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NO.

AFTERNOON TEA

- When Polly puts the kettle on
 To brew her choice Bohea,
 And asks me, with a witching glance,
 If I am fond of tea;
 Although I hate the horrid stuff,
 I hasten to reply
 That few regard that beverage
 With such delight as I.

- For oh! to watch her dimpled hands
 Go flitting in and out
 Among the quaintly flowered cups
 That edge the tray about;
 To see her pour and hesitate
 Above the singir bowl,
 And wonder if one lump or two
 Is nicer on the whole.
- For privileges such as these,
 'T would be a foolish man
 Who did not swallow all the tea
 Imported from Japan;
 And in my heart I think myself
 The happlest soul alive
 When Polly puts the kettle on,
 Each afternoon at five.

The Spiritual Rostrum.

SPIRITUALISM.

An Address delivered before the Spiritual Al liance of Albany, N. Y., at Van Vec-Ten Hall, Albany, N. Y., on the evening of June 26th, 1892, by JOHN D. CHISM, JR.

[Reported for the Banner of Light.]

The subject which I have chosen to talk upon to-night is appropriate at all times and in all places where Spiritualists are gathered together. It is a subject we never tire of discussing. When earnest Spiritualists meet, there is felt a bond of love and sympathy that binds them close together as of one brotherhood. Experiences are recounted, elevating thoughts are exchanged, and each one feels that he has been benefited by the hour passed.

Spiritualism as a fact is too well authenticated to render necessary any argument tonight. It is comprehensive; it conveys so much to the mind of man; it is so all-embracing, that it comes to be the ism of ismsthe divine ism of isms. It does not ignore one single truth that has been handed down from the ages. Its work to-day is to bring us to see the unity there is in diversity. It is doing a work that no other ism ever attempted. It is not sectarian. It does not superciliously set itself aside-it simply asserts the truth, and invites you to investigate. It is a religion of love, and does not seek to compel any one through fear of a God of vengeance to believe it. It presents its claims freely to all who may desire to investigate, and says, take it or leave it at your own discretion.

Spiritualism has come at this stage of the world's history for several reasons, the most vindicating our claims, but for your own benimportant of which is because of the unrest efit. If you will not investigate, you may rid- are withholding the whole truth from thou- with meager gleanings from the practice of the caused by educated, intellectual persons be coming thoroughly dissatisfied with the peculiar doctrines and dogmas that have been presented to the world for the past fifteen hundred years as the religion of Jesus: Doctrines proclaimed by the religious teachers with all the earnestness that they could command. To these men-the clergy-the populace looked for divine instruction, with a veneration worthy of gods. I can remember the time when I, through early teachings, viewed the minister of a church with a deep feeling of awe, as if he were something more than man. Is it any wonder that the dogmatic theology of Calvin, Edwards, Knox and others became so prevalent throughout Christendom? These 'divine" men forced their ignorant dupes to believe, through fear of eternal pain. Listen to waat Jonathan Edwards said less than two centuries ago. This great leader of religious thought and follower of Jesus then remarked:

"I shall mention very good and important ends which will be obtained by the eternal punishment of the wicked. The saints will be more sensible how great their salvation is, when they shall see how great the misery is from which God has saved them. and how great the difference he hath made between their state and the state of others who are by nature and perhaps by practice, no more sinful and ill-deserving than they. It will give them a sense of the wonderfulness of God's grace. The views of the misery of the damned will double the ardor of the love and gratitude of the saints in heaven. The sights of hell-torments will excite the happiness of the saints forever. It will give them a more lively relish of their own happiness."

When they shall see how miserable others of their fellow-creatures are; when they shall see the smoke of their torment, and the raging flames of their burning, and shall hear their shrieks and cries; and con sider that they in the meantime are in the most blissful state, and shall surely be in it to all eternity, how they will rejoice! How joyfully they will sing to God and the Lamb when they behold thist"

"Do but consider what it is to suffer extreme torments from one age to another; in pain, in wailing and lamenting, groaning and shricking and guashing your teeth-with your bodies and every member full of racking torture, without a possibility of moving God to pity by your cries!"

"How doleful will it be under these racking tor tures to know that you never, never, NEVER shall be delivered from them; to have no hope, when after you have worn out the age of the sun, moon and stars without one minute's ease, yet you shall have no hope of ever being delivered; but the same groans, the same shricks, the same doleful cries are incessantly to be made by you; and the smoke of your torment shall ascend foreyer. Your bodies, which have been burning and roasting all the while in glowing furnaces, yet shall not have been consumed, but will remain to roast through an eternity yet."

What a delightful picture! This eminent divine, this leader of the common people must | coals?' have had little thought of the proverb: "Words

and heartless a creature, it behooved them to be similar to him.

The results we see on every hand to-day. Wealth and misery, poverty and crime are but the natural consequence of such terrible dogmas and teachings being represented for ages as the highest of religious thought.

Can it be asked, "What good does Spiritualism do?" If it did no more than to disabuse men's minds of such a view of the attributes of the divine power that controls the universe with perfect harmony, it would have accomplished a wonderful work. But it does not stop at such things. It takes up the present, and teaches mankind to be kind and charitable to all of God's creatures; to abstain from the selfish greed for wealth that is the curse of the present day. It teaches us that each day we may learn the lesson of life. It teaches this also, that the lesson of to-day means more to us than that of yesterday, and that we need not trouble ourselves about the morrow, if we do our task of to-day properly.

Spiritualism makes life practical for to-day. if you to day are living the best you know, if the morrow will be prepared for; and this kind of living becomes easier to live, as we become used to it by practice. Then you will become strong when to-morrow comes.

The peculiar doctrines of the religion that is passing away are claimed to be based on the sayings of one who, it is said, lived about 1800 years ago; whether he lived or not-whether he said and did all that the records claim for him-is unworthy of the bitter criticism and contention that is going on all over the civilized world. The history of his life is so obscure and contradictory that argument brings no definite conclusion. It matters not to this practical age whether Jesus was divine or not; what we need is something to better the condition of mankind, to make us more kindly and sympathetic amidst suffering. If a belief in Jesus makes a person better, let him believe in him-I would not disturb it; he has not arrived at that point where he feels the need of something better and more comprehensive However, the world at large feels the need of more advanced truth; it is pulsating with the grand revelations that Spiritualism has brought and is still bringing to earth. All through Christendom, and heathendom as well Spiritualism is making rapid strides toward universal adoption. It has passed its experimental stage, its childhood has merged into manhood, and it is becoming a giant in strength and stature. It has arrived at a point where its adherents may say to its opponents: Come and investigate if you will, not for the purpose of icule to your heart's content—we fear you no longer. We have struggled for many years against the most determined and far-reaching opposition that has ever been pitted against the introduction of a newly discovered truthwhether it was in the realms of science, religion or governments—and though this struggle has been long and tedious, though the persecution has been severe, we have never faltered or fainted by the wayside, but have fought on. with the soul-satisfying thought of knowing we are right, that all things come to the man who patiently waits, that we have found a truth which the world sooner or later must recognize. And how grandly our expectations have been realized!

The opponents of Spiritualism have been legion! They comprised the clergy of all denominations; the literary and scientific men of all countries; the press never failed to publish every item against it, and declined whatever was presented in its favor. All combined to crush this beautiful truth, and since its inception, forty-four years ago, it has sustained the greatest intellectual contest ever known in the history of this world. And what is the result? Grand beyond all conception is the conquest it has won! All grades of society, from the highest to the lowest, are permeated with a knowledge of the fact that the spirits of the departed can and do return and communicate to us in an intelligent manner.

From the mighty press, the pulpit, and the laboratory of the scientist, come a confirmation of the truth that has been known to the common people for years. "The common people"-how lightly these words are spoken by those persons whose brains have been so overcrowded by education that a fossilized condition has been produced, thereby preventing the entrance of a truth that may be new to them. God bless the common people! To them we may look for the future progress and advancement of mankind. They will drag the pulpit after them in the grand struggle for progression. Here is a true story illustrating this statement. It is one of many that can be

"Some months ago ten or a dozen of the leading olergymen in an eastern city were discussing the subject of Spiritualism. One said: What shall we do? My church is permeated with it. Many of my members attend circles regularly, and some openly avow their belief in spirit-communion.'

'Well,' observed another eminent divine, Why don't you preach a rousing sermon. against it, and give the individual members who attend seances a general hauling over the

I dare not do it, said the first. I did talk fitly spoken are like apples of gold in pictures with one of my deacons, whose wife died about of silver." This blood-curdling doctrine for a year ago. He is a particular friend of long many hundreds of years was dinned into the standing, and I felt that I could advise with ears of the people until cruelty and vindictive- him confidentially. I told him that I had ness became prevalent throughout the world. heard many of our church-members were at-

homes, and thus drawing their families into theologic darkness that has surrounded him all the error. Then I asked him what to do, and what do you suppose he said? He said I had better attend a few seances myself, and after a thorough investigation I would be better qualified to judge of the matter. As it was, he said he didn't consider me capable of passing a correct opinion, or of even expressing an opinion. "Now," said he, "if Spiritualism is a friend to the truth the church should find it out, and use it as an auxiliary, as dynamite is used, for they say it breaks up at a single explosion those hard old skeptics whom the church has been pounding at for years, and they have come out from their first seance willing for the first time to confess their belief in immortality. On the other hand, if it is an enemy, the best plan is to explore its works, find out its weak points, and if you have to fight it you will know how and where to strike," Well, this was such good logic I could not help saying I thought he was right, and I asked him how I could attend a seance privately. He said, "Come to my house to-night, and sit, and you will be perfectly safe." His words were like a clap of you to-day are doing all you can to alleviate thunder from a clear sky. I had never suspect-the sufferings of those about you, then I say ed Deacon Brown would be guilty of tampering with Spiritualism. And then he told me marvelous stories of what he had witnessed at his own home; how, under strict conditions, his deceased wife had appeared, and talked face to face with him. Now, gentlemen,' said

> After long arguments pro and con., the ma jority thought it best to investigate. Of course curiosity had something to do with their decision, but how would the world know anything if nobody had curiosity? So Deacon Brown was consulted, and a night set for the séance. The reverend divines were present, except those who had reconsidered the matter, and concluded not to risk their reputations in anything so disreputable. (?) This reduced the number to five. Deacon Brown and his two daughters received the delegates cordially, and they held their scance, and found

the speaker, 'what shall we do?

more truth than they expected. They have continued these séances regularly. and three of the five have obtained mediumship in their own families. The question they are now asking one another is. What are we go ing to do about it? Shall we continue to preach the old orthodox religion in the face of this new light, or shall we come out boldly in favor of the new revelation, and be ostracised, and called soft-brained, etc.? If we have the strength of our convictions, and admit the whole train of misfortunes to follow. If we take the other horn of the dilemma, our own affluent, became involved in unfortunate real consciences will condemn us, not exactly because we are preaching a lie, but because we his income. This income, eked out, however, sands of hungry souls who are so constituted | mentally that they cannot accept the teachings of Christ on faith alone, but must have positive evidence."

This is the dilemma in which many clergymen are placed to-day. Here in our city we know of prominent ministers who are interested deeply in the study of Spiritualism, and who have the courage to boldly acknowledge it. Were it not for the social and pecuniary interests that naturally hamper the intelligent and well-meaning leaders of thought of the pised and "accursed" belief would be accepted

present day, there would be a grand stampede to the ranks of Spiritualism, and that once disas the guide to lead mankind in the direction of a heaven on earth-to teach them to live in such a manner that the world would be the better for their having lived.

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

nia, has done in a public discourse, announcing himself a Unitarian hereafter.[*] The reasons he gives for this change of his religious views are interesting in the extreme: "I have been through it all The saidl. For years I have hesitated, resisted, feared, doubted, gradually

Wells, formerly a Methodist clergyman of Fort

Wayne, Indiana, and more recently of Califor-

advanced, and finally triumphed. Now I am free, and without self-inflicted blindness I cannot deny that science and criticism have changed the whole aspect and character of religious questions." He surrendered all that is fundamental to orthodoxy because it is not reconcilable with modern positive knowledge. He said there

could be no orthodoxy without the doctrine of

the trinity. Yet it is nowhere taught in the Bible. He demanded that we look at some of the great facts of to-day. The nineteenth century deserves to be heard as well as any of the centuries before Christ. It has a message from God as certainly as the first century. It teaches the unity of God. Nature knows nothing of a Trinity, nothing of dualism—God and nature—only God in nature. The mythologies and theologies, the unnatural in nature and the unscientific in religion of bygone ages, he said, are strongly absent from the world of

ative forces. Can there be any doubt that such a man as Mr. Wells, breaking loose from the chains of bigotry, will become a grand worker for the

[*As chronicled at the time of his change of views in the columns of the BANNER OF LIGHT.-EDS.]

Men naturally decided that God being so cruel | tending seances and inviting mediums to their | right, when he is fully developed out of the | manly and honest, he possessed a combination his life?

> Ought we not to feel enthusiastic for the future of Spiritualism when we contemplate the many accessions that are being made to our ranks day by day. Every man and woman who comes out boldly for our Cause is the means of bringing others sooner or later. Let us, then, not hide our light under a bushel, but let the world see that Spiritualism is something to be proud of. We can none of us expect to be perfect, but we can live the best we know, and thus compel our opponents to admire a religion that can produce happiness and contentment such as only true Spiritualists can enjoy.

> There is nothing like a full belief in Spiritialism to make one forget the cares of life, and banish to a large extent the selfish greed for

Spiritualism is destined to free the world from the conditions that hold it, as it were, in chains. Progress shall be the watchword of mankind, and when this life is done we shall begin the life above better prepared than we possibly could be were we ignorant of the sublime teachings of Modern Spiritualism.

Aiterary Department

Written for the Banner of Light.

$\mathbf{MY} \ \mathbf{STORY}.$

I am growing old now, but when I was young an incident occurred in my experience, so strange, so weird, that I have often been tempted to relate it, and have as often for various reasons refrained from doing so. In these days, however, when the wonderful, the occult. the impossible even, claim so large a share of nterest and attention. I see no reason why my little story should not take its place in the endless procession. Believing, also, that truth, even though obscure and beyond our present ability to comprehend, should not be suppressed, but on the contrary brought forth into the light of day with the certainty that its heaven-born mission of reforming the world will ultimately be accomplished—thinking and believing thus, I say, I proceed without further apology or explanation to my pleasant task.

My youth was a happy one, but I often thought would have been far happier had not a certain incubus rested with some weight upon it. This incubus was that condition truth, away go our salaries and titles, with a of things commonly described by the term straightened circumstances. My father, once estate transactions, which greatly curtailed law, afforded us all the necessities and a few of the luxuries of life; and what with a well-ordered and cheerful home, and that physical elasticity which uniform good health always brings in its train, we children felt that there was no reason for complaint. Furthermore, I for my part possessed a brave heart, an independent spirit and an abiding consciousness that the right to live and enjoy life was as distinctly my prerogative as it was that of beings better circumstanced than I, and if occasionally discontent invaded my domain, 1 would follow the advice of our dear motherremove my eyes from contemplating with envy the delights of the rich, and fix them upon the struggles of those less fortunate in the scale of existence, thus invariably restoring the lost equilibrium.

In my seventeenth year it was decided, after much mathematical calculation of income and outgo, that I should have, for a limited time, the benefits of a long-established metropolitan school for young ladies, where my mother had spent several years of her youth. To go away to school had been a cherished dream of mine, and so I bore the grief of parting and the pangs of homesickness with what courage I could muster, and soon reached a point of enjoyment in my new life.

Among a score of classmates I had of course my likes and dislikes, but formed only one strong attachment. Margaret Steele was a girl of about my own age, possessed of a largeeyed, quiet type of beauty, a poetical temperament and manner, which bespoke culture and refinement. To me there was something exceedingly attractive and restful in her calm presence, while she declared that my sparkling vivacity was just what she needed most.

Thus a friendship of the strongest sort arose between us. Ah! those girlish friendshipsthey are indescribable, for there is nothing quite like them under the sun, and ours grew and flourished until we two became almost inseparable, and Margaret declared that I must accompany her home to spend the approaching holidays. To this delightful plan I obtained after some difficulty, the consent of my parents, and Time never proved himself such a laggard as during the interval before our departure.

It being my purpose to give a plain, unvarnished statement of facts, I must not fail to mention that Margaret had a brother George, three years older than herself, who, coming often to the city on business, came always to see his sister. Of course "Brother George," as she invariably called him, must become acquainted with her dearest friend; and singuto-day. Nature teaches unity among the cre- larly enough, it soon transpired that I became apparently as much the object of these delightand also delightful because "Brother George" himself was delightful. Strong, intelligent, dences of recent tears. These things were

of characteristics beyond which, in my opinion, nothing was required to make up in proper form that complex mechanism-a young man.

Having always until now considered myself quite impervious to the fascinations of the opposite sex, I was surprised and somewhat startled to find that the personality of "Brother George" was becoming prominent in allimy thoughts and feelings, and I could not conceal from myself the pleasure I felt in anticipation of daily association with him in his own home during my visit there.

It was on the morning of the day before Christmas, in the year 1857, that Margaret, "Brother George" and I left New York City for a thriving town in the northern part of the State, where the Steele family resided.

What a light-hearted, merry little party we were; and as we took our winding way through fields gleaming in their glory of virgin snow. and forests clothed with fleecy whiteness, it seemed to me that never was there so perfect a winter's day.

Night had fallen when we reached our destination, but it was not dark, for a full moon shed floods of silvery light over all.

The house, a fine, substantial old building, stood on the crown of a low hill in the outskirts of the town, and was visible for some time, as we approached through a long drive. The mansion, facing east, was constructed of stone the main part being a massive square, the homestead of the family for several generations, together with a wing, also of stone, extending to the south—this last having been added by the present occupants.

Nearly all the windows were brilliantly lighted when we arrived, as if an illumination had been planned to celebrate our coming, and I noticed particularly the light from rather a small aperture, high up and at the extreme south end of the building, this proving upon nearer approach to be the last of a row of dormer windows opening from the roof. In playful mood I asked Margaret if she lodged there beneath the stars. "Oh! no, dear, that is not my room," she replied, with a sort of shudder in her voice, and a quick glance at 'Brother George," which I could not but ob-

Upon reaching the main entrance, the great doors were thrown wide open to receive us, revealing a picture of warmth and cheer and beauty within that I shall never forget. It was Christmas eve; the yule log burned

in a wide and deep fireplace at the end of the hall; holly and hemlock contributed their peculiar grace and fragrance to the scene, while the welcome extended by those who gathered around us was most heartfelt, and caused me to feel from the first moment that I was no stranger among them.

Mrs. Steele, a woman of perhaps forty-five years, still retained a remarkable degree of beauty-beauty so mingled with the natural grace of true refinement that it was difficult to separate the one from the other. A quiet dignity marked her every movement, and the tones of her voice were melodious in the extreme.

Mr. Steele was an excellent specimen of the well-to-do gentleman whose half-century of life had been most comfortably and agreeably spent, and who bid fair to overstep by many a year the allotted span of three score and ten. Besides Margaret and George, there were

three younger children-Annie, aged eleven. Herbert, aged eight, and a fairy-like child of five named Lillian.

Christmas day was a festival, indeed, with its gifts innumerable; its church service attended by all; its delightful home-banquet; and last but not least, its generous remembrance of the poor.

If, a little while ago, we called Time a dull laggard, now he sped with winged feet. The precious days flew by, each vieing with the last in the pleasures it had to offer us. And for two at least of the youthful merry-makers, all things were tinged with 'the roseate hue of "Love's young dream." Ah! rare and haleyon days, that once and once only can brighten with your glow of beauty the rugged path of mortal life.

Sleighing parties, skating parties-parties of every sort-followed in quick succession; but it was arranged that the last should be best of all-a bal en costume, in honor of the guest of the house, to occur on New Year's evening-Margaret and I being obliged to return to school upon the following day.

Mrs. Steele, always unselfish and thoughtful for others, took a lively interest in our plans and pleasures, and often gave us a helping hand; but there was something about this lovely woman that perplexed me sorely, and at times caused a momentary shadow to fall upon my happiness. It was evident that a deepseated melancholy clouded her life, shown now in an expression of extreme sadness upon her beautiful countenance, and again in an unwonted abstraction of manner.

Why this state of things in the midst of surroundings such as hers—a devoted husband, exceptionally affectionate children, a perfect home, not a single element of inharmony to mar the exquisite picture!

I pondered often over the question, but could by no possibility answer it.

Mrs. Steele seemed to me also to be a person of fixed habits, much given to routine. For instance, invariably after each meal she would absent herself from the family for perhaps an hour, and I observed that she always took with ful calls as Margaret herself. Delightful calls her from the table some little delicacy in the they were, because of the agreeable variety way of fruit or confectionery. Upon return-they afforded in the monotony of school life; lng, the sorrowful expression of her face was deepened, and at times even there were evi-

tuming ourselves and the children for the approaching fote; in fact, on the day preceding the one upon which it was to occur, my friend rather overtaxed her strength, and consequently retired directly after the evening meal, with a view to fortifying herself against the morrow. George was absent upon an important embassy, and I was thus left to the tender mercies of the children. Many a delightful romp had they and I enjoyed together, and now nothing would do but another. Clinging to my skirts they begged of me to come up into the south gallery for a frolic before their much dreaded bed time should arrive.

The south gallery was a corridor through the entire length of the second floor of the wing, from which doors at each end opened upon staircases leading to the rooms beneath the roof, these being lighted by the dormer windows already mentioned. This gallery was carpeted and well lighted, while upon its walls hung many an old family portrait.

Up and down we raced to our hearts' content, the children and I, until nurse appeared and relieved me rather peremptorily of my companions. Quite breathless, I was glad to be alone for a little, and while recovering myself, examined with a good deal of interest the portraits, tracing family resemblances among them to both the present master and mistress of the house, then retiring to a deep, curtained window at the extreme end of the hall, I stood contemplating the beauty of the night and the dusky landscape, studded here and there with glimmering household lights.

Presently the door leading to the attic staircase near me opened gently, and a low conversation was carried on between the person opening it and some one within, while at the same moment the soft tones of a guitar reached my ears, repeating again and again a refrain so mournful, so like a bitter wail, that the tears sprang to my eyes as I listened.

Directly Mrs. Steele emerged, closed and locked the door behind her, and passed down the gallery out of my sight.

Riveted to the spot I stood, for I know not how a long a time, then mechanically making my way to the drawing-room, excused myself upon the score of weariness, said good-night, and retired to my own apartment.

In the room, as in many others of this good, old-fashioned mansion, there was an open fireplace, and the warmth and cheer of crackling logs and dancing flames awaited me; but these could not dispel the gloom and the chill, almost of fear, that oppressed me, and flinging myself without disrobing upon the bed, I gave way to wild and fruitless speculations.

This mansion harbored a mystery, perhaps deep and dark, for had I not inadvertently discovered evidences of it?

What could it be-what could it be? I had fallen asleep; this I knew, because I awoke with a sudden start, just as the clock upon the great staircase struck two, and sitting up on the bed, looked about me.

The fire still flickered above a glowing bed of coals, and oh! horror unspeakable, there beside it stood a motionless figure, gazing fixedly upon me.

How shall I describe that appalling appari tion! It was a woman, tall and emaciated, robed in plain, dark stuff, with long hair of snowy whiteness falling over her shoulders. Her face, though not handsome, bore a strong resemblance to that of Mrs. Steele; a scar deformed her left cheek, as of a deep wound that had healed; one hand hung limp at her side, while with the other she shaded her eyes as from the noon day sun, and bending forward glared upon me with orbs from which reason had fled, giving place to the fierce light of in-

She did not approach me; she did not stir, nor did I, for those eyes paralyzed and enchained me.

After what seemed an age of horror, the form began apparently to sink, as though ANNA M. MIDDLEBROOK TWISS. through the floor. Slowly and steadily it grew less and less, until nothing but the head remained; but never once was that gaze removed from mine, until eyes and all had disappeared from my sight, when instantly arose upon the air the low wail of music that I had heard before, then all was still.

With a deep groan I buried my face in the pillows, and knew no more until the blessed dawn glimmered through my eastern windows. Rising quickly I stood beside the cold hearth, whitened now with ashes, and shuddered as I recalled with extreme vividness the nightmare (for such it surely must have been) from which I had suffered so intensely.

At this moment a gentle tapping at the door startled me, for my nerves were utterly unstrung; and furthermore, at so early an hour, I tion. naturally supposed that all in the house but myself were sleeping. Margaret entered the room, pale, and under a strain of nervous excitement, and laying her hand upon my arm, said:

"I have bad news for you this morning, dear. An aunt of mine died last night. You have never seen her, but she has lived in this house for many years."

"Margaret, at what hour did she die?" asked eagerly.

'At precisely two o'clock," was her answer. With choked yet rapid utterance I said "She was tall and very thin, she wore a dark dress, and snow-white hair fell over her shoulders, she looked like your mother though not so handsome, and there was a great scar on her left cheek, she shaded her eyes, bent forward and gazed in a way to chill one's very life-.blood.'

Aghast with astonishment, Margaret ex claimed: "You have described her most accurately; but how is it possible, when I know positively that you cannot have seen her."

I have seen her, Margaret, I have seen her As the clock upon the staircase struck two last night, I awoke and saw her standing here where we now stand; and oh! the horror of those eyes, and the mournfulness of the music that I heard."

The door of my room had been left open, and Mrs. Steele passing through the hall at this moment, and seeing us in earnest conversa tion, entered, and greeting us each with a gen-tle kiss, said to her daughter, "Margaret, tell your friend what happened beneath this roof last night; relate also the sad, sad story of her who is gone; and may Heaven ever defend you pline of life, and had been educated by suffer-"two from such sorrow as it has been my lot to ling. When the first voice came to her inner endure," then with streaming eyes she hur- self it bade her be up and doing. But doing riedly withdrew.

agusal) hadulf saguar muurra kulkaaninka puhandharyr kunusun siirrunkkiin biski

her mother, proved such a shock to a system she sank into hopeless insanity. Through all that took away the irksomeness of toil and the mental changes experienced by poor gave to earthly struggle a heavenly joy. Rachel, her affection for and devotion to my mother were extreme, she alone being able at to cheer her unfortunate sister.

The marriage of my mother, however, served to aggravate still further the morbid condition father rendering it necessary to seclude her especially for her occupancy, my mother being determined that nothing but death should remove the unhappy one from her watchful care.

Thus for many years has my poor aunt lived in charge of a faithful attendant, the dreary monotony of her days relieved only by the visits of my gentle mother, and the playing upon her guitar of a single mournful melody, remembered from the music of her youth.

Soon after my brother George was born, mother, thinking that perhaps a sight of the babe might soothe and please Rachel, took him into her presence, but the result was disastrous. Gazing at the clinging infant upon her sister's breast, the maniac became wild with jealous rage, and flinging herself toward them, fell and wounded her left cheek severely upon a heavy piece of furniture.

Since George and I have grown up we have occasionally, at unusually quiet times, been allowed to see her for a few moments, when she has only gazed wonderingly upon us, uttering no word nor sound.

The younger children have never yet known of her presence in the house.

She died at two o'clock last night, and you say, dear, that you saw her then—how can it be possible?'

'I saw her at that hour, Margaret, looking exactly as I described her to you. You said that the description was most accurate, although you knew that I had never seen her in life, nor even known of her existence. I cannot understand it—it is as wonderful to me as it is to you; but that ghastly apparition, those eyes, and the wail of that music, I shall never forget while I live.'

The funeral, with all its solemn accompaniments, took the place of our projected fête; and yet why this grief and dole for a soul just liberated from a prison?

Custom has indeed gained ascendency over

After a strong effort, I brought myself to look upon the face of the dead; but what a transformation was there. The wild and fearful eyes were gently closed, the snowy hair formed a crown of beauty upon the brow, and all lines of age and suffering were gone, as if mighty reason, regaining its sway for one moment before the parting of spirit and body, had left its impress of peace upon the deserted

Soothed and comforted I turned away, and have never since been able to look upon death as other than a friend to suffering humanity.

George and I and our children have called the dear old mansion home for many years, but the door opening upon the little staircase in the south wing is always locked; and now for the first time is told the story of poor Rachel, and of that long ago Christmas-tide. C. H. BRINTON.

THINGS WORTH RECORDING. BY OBSERVER (MRS. LOVE M. WILLIS).

In reviewing the lives and work of the earnest men and women of our own time, we are always confronted with the fact that their work and sacrifices in the past have no general recognition. Remembered by the few they may be, but the great thinking world is as ignorant of all they have done as they are of the underlying forces that keep the great world of mind in evolutionary movement. When the wheel turns under the action of water, it is not this or that spurt of power that we recognize, but the whole force as a unit. Whoever gives impetus to the power that is working for human weal is a force for the right; but all individual effort is lost in the great whole-a power that we can only call God to express its greatness, its strength, its eternity of ac-

Thus in searching in our memories for the items that shall bring before us once more the individualities that have crossed our path and become personalities, we feel a degree of sadness. It seems as if the world were ungrateful to its most earnest workers; as if to labor earnestly and then pass out of this sphere of action were all that was evident to the external. Let us learn to look deeper: let us remember the onmoving thought of the world, and with grateful hearts learn that all that is done for human progress is an everlasting

work. There is no question of the influence of such labor on the individual who performs it. Weak and irresolute men become earnest and vigorous thinkers. Tender, sensitive women are transformed into angels of mercy, who do and dare for the sake of the right, and minister with joy to the suffering, counting all loss as gain.

We are led to these thoughts by searching in our notes and memories for facts in regard to the life of a well-known worker for humanity, ANNA M. MIDDLEBROOK TWISS. We did not know her personally until her work was nearly over for this life, and she was reaping the personal reward of weak nerves, impaired vitality, and a soul, still unsatisfied and longing for fresh achievements and victories. Although the external expression of work was gone, yet the internal fires burned, and her heart was sympathetic with every movement for the right and true. The inability to do was a source of, sorrow, and the ability to suffer was ever present Like many who have been "called" to work in the spiritualistic field, she knew the disci-

riedly withdrew.

Seating ourselves, Margaret took my hand in hers, and proceeded to impart to me the following mournful incidents of family history:

"My mother and her elder sister, Rachel, were left orphans when respectively eighteen well be overestimated.—Ed. B. of L.

never commented upon, nor apparently no cliced, by either her husband of children.

Of course Margaret and I had much pleasant and their horse was a model of comfort and preparation upon our hands in the way of cost Rachel had always been a delicate child, much over assertive physical manifestations that given to seclusion, and the death of her fath- aroused her first attention. The first commuor. followed after a short interval by that of nication she received silenced her ridicule: Dear sister, be submissive to the will of God; already feeble, that she became morbidly ner- a great work is before you." That was the yous, and occasionally subject to attacks of an message. Then there came the inner growth, epileptic nature. These increased in violence and a sense of oneness with the higher life and frequency until her mind gave way, and that brought unwonted peace and strength,

> By degrees the gift of clairvoyance was developed, and the power of diagnosing disease times to soothe, and even for short intervals by interior vision was used with good effect. Spiritual vision followed, and revelations of the great need of humanity for an uplifting power, a new religion, a fresh proof of the of Rachel's mind, jealousy and hatred of my divine in the human, came to her urging her again to be up and doing. At last she broke entirely from the family. The south wing of through the barriers that bound her, and went this house was built, and a room in it prepared forth to preach the gospel as revealed to her. She obeyed the apostolic injunction, taking no purse or scrip, but giving freely of the bread of life. What reward did she receive? She was told that as the gospel was freely given to her it should be freely bestowed. Thus she reaped poverty and fatigue for her labor.

At last, when almost heart-weary and willing to turn again to worldly toil, she received an invitation to speak in Boston. There new friends rallied around her, and a career of usefulness opened before her. She spoke then in the condition of trance in response to subjects given by the audience, but afterward the condition called inspirational was developed. Her life was then active and full of the best kind of reward,

We have the record of a meeting held at the Melodeon, Boston, Sunday afternoon, June 7th, 1857, in which is given her replies to questions propounded by the audience, a few extracts from which must, we think, be interesting to readers of the present day. It is thirty-five years since the words were uttered, yet that period that can be studied with profit? Certainly not, unless it is profitable to compare the progress of religious ideas during that

Q.—Is the Delty still employed in the work of creation?

A.-Does the grass grow? Does the sun continue any cessation of that creative energy—the Universal Spirit-which works in all.

Q.—Persons still living in the body sometimes become visible to other persons at the distance of hundreds or thousands of miles, speaking, acting, and having the same appearance as if they were really present. They are at the same time unconscious of producing such an effect. Can this be explained so as not to invalidate the theory of spirit intercourse?

A—We think it would rather tend to establish that

A .- We think it would rather tend to establish that theory; for in the same way that spirits hold communion with those they love in the form, so may our spirits commune with and manifest themselves to each other. When spiritual philosophy is understood, this phase of it will be made clear. The magnetic operator produces an effect on his subject at a distance, and by concentrating his will to effect his purpose, can often make himself visible to the subject. So does the spirit sometimes leave the body in sleep. or in a state of abstraction, and go forth and hold communion with friends. By precisely the same law, when spirits would commune with any person, they fix the mind on that individual, and control the means by which they magnetically impress him. There is a beauty in this thought, for it shows us that minds are connected together by some invisible link-that there is an interior language by which soul may speak to oul. When men have more fully learned the laws of their nature, they will see that their spirits can go forth from the body, and such things will be much more common than they are at present.

Q.—Will the phenomena of dreaming throw any light upon the nature of the human spirit? We have been told that during sleep the spirit often becomes an active and conscious inhabitant of the spirit world, but that the memory of this is not revived till after the death of the body. Is it possible for the spirit to sleep so deeply as to entirely lose its consciousness?

descriptive sketch of "A Day in an Adirondack Camp," is interestingly told by a daughter of Bret date and conscious inhabitant of the spirit world, but that the memory of this is not revived till after the death of the body. Is it possible for the spirit to sleep so deeply as to entirely lose its consciousness?

A.—It is not true sleep when the body is reposing from the tolis and feverish anxieties that have agitated it through the day. If man were free from perversions, and he sought sleep naturally, to fit him for the highest exercise of his faculites rather than as mere relief to an over faxed and diseased system, then would the spirit rove free through space, and be refreshed by visions of bright, joyous objects which fill the spirit tau universe. But worn out with care and labor, the spirit sympathizes with the body, and is influenced by it. In the dream of the healthy and natural man, the angels would often minister to him; he would meet with kindred friends, and could bring messages from them to the outward. But in his present perverted condition, his dreams are far from harmanism of the distance of the deams are far from harmanism of the distance of the deams are far from harmanism of the distance of the deams are far from harmanism of the distance of the deams are far from harmanism of the distance of the deams are far from harmanism of the distance of the deams are far from harmanism of the deam of the healthy and the deam of the healthy and the deam of the deam of the healthy and the deam of the healthy and the deam of the deam of the healthy and the deam of the deam of the healthy and the deam of the healthy and the deam of the deam of the healthy and the deam of the deam of the healthy and the deam of the healthy and the deam o monious or reliable.

Q.—Will the spirits definitely point out those qualities, either physiological or mental, which constitute one a medium?

A .- It would be impossible to do this, unless w could point out the peculiarities of every person living. No two persons are alike, and consequently when we control them, as mediums, we take control of that portion of their minds which is most suscept ible. Therefore, no two mediums can be alike. In the present instance we act upon the intellectual faculties and the organ of language; and though the medium is unconscious, yet she speaks much as she would do if these organs were developed by educa tion to perceive and express the truths which we are

tion to perceive and express the truths which we are enabled to pour through them.

Q.—Swedenborg says that when an individual enters the other life, his internal memory is at once thrown open, so that every sin that he ever committed, though it may have been in thought, is brought up to his view, and exposed to the gaze of a universe of spirits that can read his history through his own mind. In view of such a mortification, how is it possible that spirits can be so happy as they represent themselves, when even the best of men cannot review their lives without dissatisfaction and self-condemnation?

A.—Would it he thus mortifying if the passau could

A .- Would it be thus mortifying if the person could prove that he was then free from sin? It is not the fact that you have sinned, ignorantly, but the fact that you now continue to sin, that can be in the highest degree mortifying. Advanced spirits can, if they choose, look back upon the past; but if they do so they can look with calmness on sin. They are not disposed to point the fluger of scorn, for they see the motives, the temptations of the sinner, and they endeavor to aid him upward. They rejoice to see him brought above such trials. It ennobles a man to know that he has resisted temptation, has conquered, and is now free.

It may be asserted that there is nothing remarkable in these replies to common questions. But certainly the answers, are very direct and explicit. They have no uncertain sound, In

and the dogmatism of Swedenborg made many doubtful as to the reliability of his revelations. Later in life Mrs. Middlebrook Twiss did no

ble work for women. A notable address was given by her in 1869 before the select committee of the General Assembly of Connecticut.

It is full of foroible argument, of direct illustration, and could well serve as a campaign document in our day. We have not room for ent per name a Nicologistic del particologistic del production del colorida del col

"If I am an American citizen, subject to taxation; if obedience to the laws of our country is required of me; if I have a nature in common with other citizens -sensitive to suffering or enjoyment in proportion as these laws are just or unjust; if disobedience to those laws must be explated by me in prison, or on the gallows, I cannot see why I am not, in every moral and political sense, precisely similar to those other citizens who have the privileges and immunities guaranteed by a republican government.

Upon what rule of justice can all other classes, without exception, be allowed the one especial right that insures protection, and my claim to the same right, simply because of sex, be utterly ignored? Is sex a crime to be punished with disfranchisement? It is objected that custom is against us. What of that? Are we living in an age of such absolute despotism that we are obliged forever to cherish a wrong, rather than abolish it? Or does every moral nature admit that a wrong, once known to be such, is worthy only of the oblivious past? Every candid mind must see that the world is

changing, and that old customs are daily 'thrown to the wind.' Are our law-makers so barbarous that they must cherish this relic of past tyranny while allowing others to slip imperceptibly away? The plea of custom in regard to this matter amounts to about as much as the cry of our grandfathers against the innovations of railroads and steamers into our unutterably grand and glorious old customs of stage coaches, packets and canal boats. But let us inquire whence originated this custom, or why did not our fathers, in forming this government, make it truly republican by enfranchising all its citizens? I answer, in the great past where many of our laws origi-nated, brute force was the one essential mark of power necessary to establish and sustain governments. Even kings could retain their thrones only by the strength that lay in the numbers of their loyal sub-

Our republic was the result of the despotism of brute force-the extreme of a great wrong producing reaction; and our fathers found it necessary to meet the foe with the like power-guns and swords.

Muscular strength in the arm of the male sex (simply because it is more largely developed there than in the female arm) was the invincible power that met and conquered the foe and established our nathey do not contradict utterances of the pres- tional government. The protection of those who were ent. Are there many volumes of sermons of physically weaker was implied or left for future legislation; and the fact that there have been fifteen amendments to the original constitution, is conclusive proof that the work was not finished at once at the commencement of our national career.'

This imperfect sketch will serve to revive the memory of one of the early laborers who went out at the call of their master, Truth, to to shine? Is there any cessation to the operations of universal nature? Neither is there nor can there be feel ready to say "Well done, good and faithful feel ready to say "Well done, good and faithful servant." Though earthly reward is not necessary for the perfection of your spiritual joy, yet it is sweet to be remembered, and that seed sown long ago is bearing fruit in the eternal now.

July Magazines.

CASSELL'S FAMILY MAGAZINE. -The opening chapters of a new serial story are given, "Barbara Merivale," by Arabella M. Hopkinson, illustrations by Two complete stories, "A Good Deal Abroad," "Managed at Ramsgate," are also given. with new chapters of "Formed for Conquest." In addition are "Through an Eastern Desert on Foot," "Mystery of the Aurora," etc. New York: Cassell Pub. Co.

WIDE AWAKE.—A leading feature is a finely illustrated historical paper, "Sir Phillip Sidney and His Oak." Lieut.-Col. Thorndike contributes one of his thrilling narratives of adventure, "In the Changing Monsoons," illustrated. A story of more than ordinary interest is entitled, "Betty Martin's Ghostly Grandfather." Included in its remaining contents are: "Jock's Journey," "A Grasshopper's Fireworks," "Summer Sweethearts," and "Something Else That Almost Happened." Ella Wheeler Wilcox, F. T. Merrill, and others, contribute poems. Boston: D. Lothrop Co.

LADIES' HOME JOURNAL.—A paper upon "Law Parties and Outdoor Fêtes" is timely and useful. A descriptive sketch of "A Day in an Adirondack

bound of Shelley," I., Vida D. Scudder: "Comment on New Books," "The Contributors' Club," etc. Its most valuable paper, for July, to our thinking, is Thomas Bailey Aldrich's poem, "Unguarded Gates' -an eloquent warning against the opening of our land to the "wild motley throng" of men alien to the spirit of our institutions. Houghton, Mifflin & Co., Boston publishers.

THE HOUSEKEEPER contains stories, poems and good reading upon all branches of domestic economy. Minneapolis, Minn.: Buckeye Pub Co.

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

Seven Stone Images.

There were recently found by A. B. Walker of Dayton, Tenn., while plowing over one of the mounds on the Jolly Island at the mouth of the Highwasie River, in Meigs Co., Tenn., seven images. These "heathen" gods are carved out of stone or terra cotta, and seem to carved out of stone or terra cotta, and seem to represent a race of the human family. The images have all the limbs and features of man. One of the images is that of a woman, with full breast. The images are about fifteen inches high, and weigh about twenty pounds. They have had loops out in the back of the head so as to incore codes to support them. pead, so as to insert cords to suspend them. The images were buried in the mound side by side, faces down. There was also found a stone in the shape of a biscuit and about the size, with figures on each side of it, thus, 4xx1.

There is a blue grapite stone found near the large mound of the upper point of the Jolly Island, with inscriptions on it, which, it is said,

will weigh about six hundred pounds. The stone, has been covered by the high waters washing settlings upon it. There have been found other images of hammered copper in the shapes of buffaloes and elephants.

explicit. They have no uncertain sound. In selecting these we are not seeking to show the marvelous, or to discuss their merit, but to prove how valuable the work of the early trance speakers was in enlightening the minds of the seekers for spiritual light.

With the exception of Swedenborg's writings, there was then no available means of learning what the spirit-world could reveal, and the dogmatism of Swedenborg made many of carved and plain—is found on the rivers by the sun of carved and plain—is found on the rivers by the sun of carved and plain—is found on the rivers by the sun of carved and plain—is found on the rivers by the carved and plain—is found on the rivers by the sun of carved and plain—is found on the rivers by the carved and plain—is found on the rivers by the wagon load in Ex.

False Economy

ેનોલ ફેલ્કો એક પ્રકૃત જોડ્યા કરિયા હતા લાક કોલ ફાલ્યું હો કરામાનો

Bunner Correspondence.

Penusylvania.

PITTSBURGH. - J. H. Lohmoyor, Soc'y, writes: "Reviewing the last nine months" work of our Society, we come to the conclu-

writes: "Reviewing the last nine months' work of our Society, we come to the conclusion that all was well done. We have lad experiences which will be lessons for the future. The meetings, with few exceptions, have been well attended, and exceedingly appreciated by all, judging from the general satisfaction expressed. We have had with us as speakers during the season just closed the best talent we could obtain, as the following names will show: Hon. Sidney Dean, Mrs. Jonnie B. Hagan-Jackson, Mr. Lyman C. Howe, Mrs. Carrie E. S. Twing, Mr. F. A. Wiggin, Mr. G. W. Kates, Mrs. Zaida Brown. Kates, Edgar W. Emerson, and Mrs. Amelia H. Colby-Luther.

Mr. and Mrs. Kates, who are great favorites with Pittsburgh Spiritualists, were with us the month of March, therefore conducted the Anniversary exercises. These two energetic workers in the spiritual ranks never fail to make everything they undertake a success, consequently our Anniversary exercises, held March 30th and 31st, terminated with the best results. We remember them with kindly feelings of fellowship as workers for societies, never wearying in their efforts to do all in their power for the benefit of all concerned.

For April we had Mr. Edgar W. Emerson. Through his grand mediumship sorrowing and aching hearts were made glad, and rejoice to know that their dear ones whom they believed dead are alive, and with them in their homes.

Mrs. Amelia H. Colby-Luther closed the season, being with us seven weeks. Mrs. Luther, who is always entranced when delivering her lectures, gave to the people of our city grand expressions of thought from the spirit-side of life. Her guides, judging from their work, are earnest in their efforts to benefit earth's children. Mrs. Luther's lectures are appreciated by all thinking and progressive minds. Audiences greeting her at each successive meeting did honor to her, in large numbers and appreciation of the work. We are glad to say Mrs. Luther is enjoying the best of health, and is at liberty to make arrangements with societies for the

say Mrs. Luther is enjoying the best of health, and is at liberty to make arrangements with societies for the coming season. She can be addressed at Crown Point, Ind. We have reengaged Mr. and Mrs. Kates, Mr. Emerson and Mrs. Colby-Luther for next season.

At the annual election the following officers were chosen: J. H. McElroy, President; C. L. Stevens, First Vice-President; Dr. N. Schenkel, Second Vice-President; C. L. Stoner, Treasurer; J. H. Lohmeyer, Sec'y; John Robson, Frank Reutter, George Marker, Trustees, John Grayburn holding over for one year. The financial report shows the Society to be in a prosperous condition. Spiritualism is making rapid progress in Pittsburgh, as seen from observation. A few years since only a small number of Spiritualists were known; now they can be counted by thousands. We surely must acknowledge in this wondrous work of a few years the untiring efforts of the spirit-forces through the instrumentality of our noble workers in the public field, as well-as the mediums in private homes. May the seeds be sown, grow, ripen and bear fruit in the future, for a better understanding of all."

New York.

GENEVA .- H. L. Suydam writes: "I feel I should be very derelict in duty, and also disobey the command 'Let your light shine beobey the command 'Let your light shine before men,' etc., if I did not give to the public a
moiety of my experience with Mrs. J. E. Allen
of 155 Baldwin street, Elmira, N. Y., who, by
invitation, spent a week with me, from June
9th to 17th, 1892. During this time she favored
us five consecutive evenings with eloquent
inspirational discourses. On one occasion I
sang the familiar hymn 'Rescue the Perishing.'
The medium at once arose and repeated the
words, and said: 'Do professed Christians of
to day obey this admonition? No, they are
too busy in striving to maintain their several too busy in striving to maintain their several creeds.

creeds.'
For some fifteen minutes we were favored with a scathing lecture in this line. The speaker then said, 'My name is John Wesley.' As I had united with that denomination fifty-five years since, I was much pleased to hear the doctrine of that sect so plainly laid down by its founder, and wished that many more of the creedists could have been present.

On one occasion 'Kneewauke,' Mrs. Allen's guide, said, 'Willie be's here.' Willie was my son, who, at the age of thirty-five years, died nine years ago. Willie then said many things relating to family matters, which were all strictly true.

emselves, through Mrs. Allen's spirit-con-

trol?
In August, 1882, I attended the Springfield Advent Camp for one week. On leaving, I said I could not be an Adventist, but I became a firm believer in the 'sleep of the dead,' and erected a granite cross on my lot, with many quotations to prove the truth of that belief.

Now I take comfort in visiting the little plot, knowing that at all times there is some one of them there to enjoy the privilege of viewing the rose-bush that marks each little mound."

California.

ALAMEDA.-Mrs. Goldie Landes writes: 'The many friends of our dear worker, Mrs. F. A. Logan, will be pleased to know that F. A. Logan, will be pleased to know that though in her seventieth year she still continues to labor for the good of all who come within her sphere. The Circle of Harmony, which for three years was so successfully carried on at 90% Market street, San Francisco, is suspended for the present to establish the same in Alameda, just across the bay, where in a city of 60,000 inhabitants no spiritual meetings are held. Neptune Gardens, which Mrs. L. originated, and in which she successfully carried out the first camp meeting eight years. carried out the first camp meeting eight years ago, is her present field of operations. It is now in the hands of Senator Fair, a railroad magnate, whose business manager rented to Mrs. Logan's brother the entire grounds, with the three residences, including pavilion and saloon, the last named being a suitable place for public meetings after having been thoroughly renovated and furnished for such a purpose. Already three meetings have been held, in which talented speakers and mediums particle pated. Many, upon leaving, affirmed that they

pated. Many, upon leaving, affirmed that they were the best and most spiritual meetings they had ever attended.

Mrs. Logan and her brother occupy one of the houses, and rent unfurnished rooms to those seeking development, or who prefer to live away from the din of a crowded city. The waves of old ocean surge against its base on one side, and the ideal trains stop in front of the gate every half hour through the day and late in the night, connecting with the bosts to San Francisco. Parties visiting the meeting will leave the cars at Webster street station. Our good brother, W. J. Colville, will remember the place, as he gaye ten lectures in the Pavillon.

remember the place, as ne gave ten lectures in the Pavilion.
"Already clairaudience, clairvoyance, trancespeaking, rapping, and independent slate-writing are being had by several different parties
residing on the grounds; for further particulars address the writer."

istin Masila For Over Fifty Years Thiants Mrs. Winslow's Scothing Strue has been used the a fact for children teething. It soothes the child, softens the gunis, allays all pain, cures wind colic, and is the bust remedy for Diarrhea. Twenty-five cents a bottle!"

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For the Banner of Light.

A MIRACLE IN MAGNETISM. [Translated from Annali Dello Spiritiano, of Turin]

For the truthfulness of this account of an extraordinary cure of paralysis of the throat by magnetic treatment, Sr. Niceforo Filalete, editor of the journal from which we quote it, after a careful examination of the facts, personally vouches.

The gentleman upon whom this cure was wrought is Sr. Beniamino Chesi, Professor of Music in the Imperial Conservatory at St. Petersburg. Ho says:

"A severe attack of apoplexy left me paralyzed in the right eye, the left arm and the throat. I was just able to speak, however; but it was impossible for me to swallow anything, and death from starvation appeared to be inevitable. No one of the prominent physicians who attended me could give me any relief; all of them predicted a fatal result of my malady. and that in a very short time.

"The news of my distress spread rapidly among my countrymen, who hastened to me, and, by turns relieving one another, faithfully kept watch at my bedside.

On Saturday, the 25th of November, toward midnight, I received a call from one of my countrymen, a man of venerable appearance, Giuseppe Tani, whom, until this time, I had known only by name.

"After the others had gone, and only those remained who were to watch with me during the night, Sr. Tani seated himself by the side of my bed, and, looking upon me with great earnestness and sympathy, said to me, 'Do you know, Sr. Chesi, why I have come to see you? I have heard of your cruel suffering, and that the doctors have exhausted all the resources of their art, but without success, to relieve you. Well, then, I have come to cure you, if such be God's will.'

"This statement greatly astonished me, and I asked him with what remedy he expected to cure me. 'Wait, said he, 'and do not interrupt me.' Saying this he began to make passes with his hands over the parts of my body which were paralyzed, and especially over my throat. After this had continued for a little while he ceased his passes, and asked me, 'How do you feel now?' 'A little better,' I replied, 'but a raging thirst is consuming me; my throat is so dry that it seems as if it were on fire. Oh! if I could swallow, even if it were but one drop only of water.'

"At this, Sr. Tani, offering to me a cup half filled with water, which he had previously magnetized, said, 'Drink this.' 'How can I drink? I said: 'it is impossible for me to swallow anything whatever. Do you wish to suffocate me? 'Have no fear, my friend,' said he, extending the cup to me a second time; 'God will sustain you. Make the effort to drink, and I will try to help you.'

"Impressed by his earnest and confident manner I took the cup, and carried it anxiously to my lips. He placed his hands around my neck and gently pressed and rubbed it, while I drank with the greatest caution, fearing that I should strangle myself. To my unspeakable astonishment and joy I felt the water going down my throat without pain or obstruction. I drained that cup and then another, and, as I could swallow the precious liquid without difficulty, I felt that I was saved.

"My savior then said to me, 'You are positively cured. Would you not like to eat something?' To my reply, 'Oh! if I only could,' he responded by causing some tea and biscuit to be brought, and, soaking the bread, I ate freely. I could no longer doubt; the paralysis of the throat was gone; and, more than this, the state of my arm and eye had during the time greatly improved.

the following morning, Sunday, the pl sicians came to hold a consultation about my case, but were confounded by my restoration to health. Learning from me the facts, they had honor enough to acknowledge that my cure was due entirely to the method adopted by Sr. Tani."

Sr. Chesi desires that the widest publicity should be given to this statement; first, because of the incorrect accounts of his case which have appeared in some of the papers; and, secondly, to bear witness to the value of this treatment in cases such as his; and, lastly, to make an open acknowledgment of the service which Sr. Tani rendered, he who for thirty years has been a benefactor of suffering humanity.

PRINCESS PAPANTZIN.

A STRANGE CASE OF SOMNAMBULIC TRANCE.

[Translated from La Illustracion Espirita, Mexico.]

The important Mexican review, La Illustracion Espirita, published in July, 1891, an account of the curious entrancement of a Mexican princess, in consequence of which she predicted the overthrow of the Mexican government, and the conquest of the country by the Spanish. The event referred to here was a matter of public notoriety, for it took place in the presence of the king and the nobility of Mexico. It is reported as a fact by Clavifero, a celebrated historian of Mexico:

'Papantzin, a Mexican princess, sister of King Montezuma, had married the Governor of Tlaltelolco. After his death she lived in retirement in his palace, until her supposed death, which occurred in 1509. Her obsequies were attended with the magnificence due to her exalted station; the King, her brother, and all the nobility of Mexico and Tlaltelolco being present. The interment was made in a subterranean crypt, the entrance to which was closed by a light slab of marble. This crypt was in the garden of the palace, and near a fountain of water in which she was accus-

tomed to bathe. "The day after the burial, a young girl, five or six years of age, on her way to her mother's house, which was near to that of the steward of the deceased princess, saw the princess sitting on the steps by which descent was made into the water-basin of the fountain, and heard

the princess call to her. "The girl, too young probably to reflect upon the recent death of the princess, believed that it was really she who was about to take her customary bath, and approaching her without fear, received from her the commission to go and call the steward's wife. When the lady heard the message which the child had brought, she said, 'My little girl, what do you mean? Papantzin is dead, and was burled yesterday. The girl persisted in her statement terday.' The girl persisted in her statement so strongly that the lady, more to please her meaning of this?' cried the doctor. than because of any confidence in the truth of the story, accompanied her to the palace, and i but that is surely your mother's voice.'

seeing the princess, she fell to the ground in a swoon.

"The child ran then to call her mother, who, with others, hastened to aid the fainting lady, and, had not the princess given them courage, by assuring them that she was plive, all would have fallen in terror.

"Papantzin then, by their influence, caused the steward to come to her, and charged him to carry the news to the king. This, however, he refused to do, on the ground that the king would believe the story to be a lie, and would consequently punish him with severity.

"'Well, then, said the princess, go to Texcoco and beg the King Nezahualpilli to come at once to me.

"The steward obeyed, and the king repaired immediately to Tlaltelolco. When he arrived, he met the princess, who entreated him to go to Mexico and tell her brother that she was alive, and that she had a communication to give to him upon a matter of the greatest im portance.

"It was difficult for the king, on receiving the message, to believe what he had heard; but, out of respect to so august an embassador, he consented to go, and, accompanied by a large number of Mexican nobles, he went to Tlaltelolco. Entering the hall in which the princess was sitting, he demanded of her to answer truly his question, 'Are you really my sister?'

"'Sire,' said the risen one, 'I am your sister Papan, whom you buried yesterday. I am really alive. I have sent for you to tell you what I have seen and heard, for it concerns you most closely.' The two kings thereupon seated themselves, while the rest of the company, stupefied at the scene, remained stand-

ing. • "The princess spoke to them as follows: When I was dead, or, if it pleases you better, I will say when I had lost my senses and my power of motion, I found myself in a great plain; through the middle of it ran a broad street, and beyond the street a tumultuous river. I was wishing to throw myself into it in order to swim to the further shore, when suddenly there appeared before me a glorious youth of lofty and commanding stature; he was clothed in a flowing dress, white as snow and as brilliant as the sun. Two wings of graceful form adorned his shoulders, and on his brow he bore the sign of the cross. He took me by my hand and said to me: "Pause; it is not yet time for you to cross to the other side. God, though you do not know him, loves you much." Then he led me further up the bank of the stream to a place in which I saw many bones and skulls of human beings and heard groans so deep that they moved the heart to pity. I looked toward the river, and saw in the distance some large ships, and upon them many men wearing strange garments. They were white, and wore beards. In their hands they carried spears, and helmets were on their heads.

"Then the youth said to me, "Princess, God's will is that you should live to witness the revolutions which are about to occur in this country. The groans which you heard issuing from the bones are the lamentations of the souls of your forefathers. Those men whom you see upon the ships are coming to make themselves masters of this country by force of arms." After he had said this he disappeared, and I felt myself restored to life. I arose from the bier on which I was lying, and, forcing back the stone from the opening of the sepulchre, I came into the garden, where, in answer to my call, my servants found me."

The explanation of this singular event, if it is accepted on the authority of the historian to be a fact—and it is not inherently impossible-is undoubtedly this: The princess had fallen into a state of deep, somnambulic sleep, so profound as to induce the belief that she had died. In this state she foresaw the end of the Aztec dynasty. This state may have been induced by the invisibles for the express purpose of revealing the fate of her country. The young man in the shining garments was some spirit of high degree.

MAURIZIO STANNER.

AN INTERESTING CASE OF THE TRANSFERENCE OF THOUGHT TO A DISTANT PLACE.

[Translated from Annali Dello Spiritismo.]

"About six years ago," says the writer of this report, "I joined at Arica the young physician Maurizio Stanner, a native of Frankfort Germany, where his family were living. He was on his way to the interior of Bolivia, to execute a commission with which he had been intrusted by the Botanical Society of Berlin, to study the flora of Bolivia, and take back to his native country a collection of new varieties. He was accompanied by an old servant of the family, who was much attached to him, and, like his master, spoke Spanish fluently.

"A few days after our arrival in Bolivia we went to La Paz, a forest of vast extent, whither we were obliged to take whatever was needful for our support while there. During our stay in this wilderness there burst upon us one of those tempests of Bolivia, which comes so rapidly and so unexpectedly and rages with such terrible fury as to arouse in even the

stoutest hearts a feeling of fear. "Shut up in the tent, we listened for two long hours to the horrid din of the thunder, the howling of the wind, and the furious pelting of the rain. Toward six o'clock in the evening the storm abated, but the wind remained so violent that we were compelled to strengthen the fastening of the tent. The night came, black, gloomy and cold. We lay down in our hammocks, and disposed ourselves to sleep in spite of the horrible roaring of the wind, which threatened to sweep away both tent and travelers.

"Thus passed two or three hours, during which the consciousness of our complete isolation from the world of men, far from human aid. in the vast solitude, and in the midst of great peril, made it impossible to sleep. But, later, in the night, fatigue and the overpowering need of rest conquered our terror, and we fell into a profound slumber

"It was about two o'clock in the morning when the doctor; awoke in terror; a voice was calling him by name, 'Maurizio, Maurizio.' His hair stood upright on his head, and a cold

sweat bathed his body.
"'Glovanni, Giovanni,' the doctor oried to his servant, 'did you hear that?'

"'Yes, master,' said the old servant, 'and it

is the voice of your mother."

A minute had not elapsed before there came a second call, 'Maurizio, Maurizio,' in a tone much louder, and expressing great anxiety.

"'I don't know, master,' replied Giovanni;

"Speechless, bewildered, we remained to listen. Immediately there broke through the roaring of the wind the call for the third time, Maurizio, Maurizio.' This time the cry uttered such distress and entreaty that we leaped from our hammocks, ran to open the tent, notwithstanding the fearful violence of the whirlwind, and rushed out of doors, only to be horror-struck by the awful sight before us. The forest was on fire. The mighty tide of flame was advancing rapidly upon us, and had already nearly hemmed us in. We had scarcely time to turn back, seize the herbariums, and flee for our lives. Ten minutes' longer delay, and we should have been inevitably burned alive.

"Whence came this voice that had warned us and saved us? What was it that had called the doctor's name in the depths of this lonely forest?

"The mystery was explained: about two months later the doctor received from his mother a letter stating that on that night she had dreamed that he was in great danger, and that she called to him loudly three times to arouse him. She wrote, in consequence of the anxiety which this dream had given her, to ask if he were well.

"Dr. Stanner, whenever he tells the story of that night in Bolivia, exhibits this letter, and maintains that it contains the solution of the mystery." W. N. EAYRS, Linguist.

ORIGINAL POEM.

Delivered at Alexander's Lake, Tuesday, June 28th, 1892, for "The Children's Progressive Lyceum" of Norwich, Conn., BY JOSEPH D. STILES.

> Little children, young and gay, Gathered by this lake to-day. Whiling youth's glad hours away-To you I would something say; So, please let me as a friend Some advice to you extend; Counsel, which I trust will fall Like rich dews on each and all.

May ye live lives good and true, Which through years will follow you; Lives with truth and virtue blest, Striving ever for the best. Let no word or thought unkind Find a home in heart or mind; Let your young lips, I beseech, Tremble but with golden speech!

On the hopeful Present's base Will the future find its place; Characters ye form in youth Tell for error or for truth: Lives ye live at present will Be for either good or ill. And this precept bear in mind-In it ye a truth will find-"Long a structure cannot stand That is built upon the sand."

Labor, then, with love imbued, For the beautiful and good: In the sweetness of your life Make each day with goodness rife; In life's drama act your part, With a brave and trusting heart; Never let the chance go by Some poor soul to satisfy.

When at last your eyes shall close To all earthly pains and woes, There, where trouble never rolls, In the land of loving souls, Shall your spirits pass to dwell. Glad that ye have done so well; And with friends ye dearly love In the Lyceum schools above. Shall ye spend a life of bliss For the good deeds done in this.

And for each one whose kind hand This good festal season planned. Doing service great and grand With the means at their command: I would ask that on each head Heaven's divinest gifts be shed: Praying that your lives be long, Rich in deed, in purpose strong.

Mortal ones may never know What good ye have done below: Of the sad hearts and distressed Which your generous hands have blest; But the angel who records All our actions, thoughts and words. In the heavenly Book of Life, Filled with deeds of peace and strife, Will, in lines with love aflame. Write " well done " against each name.

When across the Bridge of Light You, too, make your onward flight, Oh! how many hands will clasp Yours in recognition's grasp! And in that Immortal Zone Where all know as they are known. Shall ye find 'mong angels fair True appreciation there.

To the Leaders would I say: Do your duty day by day; Lead these young hearts to the light, That their feet may walk aright; And they surely will expect That your lives will be correct. And examples ye will set That they never will forget, And which ye will ne'er regret. Thus, with Present good and pure, Will the Future be secure, And your recompense shall be A most bright eternity!

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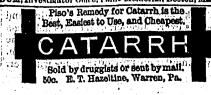
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Banner of Pight.

BOSTON, SATURDAY, JULY 23, 1892.

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

SPECIAL NOTICE.

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

Specimen copies will be furnished gratuitously to canvassers and to those who desire to increase the circulation of this paper. COLBY & RICH, Publishers.

Special Notice.

THE BANNER was inaugurated, as to its publication on earth, by a band of spirits. Its corps of mortal cooperators were selected by As the Constitution of Massachusetts expressly this band to issue a paper, titling it THE BAN-NER OF LIGHT.

It was told us that the time had come when the heavens were to be again opened, connecting the mundane with the spiritual spheres of

Benjamin Franklin and William E. Channing were the committee selected by the spiritual band to communicate with us in regard to the issuance of The Banner, and the establishment of A SPIRIT MESSAGE DEPART-MENT. We so promised, and the first number of the paper was issued April 11th, 1857; it has been published ever since, except for four weeks, when its plant was destroyed by the great fire of 1872.

Many professedly Spiritualist papers since that time have come up and gone down; and they are still coming up and going down today. This was foretold us at the outset would be the case.

THE BANNER welcomed the advent of these papers, only to be repudiated by some of them, as selfishness and jealousy seemed to be the governing motives of some of their editors and publishers. But we continued on in the even tenor of our way, neither turning to the right nor the left in consequence. And to-day, looking over the ground of the past thirty-five years of THE BANNER's existence, we have nothing to regret, although we have repeatedly suffered from the selfishness of various individuals who espoused our Cause, for the sole reason of making money, as they mistakenly thought they could by claiming to be Spiritualists, although they possessed not a tithe of spirituality. Why many of this class have passed into oblivion, was because they built their fabrics upon the

Then, again, mediums were developed; and the heavens being opened for all classes of deputy sheriffs; "it is," adds The Transcript. spirits to return—the progressed and the unprogressed alike-consequently some persons possessed of genuine medial powers, but with little conscientiousness, under the influence of the Diakka, deceived the people—and some are still doing so. By reason of this the Cause has been injured in the estimation of many good people who favored the movement at

Then the bigots of the church attacked us, and called to their aid the learned pedants of our colleges, the result of which was war against us from many quarters.

As our Cause was based on Truth, all the powers of earth could not, however, put us down. The fight, nevertheless, has been a terrible one, especially in consequence of the defection of those who should have been our warmest friends and adherents; but love of notoriety crept into their minds, and the re- made to comply with the principle of common sult has been disastrous in many ways.

This has been, and still is, our experience in the work which the angel-world wished us to perform, and which we have from the first ondeavored to carry out with the utmost integrity of purpose.

We have still faith to believe that notwithstanding the present inharmonies in our ranks, and that they all lived in peace and friendship the time is not far distant when all the public advocates of Spiritualism—mediums, speakers, writers, editors, et al.-will unitedly concentrate their energies for the advancement of the interests of our holy Cause among mankind!

Arbitration-Not Private Armies.

A mass meeting was held in Fancuil Hall Boston, on Friday evening, July 15th, to utter an unmistakable protest against the employment of the armed Pinkerton men by the Carnegie Steel and Iron Company of Pennsylva nia. The temper of the assembly was not to be mistaken. It was that of open and continued hostility to the newly-introduced method of hiring hessian bands, residents of any State or none, for the purpose of silencing the united voice of labor in its earnest protests against the arbitrary action of employing capital, and its steady and rational demand for the settlement of all labor disputes and differences by the rule of arbitration.

This is no mere property issue—a question of whether the great Corporations, Companies and Trusts now rapidly building up in this country can do as they choose in regard to their employés. It involves an altogether different principle. Can a body of manufacurers or other employers, whenever a disagreement occurs between themselves and their workmen, bring suddenly upon the ground a force of hired armed men, ostensibly to protect their property, but really to overawe and defy the intelligent spirit of their workmen, and even to slaughter them, if so they will? Where is the local, legal authority at such a time? What has become of the supreme power of the State? Are we indeed brought to that condition where any one is at iberty to establish private armed power if he thinks he can accomplish his ends more effectually in that way? Is society to be rent and torn with factions that are licensed to shed blood, openly and defiantly, if they believe that to be the shortest cut to the attainment of their purpose?

This is a much more deeply serious matter than may perhaps strike the casual reader or the surface thinker. As one of the speakers said at the Fancuil Hall meeting, our rich men should study reflectively the history of the French Revolution if they do not want to see like scenes enacted in this country. And as another one remarked, the hour of danger is at hand. It is not a time for fierce denunciation. The issues are too weighty. Judgment, not passions, should actuate us all. If that which has occurred at Homestead be rebellion, it is rebellion against a system which will tear down the props of our nation.

The Congressional Committee appointed to investigate the recent disturbance at Homestead have finished their work at Pittsburgh. and expect to continue it at Chicago, and perhaps elsewhere. It is understood that a bill will be introduced at the present session of Congress that will make the hiring of armed men from within or without a State for such a purpose as that avowed at Homestead an illegal and punishable act, and put an end to such perilous experimenting in this country forever. declares, "armies are dangerous in times of peace, and should never be permitted to exist except by special permission of the Legislature. and should always be under control of the civil authority.'

The Fancuil Hall meeting adopted a series of resolutions expressing its sentiments on the subject of the employment of private armies under any circumstances imaginable, and calling on Congress to pass such laws as will forver suppress them in this country.

The labor issue presents itself in its most serious aspect in this recent bloody contention. It must be met, but all depends on the spirit in which it is handled. Why should our boast ed civilization continue with its increasingly heavy load of misery under monopoly, rendering modern society more and more an increasing contention of hostile camps? As a highly intelligent writer observes, "the general mind is undeniably settling firmly upon the conviction that no further marked advance is possible to our civilization under conditions that continually engender hatred and enmity rather than peace and prosperity, and take away instead of multiplying the natural incentives to productiveness and distributive abundance.'

The new and more enlightened theory of labor, as briefly but emphatically laid down by Senator Palmer on the floor of the Senate, assumes-to quote from a timely editorial of the Boston Transcript-" on the one hand that the workman is not a tool, differing from the rest of the machinery chiefly in degree of unreliability, but a human being, entitled not only to his daily livelihood, but to a chance for development; and, on the other hand, it takes for granted the growth of discipline and responsibility among workingmen to a degree which they have not heretofore been required to possess. It is simply the expression in the economic world of that sense of the dignity of the individual which is to-day making the new literature and the new theology no less than a new basis for social relations." The vital issue lies deeper than the mere question of wages, or who fired the first shot, or whether the Pinkertons were properly sworn in as 'the question of how far the spirit of equity and the sense of responsibility has had con trol, and what has been contributed toward the solution of one of the difficulties which

this generation has to meet. The first resort should be, in this matter, to arbitration! That is the way all other disputes are adjusted under a government of laws. Violence is in no case to be tolerated. Either the law court or the court of arbitration: To this all interests alike are held in a country like ours. There is no other way to establish right relations, and therefore lasting ones, between labor and capital, employers and employed, but this reasonable and always peaceful one. Before that court of reason both sides to a dispute can be heard to the last particular of their complaint or grievance. If there is injustice, there it will be shown. If there is arbitrary conduct, it will come out in the evidence. If the question of wages and rates is the main one in controversy, that can be presented on all its sides, and the facts

Indian Mythe and Traditions.

The customs and beliefs of the Cherokees are very curious. Their medicinal plants furnish strange illustrations of their interpetation of the products and phonomena of nature. They held that talking voices in the old time were given to quadrupeds, birds, fishes and insects, with the race of men. But with the rapid increase of the latter the animals found they were being stendily deprived of their needed room. Men, too, were inventing weapons with which to kill the larger creatures for their food and skins, while they trod upon and crushed the smaller ones without mercy.

The bears were first to hold a consulting convention. But after some experimenting in self-defense they only made a failure of it. Then the deer held a council under their chief, Little Deer. They resolved to inflict rheumstism upon every hunter who should kill one of their number, unless he asked pardon for the offense, and sent notice of their decision to the Indians. Next the fishes and reptiles held a joint council, and determined to make their oppressors dream of snakes twining about them or of eating raw and decaying fish, so they would lose appetite, and sicken and die. Thus are snake and fish dreams accounted for. Finally the birds, insects and smaller animals came together, the grub-worm presiding over them. Only the ground squirrel voted for man, and for it the rest fell upon him, and tore him, leaving the stripes on his back we now see.

Then the assembly began to invent and name a variety of diseases to afflict mankind. But when the plants, who were friendly to man, heard what the animals had done, they determined to defeat their evil designs. Every tree, shrub, grass and moss volunteered to furnish a remedy for some one of the new diseases. Thus medicine originated, and all the plants supply antidotes for the evils wrought by the revengeful animals. The spirit of the plant suggests to the medicine-man the proper relief for a suffering patient.

The Cherokees believed primitively that disease and death are not natural, but are ascribable to the evil influences of animal spirits. ghosts, and witches. For a complaint caused by the rabbit the antidote must be "rabbit's ear" or "rabbit's tail," plants known by that name; for snake dreams "snake's tooth"; for worms a plant resembling a worm; for inflamed eyes "deer's eye" is a specific; "yellow root' is good when the patient vomits yellow bile; a decoction of burs is a cure for forgetfulness, because they stick so fast. The Indian collects his roots, herbs and barks as a physician, ties them in a package, and throws them into a running stream. If they float, they are expected to prove successful in treatment; if not, he must gather a new package.

In Re a Spirit Message.

We were much pleased of late to hear from our good friend, Mr. A. E. NEWTON, whose writings in The Banner from time to time were for years so well-known and so highly appreciated by our readers. The message from him. which was published in our issue for July 16th, is fully characteristic of the spirit, showing that he is a living entity to-day, with the same intelligence he possessed while in the form. He was an outspoken Spiritualist while here, and his writings did much toward advancing our Cause the world over. He says, from his new abode, that he would, if he could, give good cheer to every soul that is struggling onward amid the difficulties and trials of the flesh.

He brings a word of encouragement to the workers in the field, whose labors seem very hard and the reward slight; but he says the grand fruition of life and its works is piling up all around these faithful souls, who by-andby will discover how beautiful it is, how ennobling to their spirits, and how beneficial to their inner lives.

Bro. Newton also remarks that he has looked has been accomplished by our spiritualistic whose ox it is that is gored. markers on both sides of that in all the generations that have gone no such stupendous task has been essayed or achieved in enlightening the world and freeing human souls from the bondage of superstitions that were sown so thickly in human hearts in former generations-errors that have raised a large crop of thistles and thorns to sting those harboring them, but which are being banished by the clear light of spiritual revelation.

We believe, as does our ascended brother, that the grand work will go on conquering and to conquer, until the whole human race comes into a full knowledge of spirit-communion.

How do they Like their Wages?

The Rev. George Savory having been asked ov Rev. James M. Grav. rector of the First Reformed Episcopal Church of Boston, to preach a sermon on Sunday newspapers, he promptly complied by denouncing them as the greatest of all evils, widely disastrous in their effects upon public morality, and tending to bring about a state of neglect, forgetfulness and indifference as to religious worship. He acknowledged that the pulpit cannot compete successfully with the Sunday newspaper, and hence insisted that social reformers should attack it boldly and without fear.

After indulging in a long and furious diatribe in this vein, he demanded legislation to suppress the Sunday newspaper, and gave utterance to the following choice specimen of blind bigotry: "Journalism must be made our servant, not our master."

We must not tamely submit," he cried out against being "enslaved in the toils of this monster"; and he wants Christian readers everywhere to "boycott" the Sunday press, and Christian merchants everywhere to refuse their advertisements in the same direction, etc. After a tirade of this sort we should say that he had finally succeeded in emptying his mind. Possibly he feels better; but the question which arises in our mind just now is this: How do those firms who are publishing papers each day of the week and on Sunday like the threatening attitude businessward of this rampant reverend; and how do their editors, who have ever been the oringing lackeys of the church, and who have hastened Sunday and every day-early and late-to defame and misrepresent Spiritualism and all other reforms at the beck of the church bigots, like the wages with which this pulpiteer and his lik propose to reward their selfish work?

"Ikabod" is at Onset, as quaint and

grand and some half that with the

The Camping Season.

The season for indulging in the tranquil enjoyment of rest and recreation in camping out is now open, and Spiritualists above all others appreciate its precious privileges. By the lakes and on the seashore, in the shady groves and fields, in the favored places in which Mother Nature spreads forth her plenteous invitations, they are now gathered for their customary summer sojourn, like children in a kind mother's lap, soothed by the soft, low voices which are from all sides whispered in their ears, and rested from the cares and perplexities of ordinary life among scenes of quiet beauty and enchanting attractiveness. This outdoor season is anticipated by them with the utmost pleasure, and its recollections are lived over again in the future with indescribable delight. The experience is both that of a close and endearing communion with nature in her happiest mood and of social companionships that draw human hearts by the strongest bonds.

Those who can release themselves from daily tasks and throw off the burdens of prolonged labor, and join the annually increasing multitude that seek refreshment and inspiration in a season of outdoor life in the groves and by the sea and lake, feel an added energy and a new vitality to be theirs, which cannot be drawn as readily from any other source, and store up in their being the wealth of pleasant memories not to be compared with those of any other experience. The instinct of humanity turns to nature's sweet and simple suggestions, and always obtains a full and ready response. Sky and water, tree and grass, vine and rock, bird and animal, each and all contribute to the tranquil pleasure in which the spirit delights to bathe itself. A worshipful temper steals over the entire being and lends a purer light to the life. Friendships years, and meditations are enjoyed that become most precious memories for the remainder of the life.

Insanity from Preaching.

A case of insanity has been developed in the neighborhood of Norwich, N. Y., that may well be called sad, and excite general sympathy. It is that of a young, active and highlyesteemed minister of the Methodist Episcopal Church, Rev. Mr. Truesdell, who-report avers -was seized last fall at the camp-meeting with mania, but from which he was thought to have recovered sufficiently to resume his pastoral duties. Within a few weeks, however, he has shown symptoms of insanity again. On a recent Sunday morning he occupied his pulpit, when his congregation noticed a return of his malady. From that time he has continued to grow worse, and it was found necessary to administer drugs in order to keep him quiet. Subsequently he underwent an examination at the hands of two physicians, who pronounced him insane, and directed his immediate removal to the State hospital at Bingham-

A contributor to the Norwich Sun, however, improves the occasion to remark that, while he deeply sympathizes with the unfortunate young clergyman, it is by no means improbable that his present pitiable condition may be accounted for, wholly or in part, by the ideas, doctrines and teachings entertained and proclaimed by him. The evangelical camp-meeting annals are studded with such melancholy cases, and the popular "Revivalists" also often have to enumerate them when "counting up their jewels."

The writer further remarks, too, in which we earnestly join, had this stricken young minister been an exponent of the religion of humanity-Spiritualism-or, indeed, any other religion, and been thus afflicted, how quick many prejudiced people would have been to claim that it was due to the teachings of the latter, or that it was a judgment from an allwise God as an indication of his displeasure. over the field, and realizes what great service As in the old fable, it makes all the difference

> Modern Spiritualism adapts its manifestations to every phase of life. It enters the lowliest hamlets as well as the loftiest palaces. It reaches out its beneficent arms everywhere-over all the earth. It teaches man his duties in this life, and what he may expect in the life to come. But wee unto him who does not improve by its teachings. The great law of compensation is far-reaching. None can escape it. The man of truth, however much he may have suffered in this world, is sure of happiness in the next. The dishonest man, on the contrary, who is governed by policy, and cheats his fellow-man-as well as the slanderer and the murderer-will receive their deserts, as Divine Justice will mete out to such what they have meted out to their fellow-men.

There were at least from five to six thousand visitors at Onset Bay Camp-Meeting last Sunday - men, women and children. It was the most orderly congregation of people we ever met-not a police officer on the grounds! There was no necessity for one. Mr. Colville's morning lecture was exceedingly interesting. Such was the universal opinion of his immense audience. Mrs. Hagan's afternoon discourse, too, was a brilliant effort. Everybody was satisfied. The day was charming, Dame Nature wearing her best attire. Many mediums are on the grounds, and Onset never was so popular as it is at present, under the discreet management of its efficient President, Dr. H. B. Storer. For an extended report, see eighth

American Rabbis have been in New York of late discussing the subject of "oremafrom the pulpit. And he warned the people tion from a Jewish standpoint." Rev. B. Felanthal argued in favor of cremation, illustrating his position by copying extracts from the Old Testament, which demonstrate that burning the bodies of those who had cast off their mortal habiliments was a well-known method of disposing of them in the time of Israel and Judah. The question arises in the minds of modern scientists who favor cremation on sanitary grounds, why is 1t that Christians, who believe every word of the Old Testament, are opposed to this benificent method. "Many Spiritualists believe in cremation.

> A brief account of the disposition of a friend's body (whose spirit passed on recently at Onset), written by Mr. William F. Nye of New Bedford, Mass., will be found on our eighth page.

Lake Pleasant Camp, Dr. Joseph Beals of Greenfield, Mass., President, opens officially on the 24th instant. We understand many people are already flocking to this popular summer comical as ever. Reader, do n't miss holding a resort to listen to the talented speakers who seance with Mrs. Carrie E. S. Twing at Alcyone | have been engaged to give light to the people. Cottage, Onset, as she is a truthful medium. All are splendid lecturers. We understand

and the first transfer the interest of the balls

A Curious Mission.

The Rockville (Ot.) Journal reports an experience of George A. Mesler, B well-known resident of that place, the substance of which is that a few weeks since, shortly after retiring at night, the form of a woman suddenly appeared in his room, passing in the direction of a sink. He at first thought his daughter had come in. In a few moments it approached noiselessly the bed, and he recognized the form to be thin and shadowy. Mr. M. felt no fear. He closely scanned the face, and sprang up, for the purpose of determining who or what it was, when it instantly vanished. He made a search, found nothing, and learned that

his daughter had not left her room. A week later the strange visitor again came, and Mr. M. saw that it was a neighbor who died a few weeks previous. She beckoned him, and he followed her to the dining-room, reaching which he inquired what he could do for her. "Pay that bill," said the apparition, referring to a bill the dead woman had worried about before her death. The voice was recognized by Mr. Mesler as that of his dead neighbor. will see that it is paid," said Mr. Mesler, and the figure disappeared as suddenly as it had appeared. Since then Mr. Mesler has seen no more of the apparition. He made arrangements to pay the bill, which was a small one, and why the debtor should worry so much

over it was a mystery.

The Journal closes its narration by saying: "Mr. Mesler is not a Spiritualist, he only relates what he has seen and heard. He does not pretend to explain it, but leaves that for those who have made a study of Spiritual Manifestations."

Not So Fast with your Verdict!-The San Francisco Chronicle publishes a despatch concerning the recent decease of Mrs. Jencken (Kate Fox) in New York. and appends certain comments to the effect that the Fox sisters made a confession in 1888 that the "raps" were made by the manipulation of certain muscles of the toes and fingers. "By this means they fooled the world, creating a positive belief in Spiritualism." They made sounds, says The Chronicle, "which were said to be spirit rappings. The trick was not discovered until this confession." Now this statement is simply nonsense, and we incline to think the time-serving Chronicle editors themselves know it is. The Fox girls afare formed that run forward through the terward recanted from this "confession" of theirs, and that fact is a matter of general history. Did The Chronicle never hear of it? The raps have never yet been shown to be merely a "trick." They are a great, a universal fact—a fact that is proven every day and in all parts of the world. It is false in the extreme to assert that the raps stand in the pillory of public exe-cration as "tricks." They continue to be the comfort and stay of a great multitude, who know them to be the primary signals for intelligent communication with excarnated spirits.

> Gen. James A. Cunningham-an efficient and nonorable soldier in the late civil war, Adjutant-General of the State of Massachusetts for thirteen years, and Superintendent of the Soldiers' Home in Chelsea ever since its formation—passed to spirit-life July 17th, the cause of his decease being La Grippe. He was born in Boston in 1830. As Superintendent of the abovenamed Institution, he was sympathetic and just, and has always held the respect of the veterans and the grateful appreciation of the trustees. He leaves a widow, who, as matron, has ably seconded his worthy labors in the Home. Gen. Cunningham was liberal in his beliefs regarding the future of universal humanity, and just previous to his demise requested that no display of "black" should be made at his funeral, and that "Reveille," not "Taps," should be sounded at his grave: A brave and noble spirit has indeed entered the Eternal Morning!

MARSHALL W. WAITT passed to spirit-life at his family residence, in Victoria, B. C., at 11:30 P. M., on July 10th, after a brief illness of a week's duration. He was beloved and respected by all those with whom he was socially or otherwise connected, being the soul of honor in all his transactions. He was a former resident of New England, and has been for years an outspoken Spiritualist, doing his best to circulate the literature of the Cause on the Pacific coast. THE BANNER publishers have often had occasion to return thanks for kindly contributions to the fund for the support of our Free Circles, also "God's Poor Fund." from this generous brother, who has now entered into the reward of good actions done.

"New Thought."-The second number of this monthly, edited by Moses and Mattie E. Hull, reaches is, with contents attractive to all Spiritualists. Mr. Hull continues "The Spiritual Alps, and How to Ascend Them." Mrs. H. gives a poem, "A Waking Dream," and more "Hulled Kernels." Abble Lindsay Lynch, U. G. Figley, Leonora and Loie J. Winters contribute excellencies in prose and verse, and the editors furnish in the "Portfolio," thoughts on current events. The frontispiece is a portrait of Mrs. Hull, the leading facts in whose life's experience are ven by Mr. Hull. Chicago, Ill.: Moses Hull & Co

The London Anti-Vivisection Society has ssued its sixteenth annual report. In it the committee making the report says the work of the past year. though accomplished in the face of enormous opposition, and apparently insurmountable difficulties, has gone far to prove that by its consistent action it has materially advanced the prospects of the ultimate accomplishment of its aims—the prohibition of vivisection. There has been a notable increase in the number of members, subscriptions and donations. The offices of the Society are at 32 Sackville street, Pica-

To Secretaries .- Owing to the great demand on our space during the Camp season, and the fact that many of the local societies close their sessions during the summer-while the proper officers fail to inform us to that effect—we have discontinued printing for the present the standing notices heretofore appearing under the heading "Spiritualist Meetings," etc., etc. If any society therein mentioned is still continuing its meetings during the summer, the Secretary can notify us of the fact, and we will reprint and continue his or her notice, as before.

Those who reject the evidences of Modern Spiritualism which have been given to the world for nearly half a century, in order to be consistent must also reject the evidences that have come down through the centuries in behalf of the inspirations and alleged miracles recorded in the bible. Theologians are requested to consider this.

A Word for the Past.-There is a pathetic truth in the introductory remarks with which Mrs. Love M. Willis prefaces her sketch of Anna Middlebrook Twiss, which all the old workers will fully recognize and acknowledge.

Henry Lacroix, one of THE BANNER's foreign correspondents, is now at Onset Bay, Mass., for a brief . season—having journeyed thither from Montreal, Can-

Spiritualism is progressing, in the way of public work, in Pittsburgh, Pa.—as will be seen by J. H. Lohmeyer's letter on second page.

We had a pleasant visit on Tuesday last from our friend and correspondent, Prof. J. Jay Watson of New York City, who is now summering at Gloucester, Mass. He was at the time en route for Onset Camp, where he was to give a concert, and perform on the famous violin presented to him by Olé Bull, if the proper arrangements could be perfected, which we have no doubt will be.

Mrs. Sawyer, the materializing medium. is at Ouset. We know that, under favorable conditions, her mediumship is perfectly reliable. We tested her to our entire satisfaction. in New York several years ago, a full account of which appeared in THE BANNER at the

Sunday visitors to Onset from Boston should take the 8:15 A.M. fast train from the This we know from previous sittings with her. | every phase of mediumship will be represented. | Old Colony R. R. depot. It returns at 6 r. M.

Summer of his borner training process of policity

Demise of R. H. Spaiding.

Another of our personal friends, who was for many years an outspoken Spiritualist, has entered spirit-life. We allude to the demise of Mr. R. H. SPALD-ING, who passed on from his home on Springfield street, Boston, (where he has resided for the past thirty years), on Bunday last, after an illness of several months' duration!

He was a native of Oldtown, Me,—born Jan. 12th, 1824—came to Boston in 1845 (where he has resided ever since) and actively engaged in various kinds of business.

The daily papers of this city, in noticing the death of Mr. Spaiding, justly say that he was known in business circles as an honorable man. So he was.

He was appointed administrator of the estate of Mr. William White, who was formerly State printer of Massachusetts, and later one of the proprietors of the BANNER OF LIGHT up to the time of the latter's sudden demise. Bro. White for years was Chairman of our Public Free Spiritual Circles-Mrs. J. H. Conant being the medium-to which service he was intensely de-

Mr. Spalding, we repeat, was appointed administrator of the estate of Bro. White; that portion connecting it with the Banner Establishment was amicably adjusted by all parties concerned, the present proprietors of this paper paying the amount settled upon by the referees.

But the suit in regard to a large amount of property owned by Bro. White and others, in Alpena, Mich., has not yet been adjusted, we are sorry to say. It has been before the Supreme Court, we understand, for more than eighteen years, and is still in an unsettled condition. The late Augustus Russ was the principal counsel in this case. The suit is unquestionably one of unusual interest, from the fact that it has been before the court for so many years, and that it involves the right to an immense tract of land upon which a portion of the city of Alpena, Mich., stands. It is to be hoped Mr. White's heirs will recover their part of the property now under adjudication-the case concerning

which should have been settled long ago.

We mention the above facts in this connection, as we have no doubt our recently ascended brother, Mr. Spalding, was for years in constant worriment in regard to the suit still on the docket, which possibly may have hastened his exit.

His funeral took place at his home on Monday last. He leaves a widow, who has our sincere sympathy but, being herself a devoted Spiritualist, she has the consolation of knowing that her husband still lives to aid her in her earthly pilgrimage.

A "Kangaroo" Onth .- The California Medical Journal supplies the form of the "Hippocritic Oath," as taken by all the graduates of the University of California. The *Medical Tribune*, in commenting on it, remarks that it is "a kangaroo oath, with its chief bulk in the posterior region. It leaves the poor wretches who take it without character or manhood. Such an obligation degrades alike the one who receives it and the one ministering it." The "Kangaroo" feature referred to is contained in the solemn pledge to "strictly observe and obey the ethics of the profession as laid down by the American Medical Association," and that "upon the willful violation of these or either of these obligations" the one making oath "hereby agrees and consents to yield his diploma on demand and have his name stricken from the alumni of this college." This is quite iron-clad enough to suit the "ethics of the profession."

A Pathetic Story of human suffering swept away at the touch of a magnetic hand is to be found (with other extremely interesting matter) under the heading "Special Translations for the Banner of LIGHT," on our third page. How many stricken but relieved ones in every part of the world can join truthfully, as to their own cases, in the language of Sr. Chesi: "On the following morning the physicians came to hold a consultation about my case, but were confounded by my restoration to health"! And yet there are "regular" doctors in various localities—trans and cisatlantic—who would if they could dash down by a proscriptive law the hand of the healer, in use-vaccination to prevent the smallpox-was done whose power works successfully to cure where they have demonstratedly and disastrously failed!

An amendment to the appropriation bill, bestowing five million dollars upon the Columbian Fair, was to the effect that the Fair should be closed on Sundays. It was introduced by Senator Quay of Pennsylvania. The amendment was adopted by the Senate. Coupled with it was another amendment that no liquors of any kind should be sold or given away on the Fair grounds. This amendment failed to pass. The House of Representatives passed the anti-liquor amendment, and at this time of writing the Sunday closing amendment remains undecided. It is conceded to be nothing more than a dodge to make political capital. Nothing could be more contemptible. The arrant hypocrisy of it deserves the sternest public condemnation. The directors of the Fair declare they will accept no government aid on such conditions.

W. J. COLVILLE's lecture season at Onset ended Tuesday, the 19th. He is now at Lily Dale, N. Y., where his work at Cassadaga camp was announced to where his work at Cassadaga camp was announced to commence Friday, 22d. He lectures there next Sunday, July 24th, and in Buffalo, July 31st. He will take two classes in Spiritual Science at Cassadaga—one in Library Hall, the other (a private class) in the cottage rented by Mr. A. B. Campbell. A class will also be held in Buffalo. All communications should be addressed Lily Dalo, N. Y., until further notice.

One of the most effective services rendered by Mr. Colville during his stay at Onset, was the funeral service over the remains of Charles Lehman, at Whittler Cottage, Wednesday morning, July 13th. A large company of friends assembled, and all appeared edified and comforted.

The Children's Progressive Lyceums of the world should circulate to the widest extent among their members copies of MR. STILES'S poem which we publish in another column. Its advice to the young is uplifting and practical, and its hint to adult Spiritualists everywhere, as to the necessity of working for the upbuilding of the useful schools among them, is to the point, for only by educating the children of Spiritualists in the fundamental principles of the parents "will the Future" of the Cause "be secure."

Miss Lottle Fowler-whose name has for years been widely known to the Spiritualists of America, England and Continental Europe as that of a remarkably gifted test and business medium-is now located in New York, and has a card on our seventh page, to which attention is called.

Mrs. M. E. Williams of New York City is at her home, Holland Hall, North Long Branch, N. J., where she holds séances every Wednesday evening, and is ready to receive her Spiritualist friends.

"Do Disembodied Spirits Return?" finds conclusive answer on the seventh page, present issue, as transferred to our own from the columns of the

London, Eng., Medium and Daybreak. Clear evidence of the verity of intelligent communication between the mundane and supermundane

spheres of life is presented under the heading "Verifications," etc., on our sixth page. Interest in Spiritualism has just received addi-

tional impetus in Russia-so says the Harbinger of Light-by the lectures of M. de Bodisco, Chamberlain to the Emperor.

The Banner of Light (Boston) is still to the fore as a fearless advocate of the free communication between the spirit-worlds and our earth. This is the oldest of all Spiritualistic papers, having now entered upon its seventy-first half-yearly volume, and for over a quarter of: a century we have never ceased receiving it. A specialty in its columns from the day of its first issue has been the verbatim report of the proceedings of the Free Circle held twice a week in The Banner rooms. Thus, through this means, messages have been printed from countless spirits in all stages of progress, to their friends and relatives in every portion of the world. These messages alone, even if no other proof of spiritual communication existed, are, to the unprejudiced and thinking mind, undoubted demonstration of rational life beyond the grave, and of the survival of affections in those gone before.—The Harbinger of Light, Melbourne, Australia. The BANNER OF LIGHT (Boston) is still

NEWSY NOTES AND PITHY POINTS.

Ill fares that Land to hast'ning jils a prey Where Wealth accumulates, and Men decayt Stocks, Bonds and Trusts may flourish or may fade-A breath can make them, as a breath hath made! But a bold People-Freedom's peerless pride-When once destroyed can never be supplied.

Digging for Treasure.—Mr. John L. Robblee of this city is one of a party digging on the New Jersey coast with the liope of fluding the wreck of the British man-of-war Hissacr, which was wrecked there over a hundred years ago, with 84,800,000 in gold on board. A letter from him states that some digging had been done, but they had not yet located the wreck definitely. They had found a few relies of the wreck, including some old copper and broken crockery, a rosewood chair back, and part of an old sword.—Cape Ann Advertiser, Gloucester, Mass.

Tradition asserts that the Hussar arrived in this country during the Revolutionary.

country during the Revolutionary War, with money to pay the troops of King George, then occupying New York against the Colonies-which accounts for her large supply of specie. She was anchored in a supposedly safe spot, and temporarily used as a sort of combined branch treasury department and British prison hulk. Owing to a low course of tides she took ground on a ledge, and failed to rise-the water filtering into her hull till, by the added "off-shore" weight, she unexpectedly to all lurched seaward and sank. A number of American soldiers-prisoners on board at the time-who were chained to her forward deck, went down with her.

George William Curtis, editor of Harper's Weekly, is ill with cancer in the stomach, it is said, and can not long survive.

Henry M. Stanley, who was a candidate for British parliament, was defeated in the recent election. He will, says the Gardiner (Me.) Home Journal, probably take to the woods again now.

[A BASE-BALL TRAGEDY.]—Gabriel—"1 saw a noted base ball player coming up a little while ago. Did he kick against your judgment?" St. Peter—"He started to, but I yelled 'Sildel' and he tobogganed off on his stomach and was in Satan's arms before he saw the trick."—New York Herald.

IGNORANCE AND ERROR. Now Ignorance and Error bear rude sway; And the rights of the people are taken away. But when education controls every mind, Error no more shall enslave human kind; And the whole race of man be blessed indeed From all superstition etérnally freed.

The New York Engraving and Printing Co., 320-22 Pearl street, justifies its claim to being one of the best equipped Photo-Engraving Establishments in the world, by its recent issue of an attractive calendar for the last six months of the year 1892.

A chapter of balloon disasters occurred July 4thprofessional aeronauts and volunteer civilians being killed at Boston, Mass., Augusta, Me., and other points. Later, another at Providence has occurred.

A MODEL OBITUARY .- A weekly editor in Georgia A MODEL OBITUARY.—A weekly editor in Georgia makes the following mention of a citizen's death: "Poor Jim Brown hung his earthly garments on a limb and swam the river yesterday. He didn't stand back because the water was cold, but plunged right in, rose smilling, struck out for the other shore hand over hand, where the angels were awaiting him with a finer suit of clothes than poor Jim ever wore in life. Jim got there in great shape."—Atlanta Constitution.

Mr. Carnegle, proprietor of the Homestead Mills, tc., admitted when in California that he is worth—as this world estimates a man's value—thirty five million dollars, and that he intends to distribute every penny of it before he dies. He at the same time confessed to being an agnostic, and declared not any of his wealth should go to any church.

An advertisement in favor of Ayer's Sarsaparilla reads: "To expel scrofula from the system take Ayer's Sarsaparilla, the standard blood-purifier and tonic." That's a fact! But if the dangerous method away with there would be less necessity for medica-

AFTER JULY 4TH. AFTER JULY 4TH.

Dear father 's beyond recognition,
He singed off a handful of hair,
And his whiskers are in a condition
That's driving the wind to despair.
He is blistered in several places,
And his trousers, the best he could buy,
Of the fray bear most evident traces—
But we had a great Fourth of July.

In liniment both of my brothers
Are done up with neatness and care;
My sister's nerves, likewise my mother's,
Are shattered past hope of repair;
To the surgeon I'm presently going
And have him put back my right eye,
But there's none of us dead, to my knowing,
And we had a great Fourth of July.

THE WORLD'S COLUMBIAN EXPOSITION ILLUS-TRATED, a monthly devoted to the interests of the Fair, in its issue for July reaches the fifth number of its second volume. It is a very complete, descriptive journal, finely and fully illustrated. The current issue contains articles in reference to the Sunday opening, giving facts thereupon not generally known Chicago: J. B. Campbell, 159 Adams street.

Premier Salisbury will please take notice that his time is short as a ruler of the destinies of Great Britain, as the English people in their manhood are bound to rule and relegate the aristocracy to a back seat in the affairs of State in that Empire.

A Chinaman who can get into Uncle Sam's dominions now is all right, unless he's caught in getting in, which is seldom the case.

Despite the fact that many of the preachers of the Established Presbyterian kirk of Scotland worked openly against Gladstone with great zeat, the "grand old man" came out in Midlothian ahead. The brave old Liberal leader is not to be "downed" by pulpit bigotry more than by Salisbury bluster.

Addison D. Crabtree, M. D., Boston, who has been n practice over thirty years, and who is an author of highly interesting works, may be found at No. 4 Tre-mont Temple. His specialty is the cure of diseases at a distance, similar to that so successfully practiced by the late magnetic healer, Dr. A. S. Hayward.

The difference between a permanent slanderer and periodic one is something that the public has failed to take note of. They have been supposed to be interconvertible terms, as a man who makes a fool of himself once is likely to do it again, and thus become habituated to the transformation.

The Midsummer Holiday Century will contain a number of complete stories, including "The Philosophy of Relative Existences," a ghost story which is said to reverse some of the old traditions.

On the night of Aug. 2d the planet Mars will be the nearest to the earth it has ever got—only a trifle of thirty-five million miles. With the recent improvement in telescopes the professors are looking for important discoveries.

"Have you a parrot that can swear?" "Yes," replied the bird dealer. "Well, I'll take it; I want to hang it up beside the thermometer."—Washington Star.

The spiritualistic faith and philosophy is as broad and as deep as the ocean, and can only

MEETINGS IN BOSTON.

Eagle Hall, 616 Washington Street.—Sundays at if A. M., 3% and 7% P. M.; also Wednesdays at 3 P. M. F. W. Matuews, Conductor.

11 A.M., 34 and 74 P. M., also wounesdays at a P. M. F. W. Mathews, Conductor,
College Hall, 34 Essex Sareet.—Sundays, at 10½ A.M., 3½ and 7½ P. M. Eben Cobb, Conductor.
Veteran Spiritunitate Union.—Public meetings will be held the first Tuesday of every month in the Hanner of Light Free Circle-Room, No. 3½ Bosworth aircet, at 7½ P. M. Dr. II. Il. Storer, President; Moss T. Dole, Treasurer; Win. II. Banks, Clerk, No. 77 Statestreet, Boston; Mrs. M. T. Longley, Corresponding Secretary, Ali Individuals interested in the objects of the Union are invited to attend.
Commercial Hall, 602 Weshington 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.
Harmony Hall, 722 Washington Street.—Services every Sunday at 11 A.M., 2½ and 7½ P.M. Every Tuesday, at 2½ P. M., meetings for tests, speaking and psychometric readings. Mrs. M. Adeline Wikinson, Conductor.

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

First Spiritunits Ladies' Ald Parlors, 1031

First Spiritualist Ladles' Aid Parlors, 1031 Washington Street.—Meetings are held at this place such Sunday. Developing Circle at 11 a.M.; speaking and tests 2½ and 7½ F. M. J. E. and Mrs. Loomis-Hall, Conduc-

K. of P. Hall, 241 Tremont Street.—Sundays meetings as usual, 101, 214 and 714; also on Mondays at 1031 Washington street. J. Edward Bartlett, Chairman.

Ladies' Aid Parlor.—The developing circle last Sunday morning was well attended. Singing by Miss Sadle B. Lamb. Invocation by Mrs. Mary F. Lov-Sadio B. Lamb. Invocation by Mrs. Mary F. Lovering. Remarks by Mrs. E. A. Collier, Dr. S. H. Nelke, Dr. M. V. Thomas and Mrs. C. Loomis-Hall. Atternoon.—Trio by Mrs. M. F. Lovering, Mrs. E. A. Kidd and Mrs. A. W. Staples. Invocation by Mr. A. D. Haynes. Tests by Mrs. Lovering. Remarks by Mrs. A. W. Staples and Mr. L. W. Baxter, and the Chairman.

A. D. Haynes. Tests by Mrs. Lovering. Remarks by Mrs. A. W. Staples and Mr. L. W. Baxter, and the Chairman.

Evening.—Quartette, Mrs. Lovering, Mrs. Sarah E. Young, Miss Sadie B. Lamb and Mr. L. W. Baxter. Invocation by Mrs. C. H. Clark. Song by Miss Sadie B. Lamb and Mr. L. W. Baxter. Invocation by Mrs. C. H. Clark. Song by Miss Sadie B. Lamb. Remarks and tests by Dr. S. H. Neike. Psychometric readings by Mrs. C. Loomis-Hall. Remarks by the Chairman.

The Banner of Light is for sale at each service.

J. E. Hall, Conductor.

Reception.—A reception given to Mr. and Mrs. Elmore A. Kidd, mediums from San Francisco, at the residence of Mr. and Mrs. Jeremiah Young (943 Washington street), Monday evening, July 11th, was largely attended. Mr. J. E. Hall presided. Mrs. C. Loomis-Hall, under control of "Marsha," gave a warm welcome to the friends from the Pacific Coast. Song by George B. Young, plano, Mr. Frank L. Young. Instrumental selections by Mr. David Cutter of Somerville were highly appreciated.

Interesting remarks were made and cordial welcomes given Mr. and Mrs. Kidd by the Chairman, Mr. A. D. Haynes, Mr. L. W. Baxter, Jeremiah Young, Mr. T. W. Hersey, David Cutter, Mrs. C. H. Clark, Mrs. Sarah E. Young, Mrs. C. B. Currier, William Jacobs and Mrs. Ida M. Jacobs.

Song by Mrs. Mary F. Lovering, after which, under control of "White Wave," she enlivened the company with quaint sayings. Song by Mrs. E. A. Kidd. Mr. and Mrs. Kidd returned thanks for this expression of appreciation, and to the host and hostess for opening their house for this kindly manifestation, as they are strangers here, and this was an unexpected surprise to them. After a collation the company aljoined in a closing hymn, Mr. David Cutter, plano accompanist.

Harmony Hall.-Last Sunday the morning developing circle was largely attended, and a marked degree of harmony and power was manifest.

degree of harmony and power was manifest.

Afternoon.—After singing, an invocation, and reading of a poem by Dr. Morris, Mrs. S. E. Buck read an essay given by her guides; Miss Lamb rendered a beautiful song, after which Mr. Nelke, Mrs. Chandler-Bailey, Mr. Blood, Mrs. Jennie Wilson, Mr. E. Tuttle, Mr. Wm. Franks, Mr. Perring, and Mrs. M. Adeline Wilkinson gave readings and tests. Mrs. Moody, for "Apple Blossom," spoke encouraging words. Evening.—The hall was filled to overflowing. Prof. Pierce led the Song Service, with Prof. Morris at the organ, accompanied with the trombone by Mr. Jesse Moody. Invocation by Mrs. I. E. Downing, who also gave an address replete with deep thought and earnest feeling. Mrs. Nettle Holt-Harding gave an address full of soulful earnestness, followed by tests and psychometric readings by Mrs. Chase. Song by Prof. Pierce. Remarks by Miss Wheeler. Tests by Arthur McKenna. Duet by Prof. Pierce and C. A. Abbott. Tests by Mrs. M. Adeline Wilkinson. Song by Mrs. Shapley. Mr. E. Tuttle closed the session with readings and an improvisation. The same musical talent is promised for next Sunday, with the addition of Wm. H. Casey, the one-armed cornetist. Victor.

Engle Hall.-Wednesday afternoon, July 13th, the chairman being absent, Mr. Blackden conducted the meeting. Mrs. Hughes, Mr. Franks, Mrs. Burt and Mrs. Cheney gave tests.

and Mrs. Cheney gave tests.

Last Sunday morning the usual developing and healing circle was held.

Afternoon.—Remarks were made by Dr. Eames, Mr. Cheney and Dr. Blood, the latter giving tests. Mrs. Burt gave psychometric readings, and Dr. Blackden closed the services with a brief address.

Erening.—Mrs. Abbie N. Burnham made remarks that were greatly appreciated. Mrs. Dr. Robbins gave readings and tests. Dr. Mayo related interesting personal experiences, and Dr. Blackden closed the meeting with remarks. Singing at each session by Nellie Carleton.

Meetings held in this hall every Wednesday at 3 p.

Meetings held in this hall every Wednesday at 3 P. M., and Sunday at 11 A. M., 2:30 and 7:30 P. M. B.

BEECHAM'S PILLS are faithful friends.

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

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

Lake Brady, O.—The Ohio 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.

Onsandrag, N. Y.—The Thirteenth Aug. 28th.

Onsandrag, 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

Ocean Grove, Marwich Port, Mass.—The Cape
Cod Camp Meeting from July 17th to 31st.

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.

Maslett Park, Mich.—The Haslett Park Association will hold its Tenth Annual Camp Meeting from July 31st to Aug. 20th.

Clinton In.—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.

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

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

whit be held July 24th to Aug. 25th, inclusive.

Veronn Park, Me.—The tenth annual CampMeeting commences Aug. 14th, and closes Aug. 28th,
1892, Matida H. Cushing, Secretary.

Sunnpec Lake, 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, Me. - 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. Camp Progress, Mass.—Grove meetings are held here every Sunday. (Spring Pond road, off Boston street, Peabody, near Lynn line.) Good speakers, test medlums, and music.

Devil's Luke, Mich.-July 28th to Aug. 8th. Niantic, Ot.—The Connecticut Spiritualists' Camp-Meeting from July 1st to Sept. 3d. Mantun Station, O.—July 24th to Aug. 14th.

North Collins, N. Y .- Sept. 1st to Sept. 4th. Parkland, Pa.-Meetings will continue until Sept.

The friends of the late Edward S. Wheeler-and they are numerous all over the country—should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Bacon, and put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

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

Movements of Platform Lecturers. Motices under this heading, to insure insertion the same week, must reach this office by Monday's mail.]

Mrs. Amelia II. Colby-Luther will accept engagements for the coming season. Address Crown Point, Ind.

Societies wishing the services of A. E. Tisdale for October, November and December, '92, may address him at his home, 547 Bank street, New London, Conn. Dr. Dean Clarke will accept engagements anywhere on the Pacific Coast. Address him 1055 Market street, San Francisco, Cal.

Bishop A. Beals speaks at Villa Ridge, Ill., Sunday, July 24th, and at the Delphos, Kan., Camp Meeting the second and third Sundays of August.

Ing the second and third Sundays of August.

Mrs. Kate R. Stiles's address for the remainder of the month of July and the month of August will be Onset, Mass. Parties wishing to secure her services for the coming lecture season would do well to communicate with her at an early date, as she has a few Sundays open for engagements.

Mrs. Ada Foye is engaged during July in Kansas City, Mo.; in August at Aspen, Colorado. Her permanent address is P. O. Box 517, Chicago, Ill.

Mrs. I Eroph Bayteris aspunyments appointments.

manent address is P. O. Box 517, Chicago, Ill.

Mr. J. Frank Baxter's camp-meeting appointments
from this date are as follows: Saturday, July 23d, to
Thursday, July 25th, at Ocean Grove, Harwich; Saturday, July 35th, to Friday, Aug. 5th, Onset Bay; Saturday, Aug. 5th, to Monday, Aug. 14th, Queen City
Park, Vt.; Tuesday, Aug. 16th, to Monday, Aug. 22d,
Temple Heights, Me.; Tuesday, Aug. 23d, to Monday,
Aug. 26th, Lake Pieasant: Tuesday, Aug. 35th, to
Monday, Sept. 5th, Etna, Me.—Sundays, Sept. 25th
and Nov. 26th, he has open for engagements; all
Sundays, otherwise, till the summer of '03, being secured. Address 181 Walnut street, Chelsea, Mass.,
for the above cited dates or for week evenlings.

Frank T. Ripley has returned from the West after a most successful engagement of nine months, and desires to make appointments for fall and winter to lecture and give tests from the public platform. Address 9 Bosworth street, Boston.

Mrs. Mary A. Charter's present address is West Rindge, N. H.



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SPECIAL NOTICES.

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

Audrew 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

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Apr. 16.

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CONTENTS.—Bishon and Priest. The Josiyns. An Idyl—

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Development of Mediumship BY TERRESTRIAL MAGNETISM.

Message Neyartment.

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

The is our earnest desire that those who recognise the messages 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 held April 19th, 1892.

Spirit Invocation. Oh! thou great Over-Soul, thou Supreme Spirit, eternal as the universe, matchiess as light, which is but the radiation of thy presence throughout all space; thou nameless one, the holy of holies, whom we may approach in thought and aspiration, but whom we may not comprehend with our finite minds, we know that thou art infinite, and yet we feel the consciousness that we are thy children, and that we draw a part of thy life into our own beings with every breath we inhale. We come near unto thee this bour in thought and spiritual contemplation, seeking to know more of thy wondrous existence, asking that more light may be revealed to us concerning the truth and the way of life. Oh! at this time we behold thy presence in the atmosphere; we know that it is written in every blade of grass that springeth up; we know that it is unfolding to our contemplation in every opening bud that profers its incense and its glory to our sight and sense; we know that thy word and the message of thy law are written in the starry heavens, in every glowing orb that rolls along its way; and we know that thy voice whispers in the passing breeze and thunders its anthems in the rolling march of the sea. There is no place where thou art not; in the fastnesses of the forest and in the remotest caves of the ocean and mountain thy voice, thy law and thy spirit are revealed and are a part of the great, bounding

We offer to thee at this time our thought and prayer, for we seek for light and understanding. We ask that our spiritual perceptions may be quickened, that we may grasp from the spiritual universe that which shall be a stimulus to our minds to seek and to know more of truth. We would come into communication with thine angels, with the pure and good of spirit-life, that we may receive from them that ex-perience and knowledge which they have gained in higher worlds, and also gather from their lives sweetest sympathy dew in the morning, reviving them with new power; and may we give to these beautiful ones an influence that is sweet and helpful to their lives, even as we desire to draw from them something pure and beautiful and good.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT. - Your queries, Mr. Chairman.

QUES.—[From one in the audience.] What are our loved ones doing on the other shore, or in the spirit-land?

Ans. — Your loved ones who have passed through the changes of physical life and entered the immortal world are undoubtedly finding their experience and gaining new forces and powers of expression through such avenues as are best adapted to their unfoldment and the manifestation of their qualiment and the manifestation of their quali-ties. It would be impossible for us to outline to you the particular avocation of each one of to you the particular avocation of each one of your dear ones in the spirit-world, for employments there are diversified, and yet they are each congenial to the one who has taken it up. Each line of pursuit for the individual spirit is such as will bring out the best powers of the being and make them responsive to the soul and its aspirations, so that every progressive spirit in the other life finds its true employment, is attracted to that line of study or of occupation which is calculated to unfold the highest qualities of the interior nature, and thus each worker may express and accomplish something that is of advantage to himself and something that is of advantage to himself and also to his fellow-beings.

Here on earth many are obliged to toil in

Here on earth many are obliged to toil in uncongenial paths, working against their taste and desire, because they are obliged to earn their bread and a shelter which the physical demands. The state of society and industrial education are not on earth sufficiently perfect ed to afford each human being that system of training and that particular occupation which is calculated to draw out the best impulses, qualities and talents of the individual. In the spirit-world all is different. None are there obliged to toil in avenues that are uncongen-

Q.—[By the same.] Why do our spirit friends come to us through utter strangers, when we so long to feel their presence about us in all the walks of life?

A.—It seems to us that nine tenths, at least, if not all who dwell in the flesh on earth, could become sufficiently sensitive or susceptible to become sufficiently sensitive or susceptible to spirit influences as to be able to sense and to realize the presence and the overshadowing, watchful care of their personal spirit-friends; but we know that very few, comparatively speaking, have developed any medial qualities and perceptions. Because of material environments, inherited qualities belonging to the outward state, and many other reasons, a large number of earth's children are unable to respond to the approach of the spirit, or even to realize the presence of their spirit-friends. Yet all are endowed with the sixth sense, which is spiritual perception, and it is inhewhich is spiritual perception, and it is inhe-rent in the human family, although remaining dormant in a large number of cases.

Just here your spirit friends find you, and they have to express their thought and love to your understanding through strangers, because of the non-development of that medial or sensitive state in your own organism which will enable them to make use of your atmosphere to reach your life and make their presence known. If a spirit-friend of yours can do this by coming into the magnetic aura of another individual, he will not be likely to hesiste when his levels are correct forces. tate when his love is so great for you that he desires to make it manifest, and when his anxiety to inform you of his care and watchfulness and of his service in your behalf is so alive within him that he would be willing to make use of any agency that would enable him to make himself known to your understand-

If a friend of yours should go from these shores to a foreign land, and not be able to send you a message directly concerning his well-being and safety, and yet should there come to him on that foreign shore an individual who was to come into your presence later on, would be not be likely to avail himself of the opportunity, and send through that agency a me sage of love and assurance of his welfare? V

think so; and thus is it in the spirit-world. If they who inhabit it cannot come and manifest to you personally, in an intelligent manner, they are glad to avail themselves of some other instrumentality in order to make themselves

INDIVIDUAL MESSAGES.

Henry Sampson.

I belonged in Toronto, Ont., and I had friends there when I went out of the body. I think I have friends there still.

I have heard lately that there is a little interest being taken in Spiritualism in Toronto, and that quite a number are coming to believe in this thing; still, I have been trying for a good while to have some of my friends believe good while to have some of my friends believe in it, and now I begin to feel encouraged, and think that perhaps it will spread through the city and be something good and beautiful in the lives of those who need it. There is great need of this spiritual light there. There is great ignorance concerning this other world, and the state of the soul after death—that is, in my opinion—and if anything can be done to spread this truth, I am ready to take hold and see what I can do in that line.

I have tried to come before. My friends may not know, they cannot know how anxiously I have wished to come; how I have tried to send them a few words to tell them of this blessed life; how I have striven to make them know that their loved ones live and are not lost to them, but that they love them and try to soothe their weary hours. My friends are not wealthy, nor are they in a very high station. They have to work for their living, they have to contend with many difficulties, and I think if they could know of the companionship and the assistance of the dear ones that they mourn as dead, it would help them to bear their trials and burdens and give them new cheer.

Sometimes I feltas if I must give up, the pain and the weariness were so great, and after a

and the weariness were so great, and after a while the body did give up the spirit, but the exchange was beautiful. I found a spirithome pleasant and full of light, and there in a little while I could begin to do those things that I longed to do here but did not have an experturity to accomplish

that I longed to do here but did not have an opportunity to accomplish.

Please to tell my friends in Halifax that I could not come to them any nearer home than at this place, but if ever the time comes when the way is opened for me in their own homes, I will be very happy to come right there and speak to them, and perhaps tell them some things which they would not care to have made public, but which might be helpful to them in their hours of need.

I am Jane Elliott. I am Jane Elliott.

O. R. Lane.

They told me as I came in that I must collect my thoughts, and give what I could in regard to myself, and so I will try to do what I

I believe I was at work on Arlington Ave-I believe I was at work on Arlington Avenue when the accident happened to me that sent me suddenly out of the body. I did not know that my time was so short, or I would have talked over matters at home that I would like to have had attended to. I know that sometimes it has been thought, or wished rather, that I had made known something of my mind in regard to material affairs, at least it seems as I come hack into the earth atmoswe cannot prevent these things, nor can we choose how we shall go out of the body, or at least I did not, and I think very few can do that.

least I did not, and I think very few can do that.

I lived on Johnson street in Newark, N. J.
I left a little family that I was attached to, and I felt very strongly that I ought to have been with them instead of going out. I was not reconciled to the change for quite a little while after I passed away, because I felt I was needed here, and that I ought not to have gone in the way I did. I fell while at work, and that sent me out; but I have come to the conclusion that as we cannot help these things there is no use in being rebellious, and so I am more quiet in my mind and can look at things a little differently from what I did at first.

I come back here to speak a warm word of love to my dear ones, to tell them I have not forgotten them, and that whatever changes may come into their lives on this side, I will not forget them, nor will I turn away from them, but will try to do what I can to brighten their way.

demands. The state of society and industrial education are not on earth sufficiently perfect ed to afford each human being that system of training and that particular occupation which is calculated to draw out the best impulses, qualities and talents of the individual. In the spirit-world all is different. None are there obliged to toil in avenues that are uncongenial to them, if they are refined and progressive human beings and are not tethered to the mortal state because of past experiences and misdeeds.

Q.—[By the same.] Why do our spirit friends come to us through utter strangers, when we so long to feel their presence about us in all the walks of life?

us that give us understanding.

I bring my regards to my friends, and would tell them that though the body may meet with heavy disaster, the spirit is strong to survive all injury that comes to the outward, and finds itself a reality and an intelligent force still. You may call me O. R. Lane.

Walter Savage.

Walter Savage.

[To the Chairman:] I do n't know you. [To the audience:] I do n't know you people. I'm Wallie, I am. I 'm Wallie Savage, an' I want my mamma, I do. I was Wallie here. They call me Walter in the spirit-world, but I'm my mamma's Wallie, aint I? [Yes.]
I've got some pretty flowers like these little ones here, [designating those on the table] and I bring flowers for my mamma. I do n't want her to cry, 'cause she makes me cry, too. I was her baby. She said so, an' she did cry 'cause I went away. My grandpa calls her May. I want to give my mamma lots an' lots of love, an' flowers too, pretty little flowers like what she loves.

love, an' flowers too, pretty little flowers like what she loves.

Tell my mamma I'm growin' in the spiritworld. I'm bigger than I was here, yes I am, but it seems just like I'm little as I was here when I come near the body, an' I do n't know why. Perhaps my mamma would n't know me if I come as though I was bigger. No, I do n't believe she would, for she always thinks of me in her inside self as her precious baby. I aint a baby now, but I'm hers just the same.

I do n't know where my mamma is, I do n't. I come with an Indian girl. She bring me here 'cause she said it would be all right.

I do n't feel good. I had a sore throat before I went to the spirit-world, an' it comes back.

I don't feel good. I had a sore throat before
I went to the spirit-world, an' it comes back.
The Indian girl is called Starlight in the
spirit-world, an' she bring me here to talk
'cause she said it would be nice.
I've got a grandpa in the spirit-world. His
name is Joseph, an' he looks after good little
boys. Good-by.

Margaret Fuller D'Ossoli.

Mr. President: The moons in their refulgence and glory have waxed and waned many times since I voiced my sentiments through a

gence and glory have waxed and waned many times since I voiced my sentiments through a medium upon this platform; but to day I feel strongly attracted to your circle, and I am impelled to approach and say a few words.

It always is exceedingly pleasant to me to express something of my intelligence through a medial organism, for at such times I seem to be more clearly able to realize what vantage ground I have gained in intellectual pursuits and employments in the spirit-world, and also to realize what distance I have placed in my spiritual aspiration and advancement between the world and its conditions which I trod while inhabiting the physical form, and the present time with the great spiritual life around me. Not that memory is asleep within me while I am absent in the spirit-world pursuing my line of research, but that when I do return into the material atmosphere of earth and reach the aura of a medium, I seem to be quickened in thought and recollection concerning the life long since past, the life of earth and its experiences, just as, by some event in your life or some circumstance that reaches you which seems to strike a chord of memory in your heart, there flashes out within you a remem-

I come back here to give my greeting, and to toll my friends that I am all right on the other side. My head troubled me some here, but that is all gone, and I have no trouble such as I had for a while before I went out.

I come here principally to get some advice from the spirits who have charge about the best way to go to work to increase the light and knowledge of Spiritualism in the quarter where I belonged. Of course I take more of an interest in those parts than I do here, because I seem to be identified with them; and there is an attraction there for me that I do not often feel toward other places. I was told that I might be seen by some of my friends, or some one who has known me, and that might be an one who has known me, and that might be an one who has known me, and that might be an one who has known me, and that might be an one who has known me, and that might be an one who has known me, and that might be an one who has known me, and that might be an one who has known me, and that might be an one who las weak and tired out when life passed from the body feel something the same in coming back, for I do not take on the same form; I feel a little now as I did before I went away, not know, they cannot know how anxiously In the spirit-world I have no such condition. The weariness and pain were all left with the mortal form, and the strength that came to me when I arcse and met my sister and loving friends waiting to receive me, has been with mortal form, and the strength that came to mortal form, and the strength that came to me when I arcse and met my sister and loving friends waiting to receive me, has been with mortal form, and the strength that came to me when I arcse and met my sister and loving friends waiting to receive me, has been with mortal form, and the with the more light and understandling to those I know.

I have

which we may soar aloft to higher conditions where we may have greater opportunities for gaining new power to express our higher un-derstanding for the pleasure and profit of our

derstanding for the pleasure and profit of our immortal souls.

I look back to the earth and its conditions and feel that though there is much pain, misery and sorrow here, yet the years are rolling on, man is growing with their growth, and rising from his state of ignorance and servitude to one of knowledge and wisdom; and so I feel that the spiritual light is breaking over mankind, and that we may rejoice in the thought that every soul spreading its pinions for upward flight, or sending forth its aspirations for higher knowledge, will be given the opportunity to gain that for which it prays and which will inform and bless its life.

Tell my good friends (and I feel that all the world is my friend) that I am not asleep, but that I come from the spirit-world full of love and rejoicing for my kind. Margaret Fuller D'Ossoli.

Israel Graham.

Israel Graham.

[To the Chairman:] That was a bright woman that has been speaking to you—I mean bright in more ways than one—I mean that she was bright in her mind and also in her appearance, for I see a light all around her. I did n't think I could come in so close, but the good man who has charge told me to step forward and I could find a place and the time to speak. I feel as if I did not belong here in the company of such bright souls as that, but I notice that all such are very sweet and gentle, and there is no pride about them such as causes one that is high in wealth and power on earth sometimes to draw her skirts away from the more humble and turn aside.

and turn aside.

I do not know, sir, why I should say this, but it struck me very forcibly when I saw that here I and all these others meet, and it recalled to my mind a passage that I must have heard the minister preach sometime in the past, in which it is said that "the rich and the poor meet together, and the Lord is the Maker of them all." Well, I think that is so in a good many cases, but I do not understand as much of this great spiritual life as 1 wish I did, though I am learning and growing. Sometimes I sail on a voyage nores the waters—was I do. though I am learning and growing. Sometimes I sail on a voyage across the waters—yes, I do, though I am a spirit—and I get new life and energy on these trips, and feel as if I was made over new again.

They said I was lost on the Grand Banks. Well, that's where they were mistaken. Perhaps some part of me was. The world looks at the

hapsome part of me was. The world looks at the pea-jacket and the tarpaulin, and thinks that is the man. Well, it is n't; it's only that part of him that he makes use of to express himself, but the outside is not the man. The outside may go down while the true man rises and lives. That's the way I feel, and it seemed to me that I ought to come here and say something, make myself known, and say that all the good fellows that have gone out through the deep waters have found themselves on a shore that is bright and real to them, where there 's

that is bright and real to them, where there 's life and motion, and plenty of good things.

Now I want the people in Gloucester to know that we're all alive, and that everything is that we're all alive, and that everything is about as it ought to be for our welfare. I can speak pretty well on these things, having been looking them over for quite a little while; and I want to tell them that if they look into this subject, and try to learn of the spiritual country, and the fair green shores, they will get knowledge that will do them good, I am sure. I have been going, to school, trying to learn, and to get an idea of it. There are a good many things I didn't dream of. The spiritworld is a great deal wider than I thought, there is more of it, and I am trying to understand something of the things that are in it. Israel Graham. Israel Graham.

Solomon Jones.

The Lord bless all places and all people that open up to the mind and understanding of man the truths of immortality. I feel that I can only express my great thankfulness for such open ways between the two great worlds and between all worlds of intelligence by sending up an earnest wish that all such agencies may

be blessed according to their works.

[To the Chairman:] Well, my dear friend, you are a stranger to me, but I feel that we are friends. I have come back to this world to say a few words concerning the eternal life, and I hope that those who have been my friends and neighbors in bygone years will accept it and

believe that it is true.

I was a member of the New Church. I was to the very core of my soul a 'Swedenborgian, a follower of the great seer, whom I have met in the spiritual world and conversed with. yes, Emanuel Swedenborg is there a great seer and teacher, but he has learned many wise things since he passed to the higher life, and has come to a fuller understanding of the great spiritual universe and its conditions than he held here, for he tells me that he was clouded by many things rising from the physical life and the conditions of human mentality, but he and the conditions of human mentality, but he was a seer who could pierce into the unseen world and gather knowledge of its various departments of learning and experience. I believed in his life and teachings when I was here, and my old friends will tell you that I was a member of the New Church. I am still earnest in its investigation and expression, but I, too, have been following a line of study since I entered the spirit world. For about sixteen years I have traveled that other world and have come in contact with many minds, some of a them lofty and full of power, and some of them lowly and but crudely informed; so if I express myself a little differently from what I might have done when here, they must take this as my excuse, that I have been stepping out and trying to grow through these years, and that a spiril in that length of time may learn many things if he has the mind to do so.

pared with the grand strains of melody of which the human voice is capable there. These are inexpressibly sweet, lifting the soul of him who listens to their rendition out of his own state into the one far above.

I was a lover of music here, and I sometimes tried in my humble way to train and teach other voices in vocal expression; so, as like attracts like, I presume it is only natural that I should speak of these things, and also be lifted into that condition of musical expression in the spirit-world that I mentioned. Then I had my manual employments, but such as gained my attention and powers here do not attract me on the spirit-side. I was a cabinet maker when on earth, but my mind now being cast in other directions, I do not concern myself with mechanical employments.

Well, sir, I have been prattling quite long enough. I had relatives and friends on this side, and I left a family that I loved. Although some of the dear souls that I have known have joined me in the higher world, others remain, and perhaps I shall be recognized by them. I have given enough for them to gather an idea of my present surroundings and my employment in the spirit-world. Solomon Jones.

Susan Crosby.

I feel it a rare privilege to be permitted to come, and it seems to me to be a "red letter" day in my life just to think that I can once more speak with mortal tongue, or make a mortal tongue respond to my thought in speech. This seems a wonderful thing to me, though I have many times watched spirits communicating with their friends through mediums, and know that this is a truth, that it is a science, and that we can learn how to take advantage of it in reaching mortal life.

of it in reaching mortal life.

Years have passed since I was called to the better land, and to me it has been a better land in many respects, for though I had loving associations and kindly friends on this side, associations and kindly friends on this side, and much to be thankful for, very much indeed, more than many have, yet I had pain and weariness. I was cramped in the expression of my powers, I could not make myself understood as well as I wished because of the weakness of the body, and so I am glad that I passed on as I did and have been allowed the privileges and experiences of the beautiful spiritworld.

I come to my friends to give them my later.

I come to my friends to give them my love.
Oh! how much I do love them! But they cannot know it, because I seem far away to them.
They do not know, I think, that spirits can return, watch over their loved friends, that they turn, watch over their loved friends, that they can come into the very homes of the dear ones they have known, and take part in the events of their lives. They do not know that we continue to care for them even after the body has gone to decay, but it is true, and I would like to have my friends feel this as a living reality in their lives; then would we who are near them in spirit gain more strength to approach and to help them; then would we be better able to respond to the longing call which sometimes goes out from their human hearts to know something of the unknown future, because then there is a line of magnetic light going out from the mortal to the immortal, which is as a strong cord to assist the spiritfriends to reach their dear ones on earth.

My friends live in Memphis, and my name is Susan Crosby. Susan Crosby.

Charles Ehnes.

[To the Chairman:] Good afternoon. I believe this is afternoon, though I feel a little puzzled in coming back here to the earth, and I feel a little shaken up as I was in going out of the body. I do n't know as I knew what hurt me or how it all happened, but there was nurt me or now it all happened, but there was a quick sensation of being shaken to pieces, if I can so call it, and when I came to myself again I found that I had parted with the outside man. It took me a little while to find out where I was, what had happened, and what lay before me, and I have been trying to find out more of it ever since.

out more of it ever since.

I have wished that I could come here, and just say a word or two that my folks and friends would know I was all right, and that I was alive in the spirit-world. It seemed to me at first that things were all wrong. It did n't seem to be just the thing that I should be out of the body, and away from my old life, that I should have been cut off so young in years, and sent out, nobody knows where, it seemed; but in a little while I found it was all right after all. A good many knew where I was. There in a little while I found it was all right after all. A good many knew where I was. There were plenty of people on that side ready to give me advice, and tell me all about it, and I thought I'd better begin all over new again. Things were different from what I had seen and known, and it seemed to me that it was just right to begin life all over new, and start out in another way. That is what I have been doing, or trying to do.

Perhaps my friends will think this is all very strange and unreal, but it is n't unreal a bit, and it do n't seem strange to me. I hope they will come to know enough about this truth not to have it seem strange to them by and by.

will come to know enough about this truth not to have it seem strange to them by-and-by. Do you know where Myer's Carriage Factory in Buffalo, N. Y., is? [No.] Well, I've been there, and some of my friends will say I was there once too often. I was busy when I went out of the body, but I think it's all right, and I don't feel bad about it at all. Just tell the friends that if they ever want to hear from the spirit-world, I will be very happy to answer their call.

I am Charles Ehnes.

L. B. Wilson.

[To the Chairman:] How do you do, Doctor, and friends? I have not come to make much of a stop, that is not particularly in my line, of a stop, that is not particularly in my line, but I have felt a questioning influence coming to me lately, a desire on the part of my friends to know what I am doing, and why I do not come around the Banner Establishment and the old places generally more often. Well, I do come more frequently than they think. I come a good many times when there is no whisper of my presence given on the outward atmosphere. atmosphere.
I am concerned with spiritual things in the

I am concerned with spiritual things in the other life, and interested mainly in a great, progressive circle that is held on the spirit-side, where a good many of our old compan ions and associates gather for useful work; a circle that meets to gain wisdom and instruction from spirit-intelligences in higher worlds than that in which we live. It is no more strange for the spirits of our life to receive knowledge and communications from intelligences in more exalted worlds, than it is for you people here to get communications from you people here to get communications from spirits who have gone out of the body; and that is our work. We learn many things through that work; we gather ideas and ad-vice concerning matters in our line of life connected with this movement in Spiritualism we have our mediums there; each one finds the occupation that is best adapted to him, and so we are all busy and satisfied with that

and so we are all busy and satisfied with that which comes to us.

That is what I am doing principally, attending these circles, and informing myself on spiritual and intellectual matters. Then I have other pursuits that are interesting to me, and which the good friends could not understand if I tried to mention them.

which the good friends could not understand if I tried to mention them. I want all those with whom I have been associated to feel that I am friendly toward them, that those who have been near to me in sympathy and social life are near to me still, and I send out to them the warmest influence that I can give Of course I take an interest in this send out to them the warmest influence that I can give. Of course I take an interest in this Circle-Room, and its work. I can see things from the spirit side clear now that I could not understand fully on this side. I felt identified with the work of this establishment, and while I studied the workings of the spirits through medial life here, now I study and watch them from the spirit-side, and so, in putting the two together, make up my sum of information concerning mediumship and its laws. L. B. Wilson.

TO BE PUBLISHED NEXT WEEK.

April 22.—William Norcross; Harriet F. Dodge; John Fay; Sarah F. Houghton; George Talbot; Henry Kingman; Cor-

uena.

April 26.—James Ryland Kendrick; J. H. Wade; Andrew J. Hotchkiss; Elizabeth Carver; Richard B. Grinnell; Oliver Stearns.

George W. Bungay, the poet of a now submerged generation, died at Bloomfield, N. J., Monday, July 11th, aged 74 years.

Verifications of Spirit-Messages.

John A. Collins, whose communication appears in the Message Department of THE BAN-NER of July 2d, was President of the First Progressive Spiritual Society of San Francisco, of which I also was a member, up to leaving the coast in '88. Bro. Collins published a work on Cooperation, which was appreciated by many thoughtful minds. He was a Justice of the Peace, and was regarded as an upright and honorable lawyer.

National Soldiers' Home, Va.

In THE BANNER of June 18th is a communication from spirit WILLIAM McCullough, formerly of Calais, Maine. I have been a citiformerly of Calais, Maine. I have been a citizen of Calais ever since 1840, and had a personal acquaintance with Mr. McCullough for more than thirty five years. His statement as to his business being a manufacturer and dealer in "footwear" and findings is correct, and can be vouched for by thousands in Calais and its vicinity. I have no hesitancy in declaring the communication a good test from a good citizen now in spirit-life. W. W. PIKE. Hermosa, So. Dakota, June 29th, 1892.

The message from Byron Boardman, which was published in THE BANNER of June 11th, was of special interest to me, having been associated with him for thirty years in the city

of Norwich, Conn.

I consider the communication perfectly characteristic of him in every particular. Others confirm my opinion, and were glad to hear from him in response to their desire to have him communicate through the Banner Circle.
GUILFORD PARKER.

Norwich, Conn., July 9th, 1892.

In THE BANNER of April 30th is a communication from CAPT. SAMUEL WHITE of Biddeford. Me.

I have waited to see if any one there would I have waited to see if any one there would respond to his message; but they do not, and I will say this: if any of the old settlers in those parts favor us with their messages they should not go unanswered, even if the answer comes from this distance. Captain White says if living now on earth he would be quite an old man, though he does not feel the effects of age

man, though he does not feel the effects of age there.

When I was a boy and used to slide down hill—Nason's hill—in Biddeford, Capt. Samuel White lived near the foot of the hill, at the side of the shipyard. He was then a retired sea-captain, and that was forty-eight years ago. He left a son, Samuel, and a daughter, Sarah, whether living on earth now I do not know.

Leon M. Bowdoin.

Stockton, Cal., June 28th, 1892.

In THE BANNER of July 2d is a communication from John A. Collins of San Francisco, Cal. I knew him well; he was President of the Society of Progressive Spiritualists, that met at 35 Eddy street. Myself and wife used to attend his meetings, and we often met him elsewhere. He was a grand worker in our Cause, and a noble man. He always went by the name of "Judge." I think he was formerly a Judge of one of the Courts in that city.

Respectfully, B. F. FARRAR.

28 Myrtle street, Springfield, Mass., July 4th.

**Respectivity, B. F. FARRAR, 1. 28 Myrtle street, Springfield, Mass., July 4th.

"Antiquity Unvelled" is a work of some six hundred octavo pages, issued in Philadelphia by the Oriental Publishing Company. It is a compliation of numerous extraordinary communications claimed to have been received from spirit sources and published some years ago in Mind and Matter (J. M. Roberts, editor). The communications are mostly from ancient spirits, and bear upon Oriental religions and their relation to Christianity. They embrace many statements of a startling character, which were previously unknown to the world. One of these communications is from Apollonius of Tyana, who claims to have been both the Nazarene and the St. Paul of the New Testament, and that the original gospels were brought from India. Danis, the disciple of Apollonius, confirms the statement, and both Josephus and Flavius Philostrotus, his biographer, assert that no such person as Jesus of Nazareth existed. Pontius Pilate, procurator of Judea, asserts that he knew nothing of such a character. Quintillion, Pliny the Younger, Gregory, Bishop of Constantinople, Constantine the Great, Porphyry, Sejanus, Titus Livius, Pythagoras, Ananias, Lucius of Cyrene, Ammonius Soccas, the founder of theosophy, and about one hundred and fifty others corroborate Apollonius, and add many interesting statements concerning the compilation and authorship of the Old and New Testaments and the founding of Christianity. Whether all these statements be accepted as true or not, the book forms an important contribution to the study of the rise and progress of Christianity and its Pagan origin.—National View, Washington, D. C. progress of Christianity and its Pagan origin.

For sale by Messrs. Colby & Rich, Boston, Mass. See advertisement elsewhere for particulars.

Passed to Spirit-Life.

From Los Angeles, Cal., June 26th, 1892, T. W. Miller, aged

From Los Angeles, Cal., June 26th, 1892, T. W. Miller, aged 62 years and 2 months.

Mr. Miller was one of the oldest clairvoyant and clairaudent mediums in this country, having been in conscious and recognized personal communication with the spiritworld ever since he was eleven years of age. He was a native of Kentucky, but spent several years of fils life in Memphis, Tenn., where he married Miss N. D. Tittle, who is well known throughout the country as Mrs. N. D. Miller, slatewriting and materializing medium. He has left her and one child (a daughter twelve years of age) to miss his physical but not his spiritual presence—for he according to promise makes his influence daily fold in their home.

He was a man of marked personal characteristics, always seeking after the truth and ever ready to dispense the same. There was a large gathering of friends at his funeral, and he was literally buried in flowers. Mrs. Maud Lord Drako officiated, assisted by other mediums. Mr. Miller made his presence known, and through Mrs. Drake gave a word of comfort to all. Mrs. Drake's discourse was beautiful and convincing, and the truths she enunciated were seed sown in good ground—making many a heart rejoice that death (so called) is only the beginning of a life with higher hopes, brighter aspirations and grander opportunities for happiness and progression.

From Pepperell. Mass. Martion O. wife of Fibert Leigh.

From Pepperell, Mass., Marion O., wife of Elbert Leigh ton, and daughter of the late Leander Bigelow of Worces-ter, aged 55 years and 10 months.

Mrs. Leighton had for many years shared with her husband the knowledge of Spiritualism, and had long been subcet to medlumistic influence, which brightened their own home and those of many of their friends and kin. Her loving spirit was always alive to every good word and work. She was cheered at the last by joyous visions; and smiling, bade farewell to all, with messages of love for the absent.

The funeral was an occasion long to be remembered, as one where high and holy faith, bright, beautiful flowers and cheering music prepared the way for words by angels given the speakers, Mrs. C. Fannie Allyn and the writer. The theme of Mrs. Allyn's improvisation was, "Give my Love to Everybody," the last message of the departed.

JULIETTE YEAW.

From Holden, Mass., June 23d, Emerson Hubbard, aged

65 years.

For many years Bro. Hubbard had been a consistent worker in the humble walks of life for Spiritualism. He lived his religion in his daily life, and had the respect and confidence of all who knew him.

The funeral exercises were held in the Congregational church, and a large number were present—many of his friends in Worcester, Westboro' and other places attending. The floral tributes were very beautiful.

May the brothers and sister left behind have the assurances of our Philosophy to comfort them in this their hour of trial. The services were pronounced by the writer.

Worcester, Mass.

GEO. A. FULLER, M. D.

From Orange, Mass., June 19th, Nahum Mace, aged 67 years

From Orange, Mass., Jame 19th, Kandin Lance, aged of years 8 months and 19 days.

He was a veteran Spiritualist, a good husband and kind father. A wife and one daughter survive him. Mr. and Mrs. Maco accepted Spiritualism over thirty years ago.

Mrs. Banks of Haydenville, Mass., amclated at the funeral. The ewere representatives of five different denominations present, and all confessed her discourse to be the most beautiful one they had ever listened to.

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

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(From the Medium and Daybreak, London, Eng., July 1st.) Do Disembodied Spirits Return?

Do Discmbodied Spirits Return?

Mr. Editor—lear Sir: Among the "Individual Messages" in the Banneh of Light for May 14th, 1802, the "controlling spirit for May 14th, 1802, the "controlling spirit for Margaret Ann Anderton" spoke as follows:

"Mr. Chairmag: A child here desires so earnestly to manifest that she clings closely to the medium, but is unable to express herself, because contact with materiality brings upon her the conditions which were here during her last hours in physical life, so we will speak for her.

"This little girl passed away when nine or ten years of age, and has been in the spirit-world, we should think, two or three summers. Bue comes from across the water, from Lancaster, England, and is very anxious to send her love to her friends. She thinks that some of them will know that she has come here, as they are Spiritualists. She desires them to know that she is happy in the Summer-Land, and is a member of the Lyceum there, which meets every day in a great garden of flowers, where hirds sing and all is bright, and that the teachers there give her new lessons every day, which assist in developing her spiritual nature, and in making her useful to others. She wishes her friends to know, also, that she takes part in the exercises sometimes as she did when here.

"There is some one, a gentleman of the name of Jones, who is mediumistic, we should think, or who draws to himself spirits of an intelligent class, who assist him in his work, that this little girl has known, and to whom she wishes her remembrance sent as well as to her own people and particular associates on earth.

"The name of this child, as nearly as we can get it, is Margaret Ann Anderton. There is an elderly gentleman here, who, we should think, was connected with this girl's family, and who has been in the spirit world some years. He was not very tail in stature, but he had a well-developed brain. His name is James, but we do not get his last name. It may be the same as that of the child."

The above "message from on high" attract

The above "message from on high" attracted the attention of my friend, Mr. Banks, 286 New Hall Lane, Preston, who felt interested in it, and at once communicated with the Mr. Jones alluded to, and was favored with the following corroborative testimony to the truth of "spirit communion":

"30 LUNE TERRACE, SKERTON, LANGASTER.

"Dear Str: 1 am pleased in being able to answer your question in the affirmative. Margaret Ann Anderton was a member of our Lyceum up to the time of her passing on, which took place in October, 1889, aged 10 years. Her parents are residing at 41 Primrose street, Lancaster.

"Mr. Banks."

"Wr. Banks."

If you think the above will interest your readers, at Lancaster especially, you will oblige by its insertion.

E. FOSTER.

50 Friargate, Preston, June 21st, 1892.

50 Friargate, Presson, June 2186, 1802.

P. S.—After despatching my letter last night, my friend, Mr. Banks, called my attention to the following additional note, which I will thank you to append to my communication. The truthfulness of the "message" to which it refers must be my apology for soliciting its insertion:

It seems that a little spirit-child, by the name of Margaret Ann Anderton, who hails from Lancaster, England, has been to our pubname of Margaret Ann Anderton, who halls from Lancaster, England, has been to our public circle of late, but was unable to personally control our medium, consequently Father Pierpont, the President of our public meetings—who is as good as a human being can be—spoke for the little one as will be seen "—above, which is copied from the American Banner of Light published in Boston. "It seems." continues the editor, "that she was a spiritual Lyceum scholar, if the report be correct," and it is in every particular, and "we hope that Brother J. J. Morse will make inquiries and inform us as soon as convenient—for the very good and sufficient reason that we are after spiritual facts—nothing more, nothing less. Sister Emma Hardinge-Britten, too, is requested to look up this case and report."

After waiting until now, June 21st, and finding that neither Mr. Morse nor Mrs. Britten has hitherto published anything in the Banner of Light confirmatory of this "message," they will, I am sure, pardon this invasion of their legitimate province.

E. F.

The editor of *The Medium* being in communication with Lancaster friends, asked for any information on this subject, when the following letters were received in reply:

letters were received in reply:

Dear Mr. Burns: It was with much pleasure that I read the proof you sent me in reference to our late Lyceum member. Margaret Aun Anderton. She was a bright, intelligent child, and was repeatedly giving us recitations from the platform when on earth. I have interviewed her mother about the person "James" mentioned in the article, and she says it is her first husband's father (she having been married twice). He passed on about thirty years ago, at the age of 56. He was not tall, and for some time he led a rather wayward life, but for a time previous to his death he turned over a new leaf, joined the temperance movement, and became an active worker, meetings being frequently held at his house.

It is very gratifying to hear of one of our Lyceum members making herself known again; and her mother informs me that previous to her death she said that if she could come back again she would.

The Mr. Jones referred to is our Conductor, and both he and myself went to see her shortly before she passed on. Mr Jones will be writing you about this to-morrow, so that you will receive it by Wednesday morning's post. Yours in haste, A. Bleasholle.

18 Primrose street, Lancaster, June 27th, 1892.

Dear Mr. Burns: Having had my attention drawn to

Dear Mr. Burns: Having had my attention drawn to

northing's post. I outs in haste, A. BLEARDALE.

18 Primrose street, Lancaster, June 27th, 1892.

Dear Mr. Burns: Having had my attention drawn to a report which appeared in the BANNER OF LIGHT for May 14th, respecting the spirit manifestation of a little girl named Margaret Ann Anderton, who was a member of our Lyceum up to the time of her passing on, I am desirous, as Conductor of the Lyceum, and the person to whom she refers in her communication, to lay before the public any knowledge I may possess which will tend to throw any light upon this somewhat extraordinary communication.

She was a member of our Lyceum for a little over two years, and my attention was soon drawn toward her, from the fact that she exhibited a remarkably staid demeanor, such as is seldom seen in a child. Yet the face was sunny and bright, which portrayed a happy disposition, although unaccompanied by the usual boisterousness of the young. She was a girl of good intelligence and a very retentive memory. She was a consplicuous figure on our Lyceum platform for the beautiful and touching recitations which she frequently said, and which appeared to give her great satisfaction and pleasure. The other children always paid great attention to her, and seemed to respect the pathelic appeals made by her through the recitations. She seemed a very sensitive child, and one who had a very keen sense of duty.

I visited her a day or two before she passed on, and conversed with her on the approaching change which must soon take place, and gathered that she had already had a glimpse of the brightness of the life before her, and had both seen and conversed with what she called bright little girls. She was perfectly happy, although suffering much physical pain. Her mother is a Spiritualist, but not so her father.

Many of the Lyceum children attended the funeral, and she still lives in the memory of us all. She was entored on the register as Maggie Anderton, and by no other name was she called, and it was only by referring to the memorial card that I co

as Lune Terrace, Skerton, Lancaster, Juna 2211, 1812.
[These letters afford much internal eyidence as to the genuineness of the message. The same character appears to be exhibited in the conduct of the spirit as in the Lyceumist part of her earth-life experience. Mr. Jones affords a case of an intelligent and industrious Spiritualist, yet who has had no "tests." It too frequently happens that those who receive "tests" think of nothing also. All proofs of spirit comthink of nothing else. All proofs of spirit com-munion are of great importance, and more par-ticularly so when they are added to a mind filled with educational enthusiasm and well-directed love for human progress.—ED. M.]

NEW MUBIO.—We have received the following from White-Smith Music Pub. Co., 62 and 64 Stanhope street, Boston, Mass.: Vocal-" Kittle McGee" (Irish bal-Boston, Mass.: Vocal—" Kittle McGee" (Irish batlad), words and music by E. Cook; "Come Home, My
Boy" (song), Daisle Markoe, Instrumental—" What
are the Wild Waves Saying?" arranged by Brinley
Richarda; "Fortune's Child," C. Millicker; "Grace
Schottische" (two banjos), and "When My Love Returns"; (one banjo); composed by Geo; C. Dobson;
"Moments of Loisure" (planoforte), viz: "Polisi Ma
Zurka," "Beatrice Valse," "Summer Musings Ma
zurka;" "Twilight Dreaminga." "Spanish Dance,"
and "Katinka Galop," all by Theodore Moelling.

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**Cactus Balm Sain Cure cured my Scalp Troubles, the Falling of my Haf, and gave me a New Growth in legs than a month." Mrs. N. Jaquith, Topeka, Kansas, May 20, 1888. "By its use, Salt Rheum on my hands, arms and body disappeared within a week, a firs reversi months of medical treatment had to ded." W. H. Keeden, 21 Hawley St., Boston. Feb. 13.

WATER OF LIFE.

A pure unadulterated mineral waten, which is unequaled in curing all forms of KIDNEY, LIVER, BLADDER, STOMACH and Bowel disorders. Will cure MALRIA, RHEUMATISM, OYSDERS, and orders. Will cure MALRIA, RHEUMATISM, OYSDERS, and will restore and build up systems suffering from loss of vitality and general debility. Write for free pamphlet containing full particulars, Testimonials and Photo Engraved Letters concerning this remarkable water, to J. R. PERRY, Mar. 19.

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. Or Psychometrical Delineation of Character.



FREE Dr. Judd's Electric Belt and Battery Combined, sent to any one on trial free. Price, \$3, \$6, \$10, \$15 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.

DR. JUDD, Detroit, Mich.

NOTICE.

O WING to sickness in my family, I am inclined to sell my cettage at Temple Helghts Spiritual Camp-Ground. It is said by every one to be the most beautiful site that can be found on Fenobscot 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. In outre hundred dollars for this beautiful summer home. Inquirof H. B. MAYNARD, Bangor, Me. tf

Yes You Can

DE cured. Send 6 2-ct. stamps, name, age, sex, lock of hair, one leading symptom, and get a diagnosis by spirit power free by the colebrated Magnetic Healer, DR. F. THAYER. Address Box 96, Detroit, Mich. June 25.

YOUR Future Business Prospects, consult FRED A. HEATH, the Blind Medlum. Euclose Postal Note for 50 cents, or register your letter, with lock of hair and stamp. Address 146 Abbott street, Detroit, Mich. No stamps taken. June 4.

WALLACE SPOONER. PRINTER, 17 Province Street.

Spiritualistic Tracts, Circulars and Cards specially attend d to: Sept. 5. Healing by Magnetism A Tany distance. Consultation by letter, 82 each. PRO FESSOR LUCIAN PUSCH, Magnetopath, 5 Bahnho street, Broslau, Germany. 13 cow Mar. 19.

Glen Cove House, Onlet, Office House will or ready for quests on and after the first less. The finest location in Onset, and strict ly first-class. Terms moderate.

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SEND thrieb 1-cent stamps/look of hair, name, ake, sex, one Sleading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, San José, Cal. July 9.

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MRS. JENNIE OROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading \$1.00. Magnetic Remedies prepared by spirit-direction. Address 87 Church street, Lynn, Mass.

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J. K. D. Conant,
Trance and Business Psychometrist.
SITTINGS daily from 10 A.M. to 4 P.M. Séances every
Sunday evening at 7:30; also Friday afternoons at 2:30.
No. 11 Union Park, Boston, Mass., between Shawmut Ave.
and Tremont street. Will hold Public or Private Séances.
July 23.

Osgood F. Stiles,

DEVELOPING, Business and Test Medium, also Clair voyant Physician. Sittings daily, from 9 A. M. to 5 P. M. Development of Mediumship a specialty. Magnetic treatments also given by Mr. and Mrs. Stiles. 573 Tremont street, corner Union Park.

Miss A. Peabody,

DUSINESS, Test and Doveloping Medium. Sittings daily, Circles Sunday, Thursday evenings, and Tuesday afternoons at a o'clock. Six Developing Sittings for \$4.00.1941 Washington street, opposite Davis street, Boston. July 23.

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

Mrs. A. Forrester,

TYRANCE, Test and Business Medium. Also Magnetic L and Electric Treatments, from 10 A. M. to 5 P. M. 181 Shawmut Avenue, one flight. Boston. 4w July 2.

Mrs. M. E. Johnson, BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock, Winter street, Room 6, Boston. July 23.

Mrs. Hattie A. Young, TRANCE, Business and Developing Medium. Sitting daily. Ladies 25c., 50c. and 81. Gentlemen 50c. and 81 22 Winter street, Room 16, Boston. July 23.

Addison D. Crabtree, M. D., 4 TREMONT TEMPLE, Boston. Specialty: Diagnosis and Cure of Diseases at a distance. Send stamps, age and sex. July 16.

Mrs. Fannie A. Dodd, MAGNETIC PHYSICIAN and Test Medium, No. 233 Tre-mont street, corner of Ellot street, Boston. July 23.

Miss Helen A: Sloan, MAGNETIO Physician. Vapor Baths. No. 178 Tremont June 25.

DR. JULIA CRAFTS SMITH. 25 years suc-cessful experience. Gives free Clairvoyant Examina-tion Thursdays to ladies. 18 Warren Avenue, Boston. Apr. 2.

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DR. ANNIE LEDYARD, Magnetic and Massage Treatments. Vapor, Turkish, Russian and Modili Columbus Avenuc, Boston. 2w* July 16. DR. JULIA M. CARPENTER, 303 Warren Apr. 16.

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SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

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

PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

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For sale by COLBY & RICH.

A Rare Opportunity.

In consequence of age and infirmities, I desire to sell 100 for more lots in the growing town of Rosenhayn, Cumberland Co., N.J. We have railroad facilities, good schools, good land, good water; brick-ward (patent), capacity 30,000 per day; button, sewing and other factories. I have a store 20x30, two stories, tenement above; a hall 36x50, 3 stories above basement; blacksmith shop, meat shop—which I want to sell, or to sell an interest in lands and buildings and business. I am in the real estate busines, and want to give it up to a younger man. To a working Spiritualist will give a rare bargain, 310° less than it is worth. Single lots for sale for eash at low price, or part cash and balance on installments. We have published a paper here over one year, and want a printer to buy or rent outfit of us and continue it. When any one writes, name this paper.

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

Eucalyptus Tea. THE greatest Blood Purifier known. Regulates the Liver. Stomach, Bowels and Kidneys. Cures Malaria, Constipa-

A comach, bowels and ridneys, oures maintia, constipa-tion, Rheumatism, etc. By mail, 25 cents.

EUOALY PTUS CREAM pover falls to cure Ca-tarrih, Neuralgia, Skin Diseases and Piles. By mail, 25 cts. Liberal terms to Agents. Address DR. STANSBURY & CO., 1069 Broadway, Oakland. Cal.

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July 2.

A LIBERAL OFFER,

BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER.

END four 2-ct. stamps, lock of hair, name, age and sex,
we will diagnose your case FREE.

Address DR. J. S. LOUORS, Shirley, Mass.

June 4. 13w*

FOR SALE, BEST Water Lot at Niantic Spiritualist Camp-Ground, Conn. Near all places of interest. Two-room Ell on lot. Apply to R. S. TATE, 27 Cross street, Waltham, Mass. 2w*

Voltaic Mineral Rods. I MPORTANT to Miners and Treasure-Seekers. Send stamp for Circular to E. A. COFFIN, No. 47 Bristol street, Boston, Mass.

4w*

July 2.

WANTED — A Man and Woman to take charge of a Farm. Crops all in. Farm all stocked. Grand chance for Summer Boarders. Apply with references, by letter, to Box 118, Haverhill, Mass., enclosing stamp for reply.

Antiquity Unveiled. Ancient Voices from the Spirit Realms Disclose the Most Startling Revelations, Proving Christianity

to be of Heathen Origin. to be of Heathen Origin.

The first of this series of communications was received by Mr. J. M. Roberts, at that time editor and publisher of Mind and Matter, in March, 1839. It was from Potamon, a Greek philosopher of the Alexandrian school, who, born into earth-life A. D. 250, passed from it in the year 315.

The communications continued to be received until 1836, under the direction and superintendence of Aronaman, the presiding spirit of the band, whose ministrations to Mr. Roberts began as early as April, 1878. Mr. Roberts was a man of fine education and marked ability as a lawyer, and through these communications became a great student in ancient religions, making extensive researches therein, as will be seen by his notes and comments in this volume, generally in full corroboration of the truth of its contents, and of the identity of the communicators.

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THE BETTER WAY. A Large Forty-Eight
Column Journal, published at Cincinnati, O., every Saturday, at \$1.00 per year, in advance. Advertising Rates
are reasonable and will be turnished on application. Specimich copies FREE to any part of the world. THE WAY
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THE SOWER. A Monthly Magazine, the
Mediums' True Friend. Devoted to the interest of
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street, Detroit, Mich.

Miscellnneous.



ALBRO'S

ache, and especially for sudden attacks of Cholera Morbus.

TRANK T. RIPLEY says: "I feel it my duty as well as pleasure to testify to the efficacy of your Cal-or-facio Drops. Having eaten heartly of fruit during the evening, on rotifing I was taken with cramps. My distress was so great I could scarcely breathe. I at once took a dose of your Drops, and instantly began breathing easier, and in a few moments the distress was emirely gone. I now recommend them to others with like results, and intend always to keep them on hand myself."

Albro's Regulating Cordial

FOR DYSPEPSIA, FLATULENCY, DIARRACA AND CONSTIPATION. In fact, it thoroughly regulates the bowels. May Wyatt Fisher, 291 Chestnut street, Cholsen, says: "For a number of years I was troubled with a bad cough, which gave me every appearance of that dread disease, Consumption. I had not vitality enough to digest my food, therefore I suffered great distress after eating. After trying all sorts of doctors and prescriptions without any benefit whatever, I was induced to try your Cordial. I took this for Dyspepsia only, but to my surprise my food distressed me no longer and my cough ceased almost immediately. My lungs are still susceptible, as they were weakened through incessant coughing. However, my general health is so good and my food agrees so well with me, thereby giving me strength, that any cold I may take is easily overcome." Each of the above Remedies sent by mail on receipt of price: 50 cents per bottle; \$2.50 per box of six bottles, by

CEORCE T. ALBRO & CO., Sole Proprietors ALBRO'S VEGETABLE REMEDIES, 55 Rutland Street, Boston, Mass. June 4.

A Spiritualistic Book.

Some Intuitive Perceptions of Truth. BY HENRY WOOD.

In Cloth, 258 pages, \$1.00.

"A notable treatise on the new theology of evolution,"— Brooklyn Engle.
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first to present it frankly yet delicately with an absolute absence of that occult assumption which has done more than
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Investigation of psychic questions, involving an intimate
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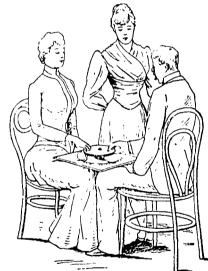
Edward Burton,

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A METAPHYSICAL NOVEL.

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DIAL PLANCHETTE.



This instrument has now been thoroughly tested by numerous investigations, and has proven satisfactory as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

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Glies B. Stebbins writes:
"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose touch on a first trial the disk swung to and fro, and the second time was done still more readily."

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Pneumonia Ointment.

Positive Cure for PNEUMONIA and all Local Inflammations

PREPARED expressly for DR. J. A. SHELHA-MER by a reliable Chemist. This contents all the essential properties of my La Grippe Specific, and is warranted to accorphish all it claims with the patient if faithfully used according to directions, which, with indicated diseases, and list of testimonials, accompany each box. By being reduced to this available form, I can sell my Pneumonia Specific at 25 cents per box, postage free.

Also enough ingredients will be sent by mail to make five or six bottles, similent for one month's treatment, on receipt of \$2.00 per package, for the following diseases: Dyspepsia, Liver and Kidney Trouble, Diabetes, Liver Compinint, Stone and Gravel, and all Nervous and Lung Troubles. Also Spring litters.

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CURES Constipation, dyspepsia, sick headache, corpulency, and all diseases due to deranged liver and kidneys, by eradicating the cause. Acts directly upon the life currents and vital organs. Incomparable as a beautifier of the complexion. Proved in numberless instances. Simple, harmless, cure. Samples, 10c. Smull packages, 25c., large ones, \$1. Sent by muli to any address, post paid.

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DR. DUMONT C. DAKE,
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AGNETIC Specialist for Nervous and Chronic Disease.
Complicated Cases Cured when other methods fail,
lents at a distance successfully treated. DR. DAKE happer in his especial mode of practice. Send for Circular.

TO THE FRIENDS OF SOIENCE.

I take pleasure in stating that I regard Dr. Dumont C. Dake as one of the most gifted individuals I have ever met in the way of Psychometric investigation and Diagnosis, as well as Spiritual powers.

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Miss Lottie Fowler, CELEBRATED Medical and Business Spiritual Medium, returned from Europe. Hours 2 till 8 P. M. Also an swers letters. Massage treatments. 276 7th Ave., New York. July 2.

Cancers, Catarrh, Rheumatism A ND Mental Diseases, positively cured by Vital Magnetism and Electricity. Massage given; also diseases treated by mail. DR. MARY SELLEN, V. D., 106 West 40th st., N.Y. July 16.

Mrs. Stoddard-Gray and DeWitt C. Hough

HOLD Materializing Séances Sunday, Wednesday and Friday evenings: Tuesday and Saturday, 2 o'clock. 323
West 34th street, New York.

PILES RemedyFree. INSTANTHELIE. From Cure in 10 days. Never returns; no purge; no salve; no suppository. A viotim tried in vain every remedy has discovered a simple cure, which he will mail free to his fellow sufferers. Address J. H. RREYES, Box 3500, New York City, N. Y. Oct. 10.

ADDRESS all Communications for JOHN WM. FLETCHER to 288 West 43d street, New York. Office reöpens September 15th.

June 25.

DR. F. L. H. WILLIS

May be Addressed until further notice, Cienora, Yates Co., N. Y.

D. R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are univaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Serofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of beth sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms.

Jan. 2. Glenora, Yates Co., N. Y.

RUPTURE Our eat home. (Seal-ed) Book giving full Address DR. W.S. RICE, Box DB, Smithville, Jeff. Co., N. Y.

WANTED—A good middle-aged woman for Housekeeper in the country. Must be kind, capable and neat. A good home for the right person. Address BOHN LORD, Barnes, Yates Co., N.Y. 3w. July 8. MARY C. MORRELL, Business, Prophetic ing. 181 Lexington Avenue, Brooklyn, N. Y. Apr. 23.

WAS ABRAHAM LINCOLN



A SPIRITUALIST?

Curious Revelations from the Life of a Trance Medium. BY MRS. NETTIE COLBURN MAYNARD. Together with Portraits. Letters and Poems. llustrated with Engravings, and Frontispiece of Lincoln, from Carpenter's Portrait from Life.

This book will be found peculiar, curious, startling imore so than any work issued since Uncle Tom's Cabin. It breathes forgotten whispers, which the rust of time had almost covered, and which have been snatched from the very laws of oblivion. It deals with high official private life during the most momentous period in American History, and is a secret page from the life of him whom time serves only to make greater, more appreciated, and more understood—"ABRAHAM LINCOLM." Cloth, 12me, illustrated, pp. 264. Price \$1.50. For sale by COLBY & RICH.

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It is claimed for "DAESTU" that it is the ultimate to-velopment and perfection of other devices, having for their object the demonstration of the theory that thought can be transmitted by means of an involuntary medium.

"DAESTU" conclusively demonstrates this, as by its means the mind of one person can cause the hand of another to involuntarily write the answer to a question asked mentally. tally.

It is a phenomenon which has already attracted the attention of many in the scientific world, and it opens immense
fields of research in this and other of the higher lines of

thought. The instrument complete in box, with full directions, and cut illustrating the manner of using it, \$1.00; postage 25 cts. For sale by COLBY & RICH. STELLAR SCIENCE.

T WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and \$5 cents, money or stamps.

I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the solence, for a fee of \$1; Consultation fee \$1; at office, 206 Tremont street. mont street.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GUILL Box 1864, Boston, Mass.

July 19.

SEND two 2-ct. stamps, lock of hair, name in full, age and sex, and I will give you a OLAIRYOYANT DIAGNOSIS OF YOUR ALMENTS. Address J. C. BATDORF, M. D., Princt. pal, Magnetic Institute, Grand Rapids, Mich. im July 2.

A DDRESS MRS. ELIZA A. MARTIN, Lock Box 1811 pal, Magnetic Institute, Grand Rapids, Mich. im July 2.

Camp and Grobe-Meetings.

Notes from Onset Bay.

(By our Own Correspondent.)

Ninety-five degrees in the shade at Boston on Wednesday, and a fifty-mile ride on the Old Colony Railroad, with coat off to endure the heat, and on reaching Onset Junction a cool surprise of twenty degrees in favor of comfort. This is what comes of a southwest breeze, bringing in from the sea a cool mantle of vapor, and such retreshment as "dog-days" most require.

most require.

By horse cars to the center of this populous and popular resort, by the side of shell-hardened streets and concrete walks—into a hamlet of five hundred cottages, tasteful, convenient, with flower gardens and lawns, and all the accessories of comfort.

Why! is this a Spiritualist Camp. Meeting? Twenty years ago at Pierpont Grove, at Walden Pond, at Silver Lake, at Highland Lake, at Harwich and at Lake Pleasant we were all in tents, sleeping on straw, and board-ing at rough pine tables under sheltering canvas. What fragments of conversation were then overheard by passers, not intended for the public ear! What busy occupation at the rude lavatories outside the tents, as the Camp awoke to morning duties and the pleasures of a new day! What cheery conversation, and bursts of merriment, what a tide of good feeling poured through the avenues, and seemed to pervade the Camp, as it specially preparing the appropriate conditions for public meetings on the rude seats fronting the rostrum.

priate conditions for public meetings on the rude seats fronting the rostrum.

And then the speakers! We were to hear Emma Hardings Britten, and Cephas B. Lynn, and Moses Hull, and William Denton, and Amanda Spence, and Lizzie Doten, and J. M. Peebles, and Frank Wadsworth, and Henry C. Wright, and H. B. Storer, and Rosa T. Amedey, and Ed. S. Wheeler, and Selden J. Finney, and Dean Clarke, Agnes Davis Hall, N. Frank White, and many others, whose names are household words among us.

White, and many others, whose names are household words among us.

Yes, we did hear them! and our hearts were kindled within us, and the truth was glorified in our appreciation; and friendships were formed, and relations established which cause us to hallow the memory of those old-time Camp-Meetings, because of the good they did us, and the swelling tide of influence for human well-being to which they contributed.

But this meeting at Onset is not a camp-meeting—it is a grove-meeting—it is a summer school—it is an evolution from the camp-meeting. Its possibilities as an educational factor are greater than that of the ruder days of tent-life. People on the whole are more comfortable in their cottages. The Temple shelters the hearers on stormy days, and the Auditorium is all that convenes out-of-door meetings.

Then, again, how the number of mediums has increased, especially for the phenomenal phases of demonstrated Spiritualism. Something like a score of these are already on the grounds this year, and more coming.

And although we miss the mortal forms of many of

coming.
And although we miss the mortal forms of many of

And although we miss the mortal forms of many of the ablest and best of the old-time speakers, new ones have arisen to take their places, and the platform has increased in power and influence.

What a work, for instance, is W. J. Colville doing. Absolutely tireless and constantly teaching. His lectures deal with the most profound themes, and the most practical as well. The infinite variety of applied Spiritualism he illustrates by conclusive answers to all questions; and history, literature, science and religion all contribute to enrich his discourses and bring tribute to the all-inclusive philosophy which he teaches. Since Sunday last he has lectured six times, and his discourses have stimulated thought of the most earnest character.

ligion all contribute to enrich his discourses and bring tribute to the all-inclusive philosophy which he teaches. Since Sunday last he has lectured six times, and his discourses have stimulated thought of the most earnest character.

The conferences of the week have been intensely interesting. Dr. Archie McMasters, who has been a preacher in the South, and is now a spiritual physician of body and mind, contributed in a haif hour's speech a most valuable analysis of the characteristics of the sympathetic, impressible, faithful, loving negro population of the South, all mediumistic, and sustained as a people amid all their trying experiences, by religious fervor, and the recognized presence of spirits. They are natural Spiritualists. The doctor is himself a genial, whole-souled man, and his address was eloquent and delightful.

David Brown, who is giving circles daily at his cottage on 4th street, has afforded many positive and convincing tests, all recognized, at these conferences. Mrs. Emma Miner (author of "Bars and Thresholds"), who holds circles twice each day at Association Cottage, No. 16 10th street, has emphasized the importance of realizing the nearness of the spirit world, and the always ready response to our prayers for guidance, help and companionship. Once born into this knowledge, loneliness is impossible, and every natural faculty of the soul becomes inspired and developed by association with spirit friends.

Mrs. Mary C. Morrell, conductor of the People's Spiritual Conference, Brocklyn, N. Y., and who gives seances daily from 10. A. M. to 5 p. M. at 52 West Central Avenue, is a very carnest and intelligent Spiritualist. Her remarks enforce the duty of living well while in the body. Do not imagine that your work can be better done in spirit life than here. Be sure to live out all your opportunities here—faithfulness to duty is the imperative condition of progress everywhere. Do not dreamly sigh for the future life—the present life is the only one—and then when ripened for the change of death, you

to.

The President often puts in a word of comment, or the relation of some pertinent experience that fills in the meshes of the strongly woven fabric of thought produced at these conferences.

And it goes without saying that Mr. Colville's contributions are always valuable.

The music of Professors Maynard and Coffin is greatly enjoyed.

greatly enjoyed.

Mrs. Carrie E. S. Twing's practical wisdom, illustrated in her quaint manner by stories and anecdotes,

trated in her quaint manner by stories and anecdotes, is a never-failing source of pleasure and profit.

Mr. Saunders of Savannah, Ga., is here with his family. He has told us of his remarkable education, when alone, without any sympathy from the people among whom he has lived. At sea, and on shore, symbolic teaching, concerning the laws of life on earth, the relations of the planets, the nature of spirit-life, has been given him from boyhood to the present time by spirit attendants. He came to Onset to learn from others, by comparing experiences, and trying to harmonize his teachings with those received by other seers.

irom otners, by comparing experiences, and trying to harmonize his teachings with those received by other seers.

The philosophers gather daily for conversations on Spiritualism at Mr. Budington's "Happy Corner," Prospect Park, where chairs are provided, and where his publications are on sale, and arrangements made for Mrs. Carrie Twing's séances.

The Bookstore at the Headquarters Building never was so attractive as now, with show-case and ornamental cabinet filled with paintings, fancy-work, photographs, etc., as souvenirs of Onset, and the shelves filled with The Banner publications and spiritual journals—in charge of a truly spiritual lady, who makes all visitors at home and gives information upon Onset matters to all inquirers.

Two deaths occurred at Onset the past week. Mr. Geo. N. Holmes, a prominent business man of Brockton, dropped dead from heart disease, in front of Hotel Onset, while running to catch a horse-car.

Mr. Chas. Lehman, who has been sick for several months at his cottage, corner of Fifth street and West Central Avenue, passed awayon Monday. His widow will be best remembered as formerly Mrs. Mary Whittier of Boston. The Conference on Wednesday morning was postponed on account of the services at the house, which were conducted in an admirable manner by W. J. Colville, Prof. Maynard contributing appropriate singing. The body was taken to New York for cremation, according to his expressed wishes.

A company of professionals summering at Onset gave an amusing dramatic performance at the Temple on Thursday night (14th), and were greeted by a \$200 house.

On Friday, 15th, we were greeted by the arrival of

newspapers, distinctly states that the end of an age is not the death of a planet, and we are not to expect a final destruction of the earth because a new dispensation is commencing. The present strikes and riots, which show a deep-rooted misunderstanding between capital and labor, are by no means deplorable when viewed from the vantage ground of spiritual observation, as they are but the agitations consequent upon the expulsion of the humor of injustice from the body politic. It has been wisely said that ballots, not bullets, are the means of redress afforded by law in this country; and that the bulk of workingmen in many districts are law-abiding citizens is abundantly proved by the attitude taken by many of the foremeat of the strikers in weldoming the State Millita while they stood ready to fire upon the Pinkertons, a company of armed detectives. It is by no means the province of active Spiritualists to take one side or another in any fray, as truth is many-sided, and disagreements are the result of one-sidedness; but there can be no compromise between equity and injustice or between liberty and slavery. To make good manifest, not to uncarth iniquity, is the mission of a spiritual revelation which comes with peaceful intent into the world to heal breaches, not to create or widen them.

In Beigium arbitration now prevails to a much larger extent than in England or the United States, and the result is that disputes are much more readily settled there. So long as there is a widespread belief in the proneness of human nature to evil rather than to good, there will be no basis discovered for genuine reform, and an ediface cannot be secure unless it reposes on an adequate foundation.

Evolution and education are the watchwords of progress, and they are twins. To evolve or to educe is not to create something out of nothing, or out of its contrary, but to quicken into activity what is already ensirined in the organization appealed to. The universe is ruled by a fixed law, but this law does not deprive any man of th

being is all-sufficing. Spiritualists need more harmony of purpose, that they may receive more positive enlightenment.

Following the lecture a poem was improvised on "What the Times Signify." In the treatment of the theme the prediction was made that within the brief space yet allotted to the present century there will be a gathering of forces around a focal centre which will be the objective centre of the new coöperative era. In the evening Mr. Colville lectured in the Skating-Rink on "Psychopathy."

In the afternoon Mrs. Jennie Hagan-Jackson, taking her subject from the audience, touched the bedrock of principles, as she eloquently referred to the upheaval of old-time traditions in reference to man's nature and relations. She quoted an orthodox tract, and with the clearness born of a deep inspiration, completely reversed the formula of salvation as taught in the tract. She referred to the opening of the World's Fair at Chicago as illustrating the desperate struggle to keep the people from deciding for themselves what should be the significance of that great educational factor. It means progress, and freedom from arbitrary limitations. It means enlightment, and a better comprehension of the world's needs. It means the higher civilization, before which the superstitions of the ages shall give place to a true fraternity, all tending to make better conditions for

freedom from arbitrary limitations. It means enlightment, and a better comprehension of the world's needs. It means the higher civilization, before which the superstitions of the ages shall give place to a true fraternity, all tending to make better conditions for life here, that man's duties well performed may fit him for a higher condition of being.

Mrs. Jackson wove into a choice bouquet of thought the various subjects presented to her, and closed with a truly artistic poem upon "Sunset, the Death-Bed of the Day," It is truly a pity that these occasional gems of poesy cannot be caught and preserved for the enjoyment of the public at large.

Then came Edgar W. Emerson, never in better condition: "I hear no sound of the breeze moving among the branches of the trees—I see before me no audience—I am in space, and now, around me gather men and women. An old gentleman, sixty or sixty-five years of age when I passed out. I was resident in a neighboring town or city—my name is David H. Howard. I shall be remembered by many of you.' I sense now a bright and happy influence. All the vigor of the spirit seems concentrated upon me, as if reaching out for some one in the audience. I see the letters 'G. K.' 'Allee, I am still your George, although I have passed the borders of spirit life. I feel a weight upon my chost, a blow upon my head. I passed away from this cause. The son that bears my name is here. I want Fred to know that I strive always to help him.' He holds up a watch, and now he says, 'I think George will enjoy that watch, as he carries it about.'

Capt. Nathaniel Hopkins of Provincetown is here, and Jonas Sweet, and Ruth Wareham, but a believer in Spiritualism, seventy years of age.

A bright and happy feeling comes over me. Louis Bryant, and Grandmother Temple has found something better than cross and prayer-book.

'Seth Thayer, my father is John P. Thayer. I was in my teens.'

Lovell Joy of Brockton—I hear songs. Father Denison and Tristam Denison are here. Abram H. Howland—I see a finger pointing to age f

A young lady and an elderly woman I see now.
Alice, auntie is with me. I forgive my hyperade. not complying with my request.

Wm. White, Foxboro, Mass., and Joseph Brigham

win. White, Foxdoro, Mass., and Joseph Brigham come together.
Dr. Chas. W. Harris, Bridgewater, Addie Alger is with him, Mrs. Sturtevant's daughter.
Joseph Waterhouse of Fitchburg, fell down stairs.
Old Father Butters hoped to go to heaven on flowery beds of ease. He belonged to the old Rose street church

church.

Johnnie Gardiner comes to his father, and for Grandfather Jackson; no cessation of life. 'I came with that pale Lily, who is a guide and friend in the cabinet. I go to mother's people in Jersey.'

Here is Loomis Anderson, of East Hartford, Conn. He is here to meet his wife. 'I want you to feel that it is not all dark. I could not come but for the help of friends.'"

The many striking features of these that

of friends."

The many striking features of these tests, which were gladly received, had in them an element of gladness, that tended to banish sorrow. The real presence was borne in upon many hearts to their great comfort.

Oniser.

Mrs. L. A. Coffin writes from Onset: "Quite a num ber of mediums are located near me on Longwood Avenue. Mrs. M. A. Chandler of Boston is in her new home, Oak Grove Cottage, No. 9; Mrs. E. F. Howe, No. 4 St. Lawrence Camp; No. 5 finds my humble self in Ivy Lodge, near 9th street. I have decided to give sitttings during the Camp-Meeting."

Notes from Cassadaga Camp. [By Our Own Correspondent.]

On Sunday, July 10th, Mrs. R. S. Lillie occupied the costrum both in the forencon and afternoon. She and Mr. Lillie furnished the music, instrumental and vocal, which was indeed a baptism of melody and sweetness of sentiment.

gave an amusing dramatic performance at the Temple on Thursday night (14th), and were greeted by the arrival of Dr. Bushnell, President of the Spiritualita Society in Chicago, with his wife in Mr. E. F. Sicoum, Treasured of the Spiritualita Society in Chicago, with his wife in Mr. E. F. Sicoum, Treasured with the beauty of Onset.

Excursions down the bay to Monument Beach and Grand Gables, are very cityable, and occur every mr. E. W. Emerson falled to appear on Saturday (16th), in time for the address and tests, and the meeting was resolved into one of the most interesting conferences yet held.

Saturday's dance was well attended, and old folks and young folks mingled in the mazy.

The recent demise of the honored Vice-President of the Association was noticed by the Directors as follows:

Whereat, The Board of Directors of the Onset Bay Grove Association has for the first time in its history been its winder of the Association, deprives us of the mortal presence of highly exteemed friend, whose vise and tempta presence of highly exteemed friend, whose vise and tempta control in the special of the control of the Association, deprives us of the mortal presence of highly exteemed friend, whose vise and tempta to the association, deprives us of the mortal presence of highly exteemed friend, whose vise and tempta to the association, deprives us of the mortal presence of highly exteemed friend, whose vise and tempta to the association, deprives us of the mortal presence of highly exteemed friend, whose vise and tempta to the association, deprives us of the mortal presence of highly exteemed friend, whose vise and tempta to the association, deprives us of the mortal presence of highly exteemed friend, whose vise and tempta to the association, deprives us of the mortal presence of highly exteemed friend, whose vise and tempta to the association, deprives us of the mortal presence of highly extended the consensual properties and the department of the propert day on the properties and the presence of highly extended the v The subjects for the forenoon discourse were as fol

There, the same as here, each one is responsible, and must bear the result of his own action, and work out his own meed of happiness, or the reverse, the injunction, "What ye sow that shall ye also reap," being the unchanging and inexorable law which assigns to each his proper place in the eternal ages of the past, present and future.

After both discourses Mrs. M. W. Leslie of Boston gave platform tests, many of which were of a striking character. Mrs. Leslie is a test and inspirational medium of much ability, and always a welcome visitor to the camp.

dium of much ability, and always a welcomo visitor to the camp.

Mrs. J. D. Palmer of Hillsdale, Mich., has been stepping at Mr. N. Powell's a few days. She and her husband will go to Onset to remain a fow weeks, and will return here for the remainder of the season.

Melrose Park, under the supervision of Mr. J. T. Lillie, has two lovely flower beds in the form of a star and crescent, each filled with the choicest of flowers, adding greatly to the beauty of the Park.

Under the auspices of the Simpson Club a "German" was given on Monday evening, the 11th, at Library Hall. It afforded much amusement, and was highly enjoyed by all present. Orpha E. Tousey.

Verona Park, Me.

To the Editors of the Banner of Light: From "Verona's sunlit shores" we send you greet-

From "Verona's sunlit shores" we send you greetings. Notes of preparation and signs of life and activity are all about us. A number of the cettagers have already arrived. "Forest Home," "Silver Star," "Aipha," "Ploneer," "G.A.R." and "Banner," with wide open doors and windows lavite us to enter and commune with the seen and unseen occupants; and from the chimney tops may be seen the faintly curling smoke of household incense rising up to greet the sun. In the early morning hours the rhythmical sounds of saw and hammer greet our ears. Dr. Ware and Mr. Rufus Emery (our Treasurer) are devoting all their spare time and energy to the construction of an artistic little pavilion overlooking the river. Here visitors can find a refuge from sun and shower, and enjoy the ever-changing panorama of passing steamers and vessels of all descriptions; while the sound of saluting whistles echoes again and again from the adjacent hills. We pride ourselves on possessing the finest echo in these regions. The most discordant sounds come back to us softened and transformed, a spiritualized reflection of the original.

In a row-boat most any time of day may be seen some of our community, who are untiring in their expeditions in search of members of the finny tribe to grace the festive board; little girls luxuriating in the preparation of wonderful mulpies, challenge the admiration of all passers by; while others (more grown-up children) wander by the shore, or in the leafy grove, and rest, dream, read, and (truth compels us to confess) occasionally prepare refreshment for the inner man. So the hours glide by, a perfect poem of living. Those of us who are converts to vegetarianism, however, privately congratulate ourselves that we only have attained to the real poetry of earth existence.

The day that The Banner arrives, bringing us ings. Notes of preparation and signs of life and ac-

we only have attained to the real poetry of earth existence.

The day that THE BANNER arrives, bringing us spiritual food and news from the outside world, is an ever-welcome one. Then we feel that we are indeed a part (though but a small one) of the glgantic movement for the emancipation of humanity, of which The Banner has been for so many years a steadfast exponent and advocate. Some of our members who formerly enjoyed its weekly visits with us have joined tile unseen hosts. Mrs. Louise Shaw, whose cottage, "Gate Beautiful," was built last year, has passed through the real "Gate heautiful" and entered the Summer-Land beyond. We little thought, when Hon. Bidney Dean suggested the name, how soon its prophecy would be fulfilled. Dr. J. E. Jordan, whose venerable form and earnest words added much to the interest of our meetings, has also gone. And John B. Wentworth, one of our earnest workers, genial, sympathetic and generous, his place here cannot easily be filled. But we mourn not, for, though our earthly band diminishes, our spirit band increases, and some day we shall be summoned to join them, and enter an enlarged field of labor, of whose extent we can now have no adequate conception.

MATILDA H. CUSHING, Sec'y.

The communication in the Message Department of this week's BANNEY from Core A.

The communication in the Message Department of this week's BANNER from CORA S. Arbott is recognized and appreciated by her friends in Bucksport and Verona.

Dr. C. F. WARE,

President of Verona Park Camp-Meeting Association, Per M. H. C.

July 15th, 1892.

Parkland (Pa.) Camp. To the Editors of the Banner of Light:

Sunday, July 10th, proved to be a day of beautiful sunshine. And the fine weather induced large audiences to hear the famed speakers and mediums, Mr. and Mrs. G. W. Kates, and Mr. A. E. Tisdale.

and Mrs. G. W. Kates, and Mr. A. E. Tisdale.

The lecture at the morning meeting was given by Mr. Tisdale, comparing Pagan and Christian teaching. It was an excellent effort.

Mr. Kates spoke in the afternoon upon "Dude Theology," and scored a logical criticism of the church and theology. It was a well-delivered discourse, replete with telling points.

Mrs. Kates gave tests after each meeting, of such force that conviction of a wondrous mediumship was too positive for any one to doubt. Every spirit and incident described by her was identified as true. Such a medium is a prize to any society fortunate enough to engage her. She and husband have a host of friends here, and their work is of a spiritual character much desired.

desired.

Mrs. Kates also gave a scance at the hotel parlor Sunday night, when "Fleettoot," her Indian control, was in high glee, and pave a number of descriptive talks of surprising character.

The week-day meetings have been interesting. The work done then by Mr. and Mrs. Kates, Mr. Tisdale and Mrs. Cutler, will make it a week to be remembered. With such work and workers this Camp would get out of the "summer resort" rut and achieve much of the old-time esprit. But, if we relapse into only Sunday effort, we may expect to give insufficient attraction to the Spir'tualists.

A spiritual camp should have delly meetings

attraction to the Spir'ualists.

A spiritual camp should have daily meetings, scances and conferences, with numerous mediums for private sittings.

Parkland is in a favorable locality, and a return to an energetic spiritual work will only be made when associated effort shall be given to secure capacity to meet the financial need. A pleasure ground is desirable, but it should be for the Spiritualists preferred—and will be at Parkland when able to financially support the place. There is such a thing as being property poor. At Parkland there is room to make each—the excursion ground and camp ground—separate, as should be done.

A Well Wishier.

Brady Lake, 0.

Dr. J. C. Street of Boston will preside at the exercises during this Camp-Meeting.

Dr. J. C. Street of Boston will preside at the exercises during this Camp-Meeting.

The inspirational speakers will be prepared to answer any questions that may be submitted by the persons in the audience, and will speak upon subjects without previous preparation.

Many mediums, whose reputations for ability in different phases are well established, will be at Lake Brady during the entire session; and many of them will appear upon the rostrum in the morning exercises. Mrs. Effic Moss, materializing; Mr. Harvey Chase, independent slate writer; Miss Maggle Gaule, public test; Mr. John Randall, spirit portrait painter; Mrs. Anna L. Robinson, Lockport, Mrs. Engleart of Cincinnati, and many others.

The opening exercises will occur on Sunday A. M., July 24th, consisting of the dedication of grounds, grove and lake, J. Clegg Wright (of England), inspirational speaker; Bunday M., tests, spiritual, from the rostrum, Miss Maggle Gaule (Baltimore, Md.); Sunday P. M., address, inspirational, Mrs. Cora L. V. Richmond, (Chicago).

During the sessions, at different dates, to close of camp, the following will officiate as speakers, mediums, etc.: Mrs. Cora L. V. Richmond, Miss Maggle Gaule, J. Clegg Wright, Mrs. H. S. Lake (of the Spiritual Temple, Boston), Frank T. Ripley (of Boston), Rabbi Solomon Schindler (of Boston), Dr. J. C. Street, Lyman C. Howe (of Fredonia, N. Y.), Jennie B. Hagan Jackson (of Michigan), Mrs. F. O. Hyzer, Miss Adah Sheehan (Cincinnati, O.), Hon. Sidney Dean (editor of The Better Way, Cincinnati, O.), et al.

The exercises on the closing Sunday, Aug. 28th, will be: A. M., poems and address, inspirational, Mrs. F. O. Hyzer, M. tests of spiritual presence, Frank T. Ripley; valedictory address, sinspirational, Mrs. F. O. Hyzer; M., tests of spiritual presence, Frank T. Ripley; valedictory address, Hon. Sidney Dean (editor of The Better Way, Cincinnati, O.), et al.

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Queen City Park, Vt.

Dr. E. A. Smith, President, writes that the Park is looking very fresh and lovely from the recent rains The hotel has already many guests, three or four families from Montreal and some from New York, Several of the cottages are open, and from the large number of applications he has every mail for circu-lars the indications are that a very successful camp will be held this year. See announcement of excur-sions elsewhere.

Pine Grove Camp, Niantic, Ct.

Last Sunday our speaker was Mr. F. A. Wiggin of Salem, Mass., who, after singing by the choir, and a solo sung by Mrs. Ida Buntin of Hartford, responded solo sung by Mrs. Ida Buntin of Hartford, responded to the question, "Of What Good is Spiritualism to the World?" in a manner that held the close attention of his audience throughout. His remarks were interspersed with anecdotes that forcibly illustrated the truths he sought to elucidate and impress upon the minds of his hearers. Mrs. Buntin sang at the close "Only a Thin Veil Between Us."

"That all see alike is no proof that all see right," were the words with which he opened his afternoon lecture, the sentiment they expressed being enlarged upon ably and instructively. He alluded to Clairvoy.

ance as destined to become the gift of all, and until that time we should not all see eye to eye, or alike.

Tests were given, and many were made glad with the comforting thought that the so-called dead are alive and in our midst. Calvin Hall and Byron Boardman said they were having a camp-meeting on their side of life.

In addition to the above, Mrs. A. Vedder Benedict writes in appreciative terms of Mr. Wiggin's loctures morning and alternoon, and of the convincing nature of the proofs given from the platform by Mr. W.'s guides of the presence of the split-friends of many in the audionce. She says:

"The air is filled with health-giving fragrance from the many plue trees, and the extreme cleanliness of the grounds renders the camp very attractive. There are a few cottages now for rent from five dollars per week upward, tally furnished. A well-supplied restaurant is located next the dancing pavilion. There are a great number of children on the grounds, and many good mediums; more being expected."

Camp Progress, Mass.

On Sunday, July 17th, our seats were filled, and the natural amphitheatre in their rear was occupied by an interested audience. We had fine talent. Miss

by an interested audience. We had fine talent. Miss Scriggins of Salem opened the services with an original poem; Miss Estes of Lynn, Mr. Simons and Miss Willis gave very fine readings. Mrs. M. C. Chase of Swampscott and Mrs. N. J. Willis gave short but stirring and deeply interesting addresses. Mrs. J. P. Hayes presided at the organ, and the Salem quartet, assisted by Miss Amanda Bailey, executed some beautiful vocal selections.

The grove where these meetings are held is very near the road, and yet so retired that if people did not know of our services they might pass along the street and not be aware of them. We were delighted to welcome Mrs. Willis and her talented daughter, and hope to see them again. All who will visit us will be sure of a cordial welcome. Take Peabody car at Lynn dépôt, which will bring you within three minutes' walk of the grove; by paying double car fare you can come to the gate, on which is our sign, "Spiritual Meeting," and at the entrance of our grove is a sign, "Camp Progress." Mrs. E. B. MERRILL.

Lake Pleasant.

The nineteenth annual camp meeting will open here on Sunday, July 24th.

The Battery B Band of Worcester will give a morn The Battery B Band of Worcester Will give a morning concert, and Dr. Joseph Beals, President of the Association, will again welcome the people to Lake Pleasant. Dr. C. W. Hidden of Newburyport will then give an address upon "The Psalm of Life." Mrs. Clara H. Banks will give the address of the afternoon. The indications are favorable for a large attendance and an old-time gathering. The list of speakers includes some of the best talent upon the platform. NOTES.

Dr. Hidden will speak again on Tuesday, July 26th. His subject at that time will be, '' My Country, 'T is of

The Band will remain through the entire session. A large proportion of the cottages are now open.
The train arrangement as usual will be most efficient. See posters.

Lake Pleasant, Mass., July 16th, 1892.

Haslott Park, Mich.

The Tenth Annual Camp-Meeting of the Haslett Park Association will be held at the Park, commencing Wednesday, July 27th, and closing Monday, Aug. 20th, including five Sundays.

20th, including five Sundays.

Sunday, July 31st, at 10 A. M., the Address of Welcome will be give by Presiding Officer George H.

Brooks, of Elgin, 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. Emerson, Mrs. Elizabeth Stranger,

Mrs. R. S. Lillie, Dr. U. D. Thomas, and others, will

participate as speakers and platform test mediums

during the season.

This is the third year of the Camp-Meeting under

the direction and management of the Haslett Park

This is the third year of the Camp-Meeting under the direction and management of the Hasiett Park Association, of which James H. White is President, Dr. A. B. Spinney Vice-Prosident, James H. White Treasurer, Dr. A. W. Edson Secretary and Manager, Mrs. Effic F. Josselyn Corresponding Secretary. Dr. A. W. Edson, Manager, Lansing, Mich., will answer all inquiries for tents, or particulars.

Cremation.

To the Editors of the Banner of Light:

That cremation of the human body at death is gaining in favor with the more intelligent and thinking class of people need not be questioned; and as it is brought more and more to the notice of communities and our minds rationally contemplate the more purifying process of fire over the slow mouldering and worm-destroying process of the grave-or tomb, evenand, that this is the last legacy we can bestow upon humanity, we can but feel that we shall in the good time coming break away from the self-destroying custom of planting disease in the bosom of the earth and reaping its fruits rather than improving it for those we leave behind us.

I had in the years past, during a two years' residence in Calcutta, witnessed many incinerations of the dead as they were brought to the banks of the "Sacred Ganges." There the methods were crude and often barbarous; but with our modern retorts, in which the body simply melts away and its gases ascend beyond the confines of its clay, purified in keepits escaped spirit, may follows its own to the skies? We can but feel that cremation is the coming boon

to render earth a better abiding place for a more ennobled humanity.

These thoughts came to me as, during the past week, we took the form of our friend and brother, Mr. Charles Lehman, late of Onset, to Mt. Olivet Crematory on Long Island, N. Y., where some twelve of his family and friends the electric wirehad called together, carried out the earnest wishes of the deceased, forwarding his ashes to his early home in Pennsylvania.

There was nothing dreadful about it; there was even a serenity that overshadowed all the minds of those present, as there upon that eminence, with its marvelous vista of a mighty city and its surroundings, a calm and happy disposal of the once animate form was made. And it was remarkable with what unanimity all of the friends expressed their approval and ac ceptance of this last rite.

Thus the special request of our brother was faithfully carried out, and, as we have reason to believe, in his spirit-presence, as was the interesting and appro priate service conducted by W. J. Colville at his Onset residence on Wednesday, July 14th, 1892. As a brief account of the modus operandi at the

crematory may be of interest, I will add that on arrival there the body was taken from the casket and tenderly laid upon an alum-saturated sheet that covers an iron cradle laid upon the floor beside the casket. This sheet is then folded over the form and cradle, and the body lifted upon a roller top table which is wheeled to the assembly room adjoining, from which opens the heavy iron door of the retort we see suspended in a furnace glowing under two thousand degrees of Fahrenheit. This door is quickly swung back, and, facing the intense heat, two men quickly roll cradle and body from the table into the retort the door is hermetically sealed, and all is soon over. Our brother's wish was fulfilled. Was not his spirit with us? All seemed to feel his presence.

No blackening flame comes in contact with the body. It simply evaporates under the intense heat surrounding the perforated retort, through which the blazing gases escape and ascend. The time required for complete incineration is about three hours, while some three hours more are required for the cooling process, when the ashes of deceased are placed in receptacle and forwarded as may be directed. New Bedford, Mass., July 17th, 1892. WM. F. NYE.

ALE AND BEEF

INVALIDS, CONVALESCENTS. NURSING MOTHERS.

Supplies complete nutrillon. Agreeable to the most delicate palate. The only liquid pre-digested Food Tonic on the market. Physicians Prescribe It. Your Druggist Selis It. The Ale & Beef Co., 267 W. 17th St., New York City.

INSPIRATIONAL AND TRANCE SPEAK-ING. A paper read before the Conference of Spiritualists, held in Lawson's Rooms, 144 Gower street, London, W. C., Eng., by Mr. J. J. Morse.

This lecture will be read with interest, coming, as it does, from the pen of one of England's gifted mediums, who has loctured so satisfactorily in the United States.

Faper, 5 cents, postago I cent., For sale by COLBY & RICH.

SANFORD'S

Ginger

IS THE MOST elegant and effective of all known gingers, as well as the purest and best of warming stomachics. It contains the most expensive ingredients ever used in the preparation of any ginger. Hence based on quality, it is the cheapest, on effectiveness, the best ginger in the world.

Containing among its ingredients the purest 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 trademark on the wrapper. Sold everywhere.

In Memoriam.

At Cleveland, O., April 23d, R. P. WILSON-aged 68 yearsassed to spirit-life.

At Cloveland, U., April 23d, R. F. Wilkon—aged 68 years—passed to spirit-life.

After a long and tedious illness the Death Angel kissed his eyelids down. He has entered well-merited reward. His "Magic Staff"—calmness and patience—supported through all the trials of life, and gave him the sunny, cheerful, charitable, loving nature that looked on the bright side. He recognized the divinity of God in man—a universal brotherhood; he had a heart filled with love toward all humanity. He was a ploneer in the spiritual ranks; he was educated for the ministry at Meadville, Pa.; he had good logical, reasoning powers, and gave much time to the study of those laws connecting and governing the two worlds. He soon became mediumistic, and was taken from the pulpit to the rostrum of freethought; he was made to write books; the first, "Spirit Discourses"; second, "Spiritual Science." This was in the early fifties, when it took men of moral courage and nerve to renounce the old starcetyped ideas and fearlessly proclaim the new and greater light. Each of his books may truly be called a "Rosary of Pearls."

For many years his time and means were all given to the lecture-field, he residing in Boston and New York, where his many friends will remember his efficient work. His growth was rapid from darkness (theological) into harmonious light and life; he always looked beyond toward the Real.

Two daughters, a son and family survive him, a much

Real.

Two daughters, a son and family survive him, a much loved wife and children preceded him; the bonds were not broken, only intensified. He is the fourth brother who has passed to spirit-life within a short space of time, but we are comforted in the belief that:

"The great intelligences fair
That range above our mortal state,
In circle round the blessed gate,
Received and gave them welcome there."

They are age, and we shall meet again.

The funeral of R. P. Wilson was conducted in Cleveland; concluding services at River Styx, O. his childhood's home, by those who knew him best and loved him most. As the body lay in the dear old home, amid flowers and tears, with a countenance strangely natural, I could but think the glories of the higher life shone on the face, sweetly lighting it almost to life. The speakers, tour and band official ing and accompanying to cemetery, were all friends, who knew his worth.

worth.

If mortal remains rest where in pioneer life his own hands helped fell the forest. This sacred spot overlooks the hills and valleys where in childhood's sunny hours he used to play; in manhood assisted in sterner but no less pleasing duties of life; in the embrace of death his remains rest here by the side of loved ones, but his arisen spirit can truly exclaim:

"'Tis hard for thee to fathom this: I triumph in conclusive bliss, And that screne result of all."

(Spiritual papers please copy.)
MARIETTE WILSON, [a Sister.]

RHODE ISLAND.

Providence.-Mrs. J. M. Chapman, Sec'y, states that on Wednesday evening, July 13th, the Progressive Aid Society met with Mrs. Gorton, No. 6 Dodge street. After the reading of the minutes of the last session, the President, Mrs. C. M. Whipple, read an inspirational paper on "Self-Elevation, and What Tends to Our Best Good;" singing, "Nearer, My God, to Thee," followed by Mr. Ames. Mrs. Gorton, Mr. Bliss, Mr. F. J. Fales, Mrs. Warner, Mr. Carroll, Mrs. Goodrich and Mrs. King also participated in the harmonious and interesting services. The next session was to be held on the 20th inst. at Columbia Hall. ive Aid Society met with Mrs. Gorton, No. 6 Dodge

The Spiritualist Association met, as usual, in Columbia Hall, No. 248 Weybosset street, Sunday, July 17th, at 7:30 p. m. Conducted by local talent. Mrs. M. A. Goodrich, Mr. T. J. Fales, and Mrs. Gor-ton interestingly participated. SARAH D. C. AMES, Sec'y.

NEW HAMPSHIRE.

Rindge.-On the last Sunday in June and first three Sundays in July meetings have been held here. The audiences have been highly appreciative. June The audiences have been highly appreciative. June 26th, the services were conducted by Mrs. Dr. Newman from Boston. The following Sundays speaking by myself. July 10th, Miss Jennie Rhind was present at the morning meeting, and at the close gave those present some specimens of her mediumship, taking the place of Mrs. Mary A. Charter, who was absent. After the speaking in the afternoon Mrs. Charter held a circle, giving many tests which were recognized. The season was closed July 17th by a meeting in Mrs. Howland's cottage. Mr. and Mrs. L. M. Mason from West Rindge were present, and by their singing contributed to the general success.

E. J. BOWTELL.

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