers and put it into both eye-sockets up to the second joint, thus showing conclusively that she was not what we might have supposed her to be.

An old lady told me she had spirits form by her bedside in the night, and they would wake her up to talk to her. This woman lived a private life, and I afterward had the privilege of seeing her sit in a chair, in a normal state, in a dimly-lighted room, and two forms arise from the carpet, at different times, by her side. In neither of the above cases were the manifestations as good as when the room was darker, or a cabinet used.

Many claim to receive personality, but I have not been so fortunate as some, only having positively recognized three by features, although approaching this in a number of instances. If the power is taken largely from the medium, there is often a resemblance to her for a time, and less when taken in part from the sitters. When the features of the medium and forming spirit resemble each other, one is more likely to get the desired recognition.

Those who are reasonable, and wish to know the fact of materialization, can find it. But the spiritual truth to be deduced from it an exceptional few cannot comprehend; for "spiritual things are spiritually discerned."

ABBOT WALKER.

Boston, Mass., June 10th, 1892.

## THE FATAL GERRYMANDER.

The *Atlantic Monthly* for May has an article on "The Slaying of the Gerrymander." It is high time the subject was seriously treated in this country. It is an evil business from the bottom. The worn maxim is that all is fair in politics, whereas the event continually shows that instead of all's being fair there is a great deal that is foul. Honesty will turn out better work for a people than duplicity and trickery. Gerrymandering a State is cutting it up in such a way politically that a large majority of its districts so constituted will give overwhelming power to a particular party. Then when the opposing party comes into power, it proceeds through the legislature to do away with the work done by the other party, and redistrict the State in its own interest. Thus the game of see-saw is politically kept up, to the demoralization of the body of the voters and the corruption of the public sovereignty.

The obvious consequence of the working of the gerrymander is that in legislative bodies the representatives do not represent the people. Hence class legislation, making millions of some and paupers of the many, giving public wealth to private individuals, and bringing the country to the verge of a serious social and industrial crisis that existed in no one's previous apprehensions. The gerrymander process politically pens up the so-called sovereign voters in lots assorted by the leaders of the party for the time in power. In such a condition they are practically as helpless as the same number of cattle fenced up and awaiting ocean shipment. How can political action on the part of the people be in any respect independent in such a state of affairs? They become as much the creatures of party managers as if they were the crouching slaves of an Asiatic despot.

When matters are thus fixed, as the writer in *The Atlantic* says without exaggeration, the saving remnant of voters has been cast aside, trampled on, or ignored. New ideas which might have leavened the lump have failed of utterance. Politics in close States has degenerated into contests between political adventurers, while in those States where one party or another has a decided majority, stagnation and decay naturally follow. What nature has demanded of past generations she will exact of this one, and of those to come. Nothing is lost in nature, nothing wasted. There are no short cuts in the journey of progress. Every false step must be retraced, and every false deadbe done aright. The plea of ignorance will not avail.

There is no security whatever for American institutions, if any such false system like the party gerrymander is to be endured, much less if it is to be courted, in our political life and action. It has already led the nation to a most grave industrial and social crisis. It will certainly carry it over the precipice unless the people call an instantaneous halt and retrace their steps to the simple methods of honesty and equal dealing. Those who defraud and deceive always do it at their own expense; if they think they gain an advantage, it has to be paid for dearly in the end. For this is the law of nature, the divine law; it is not to be evaded. All have to pay the price, which is never lower than when exacted by plain, honest dealing. Good citizenship demands of us that we should openly and unitedly revolt at these methods, and continue to enforce the rule of integrity alone. VIDEN.



## THE CART BEFORE THE HORSE.

Our business system has its base on one small thought that is out of place. The most fatal fault of it is its course. The truth is there—who says it's not? Only the trouble is you've got the cart before the horse!

You say unless a man shall work right earnestly, and never stop. He may not eat. Now look—the change is small, and yet the truth is nothing much of course. Unless man eats, and frequently—He cannot work at all.

So let us change our old ideas And learn with these advancing years To give the oats before we ask for speed; Not eat the hungry horse to run And tell him when the race is done That he shall have his feed!

—Charlotte P. Stetson, in New Nation.

## The Spiritual Rostrum.

## Spiritualism; What it is Doing, and is Destined To Do.

A Lecture delivered in New Bedford, Mass., May 26th, 1892, by  
MISS S. LIZZIE EWER.

(Reported for the Banner of Light.)

The theme of themes for the spiritual rostrum is Spiritualism, and the inspiration of the hour would lead us through the mortal instrument to speak of what it is doing, and is destined to do, for the world at large.

Spiritualism is a fact too well established to render necessary any argument of ours, and we are not here to-night to afford you the satisfaction of any argument concerning what is too apparent to any reasoning mind in the world of fact to day.

Spiritualism is comprehensive; it conveys so much to the mind of man, it is so all-embracing, that it comes to be the *ism* of *isms*, the divine *ism* of *isms*. It does not ignore one single truth syllable or written along the line of the ages. Its work to-day is to bring us to see the unity there is in diversity. It is doing a work that no other *ism* has ever attempted. It is not sectarian. It does not set itself aside, it simply asserts the supremacy of truth, and has ever in view the fact that truth in its progressive expressions ever remains the same. Truth is absolute, but the finite mind in its conception of truth must necessarily be along the line of progress.

Spiritualism is actively arousing the thought of the world to the fact that there is no one sect of people: there is no one theory, there is no one belief that ever can hold the world of mortals or immortals; but there are ever the golden lines of truth running through all assertions everywhere having expression, and we come to unify the whole when we sum up in its wide expressions, in its comprehensive terms, in its broad definitions, what is in the world of thought and of intelligence to-day. We are no longer rocked in the cradles of the past, no more are we soothed by the sweet, soft lullabies that once sounded in our childhood's ears; we have grown up somewhat; at least to the stature of men and women. It is true we love to listen to the poems of olden time; love to gather the precious pearls of wisdom that are strewn upon the shores that have been. It is pleasant sometimes to take journeys far back, and see what priceless pearls of thought have been washed from the ocean beds of human experience; but we live, and move, and have our being in to-day. We cannot be satisfied with what any one people, any one nation, any one sect has endorsed as its faith, as its religion, as its infallible position in regard to God and to man.

Spiritualism is broadening the world. There is a mighty sweep and play in the incoming wave. It is not a little struggling expression of the ocean tides, but a grand tidal wave that is sweeping in upon us in this latter part of the nineteenth century, not for our destruction, but for our preservation. On the green shores of to-morrow we shall plant the standard of our eternal truth, and know that not in vain is that planting. We shall be secure in our position.

Spiritualism is asserting its positiveness. It takes hold not only upon that which pertains to the mental, to the affectional, but it pertains also to that which is the strength of all intelligence, it pertains to every reasoning power of man, it appeals to his perceptive nature. He no longer is shut out from the realm of soul. No longer is it said to man incarnate, "thou art depraved;" but he is touched with the sublime lesson of evolution, and Spiritualism is doing this. It is making us, each and all, students in one great school. There is no school or college in this our land, or in any other land, that is confined to one department. No, there are various departments. You have that which is the course preliminary, and you must complete this before you can enter upon that which is the next in your education. You send your children to the college, but you do not send them there as being prepared or ready to enter more than one grade of study at once; you send them there that they may avail themselves of all the privileges of that institution. You say, Be obedient to that which is there, to the powers that be. Spiritualism says to the student in the life-school, Be obedient to the powers that are.

Neither do we stand under any lash of fear when once we have come into recognition of these superior powers. Nor do we cower before them. Does the student cower before the modern teacher? If he is apt in learning his task, on entering the recitation room of the college he feels that he is well prepared to appear before the learned professor. He goes with joy, and it seems to shine out in his face, and we say "that student is making good progress." Spiritualism, friends, is that which teaches us that we each day may learn our life-lesson. It teaches this also, that the lesson of to-day means more to us than that of yesterday, and teaches us that we need not trouble with the task of to-morrow, only do that which is of to-day. We have often heard it said, "What shall be?" "I would like to know what my life means." "I would like to go out and explore the future." You are puerile in any explorations which you are not prepared to make. What would you think of one setting out to the wilds of Africa making no more preparation than he would need in order to walk about your streets, without taking any apparel with him that would be suitable to that climate, or that which he must meet there? You would say that were indeed folly, and so it would be. I say this, that Spiritualism makes life the practical life of to-day. If you to-day are living the best you can, if to-day you are going out on the wings of a pure soul-expression, then are you preparing yourself for that which shall be the way of to-morrow. Then shall you be strong when to-mor-

row's sun shall shine; but if you, in your impatience, are not learning the lesson of right, are not sitting under the tuition of that great master who would lend you, doing what he says, because he knows it is for your good that you do so, the morrow shall be weak.

Remember that we are not to sit under any lash of fear. The old-time flagellations are done away with; we have not now that which is the lash in our schools, even primary. We have our beautiful kindergarten system, and our little ones through it get pleasant ideas of being educated, because there is no lash, and thus through all upward steps of education. So Spiritualism teaches us in the great school of life that we have certain steps to take, one at a time. Sometimes we have thought the world too impatient of results. Sometimes we have thought those who go to consult seers, those who are accredited with superior vision, are wrong in their questioning. They are weakening to-day by foolish explorations in to-morrow. They are not equipped for such explorations—they are simply in the way of folly. Spiritualism does not stand as a prophet at every corner, it does not sit as a seer in every house, but it asserts to itself the office of a great educator to humanity. Oh, we like the dignity of our Spiritualism, and pity those who do not understand its grand philosophy, and do not look upon it in any other light save as something that comes to define to-morrow, or make easier to-day. Now, friends, the grandest idea of life we can have is conflict. Would you forever sail on the sea of blue, unruffled even by a ripple, a dead calm out at sea? Why, it is said a sailor dreads a calm. No, you like to have the forces of old nature playing upon the ocean surface, you like to hear the hissing of the waves, and when they rise up through the fathoms that lie between them and the surface they come to have deep intonations of power. Although the tempest is abroad you say, "It is well; it makes clearer the elements of to-morrow." When to-morrow you walk forth and breathe the purer air you say, "How blessed was the tempest of yesterday." Great elemental forces of nature illustrate the teaching of our Spiritualism. It is the index pointing to the true philosophy—it is the happy illustration which the great artist has drawn upon the title-page of the book of inspiration. Some people have thought there was only one book opened for life's great store, and they have told about the angel who writes out each day the acts of our lives. We think that in one sense of the word it would be far better to become our own scribes and be our own angel selves, and then the angel from higher spheres would find something far better to do, and could say the children down there are doing their own work. Spiritualism is teaching the world to do its own work. Every man, woman and child has something to do. We cannot sit idly with folded hands and be the recipient of any good. We must work out that which will be the sure result of good. We have no right to claim anything as our own we have not earned.

Spiritualism teaches us not to deal in speculations, which are like bubbles upon the surface of human experience, and as evanescent; but it teaches us that we may become great reservoirs, holding within that which shall satisfy the soul's need. Let us inspire you with one truth this hour. Have you ever thought how much better, how much nobler it is to make others happy, than to strive for happiness for self alone? It is a good panacea for many ills, and we had almost added for all ills flesh is heir to. Now try this; go out of yourselves just as much as you can. We are not telling you to be too unselfish, but we are telling you how to build yourselves to a grand manhood and womanhood. Just try this for once, at least, and see the result. Try it to-night; do not wait until to-morrow, as it is to-day we are talking about. Try and make someone happier. If you are cringing, as it were, under that which is the infirmity of the flesh, fearful every moment that it is going to have you in a severer grasp, instead of aggravating your ills, and multiplying them by rehearsing them, as too often is done, seek to divert your mind, forget yourself, and look on another person who may be in your atmosphere a greater sufferer than you. Try it for once; go out on a mental principle.

We say Spiritualism is making the world better in this: it is teaching the world to take itself out of the ills that be, and ascend to the good that always is. There is an all-good ever surrounding us, and all we have to do is just to bring ourselves up out of the shadows. You say that is much more easily said than done. That is true; and yet we are pointing out to you the road along which you can go, and handle for yourselves truth, which, if applied, will make you worthy of your place in the great world-school.

Spiritualism is an educator. It comes to educate the world, to enlighten it, to set it free from the errors that have been. It tells you that which has so long been considered infallible is not infallible, for now the light of new thought shines out, and its errors are too apparent to longer deceive. Spiritualism is bringing into common practice the reasoning powers. When a century ago was written that which was a century in advance, there was then the holding, as it were, of the nucleus of this great truth, that which emphasizes the expression of to-day. He who wrote "The Age of Reason" pierced the clear heavens of eternal truth, and in the new translation the golden lines of his glowing thought shine out, and we assimilate them with our truth of to-day.

Spiritualism is advocating the development of the nobler powers of the physical man and woman. The fuller development of the powers of the physical is just what is needed to bring out the full and free expression of the psychical. We never can have the free, strong, full expression of the soul unfettered, until we have that perfection of the physical which has been ordained—ordained by the very nature of things. Not any absolute mind has said this shall be, but simply from the abstract principle of nature, which never goes back upon itself, but always comes out in support of itself. Nature reaches out her arms strong in their muscular development. Spiritualism endorses physical training, it endorses the bringing to the full stature the physical man and woman. You see no longer such puny and slovely expressions as were formerly seen in our institutions of learning, and for the very reason that the students are trained physically. Woman is no longer left out. We have our teachers of physical culture for woman as well as man.

Spiritualism is advancing the proper education of woman, and bringing her up to her true position.

We have spoken of what Spiritualism is doing in a few ways. We have generalized somewhat,

but let us look at what is to be. Just here we make the application of the principle we have cited; it is this: that if we make strong our to-day we are sure of our to-morrow. Our to-morrow shall have added grace, strength and beauty, because we have nobly done life's task to-day. Spiritualism is its own prophet. It is the arbiter of its own destiny. It comes not so much to tell the world that you are to rely upon what one sees or another sees, what one hears or another hears, but it comes to tell you what you are to hear and see, and in a very practical sort of way; it comes and utilizes all human ability, it comes to intone itself in the harmony of all human living, and in this way it is destined to be a mighty power in the time that is to be. It is the beacon-light beaming out over the darkened pathway of the sea eternal of life, like the light which gleams out over the sea when the mariner is storm-tossed, and his vessel is beaten about by angry waves, and becomes the savior of the sailor. So Spiritualism is destined to be the beacon-light of the world. It irradiates every region of darkness, it permeates every evil filled with the shadow of death.

Spiritualism is destined to deal with all which treats of morality. Spiritualism is teaching the world that there is to be in the future a better ordering of affairs than we have at present. It is creeping slowly and surely into the hearts of the people. By-and-by the monuments of the past will crumble away, and there shall be the living monuments of truth through the institutions of all humanity. By-and-by there will be no graves on any hillside; we shall have a different disposition of the bodies of our dead. Think us not rude in this expression. We are here to-night for the interests of humanity, wedded to truth; we are here touching this mortal instrument to voice to you the truth of the hour, and we say that Spiritualism is to teach the world that which shall be to the world's great benefit; it is to teach the world that by-and-by the miasma of death shall no longer arise from your valleys, and the shadows shall flee away, because man is becoming enlightened enough to take hold of the great lever of human power and adjust it to human affairs.

Lend your listening ears to the teaching of the sphere, and you shall catch the full, swift intonation, and there shall sweep no more across your sunny skies the troubled cloud. Grief shall no longer be manufactured to be used as an emblem of sorrow and mourning. The going away from the earth-life will be a beautiful translation; only a change the angel of life brings you. You shall say, I am willing that in the crucible there shall be cast that which shall come forth purified, even as the ashes of the loved and so called dead. Disease is no longer to infest the earth. When we have learned aright what is the teaching of the higher, we shall come into the power of subduing all things unto ourselves, because we shall then have gone out swift and strong in the explorations of truth, equipped for it in the yesterday that is the now of to-day. The world is to be emancipated from that which now holds it, as it were, in chains. By-and-by there will be no criminals in all the land; no builder will be called upon to rear the walls of any penitentiary. And why? Simply for the reason that we are becoming educated, enlightened, brought to a knowledge of all truth, and out in the eternal seeing we can know that we are safe forever. Spiritualism, indeed, is destined to free the world from that which holds it now. Speed on the day when we can say there are no forms of clay, when we see no more the need for a human soul to plead in endless prayer, for God is everywhere. "Eternity shall unfold its sphere within a sphere, and lo! beyond the limit of the little year, we find the larger holding of the Life divine."

## Banner Correspondence.

## Illinois.

ELGIN.—G. H. Brooks writes: "I was called to Milwaukee, Wis., for Anniversary Sunday, and fully enjoyed the spiritual feast. Prof. Severance was Chairman of the meeting, and he did all he possibly could to make it a success. There were three sessions: A Conference in the morning; the Anniversary address by myself in the afternoon, and evening. Prof. Watson and Otto Severance had charge of the meeting, which was fine, and enjoyed by a large gathering at each session. I spent the first Sunday of April with the friends in Prophetstown, Ill., and held a three-days' meeting, which was enjoyable, and largely attended. I did not organize a society there, but hope ere long. The meeting did a great deal of good, by arousing a public sentiment in favor of Spiritualism. The next Sunday I went to Metcalf, Ill., some two hundred miles south of Chicago. Spiritualism owes its existence there to Mr. Ralph Smith and Mr. Litteral. Four years ago Ralph Smith, I thought of, but after Mr. Smith had read one of Mr. Denton's works, he became interested in the matter, and he and Mr. Litteral began to investigate. Mr. Litteral proved to be a fine medium, and from that circles were formed, and now there are some eighty Spiritualists in and around Metcalf. I had a full house morning and evening, and in the afternoon the friends met at the residence of Mrs. Jones, and organized a society. Over twenty joined, and an organization was made, but many who wished to could not attend the meeting on account of the terrible state of the roads. Monday evening the friends met at Mr. Julian's with their children, and I gave them, as best I could, a drill in Lyceum practice; they are to meet from Sunday to Sunday in different homes, and carry on this kind of work. I left them full of enthusiasm, and harmonious, with a determination to work for their own culture, as well as their children's. I have been from Metcalf I went to Villa Ridge, Ill., where there was a society already established, but I was anxious to bring them into the State Society. I found a fine society composed of excellent people, and a great many were young, who had no especial place to call their own. I asked them to form a Lyceum, which they did after my first Sunday's lecture. I got them together, and gave them a drill. On Thursday evening they met at the residence of Mrs. Liddell, and an organization was completed. Thirty-seven joined the Lyceum the next Sunday. Over sixty were present, and I asked them to meet again on Tuesday evening for a more complete drill, and over forty did so. I shall long remember my visit among the friends there, and the many acts of kindness I received. The society, as well as the one at Metcalf, joined the State Association, which is exerting a wide-spread influence that in time will largely increase."

Wherever I go I endeavor to get our people awakened to doing something for the children and young people by establishing Lyceums. The Association is doing what it can for the upbuilding of our Cause in the State, and while it has not received the support it should, it is not discouraged, but keeps on, believing it is always best to put the best foot forward. I have visited other places, which I will speak of in my next."

## Rhode Island.

PROVIDENCE.—H. B. Chapman writes: "As one after another of our speakers and platform test mediums pass to the other life, we often hear the question asked, Who will

take their places? who will come forward and expound to us the grand thoughts that have been given through their instrumentality? The answer comes direct from the spirit realm, "Encourage and sustain your home mediums, and there will be raised among them those who are capable of carrying the good work forward." We feel that we are very fortunate in having some very fine mediums in our midst, who, if sustained in their work, will soon rank second to none. As especially worthy of mention, I would name Mrs. Sarah E. Humes, having repeatedly had the pleasure of receiving tests, and listening to hundreds of others given through her instrumentality from our platform, and have yet to hear her control give one not recognized. With such grand workers we feel confident that, as the older veterans in the field go on to broader fields of usefulness, the work will not stand still, but be carried forward to grander and more beautiful results than have been attained. With these encouraging thoughts before us we feel that if we are faithful to our duty as mortals the spirit-world will ever sustain us, and reward our every effort."

## Massachusetts.

LOWELL.—John A. Tucker writes: "The First Spiritualist Society of this city has just closed one of the most successful seasons known in the history of Spiritualism in Lowell. Starting last autumn under dark and unpromising auspices, trusting in the powers above, the Society commenced its labors. The finances were very low, but by procuring the best of talent in the way of lecturers and test mediums, the treasury was soon filled. Enthusiasm increased, and bright light gave many a sad heart relief. Under the executive ability of Messrs. Lord and Pickup, the hall that had been long empty, soon filled to its utmost. On an unoccupied stage, standing-room was greatly appreciated by eager listeners desiring to improve the moments by storing up in their minds thoughts they held most sacred as they came from the mouths of the lecturers; and not only that, but the comforting and soul-inspiring thoughts that were brought to light by the wonderful powers manifested by the tests they received. The seed sown this last season we are confident will produce an abundant harvest, for results are making themselves manifest from day to day."

We do not mean to allow the good work to stagnate, but during the summer as often as possible we are to repair to a beautiful grove some short distance from the city, and there enjoy the day set apart for rest in the most halcyon manner possible by singing, listening to lecturers and communicating with the spirits of higher spheres. We shall thus keep the subject before the people, and prepare for next fall to carry out our work with more success when our season of regular meetings commences."

FALL RIVER.—Rev. Will L. Lathrop writes: "As this is my first contribution to the spiritualistic press, I will briefly state that for about ten years my work has been in connection with the denomination called 'Christians.' As an ordained minister among them, I have endeavored to do my part of the work in faithfulness and devotion. I have always considered them very liberal, until my honest convictions of the truth of Spiritualism led me to leave my position, when I was at once accused of disgracing the church with which I have been connected. But whatever has been or may be said, will not, cannot, approach my convictions as fixed by my personal experience of the wonderful power of spirit control."

In association with Miss Mary B. Williams—who is well known as a lecturer and test medium—I took my stand publicly as a Spiritualist. We closed our series of four meetings on June 5th. They were held in Bristol Hall, in this city, and were favored with fair attendances, although somewhat hindered by the weather. We discovered that the interest in the philosophy of Spiritualism in this city is not intense. Anything phenomenal is attractive, because it excites curiosity. It is to be hoped that some interest may be aroused here for the coming season. Our meetings, I think, were the only public ones held in the centre of the city all the season. Mrs. Jennie Warren, under the control of her efficient guide, "Minnehaha," ably assisted us in tests the last two Sundays.

I shall be ready to deliver addresses in normal condition at any time, and can add to the interest of meetings by vocal music; but my spirit-guides are not ready for tests yet. I hope to be useful in the Cause."

## Maine.

BRADFORD.—Mr. J. P. Stevens, Chairman of the Spiritualist Meetings, writes: "Appreciating the BANNER OF LIGHT for its manifest worth, I take the liberty of sending a few words relative to the status of the Spiritual Cause in this section of the old Pine Tree State. Last October, at the close of the Maine camp meetings, a small band of devoted Spiritualists united for the avowed purpose of holding spiritual meetings in the town of Bradford, and with the energy characteristic of Maine Spiritualists, secured the services of the eloquent expounder of the Spiritual Philosophy, Mr. A. E. Tisdale, who spoke for their seven consecutive Sundays, giving grand satisfaction, and imparting an incentive to energetic action on the part of the society. During the winter months a number of social parties have been held, the proceeds of which go to the support of the meetings during the summer."

For the present month (June) the society has been so fortunate as to secure the services of the young, energetic and tireless worker for the Cause, Oscar A. Edgerly, of Newburyport, Mass. Though we have long known Mr. E. by reputation, this is his first visit to our town. We find him to be an inveterate student of the Cause, as well as a good test-medium. He having been with us now two Sundays, we feel well assured that his work will result in the lasting good of the Cause in this vicinity. It is our intention in the future to secure the services of good talent, and continue to profit by the good work already accomplished."

## Indiana.

ROCHESTER.—The following call from the friends in this place clearly conveys its meaning to all who may feel to respond thereto: "HELP WANTED.—The Spiritualists of Rochester have an elegant temple erected, but have not the means to furnish it. Will the friends of the Cause please contribute donations in sums not more than one dollar, or less than ten cents? Address contributions to the chairman, MAJOR BUTTERS, Rochester, Ind."

## Beyond the Veil.

The Rev. H. Kendall, in the Primitive Methodist Quarterly Review—so says The Coming Day, of London, Eng.—has a very noteworthy article on spirit-communion. Here is the substance of it:

"Suppose that the ultimate verdict, not only of the Society of Psychical Research, but of intelligent men generally, shall be that in considerable proportion of instances the strange sights seen and sounds heard which have been the subject of investigation, have an objective reality, and demonstrate the activity of what is ordinarily termed the supernatural within the sphere of human observation—how do the facts compare with the statements of Scripture on the same subject?"

"I, first, would be admitted that there is an invisible sphere peopled with intelligent life, and that there are spiritual beings who are ordinarily unseen to us, but who have power to manifest themselves to living men, and from time to time are doing this."

"(a) If the judgment finally pronounced shall be affirmative it will have been scientifically demonstrated that there is a spirit in man capable of separation from the body, and of existence independent of it, and that the spirit which is the real man, does actually survive the body's dissolution with augmented powers."

"(b) Strong evidence is afforded by psychical phenomena, not only that the spirits of

men survive the dissolution of the body, but that there are among them the prime distinctions of good and evil, happy and unhappy. It is shown in many cases that the disposition, whether kind or malignant, displayed in this life, has been projected into the next."

"(c) There are several strange and striking details connected with supernatural appearances, as recorded in Scripture, abundantly confirmed by facts we are now receiving through psychical research."

"If the power of foreseeing future events is one that psychical research shows to be frequently exercised, both by persons still living in the body and by departed spirits."

"The truth of telepathy is pretty satisfactory, and a moment's reflection may serve to show the significance of it in reference to some of the most important aspects of religion: for it is the law which affirms the possibility of one mind influencing another, irrespective of distance, and apart from sensory organs. Christian experience has its own evidence of the reality of these higher influences, independent of scientific discoveries. But the law of telepathy, so far as it goes, harmonizes with the transcendental teachings of religion, and removes the objection that there is nothing in ordinary experience to support the idea that mind can touch mind, and spirit answer to spirit, without any physical means of communication between them. It is shown that they can and do influence one another without this medium in common life, and a presumption arises that they will do the same in the spiritual life and in religious experience."

## Sickness Among Children.

Especially infants, is prevalent at all times, but is largely avoided by giving proper nourishment and wholesome food. The most successful and reliable is the (Call Borden's) Eagle Brand Condensed Milk. Your grocer and druggist keep it.

## New Publications.

THE COLUMBUS MEMORIAL 1492—Four Hundred Years—1892. Discovery, Settlement, Wars, Independence, Constitution, Discussion, Secession, Peace. Illustrations and Descriptions of the World's Fair Buildings, with Official Plan of the Grounds, and Valuable Information for keeping with the Times for the People. Chicago, Ill.: John W. Linn & Co.

The maps, diagrams, engravings, chronologies and descriptions given in this Memorial serve to impress the reader with the vast magnitude of the work involved in the forthcoming Exposition, and is valuable to those who intend to visit it, as also to those who will be unable to do so. The Paris Exhibition of 1889 occupied one hundred and seventy-three acres; that now preparing will occupy one thousand and thirty-seven acres.

A CHICAGO BIBLE CLASS. By Ursula Geste-feld. 12mo, cloth, pp. 305. New York: U. S. Book Company.

A series of didactic readings designed for classes pursuing a course of Bible studies independent of sectarian leadings. The basis is a form of Universalism that shall elevate mankind, not through increase of church membership, but a recognition of universal principles and their application that shall draw all races into a unity of thought.

TATTERS. A Novel. By "Beulah," author of "Zaralla," etc. "Good Company Series," No. 17. Paper, 12mo, pp. 311. Boston: Lee & Shepard.

A story with a deep and intricate plot. It has many dark chapters, but they are relieved by bright and interesting incidents in the life of the heroine. Though "Tatters" is the central figure, the characters that contribute to her happiness are important, and sustain the interest of the story and its brilliancy to the end.

HANDBOOK OF SCHOOL GYMNASTICS of the Swedish System. With 100 Consecutive Tables of Exercises, and an Appendix of Classified Lists of Movements. By Baron Nils Posse, M. G., Graduate of the Royal Gymnastic Central Institute, Sweden. 18mo, cloth, pp. 192. Boston: Lee & Shepard.

In this manual the author gives the fundamental principles of the Swedish system of gymnastics, the positions and movements being clearly shown by drawings, together with valuable instruction and advice to teachers.

## For Over Fifty Years.

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wild colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

## In Memoriam.

From Pine Island, Minn., Wednesday, June 1st, 1892. Sylvester Dickey passed to the higher life at the advanced age of 83 years.

He was one of the early pioneers, moving from York State to Minnesota when the State was new. He was a leading part in the growth of the State; was in the legislature a number of years, and held other responsible offices; a man of sterling integrity, honest and firm in his principles of justice and right. He became a Spiritualist in his early days of Modern Spiritualism, and tried to spread the new light all he could, yet, despite popular prejudice in this respect, he was highly regarded by all. As an illustration of this, the Woman's Christian Temperance Union was holding a convention in the place at time of his death, and they passed resolutions in the Convention that were highly complimentary as a tribute to his memory, also kind words to his family, which were read at the funeral services by the speakers.

His companion, who had traveled life's journey with him, and five sons and three daughters, were all at the funeral, although some of them lived as far away as Montana and South Dakota.

The obsequies were held the following Sunday, under the trees that shaded his grave, and it was the largest funeral that was ever held in that part of the country. The sons decorated the grave inside and out with flowers with their own hands. Excellent singing was furnished by a mixed quartet, and the selections were very appropriate for the occasion. I took the opportunity to tell the people what the teachings and philosophy of Spiritualism were, and emphasized the fact that when you are carried out in practical every-day life they helped to make such men as Mr. Dickey.

The Spiritualists can make their funerals very educative by having some speaker present the philosophy of Spiritualism in a proper manner, thereby reaching a large number who would not go to a lecture on the Cause of Spiritualism. It was remarked by some present that these services would accomplish a great amount of good in that vicinity. A. B. SEVENANCE.

## Passed to Spirit-Life.

From Leominster, Mass., May 30th, Mrs. Abby O. Nourse, aged 74 years.

Mrs. Nourse was a native of Leominster, and the last of a large circle of brothers and sisters. Her husband had been many years in spirit-life; she had been a devoted mother to her two sons and two daughters, who richly repaid her care in her declining years.

She had long been an earnest Spiritualist, and was in sympathy with all reforms.

During Memorial Day many friends called upon her; feeling weary, she retired early, and in less than an hour sought to wake with her loved ones in the morning land.

The funeral, conducted by the Rev. J. W. Clark, was held at her home, and was largely attended by relatives and friends.

A great profusion of rare flowers testified to the love with which she was regarded. Gloriously mourned by her children, they are comforted already by the assurance that it is well with her, and that in her "new home the veil is still held dear."

From the residence of her parents at Dearing, Me., on the morning of June 6th, Lizzie R., only and dearly loved daughter of James and Sarah Smith, aged 25 years and 8 months.

She was of a sweet and loving disposition, and had many warm friends—the place she held in their estimation being attested to by the beautiful floral offerings with which her casket was covered.

Although a great sufferer for two years past, her mind was clear until the last; only a few moments before the spirit took its flight her father bent over and asked if she was anxious to cross the river and be with him. "Oh, no, not at all; it is all right; still I would like to stay longer with you all."

While the bereaved parents' hearts are aching so sorely, and they miss the visible presence of their loved, yet their faith is sure and steadfast; that their departed ones all live, and are waiting for them in a beautiful spirit home. Spiritualism brings to stricken ones a peace and comfort that nothing else can. It gives the assurance that our dear ones are not dead, only passed within the veil, and we shall have our own again.

Funeral services took place on the afternoon of June 7th, and were conducted by the writer. Mrs. C. H. Jewell.

From Worcester, Mass., June 1st, Mrs. Eliza A. Hawkins, aged 47 years.

Mrs. Hawkins was a firm believer in the Spiritual Philosophy. She led a quiet, upright life, and was beloved by all who knew her. She leaves a husband to mourn her departure. May the consolations of our philosophy be with him.

The funeral services were conducted by Geo. A. Fuller, M. D.

(Obituary Notices not exceeding twenty lines, published gratis. When they exceed this limit, an additional line will be charged. Two words on an average make a line. No space for poetry under the above heading.)

WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.



# MY BEAUTIFUL ELM.

BY EMMA HOOD TUTTLE.

Why do I cherish the beautiful tree,  
Which stands on the lawn, by the dear old home?  
Slender and supple and willowy,  
Under the arching ether dome.  
Thrifty and strong, though 'tis young in years,  
Too large for my arms to reach around,  
For I have tried it when burning tears  
Fell from my eyes to the senseless ground.

Our guests in summer are wont to choose  
The grass beneath it to lounge upon,  
And all of life's clinging hands unloose  
The while it whispers to care, "Be gone!"  
The wild blue violets, year by year,  
Creep closer toward its tawny stem,  
And the Star of Bethlehem flowers appear,  
As dropped from some angel's diadem.

I fondly say, "See! they love my tree!  
And choose their lives near its own shall pass."  
But they know not why it has charms for me,  
Nor knows the tender and cool low grass.  
They only live in the present hour;  
They look not back and they look not on;  
A peaceful life lives a lovely flower  
Till autumn blights it and death comes wan.

But when I look at my dear elm tree  
My thoughts fly back like a flock of birds  
To the pleasant land of memory,  
Where the air is full of the sweetest words,  
The shouts of children, the notes of deer,  
As back from the woodland my trio came,  
And my boy was bringing a young elm tree:  
That one and mine are the very same!

The little fellow was tired and warm,  
'T was a tiny tree, and I'd not have guessed  
It could stand so strong now in wind and storm,  
Nor be rooted so in his mother's breast!  
I can see him, slender, blonde-haired, but strong  
Were the fine-cut lips, and the dear blue eyes;  
His hands—they were such as are told in song,  
And his head—it was always so old and wise.

His sisters helped him to plant the twig;  
They hoed and spaded and left it there  
That warm spring day to grow strong and big,  
A shrine for a loving mother's prayer.  
Oh, sacred land! my cherished tree,  
Sing ever of love and fraternity,  
Sing, wooing the children back to me,  
And the memory of thine infancy.

## Original Essays.

### THE RELATIONS OF MEDIUMS TO SPIRIT-FORMS.

BY WILLIAM FOSTER, JR.

Said M. Camille Flammarion, the noted French astronomer: "The psychical world, like the world of astronomy, opens infinite avenues before us. Study, study without ceasing. Let no system stand in the way. Let us seek truth freely." When M. Flammarion declared that the psychical world opened infinite avenues before us, he declared a great truth, for whatever phase of manifestations we may investigate, we find ourselves in a realm whose laws are subtle and recondite, transcendental in their scope, unfathomable by the physical senses. The latter cognize facts, but cannot go beyond. To make the last and final analysis we must occupy a psychic or spiritual standpoint, and use our spiritual faculties. Even this we cannot do when encased in the flesh, the physical, and must wait until we are free, and our inner sense is emancipated; and even then we must have a large and long experience on the spirit side of life before we shall cease to see as through a glass darkly. There are many things I would like to know, but my spirit-friends cannot illumine my ignorance. I have frequently asked how ponderable objects can be taken away on an evening and subsequently returned. I have seen large potted plants, and in one instance a mockingbird brought from the cabinet of Mrs. William H. Allen, but how it was done, the *modus operandi*, those who brought them could not tell. All this, and much more similar, go to show the infinite avenues which open before us.

But to our subject: what are the relations of mediums to materialized spirit-forms? Here I apprehend we shall find difficulties in the way of reaching a perfect solution, owing to the nature of the subject, which must be examined from a standpoint more or less obscured by mundane modes of thought and influences. Again, no two mediums are alike. Mediumship is an adaptability of a person to psychic influences. Mediumship runs on different lines; that is, presents many phases, the quantity and quality of manifestation depending on the degree of adaptability. In the phase of materialization all, however, does not depend on the mediums; the sitters are a factor, and, to a large degree, affect the strength of the manifestations. A sitter may sometimes, through over-anxiety, absolutely hinder his or her friend from making up its form, though this anxiety will not affect any other form. There are divers ways that members of a circle may exert deleterious influences and weaken the manifestations, whatever degree of adaptability the medium may possess, or how much the spirits may have manifested.

Undoubtedly the medium is the mainspring of the manifestations; without her the séance would be a blank. Some have an idea that the tangible form is made up from the medium entirely. If this was so, then the manifestation would be personation or transfiguration; but we know this is not so, for the medium and form are distinct personalities. Though distinct, there is an intimate relation; a something has been abstracted from the medium, combined with psychic matter from other sources, the whole making the form. There is a spiritual body which is the basis; upon this the psychic matter mentioned is pre-cipitated, forming a personality more or less perfect, according to circumstances. Something depends on the will-power of the spirit. If this is weak and all other conditions are perfect, the form will lack something; strength or distinctness. One evening at Mrs. Bliss's, when she was holding séances in Providence, Blue Flower, one of her band, called out, "Brave Foster, get down here! I want to talk with you." I stooped over at the curtain, my face near the floor, and there was the dusky face of Blue Flower, nothing but a head resting on the floor. I asked why she did not come out as the others did. She said she could not make her legs. A few months ago I recognized her voice at Mrs. Allen's cabinet, coming from the floor. I stooped down, and there was the same dusky face, head resting on the floor. I asked why she came in that manner, and she replied: "Because I did so at Mrs. Bliss's." I cite this case to show that though there is a dependency of the form on the medium, there is an independency as well. We will find anomalies in the manifestations, but they are anomalies only because we are ignorant of the governing law.

Sometimes a form has some of the lineaments of the medium's face, but this is usually only momentary. Occasionally we may hear a tone of the voice suggestive of the medium, but it is only for the moment. It is true there is a vital relation or connection with the medium and the form, but it is of such a nature that the medium dominates the form? That is, does the medium govern the actions and control the intellectuality of the form? If so, it is done through the exertion of psychologic power, or, to use the modern phrase, hypnotism. Now, to successfully psychologize or hypnotize, the operator must exercise his or her will-power, for this is the main factor of the process. Let us recur to the status of the medium when materialization is going on. He or she is in a trance, utterly oblivious to all outward things, a machine in the power of an exorcised spirit for the time being, to be used by other exorcised spirits for a longer or shorter period. His or her natural powers have departed, are held in abeyance for the purposes of the séance. How, then, can the medium become a dominating power to control the forms? He or she cannot exercise the will, the main factor, as I have said before, because the will is not there; the medium is submerged entirely, the physical only remaining, being controlled by another spirit who represents a different personality.

I think, therefore, it is safe to assume that the psychologic power of the medium is nil, not possible in the nature of things psychic. My conclusions are based on more than ten years' experience. I have attended probably fifteen hundred séances, some of them experimental, seen probably thirty thousand forms, some of them course many times repeated, endeavoring to observe with care and mathematical scrutiny, that I might arrive at correct results. Certain facts I know; but back behind these facts are laws which I cannot fathom. I must rest content with these facts, and patiently await my transition to the spirit spheres, where I expect to know more, being then in a better condition to pursue my investigations, though I never expect to know it all, for infinity is beyond the grasp of humans or spirits.

## WHO CAN EXPLAIN?

Having seen several articles from various writers, claiming that inventors often receive assistance in their work from an invisible force or power acting upon their minds, and having been quite active in the line of invention myself, with your permission I will give some of my experiences in that direction, leaving it for others to judge of the source from which they were derived.

To begin with, I wish to state that I am an inveterate dreamer, and scarcely a night passes but I am wandering in "dream-land." I have been compelled to ride on a wheeled vehicle for almost thirteen years, not being able to walk, and the machine I at one time owned gave me much annoyance. One night I dreamed I was in a strange city, in a park located near the main business streets, and on a street running north and south through the park. When I arrived at a point where that street was crossed by one running east and west through the park, I met a man riding on a tricycle, and hailing him, I wheeled my chair up to his machine and asked him if he would be kind enough to let me see the mechanism by which he propelled his wheel. He complied with my request, and I minutely examined every part of the machine, and thanking him for his kindness he sped on. I then continued my travels to the southwest corner or section of the park, where I saw a fountain with two miniature boats floating on its water, one being a passenger side-wheel steamer, the other a tug, and they were passing around the fountain the way the sun travels. At this point I awoke, and asked my wife for a light, pencil and paper, and also explained the dream. Sitting up in bed, I made a sketch of the mechanism I saw in that tricycle, and later obtained a patent on it, No. 236,433, and have used it on my machine for several years.

Some two years after that dream, myself and wife were in Cleveland, O., for the first time, and on passing through the park adjoining or on Superior street, I immediately recognized it as the place where I saw that tricycle, and so informed my wife. We then continued to the southwest portion of the park, and I found the fountain and boats there just as I had seen them in my dream.

At another time, in a dream, I saw some men operating a fire-ladder on the streets in this village. I could distinctly see all its parts, and the impression remained vividly with me. Later I had a model of it made, then a large machine, and also obtained a patent, the number being 342,820.

At another time, in a dream, I saw a man going up the stairs leading to the opera house in this village. He was seated in a wheeled invalid-chair, and was propelling himself and the chair up the stairs in safety. I examined the chair, and later had one made (full size), which works nicely on steps of various sizes. I was allowed a patent on the chair Aug. 17th, 1891. It is the only stair-climbing chair ever patented in this country, or of which there is any record that I can learn.

At another time, in a dream, I saw a fire ladder, different from the one above referred to, but as I could not (in my wakeful hours) understand why it would work as I saw it in the dream, I had a test of the principle made, using scantling sixteen feet long for the model, and found it to work just as I saw it in the dream, but I have never been able to demonstrate to my satisfaction how the power is derived.

I could enumerate several such instances, but these will suffice. I would here state that in every instance where I have made an application for a patent when the ideas have come to me in dreams, they have been allowed. In one instance I had six inventions, all of which were allowable, but I applied for only four patents, and they were all allowed. Messrs. Munn & Co., Washington, D. C., said at that time it was a remarkable instance, as it was very seldom that more than one or two presented by the same person would be found patentable.

When inventions do not come to me in dreams, they usually come as it seems to me, like a flash of lightning, and I see the machine or article standing before me in all its completeness; and were I a draftsman, I could make a complete picture of the machine or article, without any study on my part of its mechanism. This gift has been with me since I was a small boy. I do not attempt to explain the cause of these dreams (?) or flash ideas (but mostly through dreams), but give the facts, and let others judge of the cause or source for themselves. I must say, however, that in all my work as an inventor, I feel that I receive assistance from some invisible, intelligent force, but will not attempt to define what it is or how derived.

JAS. B. BRAY.

## Letter from England.

The subjoined letter from friend from Mrs. M. E. WALLACE of New York City, who is now sojourning in Great Britain, will be read with interest by her many acquaintances in America:

LONDON, ENGLAND, June 1st, 1892.  
Here I am in England; and what shall I tell you of its wondrous beauties that have not been told over and over again by hearts that have been filled with great love, as they have gone from scene to scene of beauty and interest, till it would seem as though nothing of greater attractiveness could be met with on earth. As I have gazed upon its beauty, I have felt a pride that we, as Americans, have so glorious and so lovely a Mother Country. I will not try to give you my thoughts, which words cannot express, but will tell you of my charming visit to that noble worker and great seer, EMMA HARDINGE BRITTEN.

My friend, Mrs. Morgan, met me at Liverpool, and I went with her to Manchester for a few days, so that I might meet once again the one who has ever been to me an ideal—and I hardly know how to describe our visit to that sweet retreat, "The Lindens." It is a charming spot; from the front windows you look out over the green, and seem to forget that you are in smoking Manchester; and when you sit down in the Library, or rather as she calls it, "the snugery," where she does the work which goes forth to strengthen countless numbers of hearts, you sense at once all about you the presence of the hosts of heaven, the thoughts of earth lose their hold, and for a time, at least, you dwell in the realm of spirit. It has been some years since you left last in New York, but she looks not a day older; indeed, it seemed to me she looked younger—as though the angel ones whom she faithfully serves had brought to her the secret of perpetual youth. She is now as busy in her life-work as ever, and her new magazine is a labor of love for her, as it will be a blessing to all who read it. The first three numbers are out, and they are rich in thought and purpose. We had tea, of course—that great feature of all England, and how charming she was with her beloved family all about her; and dear Doctor Britten, with his kindly thought and talk of his beloved ones and flowers. Then came the sweet thoughts and inspirations from the angel ones, till it seemed as though we could never tear ourselves away from the loved friends. As we drove home, where friends were waiting to greet us, our hearts were filled with the prayer that this brave worker may long be spared to bless the earth in her great service for the enlightenment of humanity.

We came up to London the day after, and the next Sunday we had the great pleasure of meeting at tea Mr. and Mrs. T. Everitt. Mrs. Everitt is the medium through whose organism some of the most marvelous manifestations of independent spirit-writings have been given. Her work is entirely private, using her powers only for her friends, and when it may be for the benefit of science. On the following Saturday we visited their charming home at Hendon, and I shall never forget that, my first visit to an English country home, with all its pink and white in full bloom, and the air heavy with the odor. I thought then that ever after I should have a truer conception of what a spirit-home might be. While there Mr. Everitt showed us some wonderful writings, perfect in themselves, that had been given through Mrs. E.'s mediumship. We had a sitting, of course, and received many loving greetings and messages from the dear ones in spirit.

We were accompanied there by that great worker, Mr. George Spriggs of Melbourne, Australia, to whom the Spiritualists in London gave a reception on May 30th in Portman Rooms. The reception was organized by that indefatigable worker and kindly-hearted man, Mr. James Burns, the editor of *The Medium*, and *Daybreak*—the chairman being Mr. T. Everitt, who made the opening remarks and gave the address of welcome, Mrs. Florence Marryat following; how rejoiced we all were as we listened to the true ring of spiritual thought as the words came burning from Miss Marryat's lips. There was also a presentation of Resolutions of Welcome by a delegate from the society at Cardiff; there Mr. Spriggs had worked before he left for Melbourne, having, through his mediumship, demonstrated the truth of form-materialization beyond a doubt—as the forms of the so-called dead have appeared in daylight and in full gas-light—often two or three forms at a time. He has also superior skill as a medical clairvoyant, and his life is so true and pure in all ways that he ever commands the respect and confidence of all who know him. Mr. S. is now in England for rest by the command of his guides, who forbade all work for the present.

The reception was indeed a great success, about seven hundred being present. The music was very fine; there was dancing from half past ten to twelve for those who enjoyed it; and a feeling of harmony pervaded all. Then there came to me the great treat of meeting the wonderful medium of whom so many have heard, and whom I felt so desirous of seeing—Mrs. Guppy—through whom some of the most marvelous manifestations of the power of spirit over matter have been produced, she herself having been carried through the air from a room in her own home, and placed within another room, a long distance away. She is now Madame Volckman, and lives at Leyten, Essex, and we are anticipating great pleasure from a visit to her house, as she was so kind as to invite us down. Our hearts should never lose hope or courage when we look around and see such workers that have done so much for the cause of truth.

Mrs. Morgan is daily gaining strength from the treatment of Mr. Lees, a healing medium, who is producing some wonderful cures. We met him at the office of *Light*, through the kindness of Mr. Godfrey of that journal, one of the most genial and spiritual men. W. Stanton-Moses (M. A. Oxon), the editor, one who has done so much to elevate the thought of those interested in Spiritualism into the highest expression, is now quite indisposed from overwork, but all loving angels we trust will soon restore him to health again.

I must now close, for I could not begin to tell you of all the things of interest I have seen and of the loving kindness that I have received from both spirits and mortals.

Fraternally yours, M. E. WALLACE.

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## Banner of Light.

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

## SPECIAL NOTICE.

We have decided to offer those of our patrons, who feel disposed to labor for the extension of the circulation of THE BANNER, a pecuniary incentive, namely: **Until further notice we will accept Clubs of six yearly subscriptions to the Banner of Light for \$12.00.** We ask for the united efforts of all good and true Spiritualists in its aid and our behalf.

Specimen copies will be furnished gratuitously to canvassers and to those who desire to increase the circulation of this paper.

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## Then and Now.

Fifty years have changed things around in a marvelous way. It is about the length of the term of Modern Spiritualism's existence. In that time, individualism has come to a high stage of development, and cooperation has taken form as a power in matters industrial and social. These two extremes are at length met to take fresh counsel together of the changed situation. The social spirit is fast swallowing up and superseding the individual aspiration, and converting it as raw material into the new and far more serviceable cloth of cooperation. It has been discovered from actual experience that the individual, however advanced beyond the society from which he cannot escape, can accomplish little more than propose and explain the ideas that await the strong combining and propulsive power of the mass.

Reflection is able to satisfy any one that the process of evolution takes in the social state along with the individual condition. In other words, that cooperation inevitably follows individual growth and expansion. Else all would lead only to selfishness and egoism, and instead of universal brotherhood we should all finally arrive at universal strife and contention. The movement, however, is to a larger unity through a better developed individuality. As individuals, we see beyond us and outside of us the marked change and progress which is the unceasing destiny of the human race, which, but for individual growth and advancement in knowledge, would continue to be held in suspense. But although social evolution, through the evolution of industrial and religious life, is the great result at which all existing and working forces are aimed, we are none the less to insist on the inspiration and accompaniment of individual life and effort.

The course of events is to bring us all together in a state of increasing unity, and at the same time, through the protecting power of that very unity, to preserve to the utmost limit all the living elements of our individual life and character. The angelic heavens are reported to us as being peopled with ranks of spirit-beings whose individual life is harmoniously blended and unified for the achievement of common ends. There we behold and realize the true ideal of existence. Our national coin expresses it in the more ordinary sense in the familiar motto stamped on it—*E Pluribus Unum*. And yet out of the grand One is to be drawn the living inference of the Many.

It is for this that the changing and still advancing life of the past fifty years brings us its compacted and clear lessons of to-day. In progressing socially we are of necessity progressing industrially. None the less are we likewise progressing religiously. And still it all has its origin in individual effort and aspiration, in the ideas that are all the time being given by the one to the many. This evidently is the true order of nature: first individuality, next differentiation, next a closer unity in order to attain to the larger and freer unity. We say nothing now of the part performed by Modern Spiritualism in this remarkable progress of the past fifty years. It is sure to leave its own indelible record behind, whose reading no one can otherwise than willfully misinterpret. It certainly has wrought wonderful results and been of incalculable value in not only illuminating fresh the minds and spirits of men everywhere, but it has done, and is still

doing, a hardly less important work in emancipating the human soul from the bondage of traditional prejudice by itself breasting its mightiest power with a serene front and an aspect of the calmest confidence.

Sum the case up, and it will be found that no single influence is, after all, so potent to bring on the state of unity and general fraternity as that which silently but most effectively dissipates prejudice and dispels superstition. The ground is to be cleared before it is sown. Tares and wheat do not belong together. The clouds are to be raked from the sky before the heavens will bend protectively with their stainless azure. Spiritualism, not less by its brave and noble forbearance than by its silent and impressive teachings, is engaged in furthering these most desirable of all ends. Without either dogmatism or factiousness, in a temper of gentle patience, trusting to the fresh promises it all the time receives, it goes on in its appointed course unblinded by the conflicting and confusing incidents of this mundane life, fully believing in the final accomplishment of the great work to which it is ordained.

## Not a Leg to Stand On!

The renunciation of the Orthodox tenets by thinking men among the ministry is going on every day—to the alarm of all the "regulars" in religion, who see themselves gradually being stripped of the more valuable element among the pulpsters, and forced to plod along with the "humdrums" who never have an idea outside what they were taught in youth from the theological books handed down to them at the seminaries by the disciples of a by-past age.

This renunciation is what Rev. A. J. Wells, formerly a Methodist clergyman of Fort Wayne, Ind., and more recently of California, has done in a public discourse, announcing himself a Unitarian hereafter. The reasons he gives for this change of his religious views are interesting in the extreme, and carried to their logical conclusions leave the evangelical system of creedal thought without a leg to stand on.

"I have been through it all," he said. "For years I have hesitated, resisted, feared, doubted, gradually advanced, and finally triumphed. Now I am free, and without self-inflicted blindness I cannot deny that science and criticism have changed the whole aspect and character of religious questions." The things that are bound up with our early education we let go with pain. But they must go, for all that. He was no longer a divided man. He had surrendered all that is fundamental to orthodoxy because it is not reconcilable with modern positive knowledge.

He said there could be no orthodoxy without the doctrine of the trinity. Yet it is nowhere taught in the Bible. Cardinal Newman frankly acknowledged this. Neander, the highest authority, says it does not strictly belong to the fundamental articles of the Christian faith. The apostles' creed does not hint at it. Practically, orthodox worships three Gods. The dogma was adopted by a majority of the great council of Nice, A. D. 325, and the vote was carried in as arbitrary a way as any that characterizes our political conventions. No Trinitarian can successfully question these facts.

The fall of man, said Mr. Wells, involves a contemptuous view of human nature. We are taught to think of ourselves as moral wrecks and ruins. Mr. Wells repudiated the dogma because it is a logical excuse for all conceivable iniquity, because it is utterly destructive of the genuine self-respect which is the basis of true character, and because, on the ground of our constitutional, moral and spiritual disability, even Protestant Christendom has widely and vehemently denied the competency of reason to deal with questions of revelation and religion. The charges brought against Professor Briggs illustrate this last fact.

Again, the doctrine of the fall of man impeaches the wisdom and goodness of God. If Adam fell, dragging down his latest posterity with him, did not the plan of God miscarry? Was it not wholly abortive? But we are told it is only the dark background on which to show the glory of redemption. The mission of Christ was planned before the fall—a divine remedy for a foreseen disaster. If so, then except on the basis of the grimmest Calvinism, the remedy has signally and shockingly and hopelessly failed. If the fall was a surprise, then the creation of man was manifestly a blunder, a monstrous crime; if it was foreseen, and the salvation of a remnant was foreordained, then the Creator is dishonored and discredited before his own universe. A God who elects the unborn to eternal damnation can be nothing else but a monster. Does not the doctrine of "the fall" utterly destroy the idea of the divine goodness?

Let us, said Mr. Wells, look at some of the great facts of to-day. The nineteenth century deserves to be heard as well as any of the centuries before Christ. It has a message from God as certainly as the first century.

It teaches the unity of God. Nature knows nothing of a trinity, nothing of dualism—God and nature—only of God in nature. The mythologies and theologies, the unnatural in nature and the unscientific in religion of bygone ages, are strongly absent from the world of to-day. Nature teaches unity among the creative forces. The world was not created in six days, but the work of creation is still going on. By the scientific world evolution is accepted as the method of creation. If evolution be true, then it is perfectly clear that man has not fallen; that the race was not corrupted and ruined by the first man; that the notion of original sin is utterly baseless; that an atonement to save us from the curse of God is entirely out of joint with the facts of the universe; that sin is but a part of our brute inheritance, and was not the slightest surprise to God, and consequently that orthodoxy has no ground at all to rest on, and is directly confronting the scientific intelligence of the day.

Max Müller says, "the flowering of man's spiritual nature is as natural and as strict a process of evolution as the opening of a rose or a morning glory. The vital inflorescent forces are from within." And they are there because God is there—the Immanent God. God is not the despair of reason, but the innermost life of things; not the infinite wrath, but our Father, boundless in love and patience, and prodigal of good. Christ is God in man, the highest manifestation of God incarnate in humanity. And the human race, instead of groveling to destruction, is moving on from good to better. The race is possessed of indestructible good because inhabited by God.

Mrs. B. F. Smith of Vernon Cottage, Crescent Beach, Revere, Mass., has, we understand, resumed her public sittings. She is unquestionably one of the best test mediums known to the public.

## A Prelate's Preaching.

The first annual address of Bishop Seassums before the Diocesan Council of Louisiana, to which our attention has been called by Joseph Maille, Esq., a lawyer of New Orleans, contains in its introductory portion, which is mainly a tribute to his predecessor, the late Bishop Galloher, several points which deserve to be specially re-echoed on account of their true spiritualistic meaning and application. He speaks of the former bishop as "a princely and valiant soul, tempered to rare and tragic beauty by the discipline of suffering, equipped to range with great and holy ones on high, deservingly fairer fields of life." He says this earthly life is not to be accounted a house of detention to the elect of God, nor the other life unreal magnified as the only true sphere for the divine mission of man; nor does their taking hence signify the destruction of human relations and ownerships established in time.

On great lives, said the Bishop, rest obligations, enterprises, ideals. The passing of high personalities is but the creating of others. He regards it a shallow fatalism which interprets these strange interruptions as representing God's own ideal place with men. The check which befalls, he thinks, must indicate a disorder whose shadow overshadows both the human and the divine; a resistance which surely opposes and afflicts God both in himself and his representatives. Such contradictions appear to be a permitted lesson to emphasize the bitter process through which man has forced the eternal love to conquer the earth.

He regards the broken column, the shattered tree, the urn upturned, as marking "a deep confusion in the part of human history," as "wastes of divine possibilities, the chaos of vast divine intentions, a universal career of attempt, failure and agony, which reaches out beyond the doings or deservings of individuals, and unites mankind and nature in the throes of a common pain." He ascribes the gloom and wreck of the tomb to no part of the divine economy, but calls them "corrupt elements, humanly derived, which have added a sting to death and a remorse to life." He spoke of the late bishop as one who had a vision of God in his youth; as one who protested against any theology which merely preached escape from penalty through the sufferings of Christ, and against any salvation short of the realization of an actual divine nature in man.

He credited the late bishop with believing that it is wiser for the soul "to live in the best order it can create by its own vision, than to abate that vision for some few contradictions." Yet the bishop of Louisiana argues with a forceful and subtle eloquence for the church—the Anglican Church—as the true medium between multiplied exaggerations of theological despotism and the practical negations of sectarian anarchy, and insists in the most positive phrase on accepting it (the A. C.), and adopting it as the means of unification with God through Christ.

The main portion of the discourse from which the foregoing thoughts are extracted strikes the reader of it, as Mr. Maille expresses it, "as a sample of hard brain-strained incoherencies." Mr. Maille pertinently observes that if the Bishop were to allow spirituality full sway he would have preached what he means, and not a mass of incomprehensible matters. "When," says he, "these same gentlemen will step down from their high thrones to plain and unvarnished facts, such as the fact that we never die, and that we communicate with ex-earthy residents, then they may indeed become true dispensers of nature's sublime revelation."

## Jugglery and Confession.

Joseph Cook spoke recently in Chicago on the subject of closing the World's Fair on Sundays. He denounced the proposition to open the gates on Sunday as "an insult to those who desire good government." He asserted also that the Sabbath was not proclaimed for the first time when the decalogue was given, and he professed respect for "an institution which has lasted so long." Then changing Sabbath into Sunday, he said the latter day has "swung too long on the waves of time to disappear." And he added that five thousand years have not been able to abolish it. Thus does Joseph Cook undertake to inject the day named Sunday into the decalogue, as if it were the old Sabbath—which it is not and never was, and never can be made. Sunday need not by any means disappear, any more than any other day in the week, but it is outside of the limits of common sense to call it the Sabbath. It is a counterfeit Sabbath—no more and no less.

Mr. Cook further remarks that the class of people that stay away from church is constantly increasing, and that "the Sunday newspaper is the guide, philosopher and friend of that class." He asks if the pulpit is expected to compete with a horse-race, or a prize-fight, or a Sunday theatrical performance, or a Sunday newspaper, by employing their methods. Against the Sunday newspaper he specially directs his bottled wrath and scorn. He charges that it makes it more and more difficult for the churches to reach the masses, and he thinks it will become increasingly difficult if "the Sabbath" be allowed to become still further "secularized." Why not call it the Sabbath newspaper, just as he calls Sunday the Sabbath? This rapid interchange of the two terms is sheer word-jugglery.

But in admitting, as he does, that the pulpit cannot compete with all manner of influences, he substantially confesses that the preaching of the word is all the time becoming of less and less effect. Is it to be inferred and accepted as a fact that spiritual weapons are being laid aside by the churches, and that they really lament that they cannot compete with the carnal ones? Such a conclusion is certainly implied in Joseph Cook's remarks. And it is no less implied in the eager disposition of the churches to effect by legislation what they feel unable to accomplish spiritually.

W. J. Powell, of Bloomsburg, Pa., will please accept our thanks for a basket of out flowers for our Free Circle-Room table. Thanks are also returned for donations of flowers, for the same purpose, from Rebecca C. Lee, Pilgrim, Tex., and Mrs. R. M. Shapleigh, Haverhill, Mass.

Read the answer to a question on our sixth page in regard to form-manifestation, which is given in a very understandable manner according to our view of the subject under discussion.

Spirit Dr. W. G. Smith reports himself on our sixth page as having belonged to Ohio, Mass. Who knows about him? We do not.

## Loose in a Clover Field of Epithets!

The associate editor of *The Microcosm* for May, Mr. Robert Rogers, attempts the treatment of Spiritualism from his chosen point of Substantifallism. We can only say that there is precious little of what may be called substantial in his labored effort. He sets out with the complaint that matters of "a metaphysical or supernatural character" are unsuceptible of any proof that is within the scope of the material senses. He regards the scientific observer as one who deals only with "the tangible and substantial realities of nature." Hence his great difficulty in comprehending the spirit manifestations. And hence, again, his "scientific" alacrity in pointing out to Spiritualists "the weakness, shallowness, absurdity and consummate fraud of their alleged proofs of spiritualistic manifestations." He expresses the hope of being able to deter others from "following in their wake."

The article is wholly, or chiefly, devoted to materialization, and it amounts to not much more than the threshing of the old and musty heap of straw with which this stamp of writers busies itself. It rings all the changes on darkened rooms, cabinets, slate-writing, paintings, messages, and so forth. It challenges the right of a medium to protection through conditions of any kind, and insists on having opened "all doors, avenues, windows, transoms, skylights, and every other possible method of entrance or approach to the widest possible extent," and so on in the same spirit. This wise worshiper of the "substantial" says that Spiritualism "seems to be formed only for the few who are prepared to accept things as presented, deeming it a sacrilege to question the spirits or doubt the integrity of their supposed manifestations." The utter falsity of such a statement is too plain to be entitled to treatment with a serious denial.

Next he proceeds to assail the mediums, saying that "honest Spiritualists" will be very loth to advise a person which of them to consult. Here he makes a truly ignorant fling: The caution on the part of Spiritualists about which he seeks to make a point is born not of distrust concerning the mediums, but through the fact that a practical experience teaches any true investigator that while one medium may give excellent satisfaction to a given person, another on visiting the same medium may be dissatisfied—the subtle questions of magnetic harmony and psychical fitness for communion between the sitter and the medium on the mortal plane being as important to the best results as the fitness of the medium for control from the spirit-side.

He speaks of Spiritualism as "a system so guarded against examination," and lets himself loose in a clover-field of epithets which he chews as a sweet cud under his tongue. He only wishes that a great many others whose "probity" and "moral honor" he would have no hesitation in trusting to the fullest extent, could but see Spiritualism "as clearly and definitely" as himself! He objects decidedly to what he calls the "general taintedness" of mediums; and would like to have the manifestations discontinued, so that another sect might exist, "holding particular theological and metaphysical tenets."

It is a great pity that a person of such vast capacity cannot be gratified in his wishes in all respects. If as a Ph. D., or Doctor of Philosophy, he could only add new light to the subject, almost every one will say how dazzling would be that light. But such a thing is wholly out of the question. He does not even repeat the old abuse in a fresh, new way. He offers us nothing better than long-jointed words. His pretended thought is like heavy clouds piling up in the sky, looking extremely dirty and promising only wind as the outcome. He says nothing at all, and fills up printed space to say it. The verbosity of his expression is equalled only by the blank dreariness of his pomposity. If this is what is called an examination into the subject of Spiritualism, then professed Substantifallism is a more shadowy system than any yet launched on the sea of human thought.

## A Grand Spirit Message.

Is it not high time that clergymen and other Christians realized the grand facts of Modern Spiritualism—of direct spirit-communication—a knowledge of the future state, when so much information is pouring in upon them from all over the civilized world? We especially call the attention of these good people to a message in last week's BANNER from Spirit Judge Edwin Flint, wherein he says: "It seems to thrill my entire being with a new life to realize understandingly that spirit outside of the mortal clay can manifest its intellect and its memory through another organism; that an individual spirit can manipulate a foreign brain as the performer plays upon an instrument, causing it to respond to his touch." He considered this very wonderful. It is, indeed, wonderful in the sense that it is true, as it opens up a mighty field of thought in the mind of every unprejudiced human being.

Wonders never cease—either spiritual or material. The whirlwind of time ever brings something new. Less than half a century ago the fact was demonstrated by practical evidence that exorcanted individuals, whom the world called "dead," could manifest their presence to mortals, proving, notwithstanding the change, that they were living entities. So in material life, for the benefit of mankind, within the same period mortals have come to understand that electricity is a mighty force, and will eventually supersede steam as a motive power. Another wonder has just been brought to light, namely, the rapid manufacture of paper from wood pulp. It would be difficult to imagine a more surprising metamorphosis than that by which the native timber on the Pennsylvania hills is converted in seven hours to a sheet of clear white paper ready for the press. Yet this in brief is the process that is going on every day at a mill at Johnsonburg in western Pennsylvania. This mill is the largest book paper-making establishment in the world, covering several acres of ground and almost as many acres of machinery. Sixty cords of timber are thrust into the choppers and 90,000 pounds of paper are shipped from the yards every day to be out, printed and placed on countless library tables throughout the land!

During the months of June, July and August the Banner of Light Bookstore will close at 5 P. M. each day, and on Saturdays at 2 P. M. Advertisements intended for the seventh page of THE BANNER must be at the office on Saturday of each week before 10 o'clock.

Wm. Foster, Jr., of Providence, has an article on our third page, which all should read and ponder upon.—The same is true of one by Mr. Abbott Walker, on the first page.

## A Warning Voice.

It is our earnest endeavor to do the best we can in promulgating the great truths of Modern Spiritualism, which comprehend all that is good in human nature, and grand in the spirit-world.

Those who seek "comfort" through greed, and imagine they get it, will find their records on the other side not such as they might wish. Those who undertake to profit by acts of selfishness, to the injury of their fellowmen, will have to take a back-seat in the spirit-realm for hundreds of years.

Those who attempt to prosper in this life by and through sensationalism, to the detriment of the Cause they profess to advocate, to the injury of their own souls, will wish they had never been born.

Those who have betrayed the trust of their fellowmen who have had implicit confidence in them, and placed them in comfortable positions only to eventually find them to be traitors to their interests, will be obliged to suffer in purgatory unnumbered years after they have cast off the garments of flesh, for they have fed the fires of hell under the caldron of their own consciences.

It will be worse than the imaginary hell of literal "fire and brimstone," so long taught by ecclesiastics in order to frighten their subjects into dependence upon their teachings for the emoluments of the church authorities.

As we have had the doors of the spirit-world opened to us, we know that we utter the truth, and we utter this warning, not in a spirit of animosity, by any means, but for the benefit of our common humanity.

We are happy to say to our readers that, by a special arrangement with M. Léon Denis, who has given to us the sole authority to reproduce his works in America, we shall begin next week the publication of his very remarkable and successful work, "Pourquoi La Vie?" No book since Allan Kardec's time has had so great a success in Europe, twenty-five thousand copies having been already sold.

## A Word with Our Correspondents.

Naturally, many people write to the editors of this paper for information on topics related to its work, also to inquire as to their own medial powers, as to whether they can obtain messages from departed friends through our medium, etc., etc. And as naturally, the scope of the questions asked narrows them into a sort of composite inquiry, which makes a reply to one often a reply to all. Hence we present the following answers to several inquiries—with the hope that others reading them may also find a response to their wishes fully embodied therein:

D. J. W., Northfield, Minn.—While it is possible for the spirit to respond at an early date at our Free Circle, it is also quite possible that he may not come for a year. The proper method of investigation in this case is to seek a private medium, and have personal sittings; in this way the best results may be obtained.

M. F. B., Doolington, Pa.—It is very uncertain whether the mother will be able to procure a picture such as she desires through medial sources. If the spirit reaches our Circle he will be added to give his message.

C. E. C., Weatherford, Tex.—We can only reply in regard to the phenomena of Spiritualism that thousands of intelligent and reliable persons have received unmistakable evidence of their truth, through every phase of mediumship, such as slate-writing, materialization, etc., etc.

Messrs. Colby & Rich have both received undoubted proof of the genuineness of materialization through such mediums as Mrs. Andrews, Mrs. Markee, Mrs. Pickens, and others. Direct slate-writing has been received in the presence of the senior editor of the BANNER OF LIGHT, under test conditions, with the mediums Slade, Watkins, Stansbury and others. The fact of spirit photography (whatever imitations thereof may have been perpetrated in its name) was established beyond dispute by medium Mumler, and has been by others. There is no question concerning the veracity and sanity of hosts of Spiritualists who have been convinced of the genuineness of these phenomena.

Could you have the opportunity of investigating personally the phenomena, in the presence of such mediums as those mentioned above, no doubt could exist in your mind of the reality of spirit-entrance and power.

N. E., Radersburg, Mont.—Prof. J. W. Cadwell is a mesmerist who may be trusted as to the exercise of psychological control. To sit with a few honest and congenial friends for a couple of hours, twice weekly, will help largely in unfolding medial powers. Do not covet the gifts of mediumship, for they are ends; such motives only attract coarse and selfish spirits whose influence is not elevating. Aspire for such gifts as will tend to spiritualize all who come under their beneficence.

H. A., Providence, R. I.—It is an earth-bound spirit that annoys your medium. Refuse to sit for or take, any communications from spirits until this presence departs. Ask for good spirits to aid you; especially call for good Indian spirits to their magnetic forces are very helpful in such a case.

J. H., Dodge City, Kan.—If any spirit friend of yours attends our Circle, we shall be most happy to receive and give voice to the message. This is all we can do.

Wild Winds!—Mankato, Minn., dispatches report that one of the worst disasters that ever visited southern Minnesota occurred between five and six o'clock on the evening of June 16th. A fierce tornado swept over the land, laying waste scores of happy homes, destroying property on every hand, and causing the deaths of some fifty people.—High wind and a cloud-burst caused great damage in the western part of Wisconsin, June 15th. At Boscelo five bridges were carried away, the water rising eleven feet in Turtle river in a few minutes. The Milwaukee track was washed out for some distance, and train service was temporarily suspended.—Maine, too, had its share of cyclonic disturbance. Reports from Bangor set forth much destruction wrought by wind and hail on or about the 15th inst.; also some loss of life. At Shirley houses were blown over, crops ruined, and farm animals killed. The clouds seemed to meet right over the village, and the ruin was general.—We, in Boston, had a touch of swift, black storm, with severe thunder and lightning to "top off" the "Bunker Hill" celebration on the 17th of June.

The Life of Thomas Paine.—Last Sunday's New York World contains an elaborate review of Monro D. Conway's excellent work on THE LIFE OF THOMAS PAINE, in which the writer concludes his remarks by saying that "Mr. Conway's work is an honor to himself as a historian, a man and a gentleman." What will our modern bigots say to this?

Here is the title page: "The Life of Thomas Paine, with a History of his Literary, Political and Religious Career in America, France and England. By Monro D. Conway. To which is added a Sketch of Paine by William Cobbett (hitherto unpublished). In two volumes. G. F. Putnam's Sons, New York."

A Sea-Air Sniff.—Some five hundred persons accepted the invitation of the Boston and Portsmouth Steamship Company to take a harbor tour on the steamer John Brooks, at her recent commencement trip of the current season. The steamer swept out majestically from Snow's Arch Wharf, with her colors flying, and started down the bay, receiving salutes on all sides from all kinds of steam vessels. The trip occupied three hours, and was made along the North Shore as far as Egg Rock, returning around the Graves and Boston Light. A good chance is afforded by The Brooks to get a breath of fresh (salt) air during this heated term. Try it, Boston friends.

Miss S. Lizzie Ewer's lecture on Spiritualism and its office to humanity (second page), is a gem. Here is a specimen aphorism therefrom: "If we MAKE STRONG OUR TO-DAY WE ARE SURE OF OUR TO-MORROW!"

"Frenetic!"—No reader of the present issue should fail to read the quaint paper on our first page, for which we are indebted to the kindness and keenness of Mr. Geo. A. Bacon.

For a disordered Liver try BROWN'S PILLS.



## NEWSY NOTES AND PITHY POINTS.

## TO LOYALTY.

'Tis always morning somewhere;  
Somewhere the sky is clear;  
No night can wrap in darkness  
This wondrous earthy sphere.  
Hearts are always happy somewhere;  
Somewhere there's hope and love  
No sorrow can forever hide;  
God cares for us above.

Those who desire joining "a Polar expedition party" should always wait and join "the relief expedition," which is invariably sent out to hunt the party of the first part. "The relief" has the most fun.

## [PIXY 'TIS, 'TIS TRUE!]

To a rusty old hamlet his family go,  
Their spirits and health to regain,  
While he in the city is doing each day  
At a small ham-and-egg let, Spring Lane.

—Boston News.

Italy furnishes so many immigrants nowadays, that some of Boston's health regulations have to be printed in that language. The Italian government is, it is said, alarmed, and is trying by special laws to prevent the going out of that country of the young men who are the possible material of its army.

MONTREAL, June 21st.—Early this morning the Montreal Express on the Grand Trunk Railroad ran into a washout at Hillhurst, near Sherbrooke, in this province, and was wrecked. Dr. M. Dale, the engineer, Fireman Reed, B. Caron, who rode in the express car, and Express Messenger Small, were all instantly killed. Fifteen other passengers are fearfully injured and likely to die. Almost every person on the train was more or less injured.

The government botanical garden of Bombay, for the variety and beauty of its trees, flowers and grasses, is among the most beautiful in the world. But the condition of the native inhabitants is far from "beautiful."

CHILDHOOD'S OLD-TIME FAVORITES.  
There was a "Tom," the son of the piper,  
"Jack Sprat" and merry "King Cole,"  
And the three wise men of Gotham,  
Who went to sea in a bowl;  
The woman who rode on a broomstick,  
And swept the cobwebbed sky;  
And the boy who sat in the corner,  
Eating his Christmas pie.

The money that men buy governs their style of living usually, and the man who has the most spends the most—sometimes.

In all evils which admit a remedy, impatience should be avoided, because it wastes that time and attention in complaints which, if properly applied, might remove the cause.—Johnson.

The monitor *Sotomagos*, one of the vessels sent by the Brazilian government to suppress the revolution in the State of Matto Grosso, struck a rock on the morning of May 19th, and went down with all on board except five sailors.

## JUNE.

## [Stanza Three.]

The amorous branches, overbold,  
Catch at her as she passes,  
Her tender footstep thrills the world  
And stirs the springing grasses;  
The birds, with softly quivering wings,  
Fly down on either shoulder;  
No man may hear the song she sings,  
No impious eye behold her!

A new industry, says an exchange, has been invented by a clever girl. She calls herself an accountant and auditor for large households. She finds plenty of employment in looking after the business of a few families of large expenditure, whose heads have not taste for the work.

The specimens of china plant pots and pedestals, also of piazza seats of modern pottery, are among the novelties which now are a feature of the modern suburban home. The crockery store of today has probably developed more extensively than any other branch of trade.

DISHONESTY A FEW LAPS AHEAD.—The *Journal of the Esoteric* Labor keeps a time of its own, and says the race is not neck-and-neck. We quote "Some one writes *The New Nation* to ask whether dishonesty has kept pace with invention during the past twenty years? *The New Nation* thinks it has been a neck-and-neck race. Now, considering that every new invention becomes a new implement in dishonesty's hands, we are inclined to think it is a few laps ahead."—*The New Nation*.

The "false work" of the new bridge over the Licking River, between Covington and Newport, Ky., fell June 16th, carrying down with it sixty-three of the workmen. The loss of life was awful.

"Pachydermatous insensibility" on the part of a candidate is now declared to be a prerequisite for success in American politics. Must we also include it as a part of the needed equipment in the spiritual journalism of the present day?

You must write a book or two to find out how much and how little you know and have to say. Then you must read some notices of it by somebody that loves you, and one or two by somebody that hates you. You'll find yourself a very odd piece of property after you've been through these experiences.—O. W. Holmes.

BADLY TANGLED.—Encouraged, no doubt, by the assertion recently made (and to which we reverted at the time) that an English sailor had just been successfully swallowed by a whale, and then rescued by his shipmates, through a sort of "Caesarian" operation performed on the whale, we find the old whale-and-Jonah joke revived as follows in a current "funny paper":

"Chit-chit-children," began the timid young man who was then appointed Superintendent of the Sabbath school, "of course you are all familiar with the story of the swallow that whaled Jonah—no, ah! ah! ah!"

"I presume, Bro. Sims," said the collection-taker, kindly, "you mean the Jonah that swallowed the—or—or—that is—"

"Ye-yes, sir," responded the timid young man, "that is what I mean."

QUITE A NATURAL SEQUENCE.—Said Prof. Frank Parsons in the course of a recent talk before the Boston University Law School:

"The underlying purpose and justification of insurance is the distribution of accidental loss. Accidents break the connection between conduct and consequence which is the very soul of justice. If a man behaves equally well they should fare equally well; but accidents break in upon this law, and often injure the fittest instead of the unfittest. Insurance is one means of overcoming the effect of fire and flood. And please notice that the principle of justice upon which the law of insurance rests, if carried to its logical outcome, must inevitably give us national insurance."

## Death is no sombre thing!

## Immortal life is king!

Hypercritic will please remember that Prof. Henry Drummond has said very pertinently that "it is easier to criticise the best thing superbly than to do the smallest thing indifferently."

## MAINE.

Lewiston.—The Spiritual Society of the two cities, Auburn and Lewiston, held its regular meeting on Sunday, June 19th, with a good attendance and good speaking.

The exercises opened by Mrs. L. F. Curtis reading a poem; she was followed by S. A. Miller, Dr. Warren Bucklin, Dr. Davis, Mrs. B. A. Johnson and Mrs. Stephenson—all being instrumentalists through whom talented addresses were made.

Mr. W. T. Kirby, as the test medium, was called to the platform, and many spirits manifested themselves to his friends.

The next meeting is at the same place, on Sunday, July 3d, at 2 P. M.

Write Names Plainly.—The season is now upon us when reports of camp and grove meetings—held at various points by the Spiritualists of America—will be forwarded to THE BANNER for publication. We are always glad to receive these reports, and shall repeat the request we have frequently made in the past, to wit: that the parties sending us these accounts will use special care to give correctly and in legible spelling the names of such persons as they wish to mention.

## MEETINGS IN BOSTON.

First Spiritual Temple, corner Newbury and Essex Streets.—Spiritual Society, Lecture every Sunday at 11 A. M. School at 11 A. M. Evening Special at 7 P. M. Other public meetings announced from platform. Mrs. H. H. Lake, speaker. T. H. Dunham, Jr., Secretary, 17 State St.

Second Spiritual Temple, 7 Park Square, near Boylston Street.—Public meetings every Sunday at 10 A. M. and 7 P. M. Lecturer, W. J. Colville. All seats free. Collections. Magic Hall, 616 Washington Street.—Sundays at 11 A. M. and 7 P. M. Also Wednesdays at 7 P. M. W. Matthews, Conductor.

College Hall, 84 Essex Street.—Sundays, at 10 A. M., 7 P. M. Eben Cobb, Conductor.

Veteran Spiritualists' Union.—Public meetings will be held at 11 A. M. every month in the Hall of Light Free Circle Room, No. 84 Bowdoin Street, at 7 P. M. Dr. H. B. Rogers, President; Moses T. Dole, Treasurer; Wm. H. Backs, Conductor. 77 State Street, Boston. W. J. Colville, Corresponding Secretary. All individuals interested in the objects of the Union are invited to attend.

Commercial Hall, 694 Washington Street, corner of Essex Street.—Spirital meetings every Sunday at 11 A. M. and 7 P. M. Thursday at 7 P. M. N. P. Smith, Chairman.

Harmony Hall, 724 Washington Street.—Services every Sunday at 11 A. M. and 7 P. M. Every Tuesday, at 7 P. M. Meetings for testing, clairvoyance and psychometric readings. Mrs. M. Adeline Wilkinson, Conductor.

First Spiritualist Ladies' Aid Society, 1031 Washington Street.—Meetings are held at this place each Sunday, developing Circle at 11 A. M.; speaking and tests at 7 P. M. J. A. Smith and Mrs. Loomis-Hall, Conductors.

K. of P. Hall, 241 Tremont Street.—Sundays meetings as usual, 10 A. M., 7 P. M.; also on Mondays at 101 Washington Street. J. Edward Bartlett, Chairman.

Alpha Hall, 18 Essex Street.—Spirital Meetings at 7 P. M. and 7 P. M. Developing Circle at 11 A. M. Mrs. Dr. Heath, Conductor. Office 84 Bowdoin Street.

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

The Cambridge Spiritual Society. H. D. Simons, Secretary, 88 Franklin Street.

Arcade Hall.—On Sunday, June 10th, Mr. W. J. Colville's topic at 10:30 A. M. was: "Balanced Wisdom." During the course of an eloquent inspirational description of the methods of education which distinguish the new spiritual from the old material system, the lecturer recited the following suggestive anecdote:

A young man endowed by nature with decided gifts finding him for an artistic and literary career was completely debarrd from taking a college course on account of poverty—as an invalid mother and sister were largely dependent for support upon the income he could only derive by engaging in a manual occupation for which he had no taste and no special fitness. In his difficulty he applied for advice to a psychic teacher, who at once assured him that he could earn his living behind a counter, doing odd jobs, or in any other honest respectable manner, and at the same time so direct his desires and intentions to his beloved fields of study that a spiritual connection could be palpably and effectively established between himself and unseen preceptors. Two pieces of advice were given: 1st, On going to your work desire and expect that through the power of the very instrumentality will reach you specially needed to fit you to carry out your true life work successfully; there fore never repine at your tasks or count them irksome, but regard them as stepping-stones to the very thing you specially desire to reach. 2d, Use all your sleeping time according to your desire, and this you can do by positively centering your thoughts on retiring with confident expectancy upon the longed-for result.

The young man faithfully carried out the instructions, and with the following good effect: At first he found it rather difficult to subdue his fear that after all he was losing his education, and for a few weeks he did not experience any decided mental illumination, but he noticed with satisfaction, and so did his friends and employers, that he was increasing in intelligence, amiability and sound health, rendering him the better able to do any kind of work successfully; later on the decided triumph of the method was demonstrated, as he began to receive actual preceptors, not only an unusual sense of power and freshness, but he had decided remembrances—at first vague, but afterward clear—of visions which were deeply implanted in his waking consciousness; then after a few months he found himself receiving actual preceptors, verifiable information from unseen sources while engaged at commonplace work during the day.

This phenomenon need not be thought singular; the psychic race is open to all who will to travel thereon. There is no need of knowledge of the universe, and only they who are wedded to the pedantic methods of the schools need remain destitute of higher wisdom than the colleges impart. To realize that one can be engaged at any kind of work manually, and yet be free to enjoy conscious spiritual illumination, and to open the door to originality and mimicry, do not simply follow the immortals—be an immortal; be not content with copying the masters—seek to become a master.

In the afternoon a number of important questions were very ably answered; and there was again a large audience.

The evening lecture on "The Millennium" crowded the hall; a report has been prepared, an abstract of which may appear next week.

The flowers and music were very attractive at the three services. Mrs. May French won fresh laurels by her excellent singing in the morning.

On Sunday, June 20th, Mr. Colville's topics will be: 10 A. M., "Intuitive Perception of Truth"; 7 P. M., Replies to questions; 7:45 P. M., "The Soul of Lillith." Seats free; collections for expenses.

Lectures on Spiritual Science at Suite 3, 18 Huntington Avenue, Mondays, Wednesdays and Fridays at 8 P. M. Tuesdays and Saturdays at 7 P. M. Lessons in Universal Theosophy (by request) at 3 Tolman Place, off Warren Street, Tuesday, Thursday and Saturday at 7:45 P. M.

Miss H. M. Young receives subscriptions for the BANNER OF LIGHT, and sells all approved literature.

First Spiritual Temple.—Last Sunday, June 19th, after an organ solo by Miss Helen M. Fogler, the entrancing intelligence, through Mrs. H. S. Lake, spoke upon "Individuals and Institutions." It was said:

"The individual existed prior to the institution, hence is more important; he is primary, fundamental. What I am, what you are, neither philosophical nor angel may affirm. Separate from all other forms of life, and one being that is not being, that is the individual quite distinct, the individual soul stands forth a marvel and a mystery. That vast territory, the sub human, conserves and bestows upon man his innumerable treasures of elements which are appropriate to the more complex structure with which he is endowed. Mineral, vegetable, animal serve in turn the process of transformation. I am! mighty and significant sound, thrilling and filling the being with strange powers and sensations.

It is thus that individual cooperative efforts; institutions grow, presenting peculiarities as multiple as the members who devise them. None of these institutions are essentially enduring, because man changes his character and needs continually. Government, universities, churches, no longer but to the vibrating energies of the spiritual man, change as people or fade entirely away.

It is thus that revolutions and revisions are made—the spirit of them is conserved upon the earth-plane, and is taken up and added to as the individual spirit, into the succeeding necessity or age.

Good, bad and indifferent become the stepping-stones to the purposes which serve the Infinite Power. That which oppresses the individual in the institution must come for the soul more important than the body of the life, and being and do.

For keeping a quart of drinking water pure and cold over night, an old method but a good one; also China covered pitchers for same purpose, including old Blue Canton China, Celadon China, and other Porcelains and Faience.

By Steamer "Gothia" and "Europa," from Hamburg, and the "Georgian" and "Samari," from Liverpool.

We are landing novelties from the German, French and English Potteries and Glass Factories.

PUNCH AND LEMONADE BOWLS in large variety, from the moderate cost to the most expensive.

In the Dinner Set Department will be seen new shapes and decorations of Fish Sets, with 30-Inch Salmon dishes.

In the Dinner Set Department will be seen three stock patterns Dinner Ware from the Royal Worcester Pottery, which can be readily matched when required. We have also many choice sets of which duplicates are not to be had except by special importations.

WHOLESALE AND RETAIL.

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Jones, McDuffee & Stratton,

CHINA, GLASS AND LAMPS,

(SEVEN FLOORS),

120 FRANKLIN STREET, BOSTON.

log bring about those marvelous growths of the spirit which represent a universal advancement."

Next Sunday the closing services of the season will be held.

School at 11 A. M. Lecture in the afternoon at 2:45, by Mrs. Lake. Subject: "Fidelity."

The Fraternity will hold a picnic on Tuesday, June 28th. Place to be announced from the platform.

Ladies' Aid Fair.—There was a large attendance at the developing circle last Sunday, 19th inst., and many inquirers were convinced of the continuity of life and the facts of the Spiritual Philosophy.

The afternoon meeting opened with an invocation, remarks and tests by Dr. M. P. Thomas; Mrs. Mary F. Lovering furnished vocal music, and read a poem, entitled "The Shadow Land"; Dr. George B. Emerson gave very satisfactory readings; interesting remarks by Mrs. Alice S. Waterhouse, Mr. A. D. Haynes, Mrs. C. H. Clark, Mrs. C. Loomis-Hall, and the Chairman.

At the evening session Mrs. Mary F. Lovering sang, offered an invocation, and read a spirit-message given her in the morning circle from Nathan Bacon, late member of the Handel and Haydn Society, and an old resident of East Boston. Remarks by Mr. A. D. Haynes and Mrs. C. H. Clark, who closed with a fine inspirational poem, song by Mr. L. W. Baxter; Mrs. C. Loomis-Hall, under control of "Aerasha," gave some very satisfactory psychometric readings.

The BANNER OF LIGHT is for sale at the door during each service.

Engle Hall.—Wednesday, 3 P. M.—Opening remarks by the Chairman, followed by Mr. Nolke with tests; Dr. George B. Emerson, readings; Mrs. Mason gave personations, bringing comfort to many.

Sunday, 11 A. M., developing and healing circle, also tests.

2:30 P. M.—Opening song by Mrs. E. H. Locke; remarks and tests by the Chairman; tests by Mrs. Burt and Mrs. Higgins; delineations and closing remarks by Mrs. Burt.

Evening.—Opening remarks by Dr. Blackden; tests by Mrs. Dr. Bell, Mrs. Huse, Mrs. Burt and Mrs. Jones; closing tests by the Chairman. Singing at each service by Mrs. Nellie Carleton.

F. W. MATHEWS, Conductor.

Rathbone Hall.—10:45 A. M., Sunday, 19th inst., Mr. George Blight, Miss Annie Hanson and Mrs. Foss gave tests and readings.

2:30 P. M., Mr. Wm. Franks opened the meeting (in the absence of the Chairman) with remarks and tests. Miss Annie Hanson gave tests and readings. Dr. Smith, Chairman, gave psychometric readings.

7:30 P. M., Mrs. Nellie Holt-Harding presented remarks and tests; Mrs. E. C. Dickinson and Miss Annie Hanson gave spirit descriptions.

Harmony Hall.—"Victor" informs us that all the meetings last Sunday were unusually interesting and the attendance large. Mrs. Dick, David Brown, Mrs. Jennie Wilson, Mrs. Downing, Mrs. Julia Davis, Mr. F. T. Dickinson, and other spiritists.

Prof. Pierce led the vocal music. These meetings will continue through the summer.

HORSFORD'S ACID PHOSPHATE FOR STROKE.—It relieves the prostration and nervous derangement.

Spiritualist Camp-Meetings for 1892.

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

As this paper is always ready and willing to give to 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.

Lake Brady, O.—The Ohio Confederation of Spiritualists will dedicate this new resort at Lake Brady, Ohio, July 24th, 1892. The exercises for the summer will begin July 24th, and continue until Aug. 28th.

Cassadaga, N. Y.—The Thirtieth Annual Summer Assembly of the Cassadaga Lake Free Association, Lily Dale, Chautauque County, N. Y., will continue from July 22d to Aug. 28th.

Bay, Mass.—Meeting from July 10th to Aug. 28th.

Liberal, Mo.—The Second Annual Camp-Meeting of the Liberal Spiritualist Association commences Aug. 20th, and closes Sept. 19th.

Denver, Col.—A Spiritualist Camp-Meeting will be opened at Taylor Park for the first two weeks in September—perhaps to continue to the 30th.

Hastett Park, Mich.—The Hastett Park Association will hold its Tenth Annual Camp-Meeting from July 31st to Aug. 28th.

Clinton, Ia.—The meeting at this place will open July 31st and close Aug. 28th.

Chesterfield, Ind.—The next camp-meeting will commence July 21st, and continue to Aug. 16th.

St. Paul, Minn.—The Northwestern Spiritualist Association will hold a camp-meeting beginning July 1st and continue over Sunday, July 24th.

Summitland, Ind.—The camp-meeting will be held from Sept. 1st to Oct. 2d.

Lake Pleasant, Mass.—The annual camp-meeting will be held July 24th to Aug. 28th, inclusive.

Verona Park, Me.—The tenth annual Camp-Meeting commences Aug. 14th, and closes Aug. 28th, 1892. Matilda H. Cushing, Secretary.

Sunapee Lake, N. H.—The meeting this season will commence Sunday, July 31st, and close Aug. 28th. Jane D. Churchill, Secretary.

Queen City Park, Ky.—The meetings at this camp-ground in Burlington, commence July 31st and close Sept. 6th.

Temple Heights, Me.—The Tenth Annual Camp-Meeting commences Aug. 12th and closes Aug. 21st. G. H. Rich, President; F. O. Gould, Secretary.

Fin Banks, Maiden, Mass.—The Union Spiritualists will hold their first Sunday in each month during the season. Dodge & Logan.

The Cleveland (O.) Lyceum Annual Grove-Meeting will take place Sunday, June 26th, at Lake Brady.

Devil's Lake, Mich.—July 26th to Aug. 8th.

Sanitation—not Vaccination.—It was an unfortunate day for poor humanity when the "Immortal Jenner" scraped the pus from the heel of a sick horse, [cow?] and started the vaccination imposture. He taught practically that the corruption of disease could be purified by still more horrible corruption. Apparently the empoison has been conquered—by vaccine? Rather by sanitary measures! If the vaccine is all-powerful, why the fear of exposure and the rigorously enforced quarantine? With the latter there can be no wide spread of the disease. A case of smallpox is at once surrounded by an impassable wall. Why such evidence of fear if vaccine protects? Is it not an admission on the part of the doctors that they do not believe in the remedy they have made almost a crime not to use!—Hudson Tuttle.

In Memoriam.

Passed to spirit-life, after a long and tedious illness, on Saturday, June 18th, SAMUEL B. BOGERT, (aged fifty-six years), President of the Brooklyn Spiritual Association, and the Brooklyn Progressive Conference.

The funeral services were held at Bradbury Hall, 200 Fulton street, the following evening. The hall, which was crowded to its utmost capacity, was tastefully decorated with potted plants and ferns—the President's chair being ornamented with amaranth and a profusion of flowers; over its top was suspended a large wreath of white primroses, bearing at its head the inscription: "God Speed," and at the lower end the words: "Ladies' Home Auxiliary." The Board of Trustees of the Brooklyn Spiritual Association, of which Mr. Bogert was the President, were represented by a massive pillow of flowers bearing the inscription: "We Shall Meet Again, B. S. A."

The building inspectors of Brooklyn, of which Mr. Bogert was a member, offered a beautiful floral piece, the "Gates Ajar."

The exercises were of unusual interest; the quartette singing most beautifully the hymn, "Bringing in the Sheaves," were followed by Mrs. Gridley with an invocation, which in its conception and delivery was more than inspiring and uplifting to the soul.

Mr. W. V. Sargent, President pro tem. of the Progressive Conference, delivered a soulful and eloquent oration.

Mrs. E. F. Kurth followed by reading two poems, called "Going Home" and "At Home."

Mr. Walter Howell then addressed the assembly in his accustomed thoughtful and touching manner; the quartette sang again, "Nearer, My God, to Thee," and the exercises were brought to a close by Mr. Howell, delivering the benediction—the entire audience remaining standing.

The remains were then viewed, by every one present, the audience passing out in single file.

The interment took place on Monday in New Jersey, the remains being accompanied by members of the family only.

They work in the mortal is done, true and faithful servant and thou wilt receive thy reward; but may the Spiritualists of Brooklyn always remember in love the kindness the one who was a leader, the one who worked with them so faithfully, the one who, their father and their friend, SAMUEL B. BOGERT, Brooklyn, N. Y., June 20th, 1892.

E. F. K.

Just Out.

What? Why! The Chautauque Ladies' Desk, the last but in no ways the least of the many splendid efforts made by The Larkin Soap Mfg. Co., (successor to J. D. Larkin & Co.) Last year they had the Chautauque Piano Lamp, which is still to be had. This progressive, energetic firm are always awake to the interests of their patrons, and to enable every lady in the land to become the possessor of a secure place for her treasured missives, they have made arrangements to supply all with the Chautauque Ladies' Desk. Their large advertisement on another page tells you how to secure one. Read it carefully and act.

Movements of Platform Lecturers.

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

Geo. A. Fuller, M. D., would like engagements from June 26th to July 3d. He speaks at West Duxbury, Mass., July 10th; Saratoga Springs, N. Y., the 17th and 24th; Queen City Park, Vt., the 31st. He may be addressed at 5 Mount Vernon street, Worcester, Mass.

Miss C. W. Knox has gone to Lawrence, Mass., for the summer; will return in the fall, due notice of which will be given in THE BANNER.

Oscar A. Edgerly is filling an engagement for the present month in Bradford, Me.

Rev. W. L. Lathrop will answer calls to lecture (furnishing vocal music also) wherever his services are desired. Address in High street, Fall River, Mass.

Marguerite St. Omer, lecturer, psychometrist and platform test medium, solicits correspondence with societies in regard to dates for '92 and '93. She can be addressed Box 1656, Fitchburg, Mass.

Advice to Ailing Women.

Countless letters are received by us from ailing women in all parts of the world, seeking advice. All are answered in a prompt and careful manner, giving each the benefit of the great library of reference compiled during a woman's life's work among suffering women. There are the largest records concerning female complaints in the world. Thousands of women have been benefited by Mrs. Pinkham's advice after all other treatment had failed. Don't throw away this chance. Write us about your case. It will cost you nothing, and may save your life. Your letter will be received and answered by one of our sex. Correspondence strictly private. We never publish even a letter of testimonial without the person's unqualified consent.

Correspondence Promptly Answered. Address in confidence, LYDIA E. PINKHAM MED. CO., LYNN, MASS.

SPIRITUALIST MEETINGS.

Chicago, Ill.—The First Society of Spiritualists meets at Washington Hall, 175 Washington Boulevard, corner Ogden Avenue, every Sunday at 10 A. M. and 7 P. M. Speaker, Mrs. Cora L. V. Richmond.—The First South Side Spiritual Society meets at 71 Thirty-first street every Sunday at 11 A. M. Speaker, Emma Nickerson, Secretary, Mrs. J. C. Smith.

Buffalo, N. Y.—The Spiritualist Society meets Sundays in A. O. U. Hall, corner Court and Main streets, at 2 P. M. and 7 P. M. William F. Pfeiffer, President, 2 Golden Square, 121 E. 10th street, Buffalo, N. Y.

Baltimore, Md.—The Religious-Philosophical Society meets every Monday at 11 A. M. and 7 P. M. at Wurtzburger's Hall, North Ector street, near Gay. Chas. A. Zippi, Secretary, 121 E. 10th street, Baltimore, Md.

Providence, R. I.—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2 P. M. and 7 P. M. Progressive School at 1 P. M.

Grand Rapids, Mich.—Progressive Spiritualists' Society, 35 E. 10th street, Grand Rapids, Mich., 10 A. M. and 7 P. M.; Thursdays, 3 P. M. and 8 P. M. Mrs. Elsie J. Josselyn, President.

Dayton, O.—The Progressive Spiritualist Alliance holds meetings Sundays at 11 A. M







## The Demon Lady of the Lake.

A LEGEND OF HATTON LAKE IN WYOMING.

Of late a dead man has been recovered from Hatton Lake for the first time since that mysterious body of water began to swallow up those who tempted it. The Cheyenne Indians are intensely excited, and at first would not believe it. When the fact was proved to them they became awestricken. They say that the fact of the Lake having given up its dead indicates that there has been a great upheaval—a revolution, or something of that sort, among the powers of that world peopled with spirits and demons and fairies, and governed by spirits, in which the Indians so implicitly believe.

In a cavern at the bottom of the mysterious Lake lives the woman with a serpent's head, whose name is never spoken, for all the newts and lizards and snakes are her spies, and whose speaks her name she will slay.

The recovery of the dead man's body has aroused great interest in the legend, and bribes without number have been offered the Indians to tell the name of the water-demon, but they will not. Even one of the chiefs, who has become civilized, and pays taxes on a handsome farm, would not reveal the name.

Though they may only speak of this potent devil as "The Woman," there is no bar to their telling of her powers and exploits. It seems that she is rather proud of her power, and wants her adventures told, that people may fear her the more. She has been seen? Oh, yes; two Indians have lived long enough to tell of after their eyes beheld her, but there is not an Indian now in all Wyoming who would dare to seek her.

Strange to say, though the woman is such a malignant power, the Indians do not rejoice at her overthrow, as indicated by the body of the dead man being rescued from her dominion beneath the Lake. Maybe they fear that this upheaval bodes a change of all existing things, because gods and demons do not die, and they are very uneasy over the matter. The medicine men have hardly ceased their incantations since the token of the nether cataclysm has appeared.

Neither mediums nor divers were able to find a trace of the body. The Indians regarded their work with contempt, though they could not understand how the diver escaped after his numerous visits to the bottom of the Lake. They finally decided that because of his grotesque diving suit the serpent-headed woman could not recognize a man in him.

In the middle of this Lake the depth has never been sounded, and a great spring bubbles up there, and though numerous attempts have been made, the lead has never reached bottom. The Indians say the bubbling in the middle of the Lake is the woman breathing. How she came there nobody knows, but the Indians say that before the white men came to Wyoming the captives taken by other tribes were thrown into the Lake to her. It appears that she is looking for her lover. She takes all men who come her way, and when she finds not one among them whom she seeks she makes them all her slaves. If this is true, she must now rule over an army of retainers, for unnumbered men—Indians and whites—have gone to her. Forty years ago, the old men of the tribes say, many emigrants, with their horses and ox teams, were driven by the Indians, and kept there until the ice thawed and let them all through, and the serpent-woman got them all.

Hunters are her favorite prey, for the tradition says the lover was a hunter. She tempts them to the middle of the Lake by a magnificent red swan, which keeps fluttering just beyond gunshot, and so lures them within her power. A strange belief about this great red swan is that it is a most desirable bird, and the one that kills it will become the possessor of all sorts of power; and many of the heroes of the Cheyenne legends are said to have slain the bird, but the bird has never been taken.

Of the two Indians who have seen the serpent-woman, and have lived to tell of it, the first saw her when she did not know it. He was waiting hidden behind a rock on the Lake shore for game, when out of the Lake came the woman. She swam about on the surface of the Lake in the sunshine. Her form, the Indian said, was incomparably more beautiful than that of the most charming of the daughters of the chiefs, but her head was that of an enormous serpent. When her back was toward him he could not see the snake's head, but for her long hair hid it, and she looked simply like the most glorious of women. The hunter lay flat on the rock and watched her. He dared neither to move nor cry out. When the demon had finished her sun-bath, she dived, and did not appear again. Had this Indian kept quiet about the marvelous thing he had seen there would have been no trouble; but it was too wonderful not to be told. He kept the great secret for a year, and at last whispered it to a woman. A lizard heard the whisper, so says the legend, and in the morning the man found dead. About his head a giant rattlesnake had twisted itself, and its fangs were fast in his face. That was his punishment for spying on the serpent woman.

With the other man who saw her and told of it, it was different. He was a young chief who boasted before all the tribe that he was afraid of nothing, and they set before him the task of conquering the serpent woman. He was a brave man, but took all reasonable precautions. He knew that against those of the other world his war-clubs and bow and arrows were useless. The learning and magic of the medicine men alone might be of use to him in such a contest.

They taught him all they knew, and, confident of victory, he boasted again that he would bring back the serpent woman.

As any of the Indians will tell you, the woman is not hard to find, if you desire to see her. All you have to do is to go to the middle of the Lake at night, when there is no moon, and it is raining or snowing. Then there is no chance of any one else seeing what happens, and no ordinary man ever comes back to tell. So the young chief set out, but he had boasted too much, and a snake crept into his boat as he was leaving the shore. He came back after his encounter with the she devil, but when near the shore on his return he took off his magic shirt, provided by the medicine men, for he had fought hard, and was tired and feverish; that left him vulnerable, and the snake hidden in the boat struck him. The medicine men kept him alive during the night, but on the next day he died, and no one ever again tried to see the Lake demon. That was generations before the emigrants were driven from the lake. Before he died the stricken chief told what had happened: In the middle of the Lake he saw the serpent woman, and she called to him to come to her. She kept her head turned from him, and all he could see was her long hair and beautiful arms. She tempted him, but he knew her, and would not come. When she found that her blandishments did not avail, she turned her serpent's face toward him, and told him she would drag him down. She tried to upset his boat, but could not because of the magic of the medicine men. Then she called the wild fowl, and they flew at him with their beaks and talons, but though they bruised and hurt him, they could not drive him overboard or kill him. She tried to tear him off the boat, but could not. At last he saw the dead man rising through the water to help her. His heart failed him then, and he moved back to the shore, pursued by the demon, and her guard, who could not harm him while he wore the medicine men's shirt.

When he died the tribe threw his body into the Lake to placate the demon, whom they knew must be very fierce after her defeat. No one else dared to molest her, and she has claimed all who were drowned in the Lake for her victims ever since. That is why the Indians were so sure that the person drowned would never be recovered, and why the return to the shore of his body has so utterly dumfounded them.

They do not know if the Lake Demon has found her lover, and so cares no more for other men, or whether some more lakes and mountains bellowing clouds has come and overthrown him, but they are apprehensive and very much afraid of what the future course of the woman with the serpent's head will be.—Ez.

## WOBSTLA GUINNA A BOX.

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They are blind who will not try a box of

BEECHAM'S PILLS

for the disorders which grow out of Impaired Digestion. For Constipation, Disordered Liver, Sick Headache, or any Bilious and Nervous ailments, they take the place of an entire medicine chest.

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OF VITAL INTEREST IS THE

Healing of Home

A SYSTEM WORTH STUDY IS THE

Richmond Steam

Hot Water

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SMITH tells the TRUTH.

Thousands have had Millions may have instant relief and speedy cure from

Cactus Balm Skin Cure.

It is compounded from a specialist's

remediable formula, and is so

effective that we will drink it from your bottle.

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20c. 40c. 80c. Sent Ex. Paid on receipt of price.

SMITH BROS., Props., 20 and 22 Broadway, N.Y., N.Y.

"Cactus Balm Skin Cure" cures all Scalp Diseases, the

falling out of the hair, and gives the scalp a healthy

growth. Mrs. N. J. Smith, Toledo, Kansas, May 20, 1891.

"By using Cactus Balm on my hands, arms and body I

discovered within a week of using it, that my skin

disease had failed." W. H. Keeden, 21 Hawley St., Boston.

Feb. 13.

5000 BOOK AGENTS WANTED FOR

DARKNESS AND DAYLIGHT

OR LIGHTS AND SHADOWS OF NEW YORK LIFE

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Apr. 2.

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LIVER, BLADDER, STOMACH and BOWEL

disorders. Will cure MALARIA, RHEUMATISM, DIS-

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from loss of vitality and general debility.

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Mar. 19.

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Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce

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person, or send their photograph or lock of hair, she will

give an accurate description of their leading traits of character

and peculiarities of disposition; marked changes in past

and future life; physical diseases, with prescription therefor;

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Apr. 16.

NOTICE.

O WING to sickness in my family, I am inclined to sell my

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situated on a beautiful site that can be found on Foxcroft Ave. It is a beautiful summer

resort, always cool and comfortable. My price is five

hundred dollars for this beautiful summer home. Inquire

of H. B. MAYNARD, Bangor, Me.

May 28.

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EPILEPSY, RHEUMATISM,

EASILY CURED. ADDRESS DR. C. I. THACHER,

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June 10.

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FESSOR LUCIAN PUSCH, Magnetist, 5 Balmford

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Apr. 8.

Hattie C. Stafford,

Rose Bud Cottage, Onset, Mass.

NEWTON STANBURY, Manager.

Sealed Letters Answered.

ADDRESS MRS. ELIZA A. MARTIN, Lock Box 1571,

Hitchburg, Mass. Feb. 18.

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