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NO. 17.

AT FIRST.

If I should fall asleep one day,
All overworn,
And should my spirit from the clay,
Go dreaming out the heavenward way,
Or thence be softly borne, I pray you, angels, do not first
Assall mine ear
With that blest anthem, oft rehearsed,
Behold, the bonds of Death are burst!
Lest I should faint with fear.

But let some happy bird, at hand,
The silence break;
So shall I dimly understand
That dawn has touched a blossoming land,
And sigh myself awake.

From that deep rest emerging so, To lift the head
And see the bath flower's bell of snow,
The pink arbutus, and the low
Spring beauty streaked with red, Will all suffice. No otherwhere Till some blithe wanderer, passing fair, Will, smiling, pause—of me aware— And murmur, "Welcome home!"

So sweetly greeted I shall rise
To kiss her cheek;
Then lightly soar in lovely guise,
As one familiar with the skles,
Who finds and need not seek.

Original Essay.

The Diseases of Personality. By T. H. Ribot, Professor of Comparative and Experimental Psychology at the Collège de France, and Editor of the "Revue Philosophique." Authorized Translation. Chicago: The Open Court Publishing Company. 1891. pp. 157. ALSO,

Mr. Gabbage and the Mysterious Stranger.

In his eloquent and matchless oration before the 'Grand Army Veterans at Middletown, N. Y., last Decoration Day, Hon. Luther R. Marsh, speaking of the soldiers who had died. said, "while their mortal part resumes its first estate, their immortal looks down upon this day's doings. They see the veneration we show them. They behold the honors we heap upon their memories. They would weep if we should mourn for them. They rejoice in our loving salutations, and though invisible they mingle in our joy."

In contrast to these sentiments are those of the African Chief expressed to the missionary, who was endeavoring to enlighten him as to the continuity of life and the resurrection of the dead. "You say," said the Chief, "that the enemies I have slain, whose bodies I have eaten, will live again." "Yes," answered the missionary, and he told the African of the resurrection of Jesus, and his appearance to his disciples after his crucifixion. While listening the Chief clasped his head with both hands, saying, "it will split, your story too big, my

A glance over the pages of the book whose title-page heads this article, has revived this recollection of the missionary anecdote. The work, besides its Introduction and Conclusion, contains three chapters, treating successively on Disorders, organic, emotional and intellectual, and its Chapter IV. on Dissolution of Personality. In this Chapter IV. the author, after classifying certain cases of dementia from psycho-medical books, concludes "that personality has its roots in the organism, and that it changes and is transformed with it," which conclusion, otherwise expressed, may be understood to mean that the ego or spirit has its roots in the body, and perishes with it; an inference essentially and utterly contrary to the principles and doctrines of Spiritualism.

The main effort of the author, having in view his before-expressed conclusion, appears to be to note the nature and development of the ego, to analyze it, and to show that it is not a perfect unity, simple and identical, but is the cohesion of certain states of consciousness, clear and unclear, accompanied by the coordinate action of a multitude of concordant physiological states. He would show that real personality, with an enormous mass of sub-conscious and conscious states, is condensed in our mind into a single image or fundamental tendency, which he calls the idea of personality, which is otherwise known as the ego.

Of course to a fair understanding of a subject so abstruse, clear conceptions of the idea and nature of Individuality, Instinct, Consciousness, Personality and Identity are necessary; for the problem is difficult. But the author appears to have limited his observation to these qualities or attributes, as they are discerned physiologically in the lower orders of animal life, and to the medical reports of the disturbances or diseases of mind apparent among patients in asylums for the insane. He takes note of the cutaneous condition, and other abnormal peculiarities of the insane, of the circulation, quantity and quality of the blood, of the action and condition of the brain and nervous system, but (except some allusions to hypnotic experiments) he makes no reference to, and betrays no acquaintance with spiritualistic literature, ancient or modern. He decides that "the unity of the ego is not that of the one entity of Spiritualists, which is dispersed into multiple phenomena, but the coordination of a certain number of incessantly renascent states, having for their support the vague sense of our bodies. This unity does not pass from above to below, but from below to above; the unity of the eno is not an initial, but a terminal point."-p. 156.

Whether Prof. Ribot has appreciated and the gate, he could hear no retreating footsteps. correctly analyzed Spiritualists' conception of the ego, and the origin of Diseases of Personality, and how variant he is from their understanding of these profound matters, may be ascertained by comparing his views with some

that Andrew Jackson Davis has been, and is strangers to him, were there present. Said now regarded by many thoughtful readers of one of the men, "Will the young man give us his works, as a clear, far-sighted, truth-reveal- a show of his powers? "A "Let him do so now," ing Seer, not surpassed by any Clairvoyant, gruffly interposed a short-podied, black-haired, Physiologist, Physician or Spiritual Teacher of ancient or modern times.

In "The Great Harmonia," Vol. I., pp. 106principle is an actually organized, individual est of the party. Dayls showed no sign of ized and indestructible substance, that it acts complying with their demand. "Damnation!" caused by a want of equilibrium in the circudisease is not an entity or thing, or some matprinciple is a oneness, a UNIT made up of four lesser principles, namely, of MOTION which circulates in the muscles, LIFE in the blood, SEN-SATION in the nerve, and INTELLIGENCE in the brain, and that it is the organization of these principles that constitutes the ego, the totality of consciousness, which is one's self. The French philosopher's premises and reasonings reveal not a glimmer of life beyond the grave; but the Poughkeepsie Seer discerns and publishes continuous and immortal life.

"Father Abraham," said the rich man in Hades, "if one go to them from the dead, μετανοήσουσιν, they will change their mind" not even if one rose from the dead would they be convinced, was the answer. Prof. Ribot's book proves that there are now-a-days honest thinkers, just as sturdy in their convictions as were the Sadducees of olden time. For instance, he reports the case of an American who, 'prostrated by a sun-stroke, remained unconscious for a month. Shortly after recovering his senses, he heard a distinctly articulated human voice, which said: 'How are you?' The patient answered, and a short conversation was begun. On the following day the same question was repeated. The patient looked around, but saw no one. 'Who are you?' said he. 'I am Mr. Gabbage,' answered the voice. A few days later the pa tient got a glimpse of his interlocutor, who from that time presented himself with the same features, and in the same dress; he would always appear in front, showing only his bust. He had the appearance of a vigorous and wellbuilt man of about thirty-six years, with a strong beard, dark brown complexion, large black eyes, strongly pencilled eye-brows, and was always dressed in hunting costume. The patient would fain have known the profession and habits of his questioner, and where he lived, but the man would never consent to give any other information than simply his name." who had protected him in the gamblers' parany other information than simply his name." Now what is the explanation of this scene, ble to the doctors? An experienced Spiritualist | had overtaken him years before, in the dense would say that the interior, the spiritual senses of the patient were opened, and that he actually saw and heard Mr. Gabbage, a spirit-man, tain Harvard College professors, Seybert Commissioners and diplomated allopathic doctors might prefer Prof. Ribot's solution, that it is a hearing and sight—an explanation which, lucus

a non lucendo, explains not at all. Now, let another case, remarkable, interesting and instructive, be presented. Prof. Ribot does not mention it. Andrew Jackson Davis records it in "Answers to Questions," pp. 380-406, as a personal experience happening to himself. Briefly stated, and without the charm of Davis's narration, it is that when a boy, not quite nine years old, while hastening homeward on an October evening after twilight, through a dark forest, he heard the words. 'Why do you run, my lad? Do you not know me?" He saw nothing, but heard footsteps behind him, approaching nearer, though he was running at full speed. It was not a familiar voice, but that of a stranger. Again, though running fast, he heard it very near, and the footsteps just behind. He becomes breathless, tries to stop, and looks backward. At that moment a tall, dark figure rose (as it then seemed to him) from the ground. Davis saw his face, his white hair and snowy beard, and the touch of his forefinger, Davis felt on his left temple. The effect of that touch was electrical; a light red spot years afterward appeared, and is now apparent on his left temple, exactly in the place where he was touched. Why do you run, my lad?" he again asked. "Do you not know me?" "No, sir, I do not know you." "Life is very brief," continued the stranger. "It passes quickly by. You cannot outrun it. Tell me, my lad, why do you run?" "I'm going home, sir; mother will be looking for me. I've been playing with the neighbors' boys. It was dark before we got supper, and I'm running home." "Going home!" His tone was filled with love and meditation. "I, too, am going home." "Are you going this way?" Davis asked, pointing toward his house, and taking some few steps forward. "Yes, my lad; we will walk together." Together they walked in silence through the wood, and up the road toward home. Davis was about to ask him to enter the house-but the stranger was gone. Gone!" exclaimed Davis. Yes, there was not a sound in any direction. Listening at

Years afterward, Davis, then living in New York, aged about seventeen, was inveigled into a gamblers' resort, and there threatened by ruffians with personal injury if he did not imsame topics. Let it here be borne in mind pecuniary profit. Five men and a woman, all Diseases of the Brain and Nerves.

All was silent in the darkness.

long-fingered gentleman. At this moment the gentleman who was nearest the door walked across the room. No one seemed to notice 114, he affirms that man's immortal, invisible him. He was silent, thoughtful, the handsomwithin and from the body, by bringing into ejaculated another of the party, and glanced action magnetism, electricity, the cerebrum, the cerebellum, the nerves, the muscle and the bone; that all disease, mental and bodily, is arm. "I must go home," cried Davis; "the hour lation of the superficial or soul-elements of the spiritual principle through the organism; that lous for my return." "Cuss your magnetizer. Give us a show of your power," growled one of ter in the body, to be removed therefrom, but | the five. "Tell this party what tickets will draw is a condition to be altered; that the spiritual prizes in the Delaware lottery next day after to-morrow. If you don't. I'll-" "See here. young man," said another in a passion; "you can't leave this house till you look into that lottery business." "Good evening," replied Davis, and stepped out toward the hall door. The silent gentleman instantly placed himself between Davis and the man who last snoke. They seemed to take no notice of his interposition. Yet to Davis's eyes he was dressed not unlike his companions, and was, if anything, the tallest man in the room. The burly, short, black-haired ruffian attempted again to catch Davis's arm, but was prevented by the tall, silent gentleman. The whole company then rose to their feet; they looked villainous and revengeful. Davis opened the door, and hastened down stairs to the street door. The lock-bolt was in the staple, and the key was out of the lock. Then the tall gentleman unlocked the door, and stepped out with Davis upon the sidewalk. It was past midnight, and while Davis hastened away almost upon a run, a voice behind him said, "Why do you run, my son? Do you not know me?" The gentleman glided up to Davis, as he slackened his pace, and touched his left temple with the forefinger of his right hand, and said, "Why do you go so rapidly, my son, and whither? 'It is late, the folks are expecting me, and I'm going home," replied Davis. "Going home," exclaimed the stranger with deep tenderness. "I, too, am going home." Agitated at these words, Davis asked. "Are you not the same personage who overtook me many years ago?" "Do you not know me?" the stranger tenderly inquired. Then hurriedly and without a pause he added, "We may meet Together they walked in silence, and Davis

looked into the stranger's face. He was certainly the same tall, silent, graceful gentleman visible and audible to the patient, but invisi- Davis recognized him as the companion who old wood. Assured on these points, Davis was about to express his astonishment and gratitude, when in an instant the stranger disapfreed from his body of flesh. Not unlikely cer- peared, and no sound of his footsteps was

In the volume (A. J. Davis's "Answers to Ever-Recurring Questions," etc.,) from which simultaneous hallucination of the senses of the foregoing has been abridged, other interviews with the mysterious stranger are recorded, and in one of them Davis asks him, "Are you a resident of this world? Or, tell me, are you a spirit?" "Why do you ask?" he affectionately inquired. "I ask," said Davis, "because you resemble a mortal man, as much as any one I meet in human society, and yet on occasions when you have been perfectly visible to my eyes, others declare solemnly that they see nothing." Further interesting conversation continues, during which the gentleman pleasantly asks: "Would you believe me if I should tell you that I have never suddenly disappeared from your side? and could you believe that the change has on every occasion occurred in you, and not in me?

In the preceding case Prof. Ribot may find. should he ever happen to read its fuller relation in the volume from which the foregoing is taken, confirmatory evidence that Davis through three senses-touch, sight and hearing-came into rapport with the mysterious stranger; and to this day bears on his left temple the red spot, caused by the electrical touch of the stranger's right fore-finger. It will be a step onward in a knowledge of the three-fold nature of a human being when the concurrent, harmonious action of two or more of his interior senses, revealing scenes or persons invisible to the physical organs of perception, will not be regarded as conclusive of diseased personality. Prof. Ribot's book, inasmuch as it recognizes the intimate connection between mental derangements and nervous disturbances, is a great advance beyond the views entertained eighty years ago, when a prominent physician was ridiculed out of practice by his professional brethren for promulgating the doctrine that insanity is always accompanied by cerebral derangement.

Hude Park, Mass. ALFRED E. GILES. Note.-It may interest recent inquirers in hypnotism and psychical researches, not acquainted with A. J. Davis's works, to learn that page 205 of his Autobiography (frequently entitled The Magio Staff) contains four pictorial illustrations of the respective psychic spheres enveloping a hypnotizer and patient; that pages 33-38 of Principles of Nature: Her Divine Revelations, contain a philosophical explanation of the psychologic and organic action which accompany hypnotic phenomena; that Vol. III., The Great Harmonia, subtitled The Seer, treats of seven mental states, including Psychology, Clairvoyance and Inspiration; and that the whole subject of Diseases of Personality, including mania, insanity and revelations of Andrew Jackson Davis on the mediately use his clairvoyant powers for their list distinctly and fully set forth in his volume entitled

POURQUOI LA VIE?

BY LEON DENIS, OF TOURS, FRANCE. Translated exclusively for the BANNER OF LIGHT, with the sanction of the author, BY W. N. EAYRS.

The Purpose of Life; A Rational Solution of the Problem of Existence; What we Are; Whence we Come; Whither we Are Coing.

INTRODUCTORY.

To Those Who Suffer. It is to you, oh! my brothers and sisters in humanity; to you who are bending beneath the burdens of life; to you whom the fierce struggles, the cares, the bitter trials of earthly existence have crushed; it is to you that I dedicate these pages. It is for you, oh! ye afflicted ones whom the world has robbed of your birthright, that I have written them. Humble pioneer of truth and of progress, I have put into them the fruit of my arduous studies, my meditations, my hopes, everything that has consoled, everything that has sustained me in my journey here below.

May you find in them some useful instructions; may some little ray of light come from them to illumine your darkened way. May this modest book be to your weary souls what the cool shadows are to the laborer, wilted by the burning sun; may it bring to you strength and refreshment such as the thirsty traveler feels, when, journeying o'er an arid waste, a spring of cool and sparkling water meets his

CHAPTER I.

Duty and Liberty. What man is there who, in the hours of silence and meditation, has never interrogated nature and his own heart, asking of them the secret of things, the why of life, the reason why the universe exists? Is there a man who has never sought to know what is his destiny, to lift the veil of death, to find out whether God is a fiction or a reality? No, there is no human being, however heedless he may be, who has not, at some time, been brought face to face with these formidable questions. But the difficulty of answering them; the multitude of the theories to which they have given birth; the incoherence in the ideas, the deplorable consequences which follow the larger part of the systems which have been disseminated through the world; all this confusion and disorder in thought has fatigued the mind, and driven man to indifference and skepticism.

And yet man needs to know; he needs the ray that enlightens, the hope that consoles, the certainty that guides and sustains. If man has the need of knowledge, he has also the means seeing his white hair and show-white beard, of knowing. It is possible for him to see the truth arise out of the darkness, and to bathe himself in its beneficent light. That this may be, he must free himself from all preconceived opinions and established systems; he must descend into the depths of his own being, and listen to that inner voice which speaks to all, and which sophisms can never deceive-the voice of reason, the voice of conscience; and this have I done.

Long have I reflected, long have I studied the problems of life and death; with perseverance have I sounded these mighty depths. I have addressed to the Eternal Wisdom an earnest appeal, and the Eternal Wisdom has answered me, as it answers every spirit that is animated by the love of goodness. Evident proofs, facts of direct observation have come to confirm the deductions of my reason, to furnish for my convictions a solid, immovable base. After having doubted, I have come to believe; after having denied, I have seen, and peace, confidence and moral force have come to me. These are the blessings which, in the sincerity of my heart, desiring to be useful to my fellow-men, I come to offer to those who

suffer and who are in despair. Never has the need of light made itself felt in a more imperative manner than now. A mighty transformation is taking place in the midst of human societies. After having been in subjection during a long series of ages to the principle of authority, the people are now aspiring more and more to throw off every fetter, to govern themselves and determine for themselves their course of life. At the same time that political and social institutions are changing, religious beliefs and faith in dogmas are weakening; creeds are being abandoned. This is one of the consequences of liberty in its application to matters of thought and of conscience. Liberty in all its domains tends to replace constraint and authority, to conduct the nations to new horizons. The right of the few has become the right of all; but in order that this sovereign right may be conformed to justice and bear its proper fruit, it is necessary that the knowledge of the moral law should come to regulate the use of it. In order that Liberty may be fruitful, that it may offer to human works a sure and durable foundation, it needs to be supplemented and completed by light, by wisdom, by truth. Liberty for ignorant and vicious men, is it not like a dangerous weapon in the hands of a child?

CHAPTER II. The Problems of Existence.

That which man needs above all things else to know, is what he is, whence he comes, whither he is going, what is his destiny. The ideas which we form for ourselves of the universe and its laws, of the part which each one of us is to play upon this vast stage, these ideas are of incalculable importance. It is in accordby consulting them that we fix to our life an sense of the beautiful and the true, the admi-

object, and move toward it. This is the basis, this the real motive force of every civilization. As a man thinks so is he. For societies, as for the individual, it is the conception of the world and of life which determines duty; it fixes the way to be followed, the resolutions to be adopted.

But, as we have said, the difficulty of solving these problems has too often caused them to be thrown aside. The opinion of the majority is vacillating, undecided; and that this is so is manifest by their deeds and their character. In this fact is to be found the evil of the age, the cause of the trouble of which it is the victim. Man has the instinct of progress; he wishes to advance; but whither? It is this of which he does not think enough. Man, ignorant of his destiny, is like a traveler who mechanically follows a route, knowing neither the point of departure, the destination, nor the purpose of his journey. He is consequently ever ready to stop at the least obstacle, and lose his time without concern as to the end to be attained.

The worthlessness and obscurity of the doctrines of religion; the abuses to which they have given birth, drive many minds to materialism; and the belief is readily accepted that death is the end of all; that man has no other destiny than annihilation.

We shall show in another place in what flagrant opposition to reason and experience is this way of thinking. Let us say now that it is fatal to every idea of justice and of progress.

If life be circumscribed by the cradle and the tomb, if there be no perspective of immortality to throw light upon our existence here, then man is bound by no other law than that of his instincts, his appetites, his pleasures. It is then of no consequence to him to love virtue and practice justice. If he be created only to appear in this world for a little while and then to disappear from life forever; if he is to take with him into oblivion all his hopes and affections, then, in his short passage from nothingness to nothingness, the purer and the more lofty his aspirations are, so much the more will he suffer; for, lover of justice, soldier of the right, he thinks himself condemned never to see his aspirations realized; ardent for progress, sensitive to the sufferings of others, he believes that he will never see the triumph of the principle for which he has fought, for long before the day of triumph, he will have been blotted out of existence.

If the only perspective before you is annihilation, the more you shall have practiced devotion and justice, the more fertile in bitterness and deceptions your life will be. Selfishness would then be the highest wisdom; existence would lose all grandeur, all dignity. The noblest faculties, the most generous impulses of the human soul would wither and at last become entirely extinct.

The negation of a future life thus suppresses every moral sanction. With it, all acts end in the same result, whether they be good or bad, criminal or sublime. There is no compensation for wretched lives, for obscurity, oppression, or sorrow; no more consolation in trials, no hope for the afflicted. No difference awaits in the future the egotist who has lived for himself alone, and often at the expense of his fellowmen, and the martyr or the apostle who has suffered and fallen in the battle for the emancipation and the progress of the human race. The same shade will be the shroud for

If death ends all, there is no reason to be given why man should practice self-denial; why he should restrain his instincts and his tastes. Outside of earthly laws, there is nothing to hold him in control. Goodness and wickedness, the just and the unjust, lose their meaning and become one in annihilation, and suicide will be always the means of escaping the rigor of human laws.

Belief in annihilation, while it ruins every sanction of morality, leaves unsolved the problem of the inequality of existences in that which concerns faculties, aptitudes, situations, merits; in fact, why to some are given all the gifts of mind and heart, and the favors of fortune, while to the lot of so many others fall only intellectual poverty, vice and misery. Why in the same family do parents and brothers, sprung from the same flesh and blood, differ essentially in so many points? These questions we are going to examine briefly by the light of reason.

CHAPTER III.

Spirit and Matter. There is no effect without a cause; nothing proceeds from nothing; these are axioms; that s to say, incontestable truths. Now, as each one of us is conscious of the existence in himelf of forces, powers, which cannot be considered material, it is necessary, in order to explain the cause of them, to trace them to some other source than matter; to the principle thatwe name soul or spirit.

When, descending into the depths of our own being, we wish to learn to know ourselves, to analyze our faculties; when, removing from our souls the soum which life accumulates there, the thick envelope with which prejudice, error, sophism have shrouded our intelligence, we penetrate into the most secret recesses of our being, we find ourselves face to face with these august principles without which there is no grandeur for humanity—the love of the good, the sentiment of justice and of progress. These principles, which are found in differing degrees, as well in the ignorant as in the man of genius, cannot come from matter, which has no such attributes. And if matter does not possess these qualities, how could it alone ance with them that we shape our acts. It is form beings who are endowed with them? The

ration we feet for great and generous dee is, cannot liave the same origin as the flesh of our limbs or the blood in our voins. They are rather the reflections of a high, pure light which shines in each of us, as the sun is reflected from all waters, whether they be troubled or

In vain is it asserted that matter is all. What! We are conscious of powerful impulses to love and to goodness; we love virtue, devois engraven in us; the harmony of things and your astonishment that these contradictions of laws penetrates us and delights us; and yet are apparent only and serve in fact to conthat would distinguish us from matter. We feel, we love, we possess conscience, will and reason; and we proceed from a cause in which not one of these qualities is found, from a cause which is capable neither of feeling, love nor knowledge; a cause which is blind and dumb. Superior to the force which produced us, we should be more perfect and better than it.

Such a manner of reasoning will not stand investigation. Man participates in two natures. As to his body and his organs, he is derived from matter; by his intellectual and moral faculties, he comes from the spirit.

Let us say still more exactly in reference to the human body, that the organs composing this admirable mechanism are like the wheels of a machine, incapable of movement without a motor, without a will which puts them into action. This motor is the soul. A third element unites the two others, and transmits to the organs the orders of the thought. This element is the perisprit, an ethereal substance which escapes our senses. It envelopes the soul, accompanies it after death in its infinite journeyings, purifying itself, progressing with it, constituting for it a diaphanous, vaporous body. We shall return at another place to the proof of the existence of the perisprit.

The spirit lies in matter as a prisoner in his cell. The senses are the openings by means of which it communicates with the external world. But whilst sooner or later, matter declines and disintegrates, the spirit is always increasing in power, fortifying itself by education and experience. Its aspirations are constantly enlarging, and reach beyond the tomb. Its need of knowledge, of wisdom, of life, is limitless. Everything demonstrates that the human being belongs only temporarily to matter; that the body is only a borrowed garment, a short-lived form, an instrument by the aid of which the soul pursues in this world its work of purification and progress. The spiritual alone is the true, normal, infinite life.

CHAPTER IV.

The Harmony of the Universe.

The existence in ourselves of an intelligent and reasoning principle being admitted, in order to account for its origin, we are compelled, by the logical connection of cause with effect, to ascend to the source whence it proceeds. This source, in their poor and insufficient speech, men call God.

God is the center toward which all the forces of the universe converge, and in which they end. He is the radiant source from which emanate the ideas of justice, love and solidarity. He is the common goal toward which all beings, consciously or unconsciously, are moving. It is

minute. Such enormous distances separate us from them that to our unaided vision they seem like simple luminous points. But turn to them the telescope, that colossal eve of science: you will see their surfaces glowing like oceans of flame. In vain will you endeavor to count them: far into the remotest regions of space their numbers keep increasing, until, in the inconceivable distance, their light is blended, and shines as luminous dust.

See how upon the worlds which are neighbors of the earth, the lines of valley and mountain are seen, the contour of the seas, the moving clouds float past. Acknowledge that in every part life is manifested and that an admirable order unites under uniform laws and in a common destiny, the earth and her sister planets, revolving in the infinite space. Learn that all these worlds, the dwelling places of other human societies, as they traverse their enormous orbits with differing rates of speed, are forever in motion, retreating, approaching one another; on every hand, the magnificent spectacle is displayed of ceaseless motion, activity and life.

Turn now your thought toward our globe, this our mother-earth, who seems to say to us, 'You are my children, from me is derived vour body!" Observe her, this great nurse of humanity; notice the harmony of her outlines, her continents in whose bosom the nations have germinated and grown; see her vast and ever-restless oceans; follow the seasons in their change, now clothing her with garments of living green, now with the golden dress of harvest-time. Study the vegetable kingdom; the living beings that in it find their home; birds, insects, plants and flowers, each one a marvelous workmanship, each one a gem from the jewel-case of God. Study your-

chance; whether all this does not point rather to an intelligent cause which presides over the order of the world and the evolution of life.

But you will say the plagues, the scourges, the catastrophes, all the many things which disturb this admirable order, are not consistent with the existence of this intelligent cause; and I will reply to your objection. "Scrutinize the problems of nature; examine them closely; stop not at the surface, but go to tion, heroism; the sentiment of moral beauty | the bottom of things, and you will discover to we are told that in all this there is nothing firm the general harmony; that they too are useful to the progress of beings, which is the

sole purpose of existence. Certain materialists, with an air of triumph, demand, "If God made the world, who then made God?" This is a senseless objection. God is not a being to be added to the series of beings. He is the universal Being limited neither by time nor space; infinite and eternal. There can be no other being above or beside him. God is the principle and the source of all life. It is with him that all individual forces are united in harmony; without him they are isolated and divergent. Abandoned to themselves, undirected by the law of a superior will, these forces could produce nothing but chaos and disorder. The existence of a general plan, of a common end, in which all the forces of the universe participate, proves the existence of a cause, of a supreme intelligence; and this is God.

[To be continued.]

(From the New York World, June 19th, 1892.)

The Life of Thomas Paine, with a His tory of his Literary, Political and Religious Career in America, France and England. By Moncure Daniel Conway. To which is added a Sketch of Paine by William Cobbett (hitherto unpublished). In two volumes. G. P. Putnam's Sons, New York.

The formidable task of sifting out facts about Paine has doubtless deterred many a person, professional historians and others, from writing his life—persons that desired to see placed before the world some worthy record of the career of that powerful character. There are other causes that have influenced writers to abstain from the tracing of Paine's biography, but the tremendous labor of gathering data may be taken as the chief one. No such reason could appal Mr. Conway, for he, beside possessing a peculiar faculty for detecting the lurking-places of documents, has energy indefatigable enough to tunnel a mountain, if necessary, for a mere autograph.

In the building of this monumental work, it is evident that he took great pleasure. Every page of it testifies to a patient hand and an honest purpose. Less complimentary to Paine it might have been if produced by one less earnestly and intelligently devoted to the principles of philanthropy, but more fundamentally impartial the most indifferent man to all morals could not have made it. professional historians and others, from writ

Impartial the most indifferent man to all mor-als could not have made it.

The work is only sectionally discoursive con-cerning Paine's "Age of Reason" and the gen-erally accepted belief of his attitude toward Christianity and the churches. Mr. Conway, recognizing the fact that many scholars and advanced thinkers still whisper in each other's ears certain conclusions, has confidence in contemporaneous intelligence, and does not deign to controvert errors which, though of long standing, are grounded in ignorance, and will in time crumble and fall. He gives ample space to the subject of Paine's conflict with the theologians, and expresses himself clearly the theologians, and expresses himself clearly and strongly as to the sanity and humanity of Paine, and the absurdity and savageness of the great deist's relentless persecutors; he closely analyzes Paine's assailment of established beliefs concerning God, Jesus, the Bible, and the destiny of man, but does not attempt to answer any particular one of his defamers; he attacks no one, and his defense of Paine's view of Christianity is based not so much on a vindication of the deist's maligned moral character, as on what the unorthodox

that Paine's virtual death-sentence was found in Robespierre's handwriting, but it is also true, according to Mr. Conway's interpretation of matters, that Robespierre saved Paine's life. Mr. Conway makes a seemingly clear case against Morris, and incidentally Washington and Jefferson are brought out in rather unfavorable lights. It was their inexplicable silence regarding Paine that nearly resulted in his execution. "Thus," ejaculates Mr. Conway, "Thomas Paine, recognized by every American statesman and by Congress as a founder of their Republic, found himself a prisoner and a man without a country. Outrounder of their Republic, found himself a prisoner and a man without a country. Outlawed by the rulers of his native land—though the people bore his defender, Erskine, from the court on their shoulders—imprisoned by France as a foreigner, disowned by America as a foreigner, and prevented by its Minister from returning to the country whose President had declared his services to it preëminent!" And when Paine did finally return to America it was the country whose president had declared his services to it preëminent!" And when Paine did finally return to nent!" And when Paine did finally return to America it was but to find the spirit of ingrat-America it was but to find the spirit of lighta-tude waiting to break his heart. Paine felt very bitter toward Washington because of his silence, when a word from him could have opened the doors of the French prison, and about that time he incorporated in a pamphlet, which was suppressed when he learned how Washington might have been influenced by treacherous friends, this terrible epigram, entitled: "Advice to the Statuary Who is to Execute the Statue of Washington":

'Take from the mine the coldest, hardest stone; It needs no fashion; it is Washington. But if you chisel, let the stroke be rude, And on his heart engrave—Ingratitude."

The story of Thomas Paine's life is a deeply touching one—the true story of his life; and the untrue stories are sad enough—sad commentaries on ignorance of fact and perversion of verity: But perhaps the most touching histories, from the intelligent philanthropist's point of view, are those which, dealing with the momentous events of our colonial and revolutionary times, are silent as to the deep interest taken and great personal sacrifices made by Paine in the cause of American independ by Paine in the cause of American independence and the consequent amelioration of the condition of man. Mr. Conway points to this lone wayfaring man, who recognized the whole circle of human ideas and principles, as the first to urge the extension of the doctrine of independence to the enslaved negro; the first to arraign monarchy and to point out the danger of its survival in the presidency; the first to propaga articles of a more thorough pation. one a marvelous workmanship, each one a gem from the jewel-case of God. Study yourself; see the admirable working of the organs of your body, the wonderful and complicated mechanism of your senses; what human genius could even imitate those delicate and perfect masterpieces, the eye, the ear?

Consider all these things; then ask your reason, your judgment, if all this beauty, all this splendor, all this harmony can be the work of

bling one of Paine's. The motto of Paine was:

"The world is my country; my religion is to
do good." That of The Liberator was: "Our
country is the world; our countrymen are all
mankind." Garrison did characteristic justice to Paine when he had outgrown early
prejudices against him. On April 12th, thirtylive days after Paine's first special plea for
emancipation, the first American Anti-Slavery
Society was formed in Philiadelphia.

Edmund Randolph, our first Attorney-General, who had been on Washington's staff in
the beginning of the war, and conducted much
of his correspondence, ascribed American independence primarily to George III., but next
"to Thomas Paine, an Englishman by birth,
and possessing an imagination which happily
combined political toplos, poured forth in a
style hitherto unknown on this side of the
Atlantic, from the ease with which it insinuated itself into the hearts of the people who
were unlearned, or of the learned."

"Let it not be supposed," says Mr. Conway,
"that Washington, Franklin, Jefferson, Randolph, and the rest were carried away by
a meteor. Deep answers only unto Deep,
Paine's ideas went far because they came
far. He was the authentic commoner, representing English freedom in the New World.
There was no dreg in the poverty of his people that he had not tasted; no humiliation in
their dependence, no outlook of their hopelessness, he had not known, and with the addition of intellectual hungers which made his
Old World despair conscious. The squalor
and abjectness of Thetford, its corporation
full their dependence in the New World.
There was no dreg in the poverty of his geople that he had not tasted; no humiliation in
their dependence, no outlook of their hopelessness, he had not known, and with the addition of intellectual hungers which made his
Old World despair oonscious. The squalor
and abjectness of Thetford, its corporation
full the property of the fact that
the banner of independence is far from being
typine the banner of independence is far from b

ing words of which were a victory:

"These are the times that try men's souls. The summer soldier and the sunshine patriot will in this crisis shrink from the service of his country, but he that stands it now deserves the love and thanks of man and woman. Tyranny, like hell, is not easily conquered, yet we have this consolation with us, that the harder the conflict the more glorious the triumph; what we obtain too cheap we esteem too lightly: 't is dearness only that gives everything its value. Heaven knows how to put a proper price upon its goods, and it would be strange indeed if so celestial an article as Freedom should not be highly rated."

The very faults of the composition, which

The very faults of the composition, which the dilettanti have picked out, were effective to men who had seen Paine on the march, and knew these things were written in sleepless intervals of unwearfed labors.

intervals of unwearfed labors.

Before his experiment with a Declaration of Independence, Paine had minted the phrases "Free and Independent States of America" and "The Glorious Union." In his second Crisis, dated Jan. 13th, 1777, he says to Lord Howe: "'The United States of America' will sound as pompously in the world or in history as 'the Kingdom of Great Britain.'" Too often, as in Paine's case, the deserving one gets neither the glory nor the pay.

often, as in Paine's case, the deserving one gets neither the glory nor the pay.

Returning to the discussion of "The Age of Reason," Mr. Conway, defining that work as "The Uprising of the Human Heart Against the Religion of Inhumanity," says of the book: "It is accessible in many editions. The Christian teachers of to-day may well ponder this fact. The atheists and secularists of our time are printing reading revering a work that in at conceptions it must reject the gross and most in the truth, the thought must be freed from narrow dogmas, from of important papers, inclusive of must be fired from narrow dogmas, from of important papers, inclusive of the nutre title the average of the all the past, Paine would maintain his hold on the past, Paine woul

Mr. Conway occasionally indulges in some fine satire at the expense of the sects and churches of to-day, but he is in no case abusive or bitter. He writes in the kindly spirit which is natural to him. He frequently reminds one of Emergen

minds one of Emerson.

After quoting at length Paine's own words, to substantiate the deist's reverence for Jesus, Mr. Conway adds: "Three noble and pathetic tributes to the Man of Nazareth are audible tributes to the Man of Nazareth are audible from the last century—those of Rousseau, Voltaire, and Paine. From its theologians and its pulpits not one! Should the tribute of Paine be to-day submitted, without his name, to our most eminent divines, even to leading American and English Bishops, beside any theological estimate of Christ from the same century, the Jesus of Paine would be surely preferred."
The most trying time of Paine's life—the hour

referred."

The most trying time of Paine's life—the hour of his mortal destiny—was when on his return to America, discouraged by his misfortunes in France, and the fading away of his happy vision of the Commonwealth of Man, he found himself, through the stratagem of Gouverneur Morris and others, absolutely without a country. He owned a home at Bordentown, N. J. Soon after his arrival he visited New York to see Monroe. He drove with a friend from Bordentown to Trenton, but so furious was "the pious mob" he was refused a seat in the Trenton stage. He and his friend dined at Government House, but when starting for Brunswick were hooted. "These," says the author, "were the people for whose liberties Paine had marched that same road on foot, musket in hand. At Trenton insults were heaped on the man who by camp-fires had written the Crisis, which animated the conquerors of the Hessians at that place in 'the times that tried men's souls.' These people he helped to make free—free to cry Crucify!"

Mr. Conway has followed the political career of Paine, both in this country and in France, with tact, good judgment and keen sympathy. Paine's social life he has traced with sagaciousness and gentlemanly delicacy. Pervading all the historian's work is the dominant tone of humanity. He even made diligent inquiry concerning Paine's reported inebriety, and produces abundant evidence disproving the unmanly aspersions of the deist's malig. and produces abundant evidence disproving the unmanly aspersions of the deist's malig nant defamers.

nant defamers.

Touching the allegations that Paine's intimacy with his friend, Mme. Bonneville, who came with him to America from France, was impure, Mr. Conway says: "The present writer, having perused some thousands of documents concerning Paine, is convinced that no charge of sensuality could have been brought against him by any one acquainted with the facts, except out of malice. Had Paine held or practiced any latitudinarian theory of sexual liberty, it would be recorded here, and his ual liberty, it would be recorded here, and his

reasons for the same given. I have no disposi-tion to suppress anything."

Paine died at eight o'clock on the morning of June 8th, 1809. Mr. Conway establishes that "shortly before his death two elergymen had invaded his room, and assoon as they spoke about his opinions, Paine said: 'Let me alone; good morning.' Mme. Bonneville asked if he was satisfied with the treatment he had re-ceived in her house, and he said: 'Oh! yes.' These were the last words of Thomas Paine."

Pursuing the sublect of misrepresentation

Pursuing the subject of misrepresentation concerning Paino's hour of death and his alleged recantations, Mr. Conway writes:

"The day of Paino's death was a day of judgment. He had not been struck blind or dumb; ment. He had not been struck blind or dumb;
Satan had not carried him off; he had lived
beyond his threescore years and ten, and died
peacefully in his bed. The self-appointed messengers of Zeus had managed to vex this Prometheus who had brought fire to men, but
could not persuade him to whine for mercy,
nor did the predicted thunderbolts come."
In closing his exhaustive work, Mr. Conway
says:

Above all, Paine was a profoundly religious man-one of the few in our Revolutionary era of whom it can be said that his delight was in of whom it can be said that his delight was in the law of his Lord, and in that law did he meditate day and night. Consequently he could not escape the immemorial fate of the great believers, to be persecuted for unbelief— by unbelievers."

Mr. Conway's work is an honor to himself as a historian, a man, and a gentleman.

A SERVICE OF SONG.

The girls had gone to town. Grandma sat in the open sitting-room door, sewing. Grandthe open sitting-room door, sewing. Grandfather stood in the cool shade at the long workbench at the end of the kitchen, making a new single-tree for the light wagon. They could not see each other. I doubt if they heard, or at any rate observed, each other's voices, but I could plainly see and hear each one, and I forgot my book listening to them, and trying to guess their thoughts from their disjointed, changing, abrupt fragments of song. And the occasional flutter of the leaves, stirred by a wandering breath of wind, the shadows dimpling the second growth of red clover, the straying note of a restless bird, the long, dusty road, stretching far away past the woods to the "high prairie," the flash of a butterfly's wings—how it all harmonized with the broken songs that fell almost unconsciously at times from the old lips, while "the singers were over the business of the house," and in all that hour of peace, while "the whole earth is at rest and is quiet, they break forth into singing."

A flash of bright, beautiful blue from the willows, and a kingfisher, with his lonesome cry, skimmed a pool in the slough with a plash and sped away. The old man's eyes followed the flight of the bird, and then rested a moment on the wandering stream, loitering away to the woods on the Schnebly farm, and the strong voice sang to old "Exhortation":

"Our life is a dream;
Our time, as a stream, father stood in the cool shade at the long work-

"Our life is a dream;
Our time, as a stream,
Glides swiftly away,
And the fugitive moment refuses to stay;
The arrow is flown;
The moment is gone—" "O! may we all remember well, The night of death draws near,"

The night of death draws near."

came from grandma's lips, and she hadn't opened them before in half an hour until the clock struck four. Her voice died away while I listened for more, for her old hymns, as she sang them, were always known unto us "as a very lovely song of one that hath a pleasant voice and can play well on an instrument." I heard the old clock give its hectic cough, as if in illustration of the hymn. Grandma wearily turned the work in her hands, and the measures of "Brown" swelled out in "Jerusalem, my happy home.

"Jerusalem, my happy home, Name ever dear to me; When shall my labors have an end-A broken thréad broke the song, and when the busy needle resumed its flight, the dear old singer had passed to the closing line of the next stanza:

the singing went on:

When will my pilgrimage be done, The world's long week be o 'er."

Sure enough, I remembered, it was only Wednesday, and it seemed to the busy ones yet a long time to the restfulness of the farm Sabbath. A moving shadow at the work-bench drew my eyes, and as grandfather drew the tape line to find the middle of the hickory piece he was shaping, he sang to Scottish 'Avon.

"Teach me the measure of my days, Thou maker of my frame, I would survey -

There was a fault somewhere, and silence indicated it, for grandfather never sang in mo-ments of perplexity. He would talk to him-self then as though he was or were, as the case, or rather number may be, twins, but he never

sang. . . . The cloud drifted away, and the sunburst of light blazed over the earth again, and in stately measure "Dundee" swelled in its half-note step from the bench: "A faith that shines more bright and clear

When tempests rage without; That when in danger knows no fear, In darkness feels no doubt."

It may have been the majestic old tune, or it may have been, I rather think it was, the coo-ing wood-dove, mourning in the tall old elm down by the horse well, that made grandma "Return, oh! holy dove, return, Sweet messenger of rest; I hate the sins that made thee mourn—

Rock, rock, rock, the old straight back rocker finished the verse without words, and in a moment the whirling flight of my pigeons sweeping from the barn roof over to the cool woods changed grandma's song to joyous "Amsterdam".

"Rise, my soul, and stretch thy wings, Thy better portion trace; Rise from transitory things, Toward heaven thy native place. Sun, and moon, and stars decay,

13 This prose poom by Burdette will doubtless recail to many old Spiritualists the days of our primitive camp meetings at "Walden Pond," near Concord, Mass.—conducted by Messrs. Dodge and Richardson—whereat large and impromptu gatherings used to join beneath the trees, with Charles W. Sullivan, in making the woods ring with "the songs our fathers sang in Auld Lang Syne," Many of these voices are slient now on earth, but jubilant in the Better Land, whither all our feet are tending:

"Here in the body pent.

"Here in the body pent,
Absent from heaven we roam;
But nightly pitch each moving ten
A day's march nearer home!"

Time shall soon this earth remove, Rise, my soul, and haste away—"

But grandpa, with lusty arm and clanging hammer, beating on the iron rings that bound the ends of the single-tree, sang aloud, with terrible voice, that direful old revival hymn that used to molt with sudden fear the trom-

that used to melt with sudden fear the trembling souls of impenitent youth:

"Say, have you an arm like God,
That you his will oppose?
Fear you not that iron rod
With which he breaks his foes?"

... A distant strain of song from the men in the field with Uncle John caught the old man's ear, and he straightened himself a moment to rest or to listen. He looked at the man's ear, and he straightened himself a moment, to rest or to listen. He looked at the reapers, then down at the mulberry trees by the spring in the pasture, across at the long ranks of corn, at the golden field of oats, waiting impatiently for the reapers, and sang:

"On Jordan's stormy banks I stand,
And dast a wistful eye
To Canaan's fair and happy land,
Where my possessions lie."

While like a benediction came chanting into his song the mourning dove and grandma's

"Zion,"

"Has thy night been long and mournful?
Have thy friends unfaithful proved?
Have thy foes been proud and scornful,
By thy sighs and tears unmoved?
Cease thy mourning;
Zion still is well beloved."

DOXOLOGY.

A rattle of wheels down the carriage drive, a chorus of pleasant voices and rippling laughter, a cataract of talk, of band-box and package and sample and price-list, and news of the friends in Peoria; who is dead and who is married, who they saw and what he said—the girls have returned from town, the service of song is over!—Robt. J. Burdette, in Brooklyn Eagle.

The Reviewer.

A Chapter on Lies.

RABBI SOLOMON SCHINDLER GIVES SOME IN-TERESTING FACTS.

The Difference between a Purpose and Motive in Fiction; A Unique New Work which Treats of Lying in a very Unconventional Manner.

Rabbi Solomon Schindler, the brilliant Boston scholar, has contributed a most interesting paper to a recent issue of The Arena on lying, in which he takes the new realistic story, "Who Lies?" as a text. By special permission we are enabled to publish this notable paper.

It may appear tautological to speak of the "purpose" and the "motive" of a literary work in one breath; still there is a slight distinction between the two, and this distinction separates the former idealistic school of noveltinction between the two, and this distinction separates the former idealistic school of novel-writers from the modern realistic school. It would be unjust to say that writers like Sir Walter Scott, Eugene Sue, Alexander Dumas, Berthold Auerbach and others, have lacked a "purpose" when writing their admirable novels; yet that "motive," that tendency, is indeed wanting in them which characterizes the works of realistic authors. Charles Dickens, who may be termed the connecting link between these two schools—the novelist of the transition period—adds a distinct "motive" to the "purpose" when he attacks the miserable school system of his time, or the inhumanity with which the submerged classes are treated, or when he ridicules the hypocrisy of charitable institutions. Step by step we can thus trace the evolution of the "motive" in the progress of the realistic literature of our time. The latest contribution of this character in fiction, embodying a strong "motive," has been presented to the reading public through The Arena Publishing Company of Boston, in their fifty-cent series of vigorous works by leading thinkers. The authors, Emil Blum, Ph. D., and Mr. Sigmund B. Alexander, have correctly called it an "Interrogation." They desire to call attention to one of the most serious problems of life; they hurl an accusation at our modern civilization, against which a defense is not an of life; they hurl an accusation at our modern civilization, against which a defense is not an easy task; they cast a flash light upon society, and show the rotten foundation upon which it

rests.
Eight gentlemen, belonging to the cultured and well to-do classes of society, and representing various walks of life, are assembled at a banquet. They are all graduates of the same college, in which they had been nicknamed by their classmates the "Model Nine." Their friendship had existed during ten years, in which time each of them had won for himself a respected position in society. One is a successful physician; another a famous lawyer; the third stands at the head of a lucrative business concern; the fourth is the chief of a banking house, and known as a great philanthropist. ing house, and known as a great philanthropist; the fifth occupies the pulpit of a fashionable church; the sixth edits a newspaper of large circulation; the seventh holds a professor's chair at the Alma Mater; the eighth is identified with the politics of his State; the ninth, the most promising of them, had inherited from the most promising of them, had inherited from his father an immense fortune, and had during these years traveled extensively. He had, therefore, never been present at any of their annual regulous, but is expected to join them on this occasion. A belated train brings him to the city and into their company at the moment when they are drinking the health and praising the noble qualities of the absentee. He is warmly greeted by his friends, who, however, find that he has changed considerably. Though apparently the same genial and brilliant fellow whom they had known in times past, he seems to have become infected with

liant fellow whom they had known in times past, he seems to have become infected with the blackest kind of pessimism. He fiercely attacks the very civilization which they cherish so dearly. A controversy arises, which culminates in a peculiar wager. Rust, the pessimist, claims that our whole civilization is a huge "Lie"; that this "Lie" has permeated and poisoned society to such a degree that no one could speak the truth, even if he desired, for any length of time, without harming, if not destroying, his reputation and business prospect. This is emphatically denied by his friends, who, on their part, claim that for one week, at least, This is emphatically denied by his friends, who, on their part, claim that for one week, at least, they would pledge themselves to adhere strictly to the truth. The wager provides, therefore, that if they adhere to the truth for one week, Rust must pay eight thousand dollars; but if one of them breaks his word, he must pay one thousand dollars. The money is to go to some benevolent institution, which the winner shall designate. It is further aggreed that any more benevolent institution, which the winner shall designate. It is further agreed that any member may withdraw his obligation on payment of one thousand dollars during the week if he finds telling the truth too expensive.

The result was as predicted by Rust. Disaster in some form overtook each of them. In the last chapter Rust informs them that he had offered the vector not the right beit seases but

offered the wager, not to win their money, but to give them an object-lesson. All the miseries to give them an object lesson. All the miseries from which society is suffering, says he, are the logical consequences of the prevailing untruthfulness. Instead of trying to remodel the world, and to better conditions by assailing consequences, they ought to attack the root of the evil, the "Lie." He proposes, therefore, the formation of a society of veritists—of men who will pledge themselves to speak the truth always, unmindful of possible consequences. It is his firm belief that in the end people will learn that they prosper much better with truth than with untruth, and that while for a short time they may be the losers, in the end they will win confidence and make up for the loss.

The lightning which illumines the path of the wanderer on a stormy night shows him the precipice into which he is about to fall; thus i Who Lies?" reveals the dangers with which our present civilization is fraught, and the root from which most of its evils grow. It suggests the only remedy, namely, to speak the truth and nothing but the truth regardless of conse-

the only remedy, namely, to speak the truth and nothing but the truth, regardless of conse-

quences.
"Who Lies?" will be found not only amusing and interesting, but the reader will admire it for its courage and fearlessness. It is deserving of a wide circle of readers.

False Economy

Is practiced by people who buy inferior articles of food because cheaper than standard goods. Infants are entitled to the best food obtainable. It is a fact that the Gail Borden "Eagle" Brand Condensed Milk is the best infant food. Your grocer and druggist keen it.

Written for the Banner of Light. IMPRESSIONS.

BY MYRON II. GOODWIN. Now and then a ray, though dim, Crosses the horizon's rim, Borne along by odle force From the spirit universe: Giving glimpses to the soul Of a fand where oceans roll Twixt the hills of Paradise, Never seen by mortal eyes.

When the moon is full and bright, On a rare midsummer night, Then it is I seem to feel Influences o'er me steal: For the souls of those held dear Come from that diviner sphere, Telling light is there and hope, Though in darkness here we grope.

Banner Correspondence.

Rhode Island.

NEWPORT.-"Cassandra" writes: "It was my good fortune, during my early experiments in Spiritualism, to receive the first rays of light through the mediumship of one of the best trance mediums known in the city of Bos-

of light through the mediumship of one of the best trance mediums known in the city of Boston. Her wonderful gifts were known and appreciated in this country and England. It is only a few years since she passed from earth-life to continue her mission in a world where vitality is not exhausted by its radiation.

Her home surroundings were in keeping with her developments. A pleasant house, centrally located at the 'South End,' was sought daily for years by a class of people who would not have climbed the rickety, dingy stairs to an uninviting apartment, described as the usual entrance to the abode of mediums by Elizabeth S. Phelps.

The rich and the poor were treated with equal consideration. It mattered not if they called in their carriage to make an engagement for an interview, all must take their chance by the records of a little engagement-book, whose pages would often be filled a week ahead.

Among her professional callers there would sometimes be a minister, who would prefer an evening engagement, and suggest the convenience of the side door, in preference to the long flight of steps to the front entrance; she showed no sympathy with this ancient mode of visitation originated by King Saul at Endor.

As investigations then in the interests of science were not in vogue, it required a certain degree of courage for a man of note to shadow his reputation with a subject that was tabooed as supernatural.

There was nothing about this lady that would hint or suggest her remarkable development of psychic power, except her eyes, those 'windows of the soul.' They were large and full, of a hazel brown color, but in their mystic depths lay their attraction. Although looking at you, they seemed to look far beyond into the unknown.

She had the ability to drop easily into a trance, and emerge without a seeming effort, received the success of the soul to the trance, and emerge without a seeming effort,

unknown.

She had the ability to drop easily into a trance, and emerge without a seeming effort, sparing her guest, in this way, much that is unpleasant in the ordeal with many mediums.

This lady related to me a very interesting, remarkable incident, which illustrates, how our spirit-friends can and do help us. It was told to me only a few days after the happening. She had been quite ill, and lost much of her usual strength, but did not realize her own condition fully. The day was warm and bright, tempting as a day in June may be, and the thought of her pet pony and phaeton tempted her for a drive; she was in the habit of driving by herself, and was a very competent horseher for a drive; she was in the habit of driving by herself, and was a very competent horse-woman. After a short drive in the suburbs she turned into Tremont street, where that thoroughfare was then paved with the round stones. Something started her horse into a run; she lost control of him, and was unable to check his speed. She said to herself, 'Now is the time for my spirit-friends to help me if they can.' There was not a vehicle in sight ex-cept a heavy coal cart, with two horses at-tached, several rods ahead of her, and the racket of such a heavy team on the cobble-stones made it impossible for the driver to hear the noise it impossible for the driver to hear the noise made by her carriage, which was now going at

made by her carriage, which was now going at a furious speed.

While the coal-cart was quite a distance away, suddenly the driver turned around, and saw the run-away, stopped his horses, descended from his cart, stopped into the line of the now almost flying animal, and caught him just as the terrified occupant of the carriage was prostrated by the fright. As soon as she could recover herself she inquired of the man what it was that made him turn around so suddenly.

He answered, 'Madam, something struck me

was that made him turn around so suddenly.
He answered, 'Madam, something struck me a hard blow across my back, and I turned to see what it was, but saw nothing but your runaway horse, and helpless, dangerous condition.' My friend firmly believed that she did not call upon the invisibles in vain, and that one of her guard could command the electrical force in a realistical mode." realistical mode."

Ohio.

CLEVELAND .-- John William Topping, Secretary of the Progressive Lyceum, writes: "A very pleasant surprise was tendered the very pleasant surprise was tendered the East Side Progressive Lyceum by a visit of the scholars and members of the West Side Lyceum on Sunday morning, June 19th, on which day the infant daughter of our Conductor, Mr. C. F. Collier, was named by the spirit-controls of the talented medium, Mrs. Effie Moss. The ceremony was impressive and interesting, the medium using flowers instead of water in the ceremony. The parents asking the spirit-friends to choose the name, Edna May Collier was given through the medium. Mrs. Moss's controls are of a high order, and they performed the ceremony in a beautiful and impressive manner.

pressive manner.

Mrs. Moss is still holding materialization seances in Cleveland, prior to her leaving here for Lake Brady Camp-Meeting. She has proved to a large number of unbelievers here that our departed friends thought dead are not dead, but still live in the spirit. Mrs. Moss is doing a good and grand work; may she long be spared amongst us to prove that if a man die he shall live again."

CLEVELAND.—"Auxiliary" writes concerning the funeral of Mrs. Josephine Ammon -an account of which event appeared in THE BANNER for June 18th—and adds:

BANNER for June 18th—and adds:

"Mrs. Ammon, for many years a Spiritualisthad become quite well known in this community, especially for her many charitable deeds
toward prisoners released from the penitentiary. It was reported that forty ex-prisoners
had found work and a place at her home, and
subsequently a situation, and, out of the forty
thus cared for, only one proved recreant to her
efforts.

that it was all a matter of growth—the gaining of littoward prisoners released from the penitoniary. It was reported that forty ex-prisoners had found work and a place at her home, and subsequently a situation, and, out of the forty thus cared for, only one proved recreant to her efforts.

Mrs. Ammon considered Spiritualism good enough to live by and good enough to die by. She made all the appointments of her own funeral, selecting the speaker [Mr. Hudson Tuttle] and the text, 'There is no death,' and requesting that the gloomy black crape and dark shroud be dispensed with—white satin for her shroud, white silk in the coffin, white flowers all about, and a beautiful white wreath on the door, instead of the lugubrious crape. Hasten the day, onli my God, when we shall not repreach Thee by decorating the chamber of death with the weeds of darkness! Prophetically, we see the chamber of nourning for the dead changed into a chamber of joy.

Mrs. Ammon was conscious, knew she must die, and a few minutes before her death called her children to her side, and said: 'My dear ones, if you have money or kind words to give, bestow them upon the poor—the rich will be taken care of.'

Mrs. Ammon was conscious, knews she must die, and a few minutes before her death called her children to her side, and said: 'My dear ones, if you have money or kind words to give, bestow them upon the poor—the rich will be taken care of.'

Mrs. Ammon lived a Spiritualist and died a Spiritualist. She was much interested in the Lake Brady Association, and would undoubtedly have aided that new Spiritual Society had she lived."

Mrs. Ammon was conscious, knews the must die, and a few minutes before her death called her children to her side, and a few minutes before her death called her children to her side, and said: 'My dear ones, if you have money or kind words to give, bestow them upon the poor—the rich will be taken care of.'

Mrs. Ammon lived a Spiritualist and died a Spiritualist and died that new Spiritual Society had she lived."

The cuestion

BANKER, and for some time past have seen in its columns notices of Marguerite St. Omer as a wonderful lecturer. Being on a visit East, and hearing she was to lecture in Chelsea, I embraced the opportunity of listening to her, and was so well pleased with her discourse that I wont to Ferdinand street church in the even-I went to Ferdinand-street church in the evening, and can truly say she is the finest speaker I have heard, and one that merits the name given her. 'the silver-tongued orator.' She is fearless and bold in denouncing the false, and eloquent in upholding the truth, and should her health be spared, she ought to be heard in every city of the United States. I deem her well worthy of the applause and the hearty God bless you which greet her as a lady of education and refinement."

BELFAST.—Mrs. M. J. Wentworth writes, under recent date: "The Spiritualist Society in under recent date: "The Spiritualist Society in this place is happily in the possession of the essential elements of success, earnestness and perseverance. It holds a parlor meeting every week and a public meeting as often as means are in hand for defraying expenses. Its members are compensated for such efforts to promulgate a knowledge of spiritual truths by spiritual unfoldment, and a consciousness of duty done for a Cause which is so abundantly able to bless humanity. I sometimes think this fact needs retouching, as were the mosscovered and fading inscriptions by 'Old Mortality's' hand; that now and then we need to portray in detail some picture photographed on memory's tablets, where life and death or the change are glorified by the truths that The Banner and my brother and sister Spiritualists are helping to disseminate.

I think sometimes we need to commune with our own souls, and question, 'What hast thou wrought for humanity and truth? What art thou doing to testify, by act and word and deed, to the truth that makes you free? What art thou doing to help the helpless, and bring the light of truth that shall dispel the night of superstition and the darkness of doubt from human souls?' For, by thus doing, the verdict of reason and conscience, 'weighed in the balance and found wanting,' will energize us to nobler endeavor and higher lives, to more unselfish effort to aid the good work on, and bring to light the fact of eternal progress of the soul in the life beyond." this place is happily in the possession of the es-

Oregon.

EAST PORTLAND.—M. F. Moore writes: "About a year ago I had a sitting with Mrs. Maud Gillette in the city of Portland, Oregon, for slate-writing. On my way to her room I stepped into a bookstore and bought six common slates, having previously written three questions on three different slips of paper, folding them alike, and put them in my vest pocket. I placed two of the slates upon the table and held them with my hand on top of them. Mrs. Gillette suggested that she would like to put a little pencil dust at one corner. I raised the end of one slate. She took on the point of a penknife a little pencil dust and put it between the slates. I then closed them. After a few minutes she put the ends of her fingers on the slates for say three seconds. I took one question from my pocket and laid it on the slate, not knowing which of the three it was. I have the slates now, and in one corner there are drawings of four heads or faces. The message written is: Maud Gillette in the city of Portland, Oregon,

'If all your spirit-friends should write their names in full, it would take you all your lifetime to read them. I am glad you sometimes think of me. EMMA McDonald.'

My question was: 'Will my spirit-friends please sign their names in full?' 'This was all in full daylight. Mrs. Gillette never had the slates in her hand."

New York.

LILY DALE. - A correspondent writes: Prof. Thomas is at Lily Dale, located at the Grand Hotel. He is a noted traveler, has spent twenty-five years in South and Central Amertwenty-five years in South and Central America, and has traveled extensively in France, Belgium, Spain, West India, Argentine Republic, and other countries. He is an educated man, and a renowned linguist, speaking fluently the French and Spanish languages. He is also a graduate of the Magnetic Institute, Paris, France, and is prepared to administer the healing art to all who desire to avail themselves of it, whether poor or rich."

Camp and Grobe-Meetings.

Lily Dale, N. Y.

[From our Special Correspondent.]

Mrs. R. S. Lillie, whose presence always advances the social as well as spiritual well-being of the Camp, took her departure for a brief lecturing tour West on Friday, the 17th, and Mrs. Jennie B. Hagan-Jackson put in an appearance the same day. Her presence is like that of a happy bird, flitting hither and thither,

put in an appearance the same day. Her presence is like that of a happy bird, flitting hither and thither, or as a bright sunbeam, dispensing brightness and joy wherever it enters.

On Saturday evening the Simpson Musical Club. composed of Lily Dale talent, of which we are justly proud, furnished inspiring music that was echoed by happy hearts and flying feet at the dance in our spacious Auditorium.

Sunday, the 19th, dawned murky and unpropitious, but a goodly number of people lurned out to listen to the discourse of Mrs. Jackson.

Simpson's Band was in attendance, and Mr. John T. Lillie favored us with fine singing.

The opening invocation by Mrs. Jackson, in her sweet, childlike manner, seemed to raise at once our souls to the alistude of the loving angels, and to attine our hearts to receptiveness.

The following questions were submitted by the audience: "Is it Necessary to be Unselfish in order to Perform a Noble Act?" "How can we Determine the Eternal Law of Right?" "Is there Such a Thing as Error?" "What is Life?" "What is Death?"

Selfishness of the right kind was represented as a blessing to humanity, and that not much good could be accomplished without it. The abuse of selfishness, made manifest in the greed, avarice, oppression and ostentation prominent in the world, was shown as a perversion of an attribute which in its legitimate of lice serves a high and beneficent purpose. "The philanthropist who performs high and noble deeds would, in the broadest sense, and in accordance with human interpretation, be considered unselfishness—not that kind of selfishness which cramps and stultifies the soul and wrongs its fellow, but that kind which by doing good to others broadens, enlarges and exalts the possessor thereof.

In answer to the question, "How Can We Determine the Eternal Law of Righthess which cramps and eternal existence and an infinite capacity of thought?" Many unique and apt illustrations were made, showing the diversity of human powers to grasp truth, and that it was all a matter of growth—th

problem of life, which indicates the carrying over. Life is an arithmetic lesson, and the answer is just

problem of life, which indicates the carrying over. Life is an arithmetic lesson, and the answer is just over the way."

In the afternoon the audience assembled in the Auditorium, eager for the bread of inspiration which ever comes in Iresh supplies through the instrumentality of Mrs. Jackson. It was decreed that the speaker choose her own subject, and as the sky was covered with blackness, and the muttering of distant thunder portended an approaching storm, she amounced as her subject, "The Voice of the Thunder," and it was not many minutes before we had startling and oracular demonstrations of it. The rain poured down as though the flood, gates of heaven were open. The audience drew near the rostrum, yet the utterances of the storm. But the warring of the elements outside—the rain failing in sheets from the roof—Mrs. Jackson, in her simple but graceful attire, her face aglow with the light of inspiration, and her own happy loving heart, as she stood before us voicing inspired thoughts, or in silence awaiting a lull in the sform, was a scene at once admirable and picturesque.

The substance of the idea conveyed was that "Nature abhors a vacuum," alike in the spiritual and material realm, and that wherever there is a vacuum—a chance for development or growth—she immediately rushes in to fill it; that it is a mistaken idea for a man or woman to say, "I am satisfied." It is equivalent to sayling, I have compassed all; there is no more for me to learn. There is no such thing as satisfaction, but there is such a thing as perpetual joy in the continued impetus of growth and expansion, and the spirit of man, unlike everything else, is susceptible of infinite expansion. Wherever a vacuum exists and a new flood of light rushes in to fill it, it immediately expands, giving room for a fresh supply, and we should ever rejolee in the opportunities of unsatisfied growth which are afforded us.

"Is it enough that man has a continued existence? Is it enough that man and several others received messages from spirit friends, wh

phitheatre, and will have a continuan, is being made happy by the presence of his mother and sister from the East.

Prof. Simpson and wife are about to organize classes for instruction in dancing and vocal and instrumental music.

GLEANER.

Sad Accident at Orion Lake, Mich. To the Editors of the Banner of Light:

A sad accident occurred here at eight o'clock A. M. in the drowning of Miss May Owen, daughter of James

in the drowning of Miss May Owen, daughter of James and L. E. Owen, of Lapeer, Mich.

Mrs. and Miss Owen came here to attend the campmeeting of Spiritualists, which convened June 11th for a ten-days' session. Miss Owen, in company with Mrs. Seeley, went to bathe, and got beyond her depth; she called for help, but as at the time only two men were on the island, neither of whom could swim, no assistance could be given her, and she sank to death in sight of her widowed mother and friends!

Soon boats were at hand, and in a short time the body was recovered. Every effort was made by physicians and others to resuscitate her, but to no avail. She was born Feb. 1st, 1868, four miles from the town of Lapeer, and lived there till 1877, when her mother moved to Lapeer. She was a general favorite, taking lead in all social entertainments in her town and here at the camp meeting, where she had long been a regular attendant, and also at Haslett Park, Mich. Her presence brought sunshine and joy wherever she went. Her fine voice and musical ability united with other accomplishments, were appreciated by all.

This afternoon, prior to the removal of her body to

by all.

This afternoon, prior to the removal of her body to her home in Lapeer for interment, brief services were held at the Auditorium, Geo. Taylor of New York, and Mrs. A. E. Sheets of Grand Ledge, Mich., offi-ciation.

and Mrs. A. E. Sheets of Grand Ledge, Mich., officiating.

Mrs. Owen has been peculiarly afflicted. In 1876 she lost a daughter, whose death was within twenty-four hours followed by that of her husband. She is now quite alone, and in her sad bereavement the love and sympathy of friends throughout the State and elsewhere will be given to her. She is one of our most devoted Spiritualists, and a worker also. May, her daughter, was strong in her knowledge of the philosophy and truth of spirit-communion.

A. J. SKINNER.

Swartz Creek, Genesee Co., Mich., June 17th, 1892.

June Magazines.

MEDICAL TRIBUNE .- "Therapeutic Observations and Suggestions," a paper read before the Eclectic Medical Society of Western New York, by J. H. Dye, M. D., is the opening article. Another by Dr. H. J. Shelley of New London, Ct., treats upon "Specific Medication in Diseases of the Eye." Following is a paper deserving of thought upon "The Survival of the Unfit," and in "The Spirit of the Medical Press," the "Hippocritic Oath," as taken by the graduates of the University of California, which the editor pronounces to be "an obligation that degrades alike the one who receives it and the one administering it." New York: 124 West 47th street.

THE PHRENOLOGICAL JOURNAL contains articles upon "Phrenology and Substantialism," "Selection in Marriage," "Dreams," "Notes in Anthropology," etc. New York: Fowler & Wells Co.

THE CUP BEARER, a magazine for children, supplies available material as an educator and characterbuilder. Chicago, Ill.: New Era Pub. Co.

THE VACCINATION INQUIRER announces a meeting of the International Congress of Anti-Vaccinationists at The Hague next August, and gives in full the Interim Report of the Royal Commission. Lon-

VICK'S MAGAZINE in its new form, at a great reduction in price, is rapidly increasing in circulation. Rochester, N. Y.: Vick Pub. Co.

NEW MUSIC.-We have received from White-Smith Music Publishing Company, 62 and 64 Stanhope street, Boston, Mass., the following excellent compositions: Instrumental-" The Cosmopolitan March," planoforte, J. Chandler, arranged for two hands, also four hands; 'The Canteen Quick March," Percy M. Hewitt; "Elegy for Organ," in memory of the late Mr. Charles A. White, by C. C. Stearns; "Melodie," planoforte, J. J. Paderewski; "Fortune's Child Waltzes," C. Millöeker; "The Latest Polka," R. A. A. Chase; "Cabaletta," T. Lack. *Vocal*—"Sing and be Happy," medley quartet, C. A. White; "The Picture That We'll Nover Turn from View," Arthur Malone; "Jamie, Dear Jamie," and "The Sailor Boy," A. S. Mackenzie; "The Heart's Sorrow," Will C. King; "When zie; "The Heart's Sorrow," Will C. King; "When Evening Rises," Frederick Slee; "A Mother's Lullaby," "Spring Song" C. T. Steele; "Only Tired," arranged for male volces by W. T. Meek (sung at the funeral of the composer, C. A. White, by the Ruggles Street Quartet, Boston); "A Berenade," waltz song, B. M. Davison, arranged for soprano, also the same for contraito; "Tipperary," Irlsh ballad, Gerald Lane; "I Would Live to Thee," C. C. Stearns; "Tu Es Bacerdos," Rev. J. Brelivet.

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Banner of Pight.

BOSTON, SATURDAY, JULY 2, 1892.

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

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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 Bauner of Light for 812.00. We ask for the united efforts of all good and true Spiritualists in its and our behalf.

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4th of July.

Monday next being the National Holiday. the BANNER OF LIGHT ESTABLISHMENT will be closed on that date.

Boston parties having advertisements which they wish to appear on the seventh page, must have their applications for renewal at this office by noon of Friday, July 1st.

The True Mission of Spiritualism.

We shall next week place before our readers an inspirational lecture upon the above subject, delivered by W. J. Colville in Grand Army Hall, Washington, D. C., and reported expressly for THE BANNER.

The Seen and Unseen.

This was the theme of Rev. Mr. Savage's sermon just preceding the summer vacation of of Unity Church. He descanted in a very thoughtful way on the fact that the only real things are the spiritual, that which sense accounts as solid and substantial being but shadowy and fleeting. To most people the spirit is nothing real and vital. Not being able to see, hear or feel spirit, they turn back to what seems hard and tangible fact. Granite is surely solid, they think; yet granite may be pulverized, vaporized, and made to vanish, becoming a part of the invisible world. Science to-day stands on the border line of physical discovery which promises to bring us face to face with spirit. It tells us that the atom is probably a little ring of ether, matter still, but out of the reach of our senses. Science shows us that the phenomena of things are only shadows, and that the real things are the unseenthe eternal.

Gravity is an unseen force, occupying no time, yet it grips this earth with a power with which nothing is comparable. Whichever way we turn we find the things that abide are not the things we can see, but are the invisible. The earth has no more permanency than the morning mist. What we call the eternal hills are being continually molded, and can be finally destroyed by the invisible forces. The waves of the sea are as stable as they.

We think governments are abiding, because we consider them as composed of officers, armies, navies, police, and other external signs of existence. But government is very far from being king and president, congress and cannon; these are but the temporal and fleeting manifestations of the eternal powers of the human mind that create and require government. These invisible forces of the human mind are what are eternal—the political desire in the human mind. What is seen is temporal, the unseen is eternal. And the same way in business: when we think we are dealing with solid things—banks, stores, ships, and the laws that govern business—we suddenly discover that all these things are naught, of no avail; and looking below the surface we find that, after all, the only basis of the world's husiness is this invisible faith and trust of men in men. Take that away, and the entire fabric of business is gone at once. The business community, whether we believe it or not, rests for its support on the things of the spirit.

We are, as the great poet says, such stuff as dreams are made of; and dreams, fancies, are death: Courtland Palmer, formerly president made of a stuff that is not temporal, but eter- of the Nineteenth Century Club: Harry Dodge, seventh page of THE BANNER must be at the held at 55 Rutland Square, Boston, are now

transformed the earth. It was a dream that of earth fell back before it. Slaves became a comparison with it is ancient history. The same people who came forth out of Egypt in later days brought forth another and a greater than Moses, whose divine dream was of freedom and of religion, a nobler conception of God and a higher thought of man; and his dream has become the mightlest force in the history of the world.

Dreams are the stuff that gives life to all we call real, and the world's dreamers have proved that men are made of the same stuff as dreams. All of us seek after happiness, but few indeed are they who find it. The trouble is to discover the well-spring of it. Material possessions do not constitute happiness. To wait until we get fortunes, thinking we shall then have attained it, is all an illusion. Happiness is invisible, intangible, a feeling, a disposition of the soul. We are eager seekers for things; they may, it is true minister to happiness, but happiness does not really require them; that exists only in the soul.

We know our past selves only invisibly and intangibly. Our bodies are as much in flux and flow as is a cataract. We change and pass our bodies; but the real ego-that nobody ever saw or touched. We are each one of us as invisible as is God. Yet God is as near to us as our best friend, for he is the friendship of that friend, the love of that lover. And we are eternal like him, and can look unmoved upon the wreck of worlds. It is they who live in the spirit, therefore, who lay up treasures in the invisible world, where they will not pass away! We are to lay up treasures of thought and of love. We are to deposit in a bank that never fails. All else will pass away-this only is eternal. Faith, Hope, Love remain forever; and in Love, chiefest of all three, is to be found the secret of happiness and peace, of life and of God.

The Growing Popularity of Cremation.

The facts all go to show that cremation continues to grow steadily in popular favor, and that with our advancing civilization and the spread of intelligence among all classes alike it will in good time challenge the burial method to a successful issue for supremacy in practice. Cremation is believed to be the most sensible way of disposing of the human body. The number of bodies thus disposed of by the United States Cremation Society is stated at a little less than eight hundred. This is since its beginning in December, 1885. This last month the Detroit Cremation Society held a convention in connection with the American Medical Association, and discussed the most effective means of incinerating human remains, the improvements in furnaces for this purpose, and other related practical matters.

The New York Society has its crematory at Fresh Pond, and the number of incinerations is steadily increasing there. It was organized as a limited company in 1884, with a capital of \$25,000. It is an educational body, aiming to convert people to the cremation practice. In the first half of the present year it has incinerated 92 bodies. Of the total number thus treated 483 were bodies of men, 218 of women, 40 of boys, and 26 of girls. In the United States there are to-day cremation societies in Baltimore, Boston, Buffalo, Chicago, Cincinnati, Davenport, Iowa, Denver, Des Moines, Ia., Detroit, Jersey City, Lancaster, Penn., La Crosse, Wis., Los Angeles, Cal., Louisville, Milwaukee, Newark, New Orleans, Oil City, Penn., Omaha, Philadelphia, Pittsburgh, Sacramento, San Antonio, San Francisco, Savannah, Springfield, Ill., St. Louis, Troy, N. Y., Washington, Penn., Washington, D. C., and Worcester, Mass. The United States government likewise has a crematory on Swinburne Island, New York, for burning the bodies of those who have died of

infectious diseases. In Europe cremation has a stronger footing than here, for the reason that population is denser and neonle realize more vividly the comes from the afflatus in humanity called the attempted legislation on the part of the State is not an act of police regulation, and, furthermore, the attempted legislation on the part of the State is not an act of police regulation on the part of the State is not an act of police regulation on the part of the State is not an act of police regulation on the public schools is not an act of police regulation on the public schools is not an act of police regulation on the public schools is not an act of police regulation on the public schools is not an act of police regulation in the public schools is not an act of police regulation on the part of the State is not an act of police regulation in the public schools is not an act of police regulation on the part of the State is not an act of police regulation on the public schools is not an act of police regulation in the public schools is not an act of police regulation in the public schools is not an act of police regulation on the part of the State is not an act of police regulation on the part of the State is not an act of police regulation on the part of the State is not an act of police regulation. denser, and people realize more vividly the danger from the drainage of burial grounds with their crowded population of decaying hodies. Pasteur proved the propagation of the tuberculosis bacillus by earth-worms, which can preserve this germ of disease within themselves for several months. Among the patrons of cremation in England were Mme. Blavatsky, Charles Bradlaugh, the Duke of Bedford and Lord Bramwell, the distinguished jurist who recently died. The "Transactions of the Cremation Society" in England have been published. At the International Congress on Hygiene, held in London last August, an almost unanimous vote was given for cremation. A deputation from the Council of the Association of the Municipal Corporations of the United Kingdom not a great while ago waited upon the Home Secretary and asked the government to empower local authorities to use public funds for the promotion of cremation, and were promised that their request should be carefully considered.

All Christian sects alike adopt cremation, and even a few Catholics have been cremated at Fresh Pond. The New York Society cremates a body for thirty-five dollars, which is far from being an extravagant price. The Fresh Pond Crematory is on an elevation at Bushwick Junction, the next railway station to Long Island City, on the Long Island Railroad. It is very convenient to New York City. It is a one-story brick structure, having three or four long windows, and a slender iron chimney about twenty feet high above the roof. A new two story building is shortly to replace it, and will give wider satisfaction. An hour or more is required to reduce remains to ashes, which will weigh an average of four pounds. A temperature of two thousand degrees Fahrenheit is required. Three or four hours more are needed to cool the retort sufficiently to allow the door to be opened. Relatives usually call for the ashes on the following day. The Company supplies neat funeral urns, and intends to have in the new building a receptacle for the urns. It takes a ton and a half of Lehigh Valley hard coal to raise the retort to the

proper degree for the combustion of a body. The ashes are variously disposed, sometimes in strangely erratic ways. A well-known brewer's ashes were scattered from the Statue of Liberty into New York Bay. A Detroit gentleman directed that his ashes be given to a florist friend to be buried beneath a rose-bush that bore flowers which were the special object of his admiration. It grows ten or twelve feet high, and sometimes bears from fifteen hundred to two thousand flowers. His wish was religiously carried out. The following wellknown Americans have been cremated after

powers that unite us with God. Dreams have | change; Dio Lewis, the health reformer; Emma Abbott, the American prima donna; Harry possessed Moses, and the mightiest civilization | Edwards, the actor; the daughter of Judge Barrett, one of the editors of the Staats Zeilung; people; a religion was created; and Egypt in Otto Hundt, president of the Arion Society: and many more that might be mentioned. Among the stockholders of the society are Charles A. Dana, James D. Townsend, Felix Adler, and other equally strong advocates of cremation.

It is not at all presumptuous to say that the opposition to oremation rests almost entirely on prejudice, and that time will certainly bring the practice into general favor.

The Ocean and the Broom.

In the exhaustive opinion of Rev. Madison C. Peters, of the Bloomingdale (N.Y.) Reformed Church, "Spiritualism" "converts the dead into busybodies, and changes the beatified into phantom tramps and spectral gossips." He accuses Spiritualists of "greedily rendering their judgments captive to the garrulity and guesses' of those who are known as mediums, against whom this Rev. inveighs in the bitterest terms of which our language is capable.

This is the individual to whom Walter Howell recently replied from his platform in Carnegie Hall, New York; but the New York papers re- spasmodically, and wrote rapidly, beginning at fused him (H.) a hearing, while they printed ad nauseum the inane distribes of M. C. P.

Odd as it may seem, the man who indulges in the style of high-seasoned rhetoric in the lecture under consideration possesses the unbounded conceit to think he knows enough about the angelic order to tell an angel from all other beings, and to describe with accuracy their way of dealing with men. Angels, declares this pulpiteering speck of omniscience, 'are not the spirits of dead men. They are an entirely different order of beings. When angels appeared to men no mediums were used no admission was charged, no circles were formed, and there were no turned down lights. cabinets nor planchettes. The angels came directly to the persons to whom they were sent, and never in a darkened room." Therefore he publicly warned the mediums and clair voyants of New York City, "whom he has been personally investigating," that "if they do not go out of business he will invoke the civil law to deal with them." There you have it at last! What men of his torrid temper and economical mental calibre really want to do is to get the power into their hands to fine, imprison, hang, draw and quarter all mediums and clairvoy ants, and silence by brute force the voices that he and his kind can never hush with reason.

He deliberately and knowingly outrages the facts when he repeats the stale falsehood that there are more than ten thousand persons in the insane asylums of the United States today through its [Spiritualism's] tomfoolery." This statement made by others, and by him repeated, has been proved untrue again and again by the most reliable statistics.

In his own beautiful dialect: "What a silly thing he is," to be sure! His mind, as he may be pleased to call it, is inflated with a barren east-wind. What order of intellect would be equal to saying that if the disclosures of the other world made by Spiritualism are to be accepted as true and real, then "the inhabitants of that future life are souls in the process of losing their mental powers, souls destined soon to become extinct, and under such circumstances eternity is not attractive enough to

convince a man that it is worth striving for." zealot besom the oncoming tide of liberated thought. Spiritualism is steadily creeping along the church aisles, into the pews, and up form and reorganize ecclesiastical religion, or Rev. Peters to the contrary notwithstanding.

comes from the afflatus in humanity called hate. In ancient times the Theban, the Illyrian and the Thracian women were regarded as exercising it. Later, in Asia Minor the same feeling was cherished about the Turks, and by the Turks about the Christians. In our day we witness the same psychologic manifestations with curiosity and amusement.

The senior editor of this paper was born a free-thinker: hence our brain never was contracted in its early plastic conformation by the influx of the superstitious tenets of theological bigotry; we grew up to the stature of manhood free and independent. There was no "Evil humanity as a wonderful aggregation of all the elements in material nature. We knew nothing then in regard to the infinite law of evolution. Now we know why we thought as we did. Now we know why we embraced Modern Spirsphere of freedom; because we had been embodied-hundreds of years before we became an American-in the Orient, and lived among the Egyptians, who were a race of intellectual giants.

We now know that a band of these Orientals. who were contemporaneous with us, are our earthly pilgrimage, and why they have been delegated by Celestial Wisdom to guide and manity wherever it is found. protect us until our mission in the physical is accomplished.

This is why we comprehend the idea of the "Evil Eye," known to the ancients so many thousands of years ago, when we were a living entity, and an active participant in the events of that remote period of time.

The present day is bright with the radiance of the higher spheres of wisdom down-cast upon the modern mind. Science and the arts are superseding the crudities and the fallacies of theological creeds; men and women are beginning to think for themselves, and their expanding intellects are giving to the world a clearer view of human destiny than was ever before vouchsafed the race.

Nothing except utter selfishness and sheer ward march of intellect; hence "The Evil nomena. Eye"—that continually throws out its dislikes and its hates, that is the primal cause of war, pestilence and famine—to offset the effects of which ministering angels walk the earth today, whose purpose it is to establish the truth on a more permanent basis than ever before, And this is the mission of Modern Spiritualism.

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 pal. They are thought, feeling, aspiration, the vice-president of the New York Stock Ex. office on Saturday of each week before 10 closed till further notice.

William C. Tallman.

We have had full knowledge for a long time of the excellent mediumship of the gentleman whose name heads this article, and have many times said to him that he ought to allow THE BANNER to make a statement in regard to his wonderful mediumship, which comprises many phases too numerous to itemize; but his extreme modesty has been the only drawback up to the present time. Now, however, he is willing we should make a brief statement of what recently occurred in our editorial room. It was, indeed, a wonderful scance. After the usual salutation on such occasions, Mr. Tallman remarked:

"I don't understand why I am impressed to call upon you at this time, especially as I have an appointment elsewhere. What does it mean?"

We of course replied that we had n't the least idea, except perhaps some spirit-friends desired to communicate through his organism something we should know at once; which proved to be the fact. But the method used by the spirit was the strangest part of the séance. Instead of entrancement, as we supposed would be the case, the medium was influenced in an entirely different manner. He seized a pencil the top of the right side of the paper, writing in what seemed to us to be hieroglyphics, from top to bottom, continuing in a similar manner line by line from right to left, until the page was filled. Of course we considered the matter given was in some foreign tongue; but found we were mistaken, as when a couple of pages thus written were completed, the medium turned the paper half way round, bringing the page on a line with the left hand, when, to our utter astonishment, the apparent hieroglyphics were very good English. The matter given was of the utmost importance to us at the time, for which we of course thanked the spiritfriend as well as the medium.

If the so-called psychics in our midst could have witnessed this manifestation of spiritpower, they would have been in ecstasies, and reported to the daily press or written up a report of it in such glowing terms as to make the public believe that they alone had not only overcome "the despair of science," but entirely overshadowed the Spiritualists, whom their societies wholly ignore. The Hodgsons and the Jameses and the Fullertons are far behind the grand facts in occultism, with which many Spiritualists have been familiar for years.

The message we received through the mediumship of Mr. Tallman was another sterling proof of the many we have had, proving beyond doubt the return of our excarnated friends, who are deeply interested in the welfare of THE BANNER, as well as those in the earthly life connected with it.

We understand that Mr. Tallman, whose residence is at 22 Berwick Park, Boston, has withdrawn from business as agent in this city for several years of the Grand Trunk Railroad, and has, under competent spirit-guidance, taken upon himself the important work of healing the sick, and that he is remarkably successful in his new vocation, some of Boston's very best people being his patrons.

Unconstitutional and Void.

The International · Hahnemann Convention at Narraganset Pier, R. I., recently, listened to many remarks of an important character on various themes from thinking men in the The Reverend Peters is playing the rôle of Homeopathic ranks—but none more so than Mrs. Partington vs. the Atlantic ocean, at a those expressed in re vaccination. It was the late day; he is far behind the age and the facts sense of the association that the potentized when he seeks to sweep out of doors with his vaccine matter should be given internally, instead of the crude virus in the arm.

Dr. Hitchcock of New York in the course of the meeting read a paper on vaccination to the pulpit stairs, and will in due time re- which was productive of the longest and most enthusiastic discussion of the convention. He else set it aside altogether—such bigots as the closed with quotations from a very recent decision by Judge Thomas M. Wyatt of New York, to wit:

> not an attack upon an evil that exists, but upon a possibility of an evil. It is not almed at the sick, but at the well. It subjects the well to pecuniary damage, but does not attempt to cure the sick. Its shafts are leveled not at a reality, but a possibility—a possibility that may never happen. The Legislature of the State might as well compel every child or person to be treated with an injection of the lymph of Koch to protect them from possible consumption, or with the bichloride of gold to prevent the possibility of drunkenness. If the legislation is proper in one case, certainly it is in the other. The remedy claimed in either case is quite as certain as in the other, and any attempt at legislation in either instance, when brought before the proper tribunal, would be declared uncon stitutional and void." Every reflecting mind will at once decide

that Judge Wyatt is right, and that his position is utterly incontrovertible. For years Eye" about us; we looked upon our common | THE BANNER has proclaimed the same doctrine, and many Spiritualists, Liberals, and friends of humanity, have from year to year joined in endeavors to impress like views upon the Massachusetts Legislature - thus far, however, fruitlessly; but we all hope for betitualism. It was because we were born in the ter things of the law-makers by-and by. Truly has A. E. Giles, Esq., summed up the matter in his celebrated pamphlet, "The Iniquity of Compulsory Vaccination," when he calls it stupendously absurd, unconstitutional and void under the spirit of the Massachusetts statutes. Now comes Judge Wyatt declaring it unconstitutional in New York. And what apconstant companions in the sphere of our plies to compulsory vaccination in the Empire and the Bay States is true of this curse of hu-

Pr One of Boston's excellent clairvoyant mediums called at our editorial sanctum the other day on private business, when a hand and arm (to the elbow), belonging evidently to some spirit, reached up to our desk apparently for a book, the suddenness of which so affected the medium that the materialized hand and arm suddenly disappeared. The book the spirit wanted was Allen Putnam's work on Witchcraft Explained by Modern Spiritualism." Had the medium not been thus suddenly disturbed-not expecting any physical manifestation at the time, especially in broad day. light—doubtless the spirit would have retained sufficient nerve-aura to successfully effect its design: thus proving, by failure, how nice is ignorance has been retarding this grand for the law in regard to the production of the phe-

> We shall print in the next BANNER a description of a Hindu Temple—a complex institution, over which the high caste Brahmans exercise supreme authority as receivers, trustees and ministrants, etc.-in order to inform our young readers in this part of the world as to what is going on in the Orient to-day, and has been for hundreds of years, in a religious point of view.

> Mr. Geo. T. Albro, manager, informs us that the seances of Mrs. Martin, heretofore

Commendatory.

We publish the following complimentary notice of THE BANNEH because it is true, especially coming as it does from one of our oldest patrons:

"I do n't know whether I should apologize or not, Messrs. Editors, but I feel inwardly urged to say a word about the contents of the last number of the BANNER OF LIGHT, which I have just been reading. While enjoying its perusal, I could but think of the very excellent menu which you had served for the de-light of your many readers.

Were I to specialize, I should have to mention nearly every article—certainly I would not omit to call attention to the first one, which is rare with age, and richly suggestive with thought now rendered familiar to latter-day metaphysicians; nor the translation from one language into another of an account concerning the transition of a spirit from one plane of existence to another-from the physical to the spiritual; nor the emphatic statements of Mr. Abbot Walker as to form-materialization. Great personal knowledge enables one to speak with authority. The happily conceived and beautifully expressed lecture as to the Doing and the Destiny of Spiritualism, by Miss Lizzie Ewer, you have already fittingly characterized as 'a gem.' Spiritualists, 'lend your listening ears to the teachings' of this spirit. Read it, heed it and grow wise.

'The Relation of Mediums to Spirit Forms,' by Mr. Foster, opens up a necessary phase of spiritual consideration which, like too many other branches of spiritual thought, is, alas! too often ill-considered, or allowed to go entirely by default.

The call to rationally explain the actualities of Dream-Life is pertinent, is desired, is needed; and it cannot be supplied by material philosophy.

The editorial page seemed to me to be unusually clever, each article being full of pith and point; notably so those on 'A Prelate's Preaching,' 'Jugglery and Confession,' in which Rev. Joseph Cook is placed in a pillory. 'Loose in a Clover Field of Epithets' is as good as its heading is poetic. A happy hit. The extracts furnished of Mr. Colville's 'Unbalanced Wisdom,' and of Mrs. Lake's,' Individuals and Institutions,' are worthy to adorn any album of spiritual literature. I have placed them among my valuable scraps. But not to prolong this particularization, what has been said is also true of every other page. June 23d, 1892."

The Present Outlook.

The BANNER OF LIGHT is a live paper, devoted to the cause of Modern Spiritualism per se, although it liberally gives space, when it has the room to spare, to other views of occultism, such as Theosophy and its kindred claims, which, however, in our view, belong to the myths of an ancient era, while the present generation receives direct knowledge from purely spiritual sources.

We know that healing "by the laying on of hands" is a fact, which has been demonstrated time and again; hence we place no reliance in 'faith cure," so-called, as practiced by religious fanatics, believing it to be not in accord with natural law.

We also believe that harmony should at once take the place of discord in the spiritualistic ranks. At a time when thoughtful minds are breaking away from the thralldom of the benighted creeds, is it not the paramount duty of all true Spiritualists to come together in unity of purpose, laying aside the idiosyncrasies that have in a great measure retarded the progress of our Divine Cause, and is still retarding it?

Onset Bay, Mass.

Read the announcement made on fifth page regarding the Grove-Meetings to be held at this popular resort during the season of '92.

Those people who still contend that the materialization of spirit forms is not a verity, when the requisite conditions by mortals are complied with will be obliged to withdraw their opposition as time proceeds. But they will never be convinced of the fact by and through psychic societies, so-called, which are composed chiefly of clergymen, who, however learned they may be in other respects, are incompetent to come to any definite conclusion in regard to the occult—as have practical Spiritualists who have given the subject constant attention for many years. This seems to be self-evident. For example we have only to refer to the Seybert Commission of Philadelphia, with ample funds left by Mr. Seybert, the devoted Spiritualist, for the purpose of having the phenomena thoroughly investigated, he mistakenly supposing that such men as the Rev. Mr. Fullerton of the University of Pennsylvania, et. al., were competent to analyse the facts, and just enough to impartially place them before the public. Up to date the whole project has proved an utter failure. Why? Because of the prejudice against Modern Spiritualism with which the minds of the gentlemen composing the commission are imbued.

When a good word comes to us in reference to our Cause, although not intended for publication, we feel like letting our readers know what the writer says. In a private note to us some time since. Dr. Joseph Beals, President of the Lake Pleasant Spiritualist Association, one of the sincerest of Spiritualists, remarked, in regard to the inharmonies existing in our ranks, that we should not allow such things to disturb us in the least, as we are all working for a great end. Continuing, he said:

"The Cause of Spiritualism is dear to us all. There are none of us perfect, and all make mistakes. If we all thought alike there would be an end to progression. The Spiritualists as a class are very much individualized; and I have no doubt that each one thinks he could run a paper better than any one else; and for that reason we never shall have a paper that all think is perfect. So we must pick out that from each which is soul-food for us, and let that we cannot accept go for what it is worth, hoping it will feed some other hungry soul. But all should try to work in harmony, feeling sure that when we join the great majority we shall see many things in a different light than we do now. If we all strive to do what we honestly think is right, we shall be satisfied when we come to look over our 'Book of Life.'"

A report of the official action of the Brooklyn, N. Y., Spiritual Association, in regard to the recent demise of its beloved president, Samuel B. Bogert, will be found on our seventh page. Another faithful worker has entered into his reward.

Mrs. Mellon, who left England a few months since with her husband on account of the impaired health of the latter, is holding very satisfactory materializing scances in Sydney, N. S. W.

Our thanks are returned to Mrs. Col. W. D. Crockett and Mrs. De Witt, of Boston, and Mrs. S. M. Ingraham, of Windsor, Vt., for floral donations to beautify our Free Circle-Room table.

Mrs. B. F. Smith, the trance medium, of Vernon Cottage, Crescent Beach, Revere, we understand, has resumed her public sittings, on Mondays, Tuesdays, Wednesdays and Thurs-C 8.78. 一口名等集件的复数数数数数数数数数 com a rething morning to

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BANNER OF LIGHT.

Cabora's Healing Girl-To be Shot! In a special to The World, (New York,) it is stated that considerable excitement has been created at Guaymas, in the State of Sonors, by the arrest of a young girl called Teresa Urrea, who, for some time past, lias, on account of marvelous cures effected by her, been an object of veneration in that primitive

Toresa (says the account.) is now twenty years of age, of tall, slight and delicate build, with a dark olive complexion, expressive and penetrating black eyes. She appears to be a girl of a singularly sweet nature, given to meditation and to mystic dreams and

Her curing powers were developed some two years ago, and soon her fame spread far and wide. Crowds of pilgrims trooped to the once quiet village of Caof pilgrims trooped to the once quiet village of Cabora, and it was no uncommon sight to witness three or four hundred infirm and crippled people standing in a long line, awaiting their turn to receive Teresa's healing touch. Indians from neighboring States often encamped in thousands on the fillisides, as house accommodation in the village proved totally insufficient for the crowd of devotees.

Accounts of the marvelous cures she effected are related with a surprising amount of detail, many testimonials having been published by persons freed by her touch from various kinds of allments, including some which have always defied the highest medical skill.

Eminent medical authorities testify to the completeness and permanency of many cures wrought by this

Eminent medical authorities testify to the completeness and permanency of many cures wrought by this remarkable young girl. Many believe that in her prolonged trances her spirit ascends to heaven, and communes with the wise and good, and with eminent departed practitioners of the healing art. At all events, her touch is a cure. Her glance alleviates painful symptoms. Her pale, spirituelle face, her magical touch, the inspiration which glows in her young face, completely fascinate all who approach her.

In the course of time the authorities of the State of Sonora began to grow distrustful and jealous of the increasing authority and influence acquired by Toresa over the large masses of Indians. Hence her arrest.

Later correspondence informs us that Teresa was arrested at her humble home in the mountains above the village of Cacheora over three weeks ago by a detachment of soldiers, who escorted her and her aged father, Thomas Urrea, to Guaymas. Both were heavily ironed, and were kept closely confined in prison until placed on trial. They were found guilty of witchery by the judge, who sentenced Teresa to be shot, and her father to imprisonment for life. The latter was a raiser of goats, and very poor. Teresa would never accept remuneration of any kind for the wonderful cures she performed. She awaits her fate quietly, and offered no defense when on trial.

Independent Slate-Writing, Etc.-Dr. M. V. Thomas, of Boston, informs us that the wife of Peter McKenzie (of 1064 Washington street) has recently developed assured power as a medium for the production by spirit-agency of what is known as independent slate-writing; she also gives promise of excellent results in the phase of form materialization.

Dr. Thomas recently called, without appointment, and seemingly by chance, at the residence of Mr. Mc-Kenzie; it was broad daylight, with a bright sun. It was proposed by the medium's husband that an effort be made to obtain slate-writing, and the three-Mr. and Mrs. McK. and Dr. T .- resolved themselves into an impromptu party of investigators: Two slates. which our informant declares were clean to his knowledge, were put together, no pencil being inserted between the frames-and held tightly on her lap, by their extreme edges by the measum in plain sight all the time of the entire pasts. Under these conditions highly satisfactory messages of a purely personal character to Dr. T. were found written upon the interior surfaces in what resembled the usual mark of a slate pencil.

Having an idea that the brilliant sunlight in the room must make the process of the spirit-writing additionally difficult, Dr. Thomas himself suggested that the slates be darkened by throwing a cape belonging to the medium over them-her hands being then placed on the outside, and in sight of the rest. Writing was again obtained; in this case, in addition to that in the common color, writing was found presenting the appearance of having been done with a blue pencilthough no pencil whatever was between the slates.

On a later occasion a small fragment of slate pencil having been inserted for use by the unseen writers (if they wished), they contented themselves with making only one scratch with it (to denote their power to use it), and then wrote their messages in blue-no such color being within the slates.

Dr. Thomas reports that he has attended several semi private séances for form-manifestations in presence of Mr. and Mrs. McKenzie with the most gratifying results as to phenomena witnessed thereat.

For Open Gates .- Mr. Peter M. Herold devotes two and a half columns of the Free Press of Carrollton, O., to a discussion of the Sunday opening of the World's Fair, and presents a formidable array of strong points in the body of a close and cogent argument for a perfect liberty to enter the enclosure on seven days of the week uninterruptedly. He rightly calls it a "World's Columbian Exposition, and NOT AN ECCLESIASTICAL COUNCIL." None of the governments or nations of the world, says he, refuse to participate in it on account of certain days not being kept holy; on the contrary, they would be more likely to return home in a body, disgusted with our spirit of intolerance, were this objectionable fe ature rigidly enforced. The nations of the world that are invited to be present and participate are civilized, semi-civilized and barbarous peoples.

A gathering of this character is not to obey the re straints of a handful of presbyteries and church conferences that seek to run the Exposition on ecclesiastical rules. It is a purely sectarian interference in a strictly business and social enterprise between the governments and nations of the world. It should not be mistaken for a sabbatical camp-meeting, nor a missionary gathering to hear the Fourth Commandment expounded Our neighbors in all parts of the world have been invited to bring their products and curlosities to this Grand Exposition, and to bring their peculiar views and beliefs along with them; for it would be too intolerant and exclusive to ask a government to give up its religion before it is allowed to make an exhibit of its products. This view is enforced in energetic phrase and with convincing logic, and bigotry cannot expect to overcome such a forcible presenta-

Japan's True Course.-The delicate and refined genius of the Japanese is wholly unadapted to develop that populous nation into a great manufacturing nation like England. The temperament, the training, and the necessary materials are, for the most part, lacking-says Mr. Fenollosa in the June Atlantic. The far-seeing, he asserts, are now beginning to recognize that even in industrial lines the greatest hope of Japan lies in her very genial and artistic temperament. Her greatest natural advantages over competing peoples lie along the line of the development of her indigenous art industries. She has stored away an enormous capital in her capacity to design. It may be, he adds, that at some distant day China will develop into a fully armed colossus, which will draw the attention of European coalitions to strategic centres far to the east of the Dardanelles and the Neva; but he thinks it is much more possible for the perfected arts of Japan, deriving inspiration from carefully nurtured refinement, unworldly ideal and creative individuality, to peacefully invade the willing marts of the West with her laden "treasureship of good fortune," and conquer the world by the sword of the spirit. Let each nation be strictly obedient to the instinctive promptings of its ruling genius. Japan was not constituted for war or manufactures, or mere commerce. She may yet triumph over all the rest by following closely in the path marked out by temperament, taste and training, and so contrib-, ute a wholly new power to the world's civilization.

The Lycoum Banner gives in its June number a portrait of Mr. H. A. Kersey, President of the Spiritualist Lyceum Union in England; a Lyceum lesson on "The Evolution of Worlds"; hints upon "How to Make Our Lyceums More Attractive "; a pleasing talk by "Aunt Edith to Her Nephews and Nieces," and much else that is entertaining and instructive. Liverpool, Eng.: J. J. Morse. For sale by Colby & Rich,

Tribute to Prof. Petersilen. - The Newton (Mass.) Journal reprints from the American Art Jourmal an article commendatory of Carlyle Petersilea's works as an author, and his artistic performances as a planist-making lengthy selections from his "Dis-covered Country."

Persecuting the Prophet. - The truth of the Scripture declaration, "a peoplet is not without honor save in his own country," has been often verified; but it was left to our own country to not only deprive him of honor, but of his liberty, as it appears from a press report, which says a colored preacher in Anderson, Ind., in the early part of May, went into a trance on the street corner, and foretold the destruction of the cities in the oil regions of Pennsylvania by

Everybody thought him crazy, but the power and earnestness with which he talked about the affair impressed all who heard him. The poor fellow was locked up for insanity, and at last accounts was still in fail.

Nothing more was thought of the matter until the terrible disaster befell the oil regions.

The Unseen Universe. - The contents of the June number are chiefly of a retrospective nature. They include the third chapter of "Historical Spiritualism," the third installment of extracts from Vol. II. of "Ghostland," and a paper on "Physical Manifestations and Their Modus Operandi," as learned at a circle held regularly at the residence of Dr. Gray in New York City in 1851, of which Edward Fowler, a well-educated medical student, was the medium. The Mystery of No. 9 Stanhope Street" is continued, and interesting minor articles fill the remaining pages. Manchester, Eng.: John Heywood, publisher; Mrs. Emma Harding Britten, editor. For sale in Boston by Colby & Rich.

Spiritual Songs and Music .- The popular compositions of that well known author, C. P. Longley, which are for sale at this office, are just what are needed at camp meetings, circles, social gatherings and entertainments. All who hear them are charmed with the inspired words and tuneful melody. "Echoes From an Angel's Lyre" contains a number of these choice selections, and is neatly bound in boards, with illustrated cover. It sells for \$1.00. We have also a large number of Prof. Longley's songs in sheet music, which retail at twenty five cents a copy, or six for \$1. See our advertising columns, and make your selec-

International Anti-Vaccination Congress -The friends of personal and parental rights will be interested to hear that the Sixth International Anti-Vaccination Congress will be held at Scheveningen (suburb of The Hague, Holland) in August next. Delegates from the various continental States and from the leading Anti-Vaccination Leagues are expected to be present and to take part in the proceedings. Further particulars may be obtained from Mr. Alexander Wheeler, Darlington, Eng., or Dr. Hubert Boëns, Charlerol, Belgium.

The Royal Commission. - We published recently a telling letter vs. vaccination, and in reference to the Interim Report of the Royal Commission of England on that subject. The Medium and Daybreak of London, in view of this report, and other indications, remarks with truth in a recent issue: "Evidently compulsory vaccination is in a bad way, and only requires that anti-vaccinators at the election do their duty to give it the quietus once and for all."

A note from Rufus C. Hartranft of Philadelphia, Pa., informs us, under date of June 24th, that 'Mrs. Nettie C. Maynard is lying dangerously ill, and that her household have no hopes of her recovery." We have no later advices on going to press concerning her condition. Our deep sympathy goes out to the anxious family. Our thanks are returned to Mr. Hartranft for his friendly interest in conveying the intelligence to this office.

College of Therapeutics .- At the (recent) closing session of those attending the fourteenth season of Dr. J. Rodes Buchanan's College of Therapeutics, held in Kansas City, Mo., a declaration of highly appreciative sentiments, similar to those expressed to him by classes of previous years, was signed by all the pupils. Dr. Buchanan is doing excellent work, evidently, in his new home in the West.

Miss Lottie Fowler-so well known in Europe and America as a trance medium of great power and reliability-has returned to this country, and is now located at 276 7th Avenue, New York City-as per card on fifth page.

Read the able and sympathetic review (second page) of Moncure D. Conway's "Life of Thomas Paine"; well does the New York World say of it: "Mr. Conway's work is an honor to himself as a historian, a man and a gentleman." The World also deserves the thanks of all liberal souls for devoting so much of its space to the defense of the "Author-Hero of the Revolution."

Mrs. Emma Hardinge Britten is announced to deliver a lecture in London, Eng., July 5th, on "The Great New Reformation."

M evenents of Platform Lecturers. Notices under this heading must reach this office by

Monday's mail to insure insertion the same week.] G. W. Kates and wife are engaged at Parkland camp, July 3d, 4th and 10th; Mantua, O., camp, July 24th and 31st; Ashley, O., camp, Aug. 28th and Sept. 4th; balance of September at Defiance, O. Will accept calls in the west for winter months. Address 2234 Frankford Avenue, Philadelphia, Pa.

Celia M. Nickerson, Wollaston, Mass., will attend funerals and accept engagements to speak wherever her services are desired.

Dr. Mary A. Charter of Boston is at present located at Pine Cottage, near Lakeside House, Rindge, N.H. She goes thence to Gardiner, Me., and later to Lake Pleasant Camp. Grove meetings will be held by her near the Lakeside House, July 3d and 10th.

near the Lakeside House, July 3d and 10th.

Mrs. A. E. Cunningham's address after July 8th will be at Lake Pleasant, Mass. She would be pleased to make engagements the coming fall and winter as a platform speaker and test medium. Present address, 247 Columbus Avenue, Suite 8, Boston.

A. W. Pierce of Londonderry, Vt., writes that Miss S. Lizzie Ewer of Portsmouth, N. H., has of late accomplished much good for the Cause in that part of the Green Mountain State by her eloquent discourses and gratifying psychometric tests.

E. J. Bowtoil speaks at Rindge, N. H., July 3d and 10th; Lake Pleasant, August 12th. Address 223 Shawmut Avenue, Bostou.

Bishop A. Beals commences an engagement at Mt.

Bishop A. Beals commences an engagement at Mt. Clemons, Mich., the first Sunday in July. W. J. Colville's present address is, care of Mrs. F. J. Miller, Onset, Mass.

NEWSY NOTES AND PITHY POINTS.

JUNE. [Stansa Four.] [Stance Foir.]
But by the laughter of the brook,
The fragrance of the blossom,
We think we know the way she took,
And how she leaped across 'am;
We hear her trailing robe—so sweet
Its scent on hill and hollow,
We long to see her flying feet,
And cannot choose but follow!

One of the most notable features of the World's Fair at Chicago next year will be a complete model of the entire plant of the H. C. Frick Coke Company of Scottdale, Pa. This Company employs about forty million dollars capital in their business, and is the largest of the kind in the world. The estimated cost of this model is between three and four thousand dollars; it will be an exact fac simile of the original, including engines, machinery, etc., and will be in operation. The motive power will be electricity.

Employer—"You put that note where it will be sure to attract Mr. Smith's attention when he comes in, didn't you?" Office Boy—"Yes, sir, I stuck a pin through it and put it in his chair."—Harvard Lampoon.

Messrs. Leland, Tower & Co. of 59 Congress street, Boston, have issued a pocket manual showing the dates of payment of interest on all bonds listed in the New York and Boston Stock Exchanges, a copy of which will be sent to any one on application.

THE DAUGHTER OF AN EDITOR.—"Why did you reject him?" "He was not accompanied by stamps."

[QUITE THE THING, JUST NOW!]—"Who is it that possesses all knowledge?" asked the Sunday School teacher. "My brother James," replied a diminutive pupil. "He's just home from college."—Brooklyn Life.

The Boston Pilot is credited with styling a woman who gave a costly funeral to her pet mastiff a "doggone idiot."

One of the most interesting exhibits at the National Museum, Washington, D. C., is a miniature viking ship, an exact reproduction on a small scale of one of the vessels used by the Norsemen in the "semihistoric" age, 1000 years ago. These were open boats of great size, propelled by wind and oar, and built "doubled ended" on the best principles of naval architecture even as now known to modern sailors.

Judge Dobson has evidently discovered more crook eduess in the management of the so-called Maud Lord Drake case than he cared to disclose in his report to the criminal court. The case now bids fair to be pushed on to a merited punishment of the parties to the conspiracy.—Kansas City Journal.

The signs of a renewal of volcanic action on the moon which begun to be discussed a century ago, are now not merely scientific nuts to be cracked by the astronomers, but are claimed to be facts for the peo-

There were few more popular men in Chicago than the late Emmons Blaine. He was amiable, bright, witty, cheerful, and everybody liked him.

Are all Club men "strikers"?

How Big Ships are Launched. - With the aid of 1200 pounds of tallow, 250 pounds of grease, 300 pounds of soft soap and the force of gravity the 1,140 tons of steel slide off the ways and float like a duck

A CONDENSED EPIC.-An exchange is responsible for the statement that the subjoined is a sample of some of the "heads" published in the Cincinnati En

ONLY A DOG.

ONLY A DOG.

But Neighbors Lied—and Said He Killed—The Sheep That Died.

His Master Clubbed—the Dog to Sleep—Another Dog—Had Killed the Sheep.

The Wounded Dog—Weht Home Again—His Head Was Bruised—and Full of Pain—He Danced for Joy—When Master Came.

The Master Could Not—Hide

His Shame—So the Master Wept.

A MILITARY "TRUST" BROKEN - ALMOST. The vast armies of Europe are sure in time to break down the nations there—the weakest first. Holland with its 30,000 men has not yet been heard from, but Italy has weakened to such an extent that Kaiser William has agreed to pay for her army as well as his own, in order to keep up the Italio-German combine

War seems imminent again between the English government in India and the Ameer of Afghanistan.

May—"Do you believe in real live fairles?" Agnes (whispering)—"No; but I do n't want to say so out loud, 'cause one might be listening."—Harper's Young

Certain deniers of spirit return-who will laugh at this naive declaration-take, practically, the same ground as the little girl aforesaid.

Seattle, Washington, had a \$500,000 fire on the evening of June 27th

Various points in Iowa, Illinois, New York and Pennsylvania were visited by rain, wind, cloudbursts, etc. on the 27th-floods, landslides, destruction of dwellings etc., being the result, but no loss of life is reported.

A Theosophical Convention is to be held in Lon don, Eng., July 14th and 15th, by the European sec tion of the Society, the members of which anticipate

While Grandfather England is going to the dogs, Germany is eating American hogs.

an occasion of more than ordinary interest.

The Sherman House in Court Square, Boston, is being torn down. It ought to have been long ago, for many reasons.

The Royal Commission on Vaccination.—All particulars of any evidence likely to be of use before the Commission must be sent to Mr. J. H. Lynn, 19 Vesta-Road, Brockley, S. E., London, Eng. Mr. Lynn is Secretary to the Special (Commission) Committee of the London Society.—The Vaccination Inquirer.

Two severe accidents occurred Sunday night on electric cars in Boston-necessitating the conveyance of some of the injured passengers to the City Hospital. Streams of blue fire shot up from the car floor among the living freight, and created a panic, and an effort to leave the cars ALL at once-hence bodily harm. President Whitney of the West End Railroad thus ex plains the phenomenon:

"The two cars blew off fuses at the same time, and the rain forming a conductor for the electricity, caused the display that frightened the passengers. These

fuses are the electrical safety valves of the car. When-ever too much electricity accumulates the fuse is blown out. It happens on some car every day, and nothing is thought of it. The water was what made the cases last night exceptional. If the passengers had remained in their seats they would not have been in-jured."

The French warship Dupuy de Lorne exploded one of her boilers at Brest, 21st of June, whereby fifteen men were killed and others severely burned.

Gladstone was pelted, June 25th, with hard ginger-bread while on his way to speak, but his injuries, luckly, proved slight. British electors should behave more like human beings. The United States is a paradise for quiet politics in comparison with England, Ireland, and sometimes canny Scotia.

Matta, the fire-eating Chilian, has in typos' parlance just become "dead matter."

A sweltering bird still sings and sings
In fields of bloom and spice,
While millions hall the cart that brings
The hero with the ice!

—Atlanta Constitution.

"Windy" Chicago is just now catching it from a flood. More than a thousand houses between State street and Lake Michigan have been flooded. Five square miles of territory adjacent to the village of Dauphin, a suburb of Chicago, as well as other vil lages, it is said, are submerged.

Dr. C. W. Hidden of Newburyport, Mass., is to open the speaking at Lake Pleasant Camp, July 24th, and will also speak on Tuesday, July 26th.

INVALIDS recovering from the effects of Fevers, Dyspepsia or Wasting Diseases in any form will always find

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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 all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hone 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 Ohlo Confederation of Spiritualists will dedicate this new spiritual resort on Sunday, July 24th, 1892. The exercises for the summer will begin July 24th, and continue until Aug. 28th.

Cassadaga, N. Y.—The Thirteenth Annual Summer Assembly of the Cassadaga Lake Free Association, Lily Dale, Chautauqua County, N. Y., will continue from July 22d to Aug. 28th. Onset Bay, Mass.-Meeting from July 10th to

Liberal, Mo.—The Second Annual Camp Meeting of the Liberal Spiritual 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.

Haslett Park, Mich.—The Haslett Park Association will hold its Tenth Annual Camp Meeting from July 31st to Aug. 20th. Clinton Xn.—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. 15th. St. Paul, Minn.—The Northwestern Spiritualist Association will hold a camp meeting beginning July 1st and continue over Sunday, July 24th.

Summerland, Cal.—The camp meeting will be held from Sept. 11th to Oct. 2d.

Inke Pleasant, Mass.—The annual camp meeting will be held July 24th to Aug. 28th, inclusive. Verona Park, Mo.—The tenth annual Camp-Meeting commences Aug. 14th, and closes Aug. 28th. 1892, Matilda H. Cushing, Secretary.

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

Queen City Park, Vt.—The meetings at this camp ground, in Burlington, commence July 31st and close Sept. 5th.

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

Pine Banks, Malden, Mass.—The Union Spiritualists will hold meetings the first Sunday in each month during the season. Dodge & Logan. Devil's Lake, Mich .- July 28th to Aug. 8th.

Ayer's Sarsaparilla, operating through the blood, radicates the scrofulous taint.

The Veteran Spiritualists' Union will hold a meeting at the Banner Circle-Room on Tuesday evening, July 5th, at 7:30. All are invited.

The world wants a broad, true, free religion, based on the very highest revelation of God-that is, the being of Man! It is the work of the true Spiritualist to supply that demand, with angel help and guidance.-Medium and Daybreak.

BEECHAM'S PILLS cure Bilious and Nervous Ills.

1892 July. 1892 Su. | Mo. | Tu. | We. | Th. | Fri. | Sat. 7 6 5 10 | 11 | 12 | 13 | 14 | 15 | 16 17 | 18 | 19 | 20 | 21 | 22 | 23 24 | 25 | 26 | 27 | 28 | 29 | 30 31 SPECIAL NOTICES.

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

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

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

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

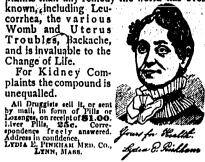
To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

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Ills." ham's Vegetable Compound has been more successful in curing Female Complaints than any remedy the world has ever known, including Leu-

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Address A. C. COTTON, for particulars, Rosenhayn, Cumberland Co., N. J.

4w+ July 2.

GROVE MEETINGS AT ONSET BAY!

CEASON of 1892, commencing July 10th and continuing daily until Aug. 28th. Excellent music, the best speak ers and mediums. Write for Program to Dr. II. B. STORER, Onset, Mass. At all stations on Old Colony R. R. call for excursion tickets to "Onset Junction," 6w July 2.



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4w* July 2.

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I.HAVE an Excursion Ticket, from Lake P. Pleasant to Burlington and return, which I have placed in the hands of N. S. Henry at Lake Pleasant, for 35 for the round trip, good from now until Sept. 18th, which is less than fare one way. They can also be had by addressing me at Brandon, Vt. E. A. SMITH, President Queen City Park Association.

A STROLOGY.—Most fortunate dates for all purposes, life writings, advice, etc.; full descriptions free. Sens date and hour of birth with stamp. T. A. BEARSE, Astrologer, 172 Washington street, Rooms, 12 and 14, Boston, Mass. PRICE REDUCED FROM \$2.50 TO \$1.50.

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Contents.—Bishop and Priest. The Josius. An Idul—

object of the writer."

CONTENTS.—Bishop and Priest. The Joslyns. An Idyl—
The Portrait. Seminary of the Sacred Heart. Betrayed
and Disappointed. Taking the Yell. Robbed of their Daughter. Convent Life. Punishment. Life in a Convent Cell.
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from the Jaws of Death. A Conclusion Desirable and Oth-

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

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the world. hand and world of the time or a faired bloom out for the healt made and the



Message Department.

published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually propriess to a higher state of existence. We ask the resder to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All the columns that does not comport with his or her reason. All the columns that does not comport with his or her reason. All measages of their spirit-friends will verify them by informing the publishers of the fact for publication.

The Letters of inquiry in regard to this Department must be addressed to

Notice.

The Banner of Light Free Circle Meetings have been suspended for the summer. Due notice of their reopening in the fall will be given in these columns.

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

Report of Public Séance March 29th, 1892. Spirit Invocation.

Infinite Spirit, we rejoice with thine angels in the glory and brightness of this new day. We are filled with praise as we realize the significance and meaning of life in this present generation. Our hearts expand beneath the rays of thine all-satisfying truth, which in spiritual power streams down upon humanity, lessening the shadows of doubt and error in our path, and illuminating our way with the clear knowledge of immortal existence. We are thankful that at this time we may learn of those higher laws which be ong to our interior nature, that we may study and under stand something of the inner life and its conditions, knowing the needs and the demands of the spirit, and seeking as best we can to satisfy them through effort, aspiration, soul

progress and growth.

We desire to come into close communication with thy beautiful souls who, from immortal heights, go forth unto homes on earth, bearing tidings of great joy, bringing con solation to the sad, comfort to those who mourn, strength to the weak, and light to those who sit in darkened places and know not of the higher and the better life. To such ministrants of love and mercy we turn this hour, invoking their presence, asking that we may be instructed by that knowledge which they have to impart, desiring that our souls be elevated by contact with their pure and beautiful lives, and desiring also that our spirits may overflow with sympathy and loving-kindness that shall reach our brothers and sisters, and be refreshing to their souls. Oh! may we be imbued with the spirit of holiness, of right living and dealing, which these angels exercise and cultivate from hour to hour. May we profit by their companionship, and feel that we are, in every part of our natures, elevated and strengthened by their association.

We ask thy blessing, and we seek for the benediction of all such pure and loving ones now and forever.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT .- You may now present your questions, Mr. Chairman.

Ques.—[By P. M.] We are told in the Bible that after the forty days' fast, Christ was tempted three times by the devil: In the first, that of hunger, if it was right to feed a multitude with where, it is was right to feed a mattane but with the laves and two fishes," why was it wrong to use the power in his own behalf? Also, what explanation would Mr. Pierpont make of the other two temptations? They can hardly be taken literally; perhaps even he regards the whole story as a myth.

Ans.—We do not accept this story literally, but only as one having spiritual significance. That the Nazarene fasted for forty days, we are not satisfied; but that he did, under spiritual guidance, refrain from taking tood for a long period of time, we do not doubt, in order to still further unfold his medial powers that certain intelligences from the higher life might to still further unfold his medial powers that certain intelligences from the higher life might make use of his organism for their own purposes. We believe that by obeying the dictates of these spiritual guides, the man of Nazareth was brought into a receptive state, through which he received from high spiritual sources strength and understanding such as he could not have otherwise gained; also that there were other spirits of a lower order, more of the earth earthy, that desired to thwart the purposes of the high spiritual intelligences we have mentioned, and that these other lower intelligences came to the sensitive instrument, seeking to divert him from his course, temptintelligences came to the sensitive instrument, seeking to divert him from his course, tempting him with all sorts of worldly things which might be to his material advantage did hencept them, and that these undeveloped spirits, as we may call them, appealed to his appetites, to his sense of hunger, to his mere carnal state, promising to gratify these appetites if he would only attend to them.

why would it have been wrong for him to have yielded to these temptations when it was right for him to feed the multitude? Because he would have been disobedient to the higher laws laid upon him by celestial spirits; because he would have violated his obligations to these wise and pure beings who had him in charge; but, in serving as a medial instrument, it was right for the Nazarene, through his powers or agency, to feed the hungering multitude spiritually and materially, because in this way he was serving others, not himself, and service unto humanity in any form is always right and pure and good. Feeding himself at the hands of the tempter would have been a very different matter, because, as we have said, he understood the law laid upon him by the high spiritual forces about him, and that it was best for him to remain faithful to that law. wise and pure beings who had him in charge

Q.—[By W. T. W. of Washington.] Was the so-called "Salem witchcraft" an exhibition of Spiritualism as understood to day? and if so, did human ignorance prevent its further development at that time? Did wise spirits foresee its effect upon bigoted humanity and thus withdrawn the manifestation until the rise of a more tolerant and liberal generation?

A.-Your correspondent seems to have stated

A.—Your correspondent seems to have stated the situation according to our idea.

The manifestations known as Salem witch-craft were, to our mind, exhibitions of mediumship in most cases. No doubt there were many who were falsely accused, who were not even mediums, and through whom no manifestations whatever were given; but the time was one of excitement when minds lost their judgment. mediums, and through whom no manifestations whatever were given; but the time was one of excitement, when minds lost their judgment regarding almost any question that happened to rouse public attention, and so minds ran rabid upon this subject of witchcraft. Consequently when one had a personal dislike or spite against another individual, he had only to charge that one with possessing the witch's craft of entailing suffering or misery of some kind upon the accuser, and the public were ready to take it up and to believe in the guilt of the accused. But in the majority of cases known-to you through history as witchcraft, no doubt certain manifestations did occur in the presence of the accused which seemed to the observers in their limited judgment and knowledge to be supernatural, above and contrary to all law. Therefore the one in whose presence these manifestations occurred was believed to be a witch or a wizard, because it was thought that such persons were in league with the Evil One, and could inflict torture or suffering of some kind upon whomsoever they chose.

No doubt spirits from the other life, wishing to use something of their power over physical bodies, and also desiring to manifest their presence in some form, made use of these sensitives as agents through whom to accomplish their purpose; but it was speedily seen by these intelligences from beyond that the world was not ready to receive the manifestations, that in its dense ignorance it could not comprehend the law of spirit communication, or of spirit power

ready to receive the manifestations, that in its dense ignorance it could not comprehend the law of spirit communication, or of spirit power over material things, and therefore it was judged wise and right to withdraw the power until humanity should be better prepared to receive and to understand it.

Those who suffered innocently, whether they were mediums for not, could only find their recompense in the spirit world. There the compensation has been fully granted to them, while those who inflicted the suffering upon these innocent victims have also been obliged to face their conduct in the spirit world, to suffer remorse and to repent of their wrong-doing, even though it was the result of ignorance and inexperience.

INDIVIDUAL MESSAGES.

Phobe Westcott. I have been out of the body nearly two years,

and I have found strength in the spirit-world. To me it is full of beauty and light, and I wish to tell my friends that I have a bright home with the dear ones who went before me. I found them waiting to give me welcome just as it seemed to me that I would, and all was pleasant. There was nothing to fear, nothing to shrink from.

Oh! many times before I passed away I looked back over the years of my life, and thought of the many who had been gathered home to the spirit-world, of the family ties that had been broken on this side, but I felt that they would be renewed on the other side. It is true, and I have only good words to bring of that beautiful life.

Tell those of my family, my dear ones who remain on this earthly side, that we love them and bring an influence of peace from our bright home to try to make their lives happier and sweeter. I trust that they will feel the reverse.

home to try to make their lives happier and sweeter. I trust that they will feel the power of the spirit all about them, and that their lives may be as brightly blessed with its pres-ence and knowledge as mine is now, and as it

ence and knowledge as mine is now, and as it has been in the past.

I did not pass away in New England, sir, though I have a fondness for this part of the country. I used to live among the green hills, and, oh! it was beautiful to me in early life; but toward the close of my earthly pilgrimage I went westward, and I can tell you that I found many blessed things there. I passed away from Mason, Neb., and I have friends there that I wish would take my greeting with my love and feel that 1 am only too willing to give them what I can from my spiritual life.

I am Phæbe Westcott. I am Phæbe Westcott.

John A. Collins.

John A. Collins.

[To the Chairman:] I am highly gratified at the opportunity of coming to your circle today and expressing my thought and regard to my San Francisco friends. It seems quite a journey to take to send a message, but I would go much further than this if I could not reach my friends otherwise. Understand me, however. I am not deprived entirely of the privilege of coming into the home-life of those who are near to me, because I have, since my transition to the higher life, reached out in spiritual presence to those who are affiliated with my life, and I feel that sometimes they realize that I am not far away.

my life, and I feel that sometimes they realize that I am not far away.

Spiritualism was to me something very important and instructive. I could understand more of human nature and of life everywhere because of its revealments than I could through all the revelations of book-lore that man has to study. I could understand by the light which Spiritualism brings to earth in a measure how it is that human beings are so variously organized, and I could see a great truth running through the doctrine of heredity, and find there an unerring faw which constantly operated upon human life in all directions.

But I do not come to give a dissertation But I do not come to give a dissertation upon any of these subjects. I come because it is so close to the anniversary of our glorious Cause, to send out a warm, hearty, soulful greeting to my good friends in San Francisco, and in other places. Wherever a friend of mine may be, I want him to feel that I am with him in sympathy and in heartfelt affection.

I would like to say to my good associates in the spiritualistic fold, I trust you are all faithful to the glorious Cause you espouse. I hope you do not allow yourselves to falter by the you do not allow yourselves to falter by the way, or in any manner to lose your hold on this great truth, no matter if at times you do feel disappointed because others do not come forward to sustain you in your work as they should do. This is hard to bear, but do not allow it to daunt you, to in any sense trail your flag in the dust, or to weaken your fidelity. We have need of all true workers; and each one who is faithful will, I am satisfied, find a blessed compensation for all toil and tears and struggle in the great beyond.

one who is faithful will, I am satisfied, find a blessed compensation for all toil and tears and struggle in the great beyond.

I could not think of coming here to say a few words just for myself alone when so many of our good spirit-friends are earnestly wishing that they, too, could have the same privilege, and so I will say that Sister Anderson is here today. She sends through me her love, and tender memories of joy to the dear family and friends in San Francisco, and she desires me to say that Mattie brings beautiful flowers from the spirit world to decorate the halls and the homes that shall be open to the acknowledgment and recognition of the glorious anniversary day of Spiritualism in our old locality.

Many other friends, too, wish to have their dear ones know that they are living, and full of happiness and light, a part of which they desire to reflect upon their dear ones here.

Dr. Terrill desires me to give his warm greeting to his family, to his brother and friends, and to all who think of him kindly. He says to me, "Judge, be kind enough to say that Dr. Frank never forgets his friends, but that he is earnestly working for their welfare just as much as he is for his own."

I will not linger longer, sir, for there are others who wish to manifest their presence. I thank you for this construction of the construction of the construction of the construction.

others who wish to manifest their presence. I thank you for this opportunity. John A. Col-

George Stewart.

I have friends, and relatives, too, in the city of Baltimore, and in Frederick County, Md. I am not certain that they will accept these words as coming from one of their number, although a back number, so to speak, but I thought I would venture to come and try the experiment to see what kind of a reception I should get.

should get.

I want my friends to understand that I am still one of them, not of the past entirely, but of the present, too. I was an active man. I had many business qualities that I put into operation while I was on earth. I am not speaking of this boastfully, but merely to emphasize the remark that I am a man now who has energies to be utilized and who does not

speaking of this boastfully, but merely to emphasize the remark that I am a man now who has energies to be utilized, and who does not sit idly down while the days go by. I am full of purpose, thought and plans for what is to be done, but I do not spend my time in dreaming of it.

I am working day after day on the two sides of life. That is, I have matters to look after and try to influence that are somewhat of a material nature, I will admit, that belong to this side of life, but I am attracted to these things and to the people connected with them, because I feel that I did not fully accomplish all my earthly work while I was here. I had many things in mind to take up, and some had been taken up before I left the body. I could not attend to them because I had to step out; still I felt the work was not complete, and I have been coming back from time to time all this while to use an influence and to make myself of use on this side.

Then I have work to do on the spirit-side, and many things to accomplish in order to earn a place that I feel is bright and worthy of my aspirations. I do not find that any one is given a beautiful place without working for it. I find that those who have pleasant homes and surroundings have earned them. and that we

I find that those who have pleasant homes and surroundings have earned them, and that we all can better our condition and make it brighter and more glorious by just working toward that end.

toward that end.

My friends may want to know what brings me back. Well, principally to have them know I am not dead. They think of me as one who went to dust long ago. That is a mistake. The body went to dust, of course, but the man, the real individual, lives, and, as far as I can see, is going to live right along age after age. It is not pleasant to be thought of as dead when you come near any one you have here. the medial forces. She gets the power, some law by friends may want to know what brings me back. Well, principally to have them know I am not dead. They think of me as one who went to dust long ago. That is a mistake. The body went to dust, of course, but the man, the real individual, lives, and, as far as I can see, is going to live right along age after age, It is not pleasant to be thought of as dead when you come near any one you have known and find them thinking of you at all. It is very much pleasanter to have them think of you as an active, energetic mind that knows what he wants and is doing his best to get it, and I sincerely hope that my friends will try to think of me in that way.

I am George Stewart.

Belle Graham.

I am attracted here, or rather I have found strength to come near enough to speak, and I am very grateful for this, because I have trail and very grateful for this, because I have trail to come before but could not.

My friends are in Boston, my relatives are here, and those that I really feel I have a right to come to and try to reach with a knowledge of this spiritual life are in this city. So I come bringing them my love, and whaling to to tell them that I have not gone so far away as some of them seem to think.

I would like my brothers to know that I

sometimes come to them. I cannot come very near in the busy hours of the day, when they are taken up with their mortal affairs, but sometimes in the evening, when they are quiet with their books or pencil, I can come quite close, and see what they are doing, and know about the home-life as it is here. Then I wish that they could just look in upon me, and see the beautiful home-life that I have in the spirit-world. I am busy there with my brush and pencil, because we have these things there for our convenience, and those who are adapted to the use of these implements find the opportunity and the means to cultivate their tastes and powers, and to give them expression for the benefit of others.

I had certain tastes and desires here, but I could not develop them very much on this side.

I had certain tastes and desires here, but I could not develop them very much on this side. I had to leave the body, for my health failed me. I have heard my friends say it was too bad Belle had to go so early in life; and looking at it from their side, I would say so too; but from the spirit-side, where I enjoy so much of life, and have so many more opportunities for going about, visiting schools of art, and taking instruction of brilliant minds, which I could not have had here, I feel that it was a great advantage to be lifted out of the frail body into the spirit-world.

Tell my dear ones that I have much love for

Tell my dear ones that I have much love for them, and I hope they will feel and know it. I wish they would visit a medium somewhere I wish they would visit a medium somewhere in the city, and let me come and talk to them. I think they could find one through whom I could communicate with them, and it would do me good, and perhaps it would help them in many ways; at least it would help them to understand something of the spirit-life.

I am Belle Graham.

Ada Horton.

The beautiful flowers make me feel that this

The beautiful flowers make me feel that this is really spring-time, the season of joy and gladness. I went away from the body in March. Two years ago the body was cold in death, but the spirit was just learning to use its own powers, and finding so much all around it to give me new life and a new understanding of things.

It did seem hard at first to go, but all that seemed hard was swept away in the great new light that came to me from the spirit-side. I felt sad to leave the dear ones—mother and sister and friends—on this side, but when I found that it was all true, and that I could come close back to the old life with spiritual influences, something of the sadness was taken away, and I could not grieve when I knew how beautiful life is for those who pass from earth.

I come back to bring my love, and I wish all to know that I am happy in my work in the spirit-world. I have work there, and it consists in teaching beautiful little children. I was trained somewhat for that here, and seemed to fit right into my place on the other side. The dear little ones there are so tractable, so full of affection, and so eager to learn, that it seems no trouble at all to attend to them and to try to bring out their best powers for work and study. Of course the methods of instruction are different from those you employ here. They are intended to work upon the inner qualities of the child, and to bring out those which are best and most worthy of expression. They seem also to develop the child's faculty for observation and for gaining knowledge, because they act directly upon the perceptions of the pupils, and so it is a pleas ure to scholar and teacher alike to be engaged in this work.

I do not know many things that others wiser than I know. I am a pupil myself, learning

I do not know many things that others wiser than I know. I am a pupil myself, learning what I can, and at the same time giving to the little ones that are attracted to me what I have to give them by way of influence and in-

struction.
I thought if I came back and told of these things it might please some who are here, and if they know that my love is with them, that if they know that my love is with them, that my influence goes out to them every day, that I try to make their lives happier and brighter, to ease their burdens, and to bring strength for them to bear these things laid upon them, it might be useful to them all.

I had spiritualistic friends here. I felt a warm, helpful influence many times from them. I came in contact with a great many good souls at Lake Pleasant in my work, and so I feel at home in such a place as this, and I feel that I am one with you.

that I am one with you.

The dear spirit-friends with me send their love also, and would have it known that they are trying to bless and to benefit the dear ones

here.

[To the Chairman:] I lived in Greenfield,
Mass., sir, and before I go I wish to say that
Mr. Lewis Merriam of Greenfield desires me
to express a thought for him. He is quite astonished with a number of things that he finds
on the spirit side. There is so much that he
has to look over, and there are so many things
that are strange to him. so different from what that are strange to him, so different from what he might have expected or thought of, that he hardly feels familiar with the other life as yet, but he finds himself a strong and living man. but he finds himself a strong and living man, freed from the encumbrances of the physical life. He wishes his family and friends to know this, and that he regards them with kind remembrance and respect. Sometime he will try, or, as he says, when he gets courage enough, he will seek to manifest in this way for himself. I. sir. am Ada Horton.

C. Shrader.

C. Shrader.

[To the Chairman:] You will allow an old Spiritualist to say a word? [Certainly.] I thank you.

I want to send a few words of encouragement and greeting to the friends at Goshen, Ky. That is a good ways from your city, but I think my word will be received. We sometimes get the light of spiritual truth, no matter if we are far from the great centers where it flashes out upon the many, and those of us in remote places who are privileged to come into the light feel all the stronger and happier because of its beneficent rays.

Spiritualism was to me a grand fact in human experience, a great truth to my mind. It gave me strength, and taught me many things; so I feel strong to defend it, and to speak a word in its behalf. I have as much love and respect for the Cause now as I did when I was here, for I find it a grand and living experience in human life over there, just as it is here, and it is of as much benefit to spirits as it is to those in mortal life.

ence in human life over there, just as it is here, and it is of as much benefit to spirits as it is to those in mortal life.

Please tell my friends that I have come back here. I want my children to know it. I give them my love and greeting, and I hope they will hold fast to the truth, and keep it strong in their hearts, for it will help them over many rough places, and give them more real satisfaction than anything that this outside world can give.

I am C. Shrader, an old man when I went out, but not aged in the spirit.

Parthelia.

I have the permission of your guides to come. I speak for the lady sensitive in Michigan, who is asking one of her band to come to your circle and give something for her externally. She is long in her waiting for development of the medial forces. She gets the power, sometimes writes the good words, sometimes gives the healing touch. She knows the spirit stands by her to give her light, but she does not get the power strong enough and fast enough to make her heart glad, and so she asks that one of the band come to your meeting and say what it is she must do.

I come and tell her I am the spirit she has known standing by her with the touch and the

and where, in our relations to others, should the line of self-renunciation be drawn?

Ans.—This is a question that certainly requires much thought and contemplation. How far is one justified in giving up his own personal welfare and happiness for the benefit of others? That depends very largely upon the circumstances of the case. It may be that one who is self-denying yields up his own personal comfort and happiness for the sake of others, when perhaps those others, if permitted to experience something of self-denial themselves, might perhaps develop more of spirituality than they can by being ministered to by their friends who do not wish to see them suffer.

Self-sacrifice and self-denial are undoubtedly helpful, purifying and uplifting to him who practices them, because by forgetting or denying one's self in the desire to bless and benefit another life, one rises above the purely self-ish or physical state of existence into the domain of spirituality, in which state the qualities of the interior man are cultivated and ennobled to gain new strength and greater growth. But one should not always be called upon to sacrifice one's personal comfort and convenience for some other unless that other is a sufferer, a helpless invalid perchance, or in some way deprived of some of the faculties belonging to the physical body. If one is helpless so that he cannot attend to his own wants, he is then obliged to depend upon some other who will sacrifice pleasure and comfort for his sake; but if the one who is receiving all the benefits is capable of performing his own work and of seeking his own unfoldment and salvation, then certainly another should not be called upon to make sacrifices for his comfort. By doing this continually, we may only foster or gratify the selfishness of the one thus cared for; we may perhaps deprive him of the good work of living and seeking an unselfish life, and therefore he doing an injustice to another for; we may perhaps deprive him of the good work of living and seeking an unselfish life, and therefore be doing an injustice to another

and therefore be doing an injustice to another soul at the very time we suppose we are benefiting and comforting that other individual.

Self-abnegation is a beautiful trait of character. It belongs to all the heroes and martyrs of life. It is the high principle that carries human souls onward and upward above the material conditions of this external existence and brings them into the realmy of spirituality. material conditions of this external existence and brings them into the realm of spirituality where all is peace. Self-abnegation will assist a human soul to bear many ills, to suffer long and be kind, to tread the wine-press of martyrdom and still feel an exaltation which holds it above all these external conditions. But one may be justified also in looking after his own personal comfort to an extent, and it is not obligatory upon him to precise and above attent. obligatory upon him to practice self-abnegation at all times unless it be for a worthy cause, un-less it be in behalf of some suffering human being, unless it be for the ultimate purpose of assisting human beings to reach a lofty altitude of purity and peace.

assisting human beings to reach a lofty altitude of purity and peace.

Material pleasures, which your questioner refers to, that are innocent, may help to unfold the spiritual nature. One may indulge in innocent pastimes and in social recreation; he may mingle with his fellow-beings who are congenial, and find that a new power and life that are like the sunshine and the breeze of summer, are coming to his soul, bringing refreshment and strength. ment and strength.

Q.-[By the same.] Which is the vitalizing principle of a man's life-soul or spirit? and which is the underlying principle of the mind or conscious intelligence-emotion, thought or perception? In this connection will you briefly explain the relations of the soul, spirit and mind, as expressing the non-material elements of the human being on the earth-plane?

A—We define the terms coul and spirit as

A.—We define the terms soul and spirit as follows: Soul is the life-principle, the underlying force animating all being. It is as a vital flame which has been kindled, and which warms and invigorates the entire structure. That to us is the soul. Spirit is the structure made up of particles, elements and forces into shape and form, and it is permeated by this indwelling flame of life which we call soul, the soul and spirit together making up the vital consciousness and intelligence of man which you call his mentality, or mind. Therefore, to our understanding humanity is a triune being, consisting of soul, spirit and mind, clothed upon by a body built of material atoms and forces in nature that you call the physical form.

Perception, to our comprehension, is the exercise of the forces of the entire being. When the soul, in its fullness, vitalizes the entire man, then is the spirit able to respond to the touch and to express itself in a variety of ways, and at the same time the mentality of the individual is acted upon, so that it is set in motion, so to speak, and begins to generate thought. Under the influence of the ideas which float in the atmosphere and which impinge upon man's mentality, his mind and thought are not only stimulated to action, but

which float in the atmosphere and which impinge upon man's mentality, his mind and thought are not only stimulated to action, but new lines of thought are created within the individual.

So, as far as we can express the idea in your mortal language, it seems to us that man, as a perfected being, is triune, consisting of soul, the vital flame, without which there could be no consciousness or animation; spirit, the organized structure, built up from various delicate and subtle forces of the universe, and vitalized by the soul-flame or life-principle; and mind or intelligence, which, operated upon through the dual action of the soul and spirit, responds in thought-expression and in thought-creation. This outward structure known as the physical body serves as a vehicle known as the physical body serves as a vehicle of manifestation to the immortal man for a period of time that he may, through its aid, receive impressions and experiences through contact with this physical world.

Q.-[By "M. F. D." in the audience.] Do we progress in the other life? Do we know each other in the spirit-world? and do those who have departed know their friends on earth?

ideas of spirit-life from you and your life that are helpful to them. Do not be east down, but saise your thought to the spirit-world, and it will respond; it will help you, and give you man the spirit world, and it will sepond; it will help you, and give you be done. Some day, when the experience is right, and the time has come, your mediumship will grow stronger, and you will do the outer work that you have wished for, in loped for, and looked forward to; but the time is not yet ready.

Your mother from the spirit-world sends her roses that she brings as a gift, and others join in the tender affection that we waft to you to day.

Call me Parthelia.

Report of Public Séance April 5th, 1892.
QUESTIONS AND ANSWERS.

Q

send out sympathetic and magnetic lines of love and invitation to those in the spirit-world whom they have known, there will be a reciprocity of feeling and affection which will attract the spirit-friends to their earthly loved ones, and which will enable the spirits to know and understand the friends who are here.

INDIVIDUAL MESSAGES.

John McFarlan.

John McFarlan.

I have been listening to the remarks on the spirit-world and its situations, and I have been interested in them, for to me the spirit-life is a new experience. I have not been out of the body long enough, it seems to me, to understand very much of this new existence.

For many years I lived an active life on earth. I was engaged in business, and was familiar with the practical outworkings of that line that I entered and followed. The work I see in the spirit-world is carried on very differently from what it is on earth. Here you are obliged to have cumbrous machinery, as I did in my manufactory, and you are obliged to attend to so many details in the working of that machinery in order to turn out the webbing or the perfected garment. In the spirit-life I see no such ponderous and laborious work carried on. It may be somewhere, but I have not seen it, and I am trying to get accustomed to the new line of life and its conditions. It seems as if silent and potent forces were at work to build up all that is to be found there, and I find it a substantial life, too. It seems as if the elements were drawn from the atmosphere with which to weave the shining fabric that is used by those who live there, but of course I am like a child that is just entering the world of knowledge, asking questions about the wonderful things spread out around him that puzzle him so. He is not fitted to give you an idea of what life really is, and I am not yet prepared to give you or my friends a comprehension of what the spiritual life is like. I can only say that it is a real world peopled by real men and women. Little children are there toddling about, and learning their lessons. There are homes of beauty filled with light in that fair Jand, and there are social enjoyments, as well as practical employments, that those who live there may engage in. This much I have learned, but I feel very much as an infant must do that opens his eyes in wonder upon a marvelous world, for that is my situation exactly.

I have a family on th

to see what is taking place with my fellow-beings.

I was not in my home when I passed away, but I speedily found it after the spirit had left the body.

I wish to tell my friends in Amsterdam, N. Y.—for that is where I am known—that all things seem to be well with me. I am here to report this, and to say I wish to come into communication with you, that I may tell you of these strange and beautiful things, and give you an understanding of what you will be likely to find when you pass from the mortal form.

As I said, I lived a busy life, and I mingled with the affairs of men. I not only at times had my own business to attend to, but also had my own business to attend to, but also o engage somewhat in fairs of public life in certain ways. I feel that I shall be known. I hope I shall be recognized, and I trust that it will be believed that I have come from the spirit-world, not only to bring cordial greeting, but to ask my friends to investigate this spiritual truth, that it may bring a light to their lives to brighten their way to the other world. John McFarlan.

Daniel Potter.

[To the Chairman:] I was a very old man, my friend, when I was summoned to the great eternal world, but I do not feel aged in the spiritual body. Paul told us that there is a spiritual body and a natural body, and he distinctly taught that one should be sown in corruption and the other should be raised in incorruption, and that is a great truth. The spiritual body is raised when the physical body lies cold in death, and it presents to the spirit a form adapted to its use.

I look upon life somewhat differently from what I did here. I never looked at it from a gloomy point of view. I liked to be jovial with my friends, and give them good cheer and sunshine if I could. I liked to have them feel that the world was full of good things that the Lord had provided for his children, and to have them take their share of the good things and be blessed [Continued on seventh page.]

[Continued on seventh page.]

You · See OINT? THAT ALTHOUGH

Originated in 1810 by an Old Family Physician Johnson's Anodyne Lini-ment could not have survived over eighty years unless it possesses extra-ordinary merit. FOR HOUSEHOLD USE

UNLIKE ANY OTHER Anodyne Liniment

is Soothing, Healing, Penetrating. Once used always wanted; and dealers say "Can't sell any other." Every Mother Anodyne Limiters in the house for Orone, Colds, Sore Throat, Catarth, Ton-illitis, Colic, Nervois Headache, Cuts, Bruisse, Crampe, Pains, Relieves Summer Complaints like magic. Sold everywhere, Price 58 cents. A hottles 200 where. Price 35 cents, 6 bottles, 22.00. Express paid Pamphlet free. I. S. JOHNSON & CO., Boston, Mass

PISO'S CURE FOR OF Best Cough Syrup. Tastes Good. Use CONSUMPTION

[Continued from eixth page.]

by them. But I look upon life differently, I say, from what I did, because I did not understand this spiritual existence that is all alout you; I did not know what the great world of spirit is, and what opportunities it affords to its inhabitants to walk right on, mount upward and reach higher rounds in the ladder of accomplishment than they have found before.

I come back to speak of these things, to tell my friends that I feel the same life and spirit that I always did here. I feel fresh and full of vigor as the young trees do in the spring-time when the sap is running through their veins and giving them new powers of expression. So I feel just as buoyant and strong as any of you can, and I come back not as an old man, reaching on to the nineties, but as one full of new wine that is stimulating and helpful and yet not intoxicating.

I come to give my greeting to my friends. I lived in Salem, Mass., a great while, and I was known pretty well throughout the whole city. Why, sir, for a good many years I was deputy sheriff, and for a long time I was concerned in other affairs of life connected with my fellowmen; so I expect to be remembered. I thought a good deal of this life, of the things in it, and the people I met. I think a good deal of it now, and that is what brings me back. I feel that it was made for the benefit of humanity, and that they have a right to take all the enjoyment from it that they can.

Well, I suppose my friends would say that I was a churchman, and that I subscribed to the faith within me, so they cannot understand why I should be coming back under the banner of Spiritualism; but I find Spiritualism to be a truth, and that its banner is a very good flag to walk under and to stand by. So I am here to express myself in this way, and to tell the good people of Salem and vicinity that I think they can do no better than to look for the right and to seek for the truth in some such way as this, and I shall be very happy to give them anything I can from the other side that will assist them in the

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

April 5 [Continued].—Herman Bisbee; David Wilder; Sophia Coles; Joseph U. Cram; Clara Cushing, April 8.—Julia Arkwright; Joe Ashiey; Peter C. Brooks; Capt. John McGowan; Charles Manley; Rebecca Armstrong; Ira Davenport.

Messages here noticed as having been given will appear in due course according to routine date.

June 21.—S. B. Brittan; Calvin Hall; Gen, John Hammond;
Ida Clapp; Samuel Cooper; Mrs. Julia Foster; Joseph T.
Wood

In Memoriam Samuel B. Bogert. To the Editors of the Banner of Light:

After a long and painful illness, our beloved President and co-worker in the cause of human progression, Mr. Samuel B. Bogert, has dropped the physical embodiment which held him to his earth-existence, and passed on to a brighter and larger sphere of being. He took his departure from his earth-experiences in the early morning hours of June 18th, having been with us some fifty-six years learning the lessons of the physical life.

been with us some fifty-six years learning the lessons of the physical life.

Some twelve years ago he became interested in the truths of Spiritualism, and has ever since been an earnest worker for its advancement.

The history of Spiritualism in Brooklyn for some twenty years had been, in brief, the forming of one so clety after another, each to die after a shorter or longer existence, principally from internal discords arising from the fact that there was not a central idea or purpose in view, to act as a magnet to attract and hold the people together. He, with a few others, recognized that fact, and, looking about for some object or purpose for which all could work, observed that constant appeals were being made at the various meetings for assistance for some worthy, though unfortunate Spiritualist, who from sickness or old age was unable to keep the wolf from the door. He also found that some had been compelled to renounce their faith in Spiritualism in order to obtain shelter in a sectarian home for the aged and infirm. Here it was that the inspiration was given our beloved President, Why do not the Spiritualists take care of their own?

The result of the inspiration was the founding of the Brooklyn Spiritual Association, with the particular purpose of providing and furnishing a home or homes for and to aid and assist needy and destitute Spiritualists, not only in Brooklyn but in all parts of the country. The Association was incorporated in December, 1890, and its trustees were taken from all the various societies holding meetings of a public character in Brooklyn. Mr. Bogert worked for the advancement of the Cause with all his strength, and though the last meeting of the Board of Trustees which he was able to attend was Jan. 5th, 1892, he kept up his interest in the welfare of the Association to the very last.

tast.

At a special meeting of the Board of Trustees the following preamble and resolutions were unanimously

adopted:

Whereas, The Power that animates all things has, in the fullness of time, changed our beloved and worthy President, Samuel B. Bogert, from what we, in our weakness, call material life, to spirit-life; be it Resired. That withe we, his co-workers, will miss his physical presence, we rejoice with him in his release that sufferings incident to material embodiment, and bid that God speed in his journey and work through the endicate cycles of eternity.

Resolved. That a copy of this Preamble and Resolution be properly prepared and signed by the members of this Board and presented to his family.

Mr. Bogert was an active worker in various public meetings of the Spiritualists of Brooklyn, and especially of the Brooklyn Progressive Conference, holding, though against his expressed wish, continuously the office of President from the date of organization,

some three or four years. Services commemorating his transition were held in

Some three or four years.

Services commemorating his transition were held in the hall of the Association on Sunday evening, June 19th. The hall and casket were beautifully decorated with choice flowers, and the hall was crowded to overflowing with friends and others who listened with rapt attention to the beautiful services. The following was the order of exercises:

Singing, "Beyond the Smiling and the Weeping," Quartet; invocation, Mrs. M. A. Gridloy; "Nearer, My God, to Thee," Quartet; address, Mr. W. W. Sargent; "Shall we Meet Beyond the River?" Quartet; address, Mrs. E. F. Kurth; address, Mr. Walter Howell; "The Christian's Good-Night," Quartet; benediction, Mr. Howell; viewing the remains by those present, during which Mr. Gordon rendered appropriate music on the organ

C. H. Nourses, Sec'y Spiritual Association.

Brooklyn, N. Y., June 20th, 1892.

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 wind colic, and is the best remedy for Diarrhea. Twenty-five cents a bottle.

Passed to Spirit-Life,

From her home in Brooks, Me., Mrs. Annie B. Gordon nged 58 years and 7 months.

nged 58 years and 7 months.

Mrs. Gordon's devotion to her husband and children, her unselfish effort for their good and comfort, her interest in all who needed her sympathy, and her regard for intelligence and morality, entitled her to the tribute which all who knew her gave. "a noble woman." The BANNER OF LIGHT she read for years with great interest. Spiritualism to her was a grand reality. Conscious to the last, she was cheered by the sight of spirit-friends around her; and the smile of loving recognition for husband and children who stood beside her bed still lingered, a mute symbol that she was not dead. The rare flowers in beautiful design at the funeral seemed fitting emblems of the one whose form tay motionless. By her request Mrs. M. J. Wentworth gave the address—the village choir contributing appropriate selections and music. A husband and three children in earth-life will miss her visible presence; two children in the higher life have welcomed her to her spirit-home.

Mrs. Mem. her. home in Koene N. H. June 12th, Mrs. Adoline

From her home in Keene, N. H., June 12th, Mrs. Adeline 8., wife of Capt. Elbridge Clark, aged 72 years.

S., wife of Capt. Eibridge Clark, aged 72 years.

After obtaining an education, she taught school in several towns of New Hampshire with marked success until her marriage in 1844, when with her husband she entered the millinery business. Mrs. Clark was a superior business woman, a lady of refinement, kind and charitable, with never an fil word or unkind look for any one. Her husband survives her, also one son and daughter. Mrs. Clark was a pronunced Spiritualist, possossing the mediumistic temperament, and consciously subject to the advice and guidance of spirit-friends. She had many friends in Boston, as well as in the city of her home, who will miss her over-genial presence.

At her request, Dr. H. B. Storer was called from Boston to conduct the funeral services. A very large company filled the house, who listened with rapt attention to the presentation of the spiritual ideas that had occupied her mind for many years, and to the deserved tribute to her personal characteristics, which were levingly voiced by the speaker.

Hon. George Robbins, who was Mayor of Fitchburg, Mass. in 1882, passed to spirit-life from that city on the evening of Wednesday, June 22d, after a long and painful illness from

heart trouble.

r He was born in Leominster sixty-three years age, and went to Fitchburg from Barre, where he had learned the threshith's trade. He continued in that business all his life. He was a Constable for many years, and Selectman during the first year of the war.

Mr. Robbins was highly respected in public and private life. He had been a firm and intelligent Spiritualist for years, and was a valued member of the Board-of Directors at Onset Bay Grove, whose counsels were ever characterized by strict justice and practical sagacity.

[Oblivary Notices not exceeding twenty lines published gra-tultously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average mak-a line. No space for poetry under the above heading.]

HORSFORD'S Acid Phosphate.

Nervousness.

An agreeable and beneficial tonic and food for the nerves and brain. A remedy of the highest value in Mental and Nervous Exhaustion.

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

Extractional Services Mrs.E.Kidders 000 Cordial: Cor

POSITIVELY CURED.

Unequalted for General Debility and
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Stomach and Howels. Pleasant to take,
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SMITH tells the TRUTH. Thousands have had and Millions may have Instant Relief and Speedy Cure from Skin, Scalp and Hair troubles by using CACTUS BALM SKIN CURE.

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BMITH BROS., Props., 20 and 22 Bromfield st., Boston, Mass.

"Cactus Ealm Skin Cure cured my Scalp Troubles, the
Falling of my Hair, and gave me a New Growth in less than a
month." Mrs. N. Jaquith, Topeka, Kansas, May 20, 1885.

A pure unadulterated mineral water, which is unequaled in curing all forms of KIDNEY, LIVER, BLADDER, STOMACH and Bowel disorders. Will cure MALRIA, RHEUMATISM, OYSTOMACH and Bowel disorders. Will cure MALRIA, RHEUMATISM, OYSTOMACH and sowel disorders. Will cure MALRIA, RHEUMATISM, OYSTOMACH and remove CALCULI from the bladder. Bure remove CALCULI from the bladder, and leaves the surface of the particulars, testimentals and Photo Engraved Letters concerning this remarkable water, to J. R. PERRY, Paul Mar. 19. 26 w*

SOUL READING,

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

Address, MRS. A. B. SEVERANCE,

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Apr. 2. 6m* White Water, Walworth Co., Wis.



\$5 10 \$15 per day, at the per day the

D Th Dr. Judd's Electric Belt and Bat-KEL tery Combined, sem to trial free. Price, 83, 86, 810, 815 if satisfied. Cures Rheumatism, Lame Back, Effects of La Grippe, Weakness of either Sex, other diseases. Headache Relieved in One Minute. Free Medical Advice. Electric Trusses. Give Size. Agents Wanted.

DR. JUDD, Detroit, Mich.

"ANNOUNCEMENT."

DR. W. S. ROWLEY OF CLEVELAND, O., wishes to an nounce, having graduated at two of the best medical colleges in the U. S., besides taking a course in Homeopathy he is now fully prepared to carry out the scientific medical work of Dr. Wells and others through his well-known Occult

work of An. ...
Telegraphy.
Send for Circular "B."
W. S. ROWLEY, M. D., 9 Glen Park Place, Cleveland, O. June 25.

NOTICE.

O WING to sickness in my family, I am inclined to sell my cottage at Temple Heights Spiritual Camp-Ground. It is said by every one to be the most beautiful site that can be found on Penobscot Bay. It is a beautiful summer resort, always cool in the hottest of weather. My price is six hundred dollars for this beautiful summer home. Inquire of H. B. MAYNARD, Bungor, Me. May 28.

PARALYSIS CURED WITHOUT MEDICINE.
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EPILEPSY, RHEUMATISM.
PARALYSIS EPILEPSY, RHEUMATISM.
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B CENTRAL MUSIC HALL. CHICAGO.
FOR A VALUABLE BOOK FREE

Jan. 2.
Jan. 2.

ASTONISHING OFFER. SEND three 2-cent stamps, lock of hair, name, age, sex, one stading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, San José, Cal. Apr. 9. 13w*

Hattie C. Stafford, Rose Bud Cottage, Onset, Mass.
NEWTON STANSBURY, Manager.

June 4. Sealed Letters Answered. A DDRESS. MRS. ELIZA A. MARTIN, Lock Box 1577, Fitchburg, Mass. Terms \$1.00. July 2.

DEAF NESS & HEAD NOISES CURED by tell a lovelible "ubular har Cushons. Whapper heard, Shocrastiv when all ramedle real. Sold FREE Apr. 16.

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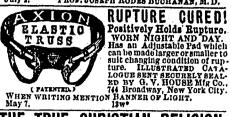
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PROF. JOSEPH RODES BUCHANAN, M. D.



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ning to live, and in the form of these dreams he has velled the teaching of a great truth.

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Moral responsibility for crime committed under the influence of stimulants, and the idea of personal expinion in this life for sins committed in some former existence; in fact, all the dectrines of re-incarnation and Karma, are put forth with a clearness and vivacity and life-likeness of style which at least must win for the author recognition as a litterateur of much promise.

"Dreams of the Dead' must prove a magnet of keen in-

a litterateur of much promise.

"Dreams of the Dead' must prove a magnet of keen intellectual and spiritual attraction. It is written, too, in a
style of simplicity; Indeed, in parts almost of naiveness,
with very little attempt at eloquence, and yot with an earnestness that, in spite of the mystical nature of the things
treated, goes far to produce an immediate effect of vraisemblance. The author is conducted in sleep by the ghoat of an
old friend into many curious corners, not of the ultimate
spiritual world, but the mediate one which is wrapped about
us as the atmosphere is wrapped about the earth; and in
this mediate realin (where spirits are represented mostly as
still clinging in one fashion or another to the affairs and
passions of the world where they once moved in garments
of fleah) the author has many adventures that suggest reflections which the living would do well to profit by."—Boston Globe.

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Banner of Pight.

BOSTON, SATURDAY, JULY 2, 1892.

JULY 4th.

Bail on, sail on, dop-freighted,
With blessings and with hopes;
The saints of old with shadowy hands
Are pulling at your roptes.
Behind, yo holy martyrs,
Uplift the palm and crown;
Before, ye unborn ages send
Their benedictions down.
Sail on! The morning cometh,
The port ye yet shall win;
And all the bells of God shall ring
The good ship bravely in!

Hail our country's Natal Morn! Hall our spreading kindred born! Hail, thou banner, not yet torn,

- Whittier.

Waving o'er the Free! While this day in patriot throng, Millions swell the choral song. Shall we not thy notes prolong Hallowed Jubilee?

Who would sever Freedom's shrine? Who would draw th' invidious line? Though by birth one spot be mine,

Dear are all the rest! Dear to me the South's fair land, Dear the central Mountain band, Dear New England's rocky strand, And the prairied West.

Crownless Judah wails in gloom, Greece lies slumbering in the tomb; Shorn the Roman's eagle plume Lost his cong'ring name! Youthful Nation of the West, Rise with truer greatness blest, Sainted bands from realms of rest.

Watch thy bright'ning fame. Empire of the brave and free, Stretch thy sway from sea to sea: Who shall bid thee bend the knee To a tyrant's throne! Knowledge is thine armor bright: Liberty thy beacon-light, God himself thy shield of might! Bow to Him alone!

MEETINGS IN BOSTON.

Arcade Hall, 7 Park Square, near Boylston treet.—Public meetings every Sunday at 10% A. M., 3 and Y. P. M. Lecturer, W. J. Colville. All seats free. Collections. Eagle Hall, 616 Washington Street.—Sundays at A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. F. 7. Mathews, Conductor.

W. Mathews, Conductor.
College Hall, B4 Essex Street.—Sundays, at 10½
A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.
Veteran Spiritualists Union.—Public meetings will
be held the first Tuesday of every month in the Banner of
Light Free Circle-Room, No. 8½ Bosworth street, at 7½ P. M.
Dr. H. B. Storer, President; Moses T. Dole, Treasurer; Wm.
H. Banks, Clerk, No. 77 State street, Boston; Mrs. M. T. Longley, Corresponding Secretary. All Individuals Interested in
the objects of the Union are invited to attend.

Commercial Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A.M., 2½ and 7½ P.M. Thureday in Rathbone Hall, at 2½ P.M. N. P. Smith, Chairman,

2M P. M. N. F. Billin, Chairman,
Harmony Hall, 724 Washington Street.—Services
every Sunday at 11 A. M., 2% and 7% P. M. Every Tuesday, at
2% P. M., meetings for tests, speaking and psychometric readire— Mrs. M. Adeline Washason, Conductor.

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

First Spiritualist Ladies' Aid Parlors, 1031
Washington Street.—Meetings are held at this place
each Sunday. Developing Circle at 11 A.M.; speaking and
tests 2½ and 7½ P.M. J. E. and Mrs. Loomis-Hall, Conductors.

K. of P. Hall, 241 Tremont Street. — Sundays meetings as usual, 103, 24 and 74; also on Mondays at 1031 Washington street. J. Edward Bartlett, Chairman. Alphn Hall, 18 Essex Street.—Spiritual Meetings at 2½ and 7½, with Developing Circle at 11 a. M. Mrs. Dr. Heath, Conductor, Office 8½ Bosworth street.

Chelsen, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary. The Cambridge Spiritual Society. H. D. Simons Secretary, 85 Franklin street.

First Spiritual Temple.-Last Sunday, June 26th, the closing service of the season was held.

After the singing of several beautiful solos by Miss Minnie Sears, Mrs. H. S. Lake read poetic selections from Bayard Taylor, and then the entrancing intelli-gence discoursed upon "Fidelity." The first part of the address was delivered mainly to the members of the Fraternity. It was said that the real business of living was the development of sufficient spiritual power to enable one to be faithful to a conviction in the face of every obstacle. How this power is ob tained it was difficult to say. It varies with different individuals. Opinions are not convictions, yet oftentimes they bind one despotically, and militate against the advance of the spirit.

the advance of the spirit.

"As workers in the Temple you have felt the contending currents of individual opinion, and sometimes have found it extremely difficult to maintain your fidelity to the institution. You should bear in mind that so many-sided is truth, so multiform its manifestations, and so inextricably are woven together the interests of men, that the clear perception of a course of duty is rarely attained, except under the highest illumination. All that can be expected of any one is that, when this perception is his, he shall be faithful to its unfoldment. We claim that this Fraternity stands for Justice, Love and Truth; that the exemplification of these in daily living qualifies for membership; but we know, also, that it is almost impossible for any one to form a correct estimate of his neighbor along these lines. The flesh hides the spirit, and the faithful oftentimes appear faithless, and the false true, in consequence of this fact. It is not an easy thing to found a Society upon a recognition of principles, because few have the fortitude to be faithful in the face of great and overwhelming odds. He who would be emancipated from the thraildom of opinion must expect to suffer.

would be emancipated from the thraildom of opinion must expect to suffer.

'The letter killeth, and the spirit maketh alive,' therefore a promise might, under some circumstances, be recalled, if thereby the soul of truth could be established. Falsehood is not words, it is tife.

No code can be formulated which would satisfactorily convey every moral meaning. The test of character is fidelity to highest light in self."

At the conclusion of the address by the spirit, Mrs. Lake in normal state added: "I was the other day thinking of the great spiritual gift of fidelity—of devotion to a trust imposed. The engineer at his post, the sailor on the sea, the fireman in the flames, the mother in the home, the miner in the camp, the merchant at the desk, the teacher and the preacher, prompt and true, and unswerving in fidelity to that which is exacted and expected—this is the wonder and the glory of the human life. It is daily living which tries the temper of the soul. In a special emergency we become great; the small things which fret the dry details of the slow hours, these develop spiritual nerve and power.

If we can bravely bear and be judget things of this

and power.

If we can bravely bear and be, under things of this kind, never flinching, we have attained something which will tell for us in celestial realms.

To act as a medium for spiritual communications is a trying position, realized by few. In closing our season's work I may be pardoned for stating that I have succeed the procedured and the stating that I have succeed the procedured among the work is made to the stating that I have succeed the stating that I have succe son's work I may be pardoned for stating that I have sought, ever since my coming among you five years ago, to interpret, truthfully, the messages and meaning of the spirit-life. Faithful to the trust imposed upon me, I have declared, with such strength as has been possible to me, the facts which my inner sense has furnished. In taking leave of you for the summer vacation, I do so with the hope that when I again meet you in the Fall we shall come together in harmony for a season of profitable work."

She then thanked the singer, the organist, the Chairman, Mr. Ayer, and such friends as had sustained her, for their fidelity and devotion.

The meetings of the Temple will be resumed the

The meetings of the Temple will be resumed the first Sunday in October, when Mrs. Lake will return to the platform and inaugurate the season's work.

MR. DUNHAM'S REMARKS.—The services at the Temple closed for the season on Sunday last by special addresses from our gifted speaker, personally, and by excarnated intelligences through her. The subject chosen was "Fidelity," and the eloquence through Mrs. Lake called forth frequent appliance from her hearers on the occasion of each control. Not a little of this spontaneous approval was expressed for her individual thoughts as given by her in her normal state.

for her individual thoughts as given by her in her hormal state.

The audiences at the camps she is engaged to speak before during the summer months have a treat in store, as has the Cause a faithful worker.

This has been a year of great trials for all our mediums, especially those devoted to the advocacy of principles on our platforms, and our kind friends at the camps should bear all this in mind and throw around their mediums all the sympathetic assurances and kindnesses possible.

T. H. Dunham, Jr.

kopt the desk supplied with roses and other levely blossoms during the month of June. Mrs. French sung two beautiful solos, and the congregational singing was hearty. The topic of the morning discourse, "Intuitive Perception of Truth," opened a wide field for research.

tive Perception of Truth," opened a wide field for research.

The speaker called special attention to the fact that no true Spiritualist ever asked any one to believe or adopt anything without proof, but a question which may be fairly raised is, What constitutes proof? Min ds are differently developed if not variously constituted, so that what is proof positive to one is no evidence to others. This often leads to the cry, How, then, can any truth be definitely ascertained at all? The only answer is, All knowledge of truth is refative or partial, though truth itself is absolute; but from this it does not follow that no truth can be definitely discovered, only that all truth cannot be. Agnostics and Spiritualists meet on common ground when they confine themselves to material concerns: what one knows, the other perceives in the same way; the Spiritualist does not ask the honest skeptic to deny the evidence granted to sense, but declares it may be transcended, which is a widely different proposition. Spiritual insight, commonly called intuition, never goes contrary to reason, but it is surely possible to be taught psychically, as well as physically, from within as well as from without. Spiritual truth can only be discerned spiritually. While discernment is not exterior proof, it is satisfactory demonstration to an inner faculty. People talk glibly of five senses, but those who possess only three or four cannot know of what appeals to the one or two they do not possess, though their neighbors may be convinced perfectly, as five may be fully operative with them. Six or seven senses are just as easy to conceive of as four or five, and to declare that there are six or seven because some of us have proved them, is not at all unreasonable, though it would be the height of folly to contend for less than five, as multitudes are witnesses to that number. As soon as it is admitted that affirmative testimony is alone valuable, there are no further grounds for dissent when we are asked to extend the sweep of our perception.

T

The foolish knownothingism of the determined unbeliever is utterly stupid, as it is in no sense scientific. People who scorn intuition have a philosophy which is no better than a private hobby; it accounts for some human experience but leaves much wholly unaccounted for. Those would-be plous people who teach that we must not use our reason on matters of religion, are set-backs to the cause they seek to advance. The only teachers who can really convince the world of spiritual realities, are fearless advocates and wise interpreters of a religion which in no way contradicts a single fact of science; but as our measuring lines of sense extend only just so far, beyond those limits all infailtude stretches and into that inestimable field the researches of spirit may be contimable field the researches of spirit may be con-

timable field the researches of spirit may be conducted.

At 3 r. M. many important questions were ably answered. In the evening the lecturer reviewed a new and wonderful book by Marie Corelli, "The Soul of Lilith." The prefatory reading was a charming poem and a prose extract, both from that thrilling volume, which is the story of a soul held captive for awhile in the meshes of earthly mesmerism and then set fully free by the powers of light, those ministering angels who are in truth God's messengers. The book is very powerfully written; its poetic portions are sublime, and its philosophy uplifting. El Rami Zaranos, a wonderful occultist, is baffled at length in his researches by the further spiritual growth of the girl whose spirit he long held captive through knowledge and practice of mystic lore.

Following the lecture, during which the speaker rose at times to flights of impassioned eloquence, a very fine impromptu poem was given on the transcendent theme, "Beyond Sirius."

Mr. Colville's work in Boston for the present ends in Arcade Hall on Sunday next, July 3d, when his topics will be, at 10:30 A. M., "Linmen; or, How the Spiritual Life Appears to an Eminent Astronomer"; at 3 r. M. Replies to Questions; at 7:45 r. M., Fourth of July Oration, "The Dawning Day, Spiritual and Political." All seats free. Collections.

Harmony Hall. - The usual Sunday meetings were held June 26th, and the large audiences showed a desire to see more of the phenomena upon which

a desire to see more of the phenomena upon which the Spiritual Philosophy is based. The morning meeting is a developing circle, and this session was especially interesting.

Afternoon.—Mrs. Jennie Wilson opened the meeting and spoke very interestingly, then gave a number of very excellent tests; Mrs. Georgie Hughes a number of psychometric readings; then the president, Mrs. M. Adeline Wilkinson, in her peculiar way—taking an article from the hand of some one in the audience—gave a number of fine readings and tests of spirit presence, all fully recognized. Mr. Tuttle read many articles psychometrically, and the audience seemed delighted with his efforts. After a song finely rendered by Miss Lamb, Mr. Nelke gave expression to apt remarks, and several good tests.

Eventing.—Rev. Geo. Vaugin occupied twenty minutes in the opening—speaking of the Spiritual Philosophy; he is a thorough Spiritualist, and perfectly at home on the platform. Mrs. Downing next spoke a few words of interest to all, and her true mediumship was shown in the number of tests which she gave.

Mrs. Buck, Mr. Osgood F. Stiles, Miss Smith, Mrs. Jennie Wilson, Mr. Wm. Franks, all gave excellent readings and tests.

Mr. E. Tuttle's Friday afternoon meeting in Harmony Hell was such larger then usend shoutents.

readings and tests.

Mr. E. Tuttle's Friday afternoon meeting in Harmony Hall was much larger than usual, showing increased interest. Mrs. Jennie Wilson and Mr. Vm. Franks assisted him in giving tests—all of an excellent character. He is a medium whose powers are growing constantly, and his tests are very remarkable. He deserves success in his meetings.

N. J. M.

Ladies' Aid Parlor. There was a large attendance at the developing circle Sunday, June 26th. It was opened with congregational singing, and an invocation by Mrs. Mary F. Lovering. Mrs. Collier of Charlestown made an eloquent address.

Vocation by Mrs. Mary F. Lovering. Mrs. Collier of Charlestown made an eloquent address.

The afternoon meeting opened with an invocation by Mr. A. D. Haynes; Mrs. M. A. Brown read a poem, entitled, "Out of the Body." Tests and delineations by Dr. George B. Emerson and Mrs. M. A. Chase. Mrs. A. Wilkins, under control of "Sunshine," presented many recognized tests. Mrs. C. Loomis-Hall, under control of "Marsha," gave some very fine psychometric readings. Remarks by the Chairman, and Mrs. Mary E. Pierce of Lynn, who presented Mr. and Mrs. Hall with a beautiful bouquet of flowers.

At the evening service Mrs. Mary F. Lovering furnished vocal music; invocation by Mr. A. D. Haynes; Mr. S. H. Nelke gave full names of many spirits present, and Miss Badle B. Lamb a song entitled "Daddy," Mrs. M. A. Brown a poem, and interesting remarks under control of "Lula," Mrs. A. Wilkins enlivened the audlence with remarkable tests. Psychometric readings by Mrs. M. A. Chase and Mrs. C. Loomis-Hall, which were very satisfactory.

The Banner of Light'is for sale at the door during each service.

The BANNER of Ling each service.

The meetings will be held during the summer.

J. E. Hall, Conductor.

Engle Hall .- Wednesday .- Opening tests by Mrs. Huse; followed by Dr. Emerson, readings; Wm. Franks, delineations; remarks and tests by the Chair-

man.

Sunday, 11 A. M.—The usual healing and developing circle. Many in attendance.

2:30.—After song, Mr. Dodge of Philadelphia made interesting remarks, followed by tests by Mrs. Rich and Mrs. Burt. Dr. Mayo gave pleasing sketches of his personal life; closing remarks by the Chairman.

Eventug.—Singing by Miss Nellie Carleton, "Two Little Busy Hands" Opening remarks, Dr. Blackden; remarks, Chairman; tests, Mrs. Higgins and Mrs. Vie; remarks by Mr. Dodge; closing tests by Chairman. The harmony being fine the tests were clear, striking, and easily recognized.

F. W. Mathews, Conductor.

Rathbone Hall .- 10 A. M., Mr. George Slight held a circle for the unfoldment of spiritual gifts. Mrs. Mary Foss gave an inspirational address. 3 o'clock, Dr. Smith, Chairman, gave satisfactory readings; Mr. Wm. Franks very ane readings and

At both afternoon and evening services, and in the morning, Arthur Hodges assisted in his usual satisfactory manner of giving tests.

The meetings were very interesting throughout the day.

A. J. W.



CAMP NOTES.

Hanlott Park, Mich. The Tenth Annual Camp-Meeting of the Haslett Park Association will be held at the Park, commenc-

ing Wednesday, July 27th, and closing Monday, Aug. 20th, including five Sundays. Sunday, July 31st, at 10 A. M., the Address of Welcome will be given by Presiding Officer Geo. H. Brooks, of Eigin, Ill.

Sunday, July 31st, at 10 A. M., the Address of Welcome will be given by Presiding Officer Geo. H. Brooks, of Eigin, Ill.

Lyman C. Howe, Charles A. Andrews, M. D., Mrs. Jennie B. Hagan-Jackson, Mrs. E. C. Woodruff, Mrs. Anna L. Robinson, Miss A. E. Sheets, Hon. L. V. Moulton, Edgar W. Kmerson, Mrs. Elizabeth Stranger, Mrs. R. S. Lillie, Dr. U. D. Thomas, and others, will participate as speakers and platform test mediums during the season.

Sunday, Aug. 14th, 2 P. M., International Lecture and platform tests; Thursday, Aug. 18th, 10:30 A. M., Memorial Day, Mrs. A. L. Hobinson and Miss A. E. Sheets; Sunday, Aug. 28th, 10:30 A. M., and 2 P. M., Grand Closing Lectures by Mrs. R. Shepard Lillie.

"Haslett" Park is a beautiful grove at the west shore of Pine Lake, one half mile from the dépôt, consisting of about twenty acres, timbered with oak, hickory and elim. Pine Lake is located seven and one half miles northeast of Lansing, on the Chicago and Grand Trunk Rallroad. It is one and one-half miles long, and one mile wide, containing about one thousand acres. It is a clear and beautiful lake, supplied with excellent water.

The post-office is located one-half mile from the Camp, and mail will be delivered to all campers at 11 A. M. and 6 P. M. each week day. There is an Express Office also at the Park.

Mrs. Lora Holton-Hursen of Chicago has been engaged as Director of Music.

Hundreds of dollars have been spent already to improve and keep the grounds in repair, and should the residue will be devoted to improvements, from which all receive equal benefits.

The Mediums' Protective Union holds its annual meeting on the 20th of August. Copy of by-laws may be had on application to the Secretary, Mrs. Effie F. Josselyn, Grand Rapids, Mich.

A large number of speakers and mediums will be present in addition to lists given. Good phenomenal mediums were present last year, all of whom are expected this season, as well as many more, judging from correspondence at hand.

This is the third year of the Camp-Meeting under the dire

of last year.

of last year.

Cottages have been improved, and more erected.

Everything will be done that can be to make guests comfortable and happy.

Much interest was manifested in the Children's Lycenim exercises last season. This year George H. Brooks will be Conductor.

Every Thursday evening will be devoted to dancing from 8 P. M. to 12 M. The music under direction of I. D. Richmond of St. Johns, Mich.

The name of the Station and Post-Office has been changed from Pine Lake to Haslett Park.

A depot of supplies will be a special feature this season.

A depot of supplies will be a special season.

There will be a Bazaar conducted by a society organized for that purpose, where many novelies and useful things will be sold for the benefit of the "Mediums' Home," now constructed at the Park.

Dr. A. W. Edson, Manager, Lansing, Mich., will answer all inquiries for tents, or particulars.

Verona Park, Me. To the Editors of the Banner of Light:

Nature is holding high carnival at our beautiful camp-ground, and with each sweet summer breeze,

the song of birds, and the ripple of the dancing waters. calls her children once again to Verona. From hill to

calls her children once again to Verona. From hill to hill the call echoes and reëchoes, bidding them assemble in her leafy temple, and with the invisible hosts worship at the shrine of the Infinite Spirit.

Though we shall miss some dear familiar faces, we are assured that they will be with us in their accustomed places, as ready with help and encouragement as when in the body. One of the strongest proofs of the truth of our soul satisfying philosophy is the way real Spiritualists bear the removal of those nearest and dearest to the other side of life. They "sorrow not as those without hope," but rejoice in the knowledge that their dear ones still live, and are ever ready to aid and comfort in time of need.

During the nine years of our existence as an Association much efficient missionary work has been done. Spirits of departed friends have made their presence known, and gladdened sorrowing hearts by their wise and loving communications. Many have received satisfactory proof of a life of progress beyond the grave, and no longer tremble at the approach of the Death-Angel. Dr. C. F. Ware of Bucksport, our President, is devoted heart and soul to the advancement of the Cause. His untiring efforts are ably seconded by a board of working officers, and a Ladies' Auxiliary that is worthy of the name.

Sunday, Aug. 14th, memorial services will be held,

board of working officers, and a Ladies' Auxiliary that is worthy of the name.

Sunday, Aug. 14th, memorial services will be held, dedicated to the members and friends of the Association who have joined the hosts invisible. Informal circles and conference meetings will be held during the week, relying on home talent. These meetings gave general satisfaction last year, and were productive of much good, stimulating thought, and giving an opportunity for the expression of individual opinions on questions of vital interest. Sunday, Aug. 21st, Mr. A. E. Tisdale will occupy the platform. Able speakers and reliable test, mediums have been secured for ers and reliable test mediums have been secured for

ers and reliable test modiums have been secured for the following week.

The Association will make arrangements with the different railroad companies to issue excursion tickets good from Aug. 1st to Aug. 3ist. Those desirous of enjoying a season of rest and communion with mother nature before the camp-meeting can avail themselves of this opportunity, and will be cordially welcomed by the fraternity. Our aim is to cement the bonds of brotherly love, to strengthen believers, and to furnish positive proof of the truth of our grand Spiritual Philosophy to all.

MATILDA H. CUSHING, Sec'y.

Lake Brady, O. To the Editors of the Banner of Light:

Many people in Ohio look upon the Lake Brady Association with much favor. So far in their efforts they have antagonized no spiritual organization, but

they have antagonized no spiritual organization, but seem ready and willing to aid the weakest and strongest. We hope they may maintain this position, and manifest a liberality that shall give heed to all of the truths of the universe.

Among the list of. speakers for the coming summer at Lake Brady are many of our best, and a new name added, that of Rabbi Solomon Schindler. We are glad to see this, and although the Rabbi is not a pronounced Spiritualist, we know that he is a member of the American Psychical Society; that he is a fine scholar, and is not afraid of a fact whether it be produced by the dead, or living, or whether it contra venes or no his preconceived notions of phenomena.

We are informed that the management propose to employ talent of the highest order in all of the arts and sciences.

and sciences.

Lake Brady has been spoken of as being near Mantua; this is an error, as it is about thirty-four miles south of Cleveland, on the Cleveland and Pittsburgh railway, and is a camp distinct and separate from the camp at Mantua Station.

AUXILIARY.

Ohio Camp-Meetings. To the Editors of the Banner of Light:

Spiritualists going east or west would find a profitable stop-over in their camp itinerary by a visit to the Mantua, O., camp, last half of July, and at Ashley, O., last weeks of August and first week of Septem

ley, O., last weeks of August and first week of September.

These camps have evoluted from movable tent meetings, and, having found "a home," are in a comfortable condition.

They have facilities to entertain. All who visit may be assured of a good time.

In the work of these camp associations there is effort for associated development in northern Ohic. Persons contiguous thereto will find a helping hand in return for all assistance they may render.

Good medial and speaking talent is engaged.

Address D. M. King, Mantua Station, Portage Co., O., for particulars.

Additional Reports From Lily Dale, N. Y., and Orion Lake, Mich., are given on the third page, present issue.

MEETINGS IN MASSACHUSETTS.

Greenwich. - The Independent Liberal Church closed its services for the season June 26th, it being observed as "Children's Day."

The audiences at the camps she is engaged to speak before during the summer months have a treat in store, as has the Cause a faithful worker.

This has been a year of great trials for all our medinums, especially those devoted to the advocacy of principles on our platforms, and our kind friends at the camps should bear all this in mind and throw around their mediums all the sympathetic assurances and kindnesses possible.

T. H. Dunham, Jr.

Arcade Hall.—On Sunday, June 26th, W. J. Colville addressed three large audiences. Great delight was expressed with the exercises, which were extremely interesting and instructive. Many thanks are due the kind friends from the suburbs who have

and as the wifely representative of "Harry," was doubly welcome.
Former members of our Lycoum (late of the Conservatory of Music), Misses Mamie Southworth and Hertha Chamberlin, were also present.
Last and not least there came from Lake Pleasant Jonny Rhind with pleasant prophecies of the future.
Visitors and helpers from abroad thus receive the tribute of gratitude; but it must not be forgotten that the long program representing home talent was rendered in a manner to call forth the encomiums of the audience without stint.
The usual order of exercises was arranged for the morning service.

The usual order of exercises was arranged for the morning service.

At intermission a generous collation was served to all.

At intermission a generous collation was served to all.

The afternoon was entirely devoted to exercises of the Lyceum. Time and space do not admit of details, but the universal verdict was "par excellent." Bated breath and tear wet eyes tostified to the pathos and perfection of the rendition of many parts of the musical and literary program. A brief memorial service expressed tender recognition of the presence of our unseen dear ones.

Would that in every community one could be found like Mr. Smith to consecrate life's best powers, and its waning hours, to the upbuilding of the kingdom of truth; that in Lyceum work there might be another H. R. Loohlan and her corps of able assistants, to sustain and strengthen the leader.

Last Sunday demonstrated that the wilderness of superstition may be made to blossom like the rose.

Julierte Yeaw.

Worcester.-Mrs. Clara H. Banks closed our season with two stirring addresses June 26th. She has become a great favorite with our audiences through

her sincerity and earnestness as a worker for human The ladies of the Association are forming an auxiliary society to aid in extending the work and interest of the Cause. It will aim to labor in harmony with the highest teachings of our philosophy. Further notice will appear in regard to election of officers, etc.

GEORGIA D. FULLER, Cor. Sec. y.

Maverbill and Bradford.-The Brittan Hall Spiritualist Union held its annual meeting on June 22d, and elected the following officers: Clerk, Fred W. Hodgdon; Treasurer, Herbert E. Wales; Board of Control, R. W. Lang, James F. Hackett, Herbert E. Wales, Mrs. Mary E. Hill and Mrs. Orlando W. Davis. The Board will soon organize by the choice of a President, and arrangements will be made for the next lecture course to open in September. E. P. H.

Lynn.-The Spiritualists of this city are holding. in connection with those of Salem, grove-meetings every Sunday at Camp Progress, to continue during the summer, some particulars of which by a corre spondent will be given next week.

Baldness is often preceded or accompanied by grayness of the hair. To prevent both baldness and grayness, use Hall's Hair Renewer, an honest remedy.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 290-292 Fulton street, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10% A. M. and 7% P. M. W. J. Rand Sacretary

Rand, Secretary.

The People's Spiritual Conference; held every Monday evening at 8 o'clock in the Parlors is Lexington Avenue, three doors above Franklin Avenue L Station. Interesting speakers, good music, questions answered, tests given. Admission free; all are cordially invited. Also meeting every Friday at 3 P. M. Mrs. Mary C. Morrell, Conductor.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 461 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock.

Conservatory Hall .- On Sunday evening, June 19th, Mr. Henry J. Newton, President of the First Society of Spiritualists of New York City, spoke before an audience at Conservatory Hall on the subject of Materialization."

The speaker is eminently fitted for the task. His

The speaker is eminently fitted for the task. His methods of investigation have been of a scientific nature, and in order to study that phase of spirit-manifestation thoroughly and systematically he has labored with untiring zeal.

His auditors were carried back to the early days of the Modern Spiritual movement, and the developments of the higher phases were dwelt upon in their order—the psychic form being the culmination.

To those who have not witnessed these wonderful manifestations, the facts to be enumerated would be about as incomprehensible as the Bible story of Jonah and the whale, or that of the three Hebrew children. The principle of materialization is seen in all nature. Whence comes the foliage upon the trees in the spring-time, and from whence the material which makes the solld fibre of the oak?

The atmosphere contains all the invisible elements required to give material expression to the physical

required to give material expression to the physical

senses of man.

In the investigation of the phenomena of the psychic form, the speaker told how he has had the medium under test conditions.

With a select committee of ladies and gentlemen the subject has received the most careful and searching inquiry.

And not only with one medium, but with several, were these series of investigations conducted, and with the most astonishing and satisfactory results, as testified to by all.

were these series of investigations conducted, and with the most astonishing and satisfactory results, as testified to by all.

The speaker alinded to some wonderful instances of transfiguration also: At one time, two forms robed in white emerged from the cabinet. Apparently both were materialized spirit-forms; but it was shown to the witnesses that one of these was the medium.

As they stood outside of the cabinet, the spirit on the right made passes with the hands before the other, but without contact; then the white robe and veiling of the other grew thinner, until it melted and vanished from sight, thus revealing the medium in her black dress, and apparently quite exhausted when her lovely spirit-companion supported her in her arms, and conducted her back into the cabinet.

There is a valuable lesson conveyed in this, which teaches that a genuine manifestation may be given even when the entranced medium is transfigured.

Many other interesting incidents were marrated; and at the conclusion the speaker was cordially thanked for the instructive entertainment which had been listened to with profoundest interest.

C. P. C. Brooklyn, N. Y., June 20th, 1892.

ITCHING HUMORS

Torturing, disfiguring eczemas, and every species of itching, burning, scaly, crusted, and pimply skin and scalp diseases, with dry, thin, and falling hair, are relieved in most cases by a single application, and speedily and economically cured by the of itching, burping, scaly, crusted, and pimply skin and scalp diseases, with dry, thin, and falling hair, are relieved in most cases by a single application, and speedily and economically cured by the CUTICURA Remedies, consisting of CUTICURA, the great skin cure, CUTICURA, the great skin cure, CUTICURA BOAP, an exquisile skin purifier and beautifler, and CUTICURA RESOLVENT, greatest of humor remedies, when the beat physicians fail. CUTICURA REMEDIES cure every humor, eruption, and disease from pimples to scrofula. Sold everywhere. Porter DRUG AND CHEK, CORP., Boston.

PLES, blackheads, red, rough, and olly skin prevented and cured by CUTICURA SOAP.





WILBRAM'S WEALTH; Or, The Coming Democracy. BY J. J. MORSE.

This is an English edition of Mr. Morse's wonderfully successful serial, originally issued in the Banner of Light, of Boston, U.S. It embodies Love, Philosophy and Social Economics; and deals in an attractive and educational form with the pressing questions of the day, as affecting capital and labor. It also presents many graphic pictures of life in England and the United States. Faper covers. Price \$5 cents.

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SANFORD'S Ginger

IF THERE is a little cramp or pain anywhere, a sense of chill with cold extremities, uneasiness in the stomach or bowels, a touch of rheumatism, a feeling of nervousness, wakefulness or exhaustion, nothing is so pure, so safe, so wholesome as SANFORD'S GINGER, the purest and best of warming stomachics.

Containing among its ingredients the pur-est of medicinal French brandy and the best of imported ginger, it is vastly superior to the cheap, worthless, and often dangerous gingers urged as substitutes. Ask for SAN-FORD'S GINGER and look for owl trade-mark on the wrapper. Sold everywhere.

RHODE ISLAND.

Providence.-The Spiritualist Association met in Columbia Hall, 248 Weybosset street, on Sunday last. Progressive School at 1 P. M. At 2 P. M. the adult class adjourned to the large hall. The children of the school gave an exhibition in recitation and song, for which they deserve much credit, as also their conductor, Mrs. C. M. Whipple. At the close of the exercises Mr. J. Carroll and others thanked the children for the pleasure of the hour, and gave them words of advice and encouragement.

At 7:30 P. M. we held a conference—the following persons taking part in the exercises: Mrs. C. M. Whipple, Mrs. H. B. Chapman, Mrs. Gorton, Mr. T. J. Fales, Mr. J. Carroll. A gentleman favored us by singing "Call Me Not Back"; it was highly appreciated; Mrs. Sarah E. Humes closed with tests. Miss Mabel Smith presided at the organ.

Through the months of July, August and September we hold meetings Sundays at 7:30 P. M. Sunday, July 3d, we hold services in honor of American liberty at 7:30 P. M.

53 Daboll street. Progressive School at 1 P. M. At 2 P. M. the adult

CONNECTICUT.

Norwich .- The Children's Progressive Lyceum of the Spiritual Union gave a Floral Concert in Grand Army Hall Sunday evening, June 19th, under the management of the Conductor, Mrs. F. M. Marcy. The platform was profusely decorated with roses, laurel and ferns. The children recited and sang prettily, and a cantata, executed by ten girls, under the direction of Mrs. C. W. Spalding, closed a very enjoyable and creditable entertainment.

Sunday, 26th, closed the Lyceum for the season.
By earnest request Mr. Joseph D. Stiles visited us, and held services in Grand Army Hall 26th ult., afternoon and evening. Dr. W. W. Clapp introduced him to the audience, and announced that he would accompany the Lyceum to Alexander's Lake on Tuesday for their annual picnic.

Mr. Stiles was received with applause, and his work was thoroughly appreciated. Every name and description was recognized as correct, and he will ever be remembered by the Spiritualists of Norwich.

Mrs. J. A. Chapman, Sec'y. Army Hall Sunday evening, June 19th, under the man-

.... "WORTH A GUINEA A BOX," BEECHAMS (Tasteless-Effectual.) For Sick-Headache, Impaired Digestion, Liver Disorders and Female Ailments. Renowned all over the World.

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Buffalo, N. Y.—First Spiritualist Society meets Sundays in A. O. U. W. Hall, corner Court and Main streets, at 2% and 7% P. M. William F. Pfeiffor, President, 2 Geistin street; L. O. Heesing, Secretary, 846 Prospect Avenue.

Baltimore, Md.—The Religio-Philosophical Society meets every Sunday at 11 A. M. and 8 P. M. at Wurtzburger's Hall, North Exeter street, near Gay. Class. A. Zipp, Secretary, 163 East Madison street.

tary, 1403 East Madison street.

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Josselyn, President.

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The First Association of Spiritualists meets at its hall, 810 Spring Garden street, Sundays, at 10% A. M. and 7 P. M. Lyceam at 24 P. M. Joseph Wood, President; Benj. P. Benner, Secretary.

Meystone Spiritual Conference every Sunday at 2½ P.M., southeast corner 10th and Spring Garden streets. William Rowbottom, Chairman.