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THE DEPARTED. BY FRANK WALCOTT HUTT. Not far away from me are mine, Though I their paths may not define; For, mid Grief's swift descending rain, I 've looked and listened not in vain To catch one word, to note one sign; They whisper from the spirit-plane, Glad in Love's vigil to remain, And lo! for us a meeting line Not far away. A meeting-place, where eyes resign Their tears, and hearts their long repine Thenceforth and ever to attain Heights where Hope doth fulfillment gain,

Written for the Banner of Light.

Hotel Temple, Boston.

The Spiritual Rostrum.

Not far away.

And love indeed becomes divine,

A PERFECT DAY.

Delivered in Chicago, Ili., by the Guides of MRS. CORA L. V. RICHMOND.

Out of a heaven of perfect calm, whose undisturbed and divine atmosphere was girded round with the light of angels in whose presence and abiding light was the Infinite Love, pulsating without vibration through all the wondrous spaces, God said, we will make unto the earth a perfect day.

All night the stars had hung quivering like pearl-drops in all the azure sky, tremulously giving forth their melody of light. There was naught to disturb the serene and perfect beauty, as no cloud, save, it might be, a transparent veil of silvery light, that for a moment eclipsed the wonderful beauty of the starlit sky only to reveal it more perfectly. There was no darkness; there was such a palpable glory that even the night was wonderful; and as if passing from glory to glory there was no shadow preceding the day.

The earth hung most beautiful and fair like a sleeping flower upon the breast of night. Along the sky, when the earth turned that way, the first streak of day revealed a peacefulness as of paradise; no sound, no sob of sorrow, nothing but the rest that had given to the blossoms their sweet fragrance, and touched the leaves with diviner glory, nothing was heard save the piping and warbling of the birds like a prelude that precedes a wonderful symphony.

Along the eastern sky there was preparation for wonderful glory; the marshaling of hosts of poverty, and none of regal splendor. light; soft-winged clouds appeared clustering around the east as if to enshrine and enthrone sight, but in the pale yellow, gray light that one star shone forth like the messenger of a perfect and wonderful king. The clouds hung around like accompanying angels, and awaited a little way off for the greater glory to appear. Then rays of light shot up one after another like wondrous flames pointing to the zenith, iridescent at first, then clear crimson and golden, then the full mellow songs burst forth from the groves that seemed to be alive and populous with the messengers of divine joy and love; and then at last, as the clouds rolled up in splendor, fold on fold, the wonderful golden glory of a perfect throne was fashioned, upon which suddenly, with bright and conquering joy, the sun mounted in triumph. The day had dawned.

Large warehouses, teeming with all that the many lands produced, yielded readily into the hand that sought whatever product had been stored away. Cities were dispersed. Only such convenient places of storage as were required gave unto the people the exchange which they sought for their commodities. There was no sound of barter, there was no crunching and clashing of wheels, nor clattering of hoofs that beat upon the sensitive ears of those who required to rest.

There were no polluted places; there seemed to be no dust or darkness into which human lives had to creep to hide away from the starlight or from the glare of the sun's rays; all was clean, swept and garnished. No weary feet wandered houseless and homeless along desolated streets, or where the midnight glare or glamour had lured them on, to fall wearily by the wayside. All was hushed until the needs of the day required a quiet motion-activity, but not confusion.

The daily wants and needs were simple and easily prepared. As soon as the morning repast was finished, into the fields and places of labor all emerged with songs upon their lips, caroling as birds, going freely with hands made strong by refreshing slumber to their fields of labor to perform that which needed to be done in the morning hours. But few hours were required for labor.

As the sun sped high up the sky of golden glory there were sights denoting that there was a period of rest; there was a hush in the groves, the birds had sung their early songs, there was a peaceful hush, and man retired to the shelter of groves or gardens to rest also from his labor. Children gathered around in the coolness of the shade to receive their calm instruction and such teaching as comes from the parents' lips when there is leisure; all was given in love.

Toward evening there was another brief period of toil; after the labor there was rest and social converse; there were songs of praise during the evening for the beauty of that day.

O'er all the earth there seemed to be a reign of peace; there were no armaments of war, no bristling bayonets, no forts that shut out the light and the enemy's attacks at the same time, no ships of war with which to fight the ene mies of nations-for none were foes.

There was a calm and perfect reign of peace. Kings forgot their ambition, priests their rule, all seemed merged in one fraternity; nations seemed not to oppress others, and none were doomed to toils, but all seemed to go freely to their vocations, and when their work was done all had homes; but there were no places of

There was loving kindness and ministration one to the other; each seemed to forget his own the morning star, that glistened as a herald to thought or selfish wish in the thought of his there neignbor; away from his own wishes to aid his fellowman; if there was want, he turned away from his own dwelling to assist another. The helpfulness of each for another made the earth to seem as a dream of that lovely time when God's love shall abide with men. There were over all the lands that were arable, waving fields; the products were so abundant that not one human being seemed to be destitute. There were none in rags and none in royal robes, but all attired in a manner befitting their labor and befitting their states of mind, went forth to their tasks or ministrations unto others. There seemed to be no places of learning, for learning seemed to flow from the lips of those inspired with the truth whether in groves or chosen places, where they erected pavilions among the trees in which it seemed the inspired ones were appointed to teach the people and give them knowledge of the nature around, or sometimes in still more secluded places where the young were instructed for the few brief moments that it seemed were necessary for them to understand. There seemed to be no labor in climbing up the steps of learning. There seemed to be no vassals chained to the car of Mammon, but human beings seemed to be equal with one another, and freely passed to and fro from country to country, from place to place, without the obstructing statutes and without the kind of locomotion that abides upon the earth to-day. There seemed to be thousands rapidly passing over valleys and oceans. In a few moments one could go to the most remote lands, for all fairest and farthest lands were freighted with nations populous and full of peace. Each individual was attending to such neces sary duties as were required in the performance of physical tasks for existence, while the larger and diviner duty seemed toward the ful-Softly and full of sweetness the earth had fillment of the highest aims in human life. Subprepared to receive the day. Thus, at first, | jects and themes that come now only by giant labor, by the greatest toil, were borne in upon morning breeze, not only from hills and val- the minds like sweet dreams or songs of praise. leys, those hills upon which clustering trees | The vast topics suggested by nature seemed as easily understood as the simplest leaf or flower. There were no longer discontent and dissension valleys teeming with verdure, in which was among the schools, no longer need of a forced education, as information on the subjects of life and the methods of existence and all the laws of nature were clear and plain, and simply revealed, as it must be when the truth is realized and understood by man that God is spirit and that spirit must be the monarch over all.

was innate; that it came as the spontaneous outgrowth of the seeking spirit. Then o'er all the broad lands beneath the heavens there was no storm, wind or snow or rain, but such sweet showers as were invited from the clouds. There were no distinctive elements, but the soft-winged zephyrs distributed the drops that would refresh and cool the flowers whenever needed. No forked lightning, no crashing thunder, nothing save the music of winds and waves undisturbed, and of the spheres of worlds moving in solemn grandeur. Fair oceans in peaceful monody told of such life as seemed to be born of the buoyancy of the sea, the sound of waves made music on the shore, the waters bore their treasures without the deep sea tempest. No dark-winged storm hovered over town and over the verdure,

hands; dwellings were not demolished. There were no human battles, no tempests of the shedding of blood; nothing save the sweetness of peace like that soft stillness that comes upon the spirit in the consciousness of perfect rest.

destroying the products of the labor of man's

There were no roses that had thorns, none, indeed, of those destroying and poisonous weeds that seem to desolate the earth. No noxious vapors rose from marshy pools, but the fragrance and freshness of the bloom of wonderful and rare flowers filled the air with praise for this perfect day, ~

clothed themselves in restful raiment. All few would be the thoughtless, the inefficient were peaceful because their labor was well done; and full of life and strength because there had been no exhausting nor degrading care. Clothed in the lightness of freedom that seemed to be born of the upper sky, all saw the glory of surrounding nature, and gave praise unto the Infinite who had given all these blessings.

There came a more perfect wonder; for out of all the hearts there seemed to flow a song an Angelo, the thrilling eloquence of a Cicero of peace that blended with the songs of birds and with the music of the waters until the spires a desire or a hope to attain to or surwhole was a perfect and divine symphony in which there was no sound of sorrow. Over the broad spaces appeared a vision that was a portion of this scene, one that was a customary occurrence: beings appeared who had passed from earthly life into the spirit state, distinguished only in slight degree in their glory from the others who dwelt upon the earth. They mingled freely with those who were resident on earth, conversed with them, gave to them messages of love and wisdommore perfectly seen in their more transcendent state-and taught them ever that souls were not divided by the simple changes called of the sky, but not the signs of the times. birth and death.

edge of spiritual things flowing freely to all in mortality to light, or to reveal an immortal life abundance of exhortations to seek for spiritual earth-life. Infant lips were made to speak young maidens were made to see. The presences that were not visible to the human eye were more palpable because perceived by the | light struck him blind. The same authoritative human heart and understood by the human spirit. Both worlds mingled in the songs of evening praise, glad for the blessings of earth and of the spirit, glad for the abundant and divine baptism of love. As the birds ceased their songs, as the great glory of the sun. round, and full, and clear, was again enthroned upon the attendant clouds. which beneath, around, above, encircled with glory the retiring monarch, people arrayed in the splendor of all their simplicity came forth from the abodes and dwellings, and in the sight of the Infinite Presence and the glory of the perfect day, praised God. The hymn! the blending of the voices! the nearness of the world's visible and invisible! the hearts that were joined in perfect praise and the loving accord that dwelt upon the earth, and filled all scenes with harmony! the sympathy of endeavor made the duties in human life a perfect praise! Sweet rest followed the labor, there was gentle and cheerful preparation for slumber, the soft folded pinions of night brooded like a wonderful mother-bird above the earth, and as the messages of spirits and angels ceased, there was a gradual sinking to rest of those who had toiled and fulfilled their duties during the day without great care or pain or labor. The silence that had first brooded o'or the earth again was felt, and the gladness and the thrill that awakened the early morning again seemed to come in soft unfolding slumber, and the retiring hosts of spirits and angels waited just beside the gateway of mortal sleep, until with closed lids and restful forms the spirits of those dwelling on earth were set free by the angel of slumber, to dwell awhile in the inner realm; and then in the rapture of that divine communion the sleeping passed the hours needed for the rest of the body, and awoke again unto the morning of a perfect day. SUCH SHALL BE EARTH'S Perfect Day! WHEN IN ALL THE WORLD THERE SHALL BE BORNE INTO THE HEARTS AND LIVES OF AN UPLIFTED HUMANITY A FULL KNOWLEDGE OF THE PRESENCE OF THE ANGEL OF PERFECT LOVEI

Original Essay.

THE BASIS OF ALL TEACHING. " Jesus taught them as one having authority,

and not as the Scribes."-Matt. vii: 29. It seems to me this characteristic of Jesus's teaching is the only true standard for any teacher. It means he taught what he knew to be true; it means that his words were the reflection of what he had seen and had confirmed by all his senses; facts learned by experience, and not traditions, or other men's say-so, or opinion. It seems to me no man is fit for a teacher of mathematics, history or science, until he verifies all he teaches by personal knowledge, and can give a reason for every rule and formula. In morals, too, before a man can speak with authority, he must know the terrible retributions of vice; must have seen, adored and worshiped before the pure shrine of virtue, and contrasted the two by living examples.

In religion, more than in aught else, men and women must know, as well as believe, what they teach, or find but few listeners, and make a less number of converts to the religion they attempt to teach. What would be thought of a mathematician who spent all his time telling his class about the great mathematicians of the past, and exhorting them to admire, love and worship the great masters of the past? The labors of the day ended, all people Such teachers would find few pupils, and those and lazy. What use to read history or biography if we are only influenced to admire the courage of generals, the wisdom of scholars, and the benevolence of philanthropists? It is in vain to admire the noble of the past unless we strive to become noble ourselves. We may read of the courage of the immortal three hundred at Thermopylæ, the wisdom of Esop and Solomon, the skill of a Praxiteles, the art of or Demosthenes, but unless our reading inpass any or all of them, our reading will be of little use to us.

No one will question the truth of what has been said of matters pertaining to material life; but when we come to speak of knowledge of the future life and the spirit, and the soul of man, that comes under the head of religion. some may not be ready to apply the same rule of unquestioning faith. Men forget that Jesus in his parables and all his teachings reasoned from the material to the spiritual. As an example he sharply reproved the Scribes and Pharisees for being able to discern the signs There was perfect communion; the knowl- nature; his mission was to bring life and imafter death To this end he showed

What can be more evident than the fact that the mission of Jesus was to establish a spiritual kingdom; one that should have its location not only in Jerusalem, but in the hearts of men, whenever and wherever they worshiped in spirit and in truth? Over and over again he told the people his kingdom was a spiritual kingdom. He reproved the pride and pharisaism of the Jews, mingling with and teaching men and women of all nations. He had a heart of sympathy for the poor, the despised, the vicious and the criminal, sterling reproof for the Scribes and Pharisees, the doctors and lawyers, and, last of all, a whip for the back of the money-changers and plutocrats who were defiling the temple, and laying upon the common people "heavy burdens and grievous to be borne, but they themselves would not move them with one of their fingers." It is doubtful if the D.D.'s, the M.D.'s, the LL.D.'s, and the money-changers and millionaires of this day are better or differ much from the same classes in Christ's day. Now as then they are the leaders and owners of the churches, and determine, to a large degree, who shall preach, and what the preacher shall say. Seldom do we hear of earnest denunciation of the rich, their selfishness, their pride, their luxury. What would be thought of, and how long would a preacher be retained in any large and so-called respectable church who denounced the rich, and charged directly to them the poverty, the suffering, and the want they might relieve if they had the heart to do so?

The church is as unspiritual as in the times of Jesus. None of its great lights make any pretense of having gifts that signalized the teachings of Jesus and the early apostles. Jesus said to his disciples, "Whosoever believeth in me, the works that I do shall he do also, and greater works than these shall he do." His last words to his disciples after his resurrection were: "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

I am aware that teachers of the Protestant Church tell us miracles or spiritual gifts are not required in these times; that the Scriptures, and the experience and examples of the past, are all we need. It is true the gifts have disappeared, and equally true that the letter alone remaineth, which has turned the churches to assemblages led, as Christ said, by blind leaders of the blind. The Catholics still retain a belief in miracles as an occasional and exceptional gift, but do not insist upon them as a necessary personal experience of priests Christ's teachings were of a purely spiritual or laymen. They certainly have no authority, or even intimation, that they shall cease, but fts, and an assurance that they sha in power. There never was a time during Christ's ministration when spiritual manifestations were so powerful or so universal as immediately after his crucifixion, and at the feast of Pentecost. The love of power, love of gold, with the materialism, pride and selfishness that follow in their train, soon crushed out true spirituality, which must rest on love and self-abnegation, and seeking not our own good but the good of all. It is a notorious fact that scarcely one intelligent, thoughtful agnostic or infidel has been converted to Christianity during the last century, unless it has been through evidences addressed to them through some one or more of learning. Many of our great mathematicians the spiritual gifts claimed by believers in Modern Spiritualism. Among this class may be mentioned Robert Dale Owen, a born skeptic and agnostic; Judge Edmonds, a confirmed infidel; Robert Hare, A. B. Richmond, all of this country. If there was no other reason why the church should invoke and desire spiritual rifts this alone is sufficient. Grant that the common people can be convinced and comforted by the written words of men of the past (which I do not believe), should not those who scoff at the insufficiency of such proof be a sufficient reason for their continuance? However others may think, none areso simple, or so easily satisfied with evidences of a future life, that they may not be comforted and strengthend by personal spiritual experiences adapted to their conditions. Seek as earnestly for such knowledge as the average man seeks for material knowledge and riches, and in six months, or less, such knowledge would come to every person of matured age and thought. Such a knowledge would be of priceless value to the world. It would at once remove all fear of death, and soon all other fear would be left behind us. The fruits of the spirit are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. There is also a long catalogue which Paul calls "the fruits of the flesh," which can be as easily distinguished from the fruits of the spirit as night from day. unlearned, some test or spiritual gift that no A knowledge of spiritual things is attained by skepticism can doubt, or pride of opinion re- desire and earnest seeking, the same as any sist. Paul, in writing to the Romans, says: "I material things. The law is, if we wish to raise a harvest of grain, we must break up the fallow ground, harrow and sow the seed; if we wish for material knowledge we must desire and labor for it. It is just as true and just as reasonable that if we wish to know of spiritual things and of the life beyond, we must seek that knowledge as persistently. Paul has said "the letter killeth, but the spirit giveth life," which is equivalent to saying the forms, ceremonies, traditions and customs of the church without the spirit kill the soul and make the man dull, narrow, inefficient and stolid at first, ending in death to spirituality and the life of the soul; while a knowledge of spiritual things quickens and enlivens all the better nature of man, quickening his

Like wonderful relays of celestial hosts and battalions the clouds went marching and wheeling away from the sun, mighty hosts of peace and tranquility.

No jarring sounds, no grinding wheels of mammon or commerce, were heard. Noiselessly, with many a wonderful and mighty import, the messengers of earth went forth. There were engines, glorious with strength and fleetness: they were of finest mechanism, so fine that not one jarring sound was heard; there were argosies on all the waters of the earth, laden with the fruitage and products of many climes; these wise ships that, moving noiselessly by some unseen motor, were borne to different portions of the earth: there were air-ships, silently performing their flight without resistance, without vibration. not even having motion like winnowing wings, but steadily, calmly, sailing in the upper air; there were long, wonderful trains, noiselessly speeding through valleys and over hills; no snorting, shrieking of fiery horses, no smoke nor dust, but all was silent, peaceful, full of harmony.

the twilight opened; there was the song of the hung, and the pines made a wonderful back ground for the glory of the morning, but those the evidence of all the peaceful vocations of man; simple cottages and grand palaces, beautiful homes, places adorned with every loveli-

Thus the earth and all these physical scenes were prepared to receive the wonderful power, the wonderful life that held dominion over them; even the birds seemed to attune their songs to that other being that would waken to listen when the full day appeared.

Forth from many habitations issued the sound of music, like a morning anthem of praise. Then came the people, clothed in light and useful garments, and moving noiselessly, yet with wonderful grace, among the scenes that surrounded them.

There were no children with weariness cry ing for bread in the street, and none who sought for knowledge with weary brows and bent forms, but everywhere were those of matchless countenance who were ready to give to the young the knowledge that they sought. Each question could be clearly answered. For everything that children wished to know there was a ready response. It seemed as though knowledge, like the growth of the form | seventeen minutes from old Father Time.

May such glimmerings of that perfect day be yours, that though it seem afar off, still shall the songs and prophecies declare it, and your souls with uplifted voices seek for that angel to abide within your souls. Amen.

According to The Toronto Empire the following additions have been made to British territory since 1885: In Asia, 278,700 square miles and 5,500,000 people (estimated); in South Africa, 1,603,205 square miles and 14,329,000 people; in Australasia, 97,300 square miles and 158,000 people-a total in the seven years of 2,069,205 square miles and 19,987,000 people.

Belgium, by adopting Greenwich time, has stolen

to his disciples and many more after his crucifixion. He spoke to Paul, and with a great and reproving voice that answered his disciples, and the Scribes and Pharisees, turned Paul from a cruel persecutor to an active, wise, and loving apostle to the Gentiles, he had all his life shunned and despised. Does any one suppose the testimony of any number of poor fishermen and the common people, of

whom his converts were nearly all composed. would have made the least impression upon his mind, leading to his conversion? We employ for teachers of mathematics such as have shown special gifts in that department of cannot become good linguists, musicians or orators.

Men gifted as philosophers and metaphysicians, of whom Geo. Combe was an example, are often deficient in other branches. With all his knowledge in other departments, Geo. Combe could never learn the multiplication

table. Is it probable when we come to study spiritual things the rule is reversed? Do not reason and experience confirm the words of St. Paul, "But the natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned "? It is evident from this text that the "things pertaining to the spiritual" must be taught through a knowledge of spiritual things. In other words, to be qualified as a teacher, one must have had, like Paul or Peter, some positive knowledge of spiritual things, by visions, dreams, prophecy, seeing or discerning spirits, heard a voice that no earthly voice could imitate, or seen a light that not even the light of the sun at noonday could equal. With such experiences men are prepared to commence preaching and writing about the spiritual. With such experiences, if faithfully improved, men may now, as did Paul and other apostles, arrest the attention of the common people first, and soon, growing to a fuller stature, become able to impart to all who seek, learned or long to see you, that I may impart to you some spiritual gift, to the end that ye be established." Peter had special power to impart spiritual gifts by laying on of hands, as was

shown at the Day of Pentecost. All through the Old as well as the New Testament, spiritual teachers were taught by special agencies, unrecognized by the learning and philosophy of the material world, to teach spiritual things. The teachers among the Jews when Jesus came were learned in the law; sorupulous observers of the outward forms of religion, but spiritually deficient. Jesus denounced them as blind leaders of the blind, hypocrites, who, having eyes, saw not, and having ears, heard not.

growth, broadening his views of life and making a spiritual harvest of spiritual fruits as satisfactory to the inner man as any fruits or grains can be to the outer man.
I think it impossible to overestimate the value of a universal recognition of the life of the spirit. When men become aware of the value of the spiritual as compared to the value of the spirit. When men become aware of the value of the spiritual as compared to the value of the spiritual as compared to the value of the spirit. When men become aware of the value of the spiritual as compared to the value of the spirit. When men become aware of the value of the spirit. When men become aware of the value of the spirit. I be soft and anxiety being to provide for the spirit. I be lieve with Jesus, if ample provisions were made for the spirit, scarcely a thought or an anxiety or any exhausting or fatigning labor would be required to make ample provisions. for the body. The moto of the world should be, Seek first of all a knowledge of the spirit. WILLIAM HENRY. Farmersville Station, N. Y.
Witterry Department.

(From the New Zealand Mail.) WHO WERE THEY? A MALTESE APPARITION.

Literary Department.

BY THE MARQUIS OF LORNE.

It is an old, old story, but one that puzzles me yet.

We had enjoyed our stay at Corfu. The regiment was strong, and the men had comparatively few guards to mount. We had been healthy and happy, and had been thoroughly refreshed after a tedious service in India. We were stationed at Corfu long enough to allow us thoroughly to enjoy the woodcock shooting on the mainland. We officers had explored every part of the shores of Albania, and, in little cutter boats hired for a fortnight or three weeks, had sailed from creek to creek in the bright sunshine of the Adriatic winter, landing when and where we chose, filling our bags with game, sometimes shooting a wild boar, and had penetrated during our excursions as far as Janina, and southward as far as the Gulf of ('orinth. What delicious quarters those of ('orfu were in the old days, before there was even a suspicion that England would part with that lovely island fortress, where, unembar-rassed by any considerations except those bear-ing on the welfare of her garrisons, she was mistress of those fair, blue seas, studded with islands whose beauty seemed a dream!

Except for the occasional processions when poor St. Spiridion's bones were carried in state poor St. Spiridion's bones were carried in state round the square, and other bright festas that gave fresh color and variety to the gorgeous landscape, we hardly felt the presence of a for-eign element among us. The inns were kept as well as our hotels at home. Sporting prints hung on the parlor walls. The English tongue was everywhere heard in kitchen, passage and dining-room. Red uniforms shone along the rampart summits of the grand Venetian forti-tications. Merry English girls scampered off with the riding parlies, that, freed from miliheations. Merry English girls scampered off with the riding parties, that, freed from mili-tary trappings, made the olive woods ring with happy English laughter, as jokes and jollity rang through the dappled sunshine, causing the rose hedges, and the gleaming, quiet sea, and the distant mountains beyond, to look all the localier

lovelier. Ab! it was a happy time, and the change to Malta was murmured over. But the Horse Guards at home had decreed it, and there came the tiresome packings and arrangements to dis-pose to new comers of goods and gear, and pose to new comers of goods and gear, and speculations as to what quarters we should have at Valetta, which was a place already well known to the seniors in the regiment. All good things come to an end, and our occu-pation of Corfu did not long precede the total abandonment of the Ionian Islands, the "flow-ers of the Levant." Had we known it we should have esteemed ourselves fortunate to have been among those who had enjoyed some-thing of an experience which was soon to be no more a portion of the lot of the British sol-dier. It seemed doubly hard that the change should be ordained for us just as the hot weather was coming on. The comparative cool of the funnel-shaped Adriatic, where there is usually some breeze or air from the neighborinsually some breeze or air from the neighbor-ing highlands, and shade for the head and rest Ing migmanus, and snade for the head and rest for the eye in the green luxuriance of olive and cypress, was to be exchanged for the glare and dust of Malta. But the troop ship awaited us and we were off. For me the move only meant less sport in shooting, for I looked forward to the larger garrison of Malta as affording, at all events, more social variety and more ladies' events, more social variety and more ladies society, and I hoped that we should not be long there. Anyway to a young subaltern, as I was in those days, change for change's sake is not unwelcome. And during the short voy-age past Zante, and Tarentum, and Sicily, the talk was of the set off to the Malta summer heat. The old buildings gave, they said, secur-ity for a certain coolness. They were so large, the walls so thek a whole Corfu house could events, mor the walls so thick, a whole Corfu house could easily be placed inside a subaltern's room. The mess hall was usually larger than a Mal-tese farm. Beside, there was always some shooting to be got in Sicily during autumn and spring. As usual the sea round about the great fort ress tossed and tumbled, and many of us were in a worse temper than ever as we sighted the low shores of barren looking rock, and finally passed into the narrow harbor—a long inlet with yellow stone forts and buildings crowding where stately two and three deckers lay at anchor. The crews were joyfully preparing for their summer voyage, and were to leave for a good three months the glare of the pictur-esque but sultry inlet. "There's St. Angelo, and there is St. Angelo, a good three months the glare of the pictur-esque but sultry inlet. "There's St. Angelo, and there's St. Elmo," and we looked on the high bastions which had been built tier over tier on the site of the ancient forts that had orumbled under the Turkish fire of old, while the gallant Knights had repelled assault after assault, losing, alas! their hundreds, but slay-ing janizaries and Turks by the thousand. Well may the Maltese be proud of the part taken by them in those desperate conflicts. And very proud they are, as I found out after a short time. Yet it has been their fate to make little of their own history. This is not their fault. It is because of the smallness of their number. They have always shared in the thunderstorms of strife which have swept over thunderstorms of strife which have swept over them. And how many these have been, and what successive floods have renewed and alwhat successive floods have renewed and al-tered their blood! If a mixture of the strain can improve a race, the Maltese have every right to be a strong people. If their territory were large, and their numbers great, they would prove a factor in European affairs. As it is, they have to be reckoned with by the masters of the island, for few could afford a carrison strong enough to leave their nossible garrison strong enough to leave their possible action out of calculation in the event of an invasion. This was found out from painful ex-perience of the French; and of all the old in-vaders, the Saracens alone could afford to take no heed of it, because they took care immedi-ately to kill all the men among the conquered who could bear arms. The result was quieting In relating the mysterious circumstance that occurred to me, I have been reminded of the long reign of the Saracens, and of the Eastern character of the habits of some of the Maltese, but such reminders only make the strangeness of the occurrence more marked. strangeness of the occurrence more marked. There is no connection between the present Maltese and the present Arabs. An Arabian dialect became universally spoken long ago in Malta. Places are called El So and so. There is a general Arabic sound of dg, and the chants of the peasantry in the fields and carals or vil-lages have thoroughly the African swing and sound. The religion is Roman Catholic, and it is held with Eastern tenacity, and the women are in some families kept much to themselves. These are the buly traces of the long domina-These are the only traces of the long domina-tion of the North Africans. The traditions point to the sumptiousness and luxury that followed their dominion.

1.1.2.96

bloody sacrifices were offered to the great Seven, the old gods, who demanded at recur-ring seasons a human offering. I loved to lin-ger in the grand hall to which, in later days, each knight gave up on his death the treasures he had collected. There I found food for my imagination, and could in some measure give form and substance to the narratives of the chroniclers who had many queer things to tell of the men and women who had dwelt where the writers stood to defend the Christian world against the advance of the infidel. In these pursuits, and in looking up the remains of a still older state of things which man knew not, when elephants only as big as donkeys and big hippopotami were dwellers here, I passed the summer agreeably enough. My men dis-liked the place, but I found that the more I got exercise for them and encouraged them to boat and play cricket the less the heat and Mediterranean fever told on them. Much more time was in this way spent in looking after them than is usual in regimental life. But the more work I had the better I felt, and whatever the cause of the appearance I am about to relate, it certainly could not be traced to any ill-health in me. The sirocco winds are always trying. Men ascribe every evil under the sun to thern. " Hot coppers," sore throat, gout, bad diges-tion-all come, according to some people, from the sirocco. Certainly in October we had enough of this south wind. The ladies com-plained they could not get their hair to do anything but hang in long wet wisps. Lassi-tude was general, and even I felt it to be an exertion to go to shoot quail or pursue my in-vestigations in caves or among the rare gar.

tude was general, and even I felt it to be an exertion to go to shoot quail or pursue my in-vestigations in caves or among the rare gar-dens, where the birds flying from the cold of Northern Europe, were beginning to arrive in large numbers. One afternoon, when the haze and damp had cleared and the heat became less, and a fine evening seemed to be promised by a rising glass, I drove out to visit some friends who lived in a villa about two miles away from the capital. Jumping into one of the open-sided cabs, I

Jumping into one of the open-sided cabs, I Jumping into one of the open-sided cabs, I was driven by a shock headed Maltese at a rat-tling pace. The active pony in the shafts seemed to take no account of the heat, which had been great during the day. A bright moon shone down on the square in front of the fine palace where the Grand Masters of the Order of St. John held high state in olden days. Fine fellows were those Knights, ready at a moment to sail and smite the Turk; and in the big palace are the arms they used, ranged helm and halbert, breast and back pieces, sword and pike, in trophied glory on the walls; and their bat-tles are on the canvases, which still show the desperate rally—the struggles often fought out galley against galley, ship against ship—or the desperate rally—the struggles often fought out galley against galley, ship against ship—or the death-grip in the breach. There are the tur-baned leaders: there are the janizaries, the famous guard of the Moslem Sultans, with tall, Persian-like hats, bearing a metal rod running up from the forehead to carry the plume that shook above the warlike headgear, whose or-namental drapery descended from the crest and fell in a square-cut cloth on the shoulder: there fell in a square-cut cloth on the shoulder; there are the Knights lining the ramparts, and with sword and white cross shield hurling back the storming columns.

storming columns. As I passed the piazza the moon showed a Highland sentry, a private of one of the three regiments of his countrymen forming part of the garrison. There were many people in the streets—soldiers in red; Maltese women, with their strange black silk capes, covering head and bust; sailors, and sturdy bare footed na-tives. But my mind was wandering from those to look with admiration on the fine stone bal-ustraded buildings which rose on either side of the narrow main street, their high-arched enustraded buildings which rose on either side of the narrow main street, their high-arched en-trances in deep shadow, while within a bright-ly lit courtyard with handsome colonnades, showed for a moment as I passed. Often over these grand edifices the armorial bearings of a division of the great Order of Christian Chiv-alry, whose home it had been, stood out above the entrance in high and effectively carved re-lief. We rathed on and came ouickly to the the entrance in high and effectively carved re-lief. We rattled on, and came quickly to the rock-cut fortifications that guard the city. Generations of galley-slaves had toiled at these great ditches and massive embrasured walls. Rampart after rampart fled by me as the little horse cantered down the declivity toward the head of the harbor, whose narrow waters gleamed on my left; and I saw the country be-fore me, treeless, gray, and studded with flat-topped houses clustered in villages around the churches—every one of which was imperfect in the eyes of the natives, unless it had a lumpy dome on its back, and two towers at its end. Malta had for me an attraction which I found it failed to exercise over most of my Malta had for me an attraction which I found it failed to exercise over most of my comrades. I was never weary of its blue seas and rocky ledges. The spirits of the past, the phantoms of the heroic conquerors who had successively made it their ocean home, were ever with me. When I reached the house at which I was to dine, the conversation turned from the social incidents of the garrison life to the tedium of the place and low was expressed from the social incidents of the garrison life to the tedium of the place, and joy was expressed by some of those present at the speedy pros-pect of a move to India—for our regiments were often on the move, and the big troop ships were always embarking and disembark-ing the battalions which were bound either for home service or for a spell of work in our great Empire in the Fast It was always with great Empire in the East. It was always with surprise that I was heard to say that there was sufficient variety at Malta. I had little reason to suppose that any special experience would sumelent variety at Matta. I had inthe reason to suppose that any special experience would soon justify my words. The talk of the tedium of garrison life in this Mediterranean station had led to many sighs for home, and the last news from England was discussed. One or two of the ladies antici-pated a return before their husbands, and "there's no place like home" was the burden of all they said. What was there in life so agreeable as country-house visiting in the old country? Where could one find such a variety of occupation and society as in London? Oh! for the exciting days of fox-hunting in the hard, gray winters, with just cold enough to brace the nerves, and yet not enough to make the ground too hard for the chase! And then the happy evenings, when the men are not too tired to talk or dance; and the awe of passing to one's bed-room at night through some pas-sage said to haunted, in some big house where Cavaliers and Roundheads had alternately ca-roused, or where good Queen Bess had rested on one of her " progresses!" "Did you ever see a ghost?" asked one lady of another

Bunner Correspondence.

Florida.

ST. AUGUSTINE.-John F. Whitney writes: In THE BANNER of July 9th I noticed a communication given by a spirit who was on board

¹¹ The BANNER of July 9th I noticed a communication given by a spirit who was on board at the time of the loss of the steamship Pacific. The ship was one of the line composing the fleet of American steamers between New York, and Liverpool, of which E. R. Collins was the founder and President of the company. In that communication we are told that the ship was lost from the effects of one of her bollors having exploded. The ship, after leaving New York, never was heard from.
E. R. Collins was a gentleman well known in New York, and noted for his great business energy, and a num of strict integrity. He was a believer in Spiritualism; when the steamer Arctic, also one of the ships of his line, went down on her way from Liverpool to New York; (within three days of New York), his wife and two children were on board, and were among the large number of the ship nearly three days before the news reached New York; on the day the ship went down he was having a scance in Jersey City; while sitting the medium became at the knew of the news reached New York; on the ship went down he was having a scance in Jersey City; while sitting the medium became sudenly quiet, and as to his family. minutes all communication ceased; before this silence Mr. Collins inquired of the spirits how the ship was getting along, and as to his fam-ily. The medium, after this silence, suddenly threw up her hands, and exclaimed, 'Mr. Col-lins! the ship has gone down! and your wife and children are here present with you.' He told me that he took note of the time, and when the news came of the ship's loss he com-pared that time with the difference in the time where the ship was, and found she went down while he was with the medium.

Mile he was with the medium. Mr. Collins passed to the other side of life many years ago; but I presume there are some of his friends still living who are cognizant of the above fact

In regard to the loss of the Pacific, Mr. Col-lins at the time received a communication pur-form of the ship, in. and, if my memory serves me right, I think the accident was ascribed to her coming in contact with an iceberg."[*]

(* The message sent us by Mr. Longrigg of Denver, Col., purported to emanate from one of the engineers of the fated ship, who presumably might have been nearer, at the time, to the point of disaster than the officers of the deck. Great excitement might naturally be expected to be aroused at the critical moment, causing the lost voyagers to carry with them to spirit-life different ideas as to the cause of the disaster. The interior evidence would seem to be in favor of the spirit-or evidence would seem to be in favor of the spirit-or evidence would seem to be in favor of the spirit-or evidence would seem to be in favor of the spirit-or evidence would seem to be the favor exact opinion (without positive proof) of the public in the entropy of the disaster in the Pacific came into fatal collision with floating ice.—Eus.)

New York.

ROCHESTER.-H. Eaton, President Thom-

as Park, writes: "The Spiritualist Fraternity meets on Sunday evenings, at 7:30, in Odd Fellows Hall, North Clinton street. Dr. Geo. F. West is our speaker for July. In conse quence of the hot weather of late, the attend quence of the hot weather of late, the attend-ance has been somewhat smaller, but the zeal manifested by the controls in the mode of treat-ing the subjects, especially one on 'Liberty' (July 3d), is very marked. On the 10th inst. some very remarkable tests were given after the discourse. The desire of the Society is that many who are in spiritual darkness may be benefited by these meetings."

MALONE.-"B. M. B." writes: "Having re ently read a sermon delivered by the Rev. Dr. Talmage-subject: 'Forgive and Forget, Dr. Talmage-subject: 'Forgive and Forget,' text: 'Their sins and their iniquities will I remember no more,' (Hebrews vill.: 12)-I am at a loss to understand how people of judgment and reflection can accept his views. If, as he says, 'To remember no more is to forget, and you can't make anything else of it,' then to deaden one's conscience would seem to be the thing quite desirable: for he says, in reference to personal sins: 'Imitate the Lord in my text and forget-actually forget, sublimely forget.' How far from the correct teaching this is! Our growth or development spiritually will

Our growth or development spiritually wil not be gained by forgetting past errors, but by not be gained by forgetting past errors, but by continually remembering them, and using them as stepping stones to a better life. We, as Spiritualists, are taught that the remem-brance of our sins will be our 'hell' in the 'hereafter'; that only by a better life can we hope to gain relief. Why, then, should any one teach people that if they sin God will not only forgive but will forget? How can God—or the Higher Intelligence—forgive or forget? You commit the sin and it is against yourself, not against God to forgive you; and suppose he does forgive you (that is, if you can find out that he does), what good is the forgiveness so long as he does not restore the arm? Sin is the cutting off of the power of the

Sin is the cutting off of the power of the spirit, and God might forgive and forget, still the spirit must go on with its power lessened, until a new growth (spiritually) restores the 058

der control of her Indian guide, searched for a long-lost cave in the mountain, and, strauge to those present, the control led the way to the cave, and found that its entrançe ind been closed by a huge bowlder. On the rock that marks the entrance of the cave is casily distin-guished the impression of a human foot. From the top of this mountain one can see for miles around, and distinguish Fall River, Somerset, Dighton, Taunton, the Blue Hills, etc. Every one who has had the pleasure of meet-ing Mrs. Thomas, recognizes the worth of such a medium; her visit here has 'convinced many of the grand truths of our philosophy, and we sincerely hope she will be with us again ere long."

long.

Bhode Island.

NEWPORT.-W. Peckham writes: "That every one is surrounded by spirits who guide and instruct, I am fully confident; and equally so that they live after passing from our mate-rial sight, for I have been among them in the life beyond the present, and I have there seen life beyond the present, and I have there seen and conversed with them. I am assured from personal knowledge that, as Scripture declares, as the tree falleth so it lies, as man in his be-lief, desires and general attributes leaves this world, so he enters, and continues, for a period more or less in duration, in the next. It is diffi-cult, also, to rid one's self of the habits and teachings he has acquired. I have often been implored to help spirits who have become im-bued with bigotry in this life; but each there, as here, must work out his or herown salvation. It behoves each, therefore, to throw aside all such errors; or, better still, to avoid them while here, and thus be able to enter the Great Beyond a free and untrammeled spirit."

Nebraska.

OSCEOLA .- Susie Fentress writes: "In or der to do justice to Dr. James K. Bailey of Scranton, Pa., and to Spiritualism-as I have been asked quite often what good has Spiritual-ism ever done-l can testify to one good deed, and could to many more. I was lame for twenty-five years, and suffered very much; Dr. J. K. Bailey and wife put up at our house for a week or more. Mrs. Bailey was a grand inspira-tional singer, and he a wonderful healing medi-um; while they were there they discovered that I was very lame, and he offered his ser-vices to do something for my trouble; so with vices to do something for my trouble; so with one operation he cured me, and 1 never have had the least return of the lameness since. It was a wonderful kindness to me. That was, I think, in '63. Dear BANNER, receive my bless-ing. I am as ever your well widter " ing. I am, as ever, your well-wisher.'

Maine.

ROCKLAND.-F. W. Smith writes: "The Spiritualists of this place, who have so long desired to have a good magnetic healer and test medium settle among them, have had their wishes gratified. Dr. W. S. Eldridge and wife, both mediums, graduates, and excellent persons, have located in a central part of our city, and we hope they may be liberally pat-

Tonized. Dr. Eldridge has held one public meeting and several sciences, giving most excellent satisfaction. As soon as the proper arrange-ments can be made, he will hold regular ser-vices every Sunday, and every Thursday even ing."

California.

SAN FRANCISCO.-Mrs. S. B. Whitehead. Secretary of the Society of Progressive Spiritualists of San Francisco, informs us that the members and friends of this organization have been favored the past two years in listening to the inspired utterances of Dr. N. F. Ravlin, the inspired utterances of Dr. N. F. Ravlin, for thirty years a leading minister of the Bap-tists. Being about to leave on a visit to those he formerly served, the Society tendered him a Testimonial Benefit at Metropolitan Temple, Saturday evening, June 25th. It proved to be a grand success. Preambles and resolutions were adopted, in which, after recounting his past labors, and the inestimable benefit they have been to the Cause in San Francisco, the Society commended Dr. Ravlin to the Spirit-ualists of the United States as "an eloquent speaker, a profound reasoner, and an able ex-ponent of the Spiritual Philosophy, and a man above reproach." bespeaking for him the frater-nal fellowship and good-will of all among whom he may be called to labor. Dr. Dean Clarke has been speaking for this Society during July, assisted by Mrs. M. Waite,

Society during July, assisted by Mrs. M. Waite, who gave platform tests. "Mrs. Waite," says our correspondent, "is a new medium, but is making a great stir in this city; her tests are beyond all cavil."

LOS ANGELES .-- Ella Lucy Merriam sends is the following original aphorisms, to which she gives the suggestive title, SPLINTS:

When self steps in, suffering comes also.

M. ROCHAS' EXPERIMENTS IN MAG-NETISM.

Bpecially translated for the BANNER OF LIGHT from L'Riolle of June, 1892, BY W. N. EAYBS,

"We read," says the editor of L'Elolle, "In La Justice, the account of the following strange experiments made by Col. Rochas. These facts overturn all our received opinions, and send us into a strange and curious world. Could any one imagine that the sensibility of a person could be transferred to an object, to a liquid, and even be bottled up? This is, however, just what has been done. To this phenomenon M. Rochas has given the name, the exteriorization of the sensibility.

"On the 10th of last March, M. Rochas, by the aid of a magnetized subject, rendered a saturated solution sensitive. When his assistant threw into the preparation the crystal which was to cause the solidification of the liquid, the subject who had transferred his ensibility to the water, was seized with a terrible nervous attack, fainted, and was with difficulty restored. How could the change of state produced in the liquid induce a similar disturbance in the subject? Mystery!

"M. Rochas went further. He saved the soution just as it then was, and, on the 18th of March, wishing to find out whether it had lost anything of that strange affinity which it possessed with the person who had, eight days before, communicated to it a portion of his own life, he made this trial. Without informing the subject of his intention, he suddenly plunged the blade of a knife into the liquid. Thereupon ensued a terrible scene; one that we shall never forget. The subject, as soon as the knife had penetrated the liquid, uttered a piercing scream, as if he had just been wounded, and fell to the floor, sobbing and pressing his hand hard against his breast.

"This experiment, and others analogous to it. would explain quite well the crime of witchery, which, in the middle ages, brought so many persons to the stake. To illustrate this ancient custom to his guests, M. Rochas made a little statuette of red wax, and rendered it sensitive by causing a young woman whom he had magnetized, to make passes over it. From that moment the life of the subject was in a certain sense doubled and intimately connected with the lot of the wax doll. Touch it in whatever place we would, the subject felt the touch; and if a pin were thrust into it, the young woman would cry out in pain, and rub with her hand the part of her body corresponding to the part of the statuette which had been pierced, as if she herself had been wounded.

"These facts appeared to us so singular and so plainly whimsical, that we tried to explain them by the theory of mental suggestion; that the operator, either consciously or unconsciously, controlled the mind of the subject. That this was not the case was proved by an unintended accident.

"The hour for the departure of the guests had come; and M. Rochas with his visitors and the young woman, his subject, was in the hall engaged in a merry chat before they said good-night. We, however, had remained in the drawing-room, and were intently examining the wax doll. Without intending to do so, we did in fact slightly injure the left leg. Instantly a scream was heard in the hall, from which we could not be seen. The cry came from the young woman, who complained of feeling a sharp pain in her left leg. Thus without wishing to, we had caused a sensation of pain to be felt by a person who was at a distance of several meters from us.

"We shall not discuss these phenomena, but content ourselves with stating them simply and truthfully. They are sufficiently strange to cause poor human reason to hesitate before the mysterious realm which such facts disclose.'

Let us say here that the brochure which Mr. Rochas has recently published, entitled "Les Etats Profonds De L'Hypnose," is most worthy the attention of those who are interested in the study of the hidden forces in man. It has a greater scientific value than any other book upon this matter of Hypnotism that has come to our notice.

Yes, I believe I have," she replied, and we all listened.

"I was in a room at the corner of a house "I was in a room at the corner of a house when I was about seventeen, and my sister slept in a smaller apartment beyond, to which there was access only through mine. I had gone to sleep. There was a bright fire burn-ing. I felt my shoulder pushed as though some one were trying to awake me. Too drow-sy to move I paid no attention, and then the hand that had shaken me by the shoulder shook me again, and, descending my body, pushed me in the same manner, quickly, ur-gently, repeatedly, even to my feet. I looked up at last, and saw a tall well-dressed woman, evidently of good breeding, with handsome, malancholy features, dark hair, with a cap on her head, looking down on me. I saw that in her hand she held a letter, with a deep black border. I was in a room at the corner of a house border.

[Concluded next week.]

Province of Ontario.

LONDON.-A correspondent informs us that in April, 1891, W. T. Church was invited to hold seances in this city, with a view to develop Spiritualism in our midst. Meetings were held weekly for three or four months in succession in the old Armory Hall on Dundas street, with but varied success. The spirit voices however spoke very strongly and encouragingly to those but varied success. The spirit voices however spoke very strongly and encouragingly to those who were so inclined to persevere in a private way, indicating that greater harmony would thus be attained, and that the efforts of all (spirit friends included) would be much better concentrated thereby; this was done at con-siderable inconvenience and expense to those interested, and still with no very satisfactory conclusion. "There is," he says, "very little practical Spiritualism in this city to-day, in fact, I think the only intelligent outcome of our fif-teen months' experience is the development of a rapping medium, a young lady, now seventeen years of age. Considerable impression (more than mere curiosity) has been made by some of the manifestations made through medium Church--under severe test conditions; some-times wonderful intelligence of a very high order was conveyed in the addresses given (the materialized spirits using their own voices), and the eloquence of their language and the wealth of Ideas enunciated will not soon be forgotten." The strong evidence of the reality of Spirit-ualism furnished in the BANNER of LIGHT and other periodicals and pamphlets, by authors of unguestionable integrity (and which have heen circulated out the generally), has done

authors of unquestionable integrity (and which have been circulated quite generally), has done much to sustain the Cause before the publicthough, as it is, the fact of spirit-return is bare-ly admitted, simply because it cannot very well be denied."

TORONTO .- W. H. Evans writes: "The membership of our Society is steadily increas ing, and the meetings are quite interesting. Prof. Seymour allows the audience to choose the subject from which he discourses, and an-

We can only develop safely point, never from another's.

To act in every instance from our highest concep tion of Right, is to leave no blot or blight upon our progressive pathway.

The example and influence of one upright life is worth a thousand sermons.

Pursue contentment! Nor yield the race till victorions.

When the interior is set in order, we will have but ittle trouble with the exterior things of Life. When we cease to behold any weakness whatso

ver of our own, progression ceases!

Noble thoughts are commendable, but to give them xpression in deeds is the fulfillment of our being.

The study of the magnitude of the intricacies of our combined organisms is sufficient to keep us from idleless, which is the "mother of mischief

Nations are but an aggregation of individuals. Anther demand for personal development.

Better take a little time for careful decision, than spend a prolonged and probably trying season to re pair an impulsive error.

Theosophists Decline-A Church Accepts.

The second Annual Convention of the European section of the Theosophical Society, held in London, Eng., has just concluded its sessions. Mr. William Q. Judge, who has acted as Chairman of the Convention, has sent a cable despatch to Mr. Alexander Fullerton, who is associated with him in New York in the conduct of The Path, stating that the Convention has been highly successful, and that the newly-elected President of this Society has been voted a life term.

The new President chosen to succeed Col. H. S. Olcott is Mr. Judge; he will not, it is announced, as-sume the duties of the office until the meeting of the General Convention of the Theosophical Society, which will be held in Adyar, a suburb of Madras, late in December, and possibly not then in case Col. Olcott should decide to withdraw his resignation, as he has been asked to do.

As Col. Olcott's health has greatly improved of late it is possible that he may decide to accede to this request, and at any rate it is believed that he cannot

Prof. Seymour allows the audience to choose the subject from which he discourses, and answers cogently any questions, at the close, which may be asked."
Massachusetts.
ASSONET.-."A Reader " writes: "Some of the people living in the vionity of Assonet truths of Spiritualism, through the medium. Some truths of Spiritualism, through the medium. Some came from curiosity, but none who came went away dissatisfied. Wonderful tests were given in full. Names and desoriptions were given in full. The peinter the prosenty to the brother and sons of the deceased for the sum of £1,000, thus anleably arranging the affair. To complete this arrangement it will be necessary for Col. Olcott to retain the presidency of the sone the affair. To complete this arrangement it will be necessary for Col. Olcott as considerable attention in Australia, from the fact that the society for several monthes at least.
Names and desoriptions were given in full, ence, many of whom were skeptics. Some in particular, who were visitors from the far West, were pleased to hear from their spirit-friends, and were fully satisfied that there is such a thing as spirit-return....
On Saturday, July 16th, in the presence of eighteen or twenty persons, Mrs. Thomas, un-

In Memoriam.

HON. JAMPS PRIEST OF DERRY, N. H., who recently passed from the mortal to the higher existence, was one of the sterling citizens of the Granite State, and a man universally respected and beloved.

respected and beloved. He was a Spiritualist in the highest sense which that term implies, and most nobly exemplified the philosophy by his life. In his relations with Nature and all her works he was harmonious. He was devoted to bis family, and to the best interests of his town and State, and his counsel was often

interests of his town and State, and his counsel was often sought. He was a pencemaker among men, and no one had occasion to speak ill of his standing in society. His filness was of that mature which renciered his mental faculties conscious to the last, and he passed to the land of the hereafter as calmly as the fading of an autumn sunset. The fumeral service, hargely attended, was conducted by Rev. W. H. Morrison of Manchester, who spoke eloquently of life as an entirety, and of the deceased as having entered a higher existence, with every faculty of mind retained, and untrammeled by the unaterial. He had simply gone to meet "good deeds sent before."

Passed to Spirit-Life,

From Avon, N.Y., June 22d, 1892, Nelson Powell (of Menlon Center, Monroe Co., N. Y.), aged 62 years and 9 days.

don Center, Monroe Co., N. Y.), aged 62 years and 9 days. For many years he has been a stanch advocate of this glo-rious Spiritual Philosophy. He was ever rendy and willing to help the Cause he esponsed with not only his wealth but his time and strength. His spacious house was ever opened to mediums and those who wished to learn of this truth. Many there are who bless this noble man for giving them the privilege of a demonstration of the truth of Spiritual-ism. Nothing afforded him more pleasure and happiness than to help people see the light. He was a fine medium himself, and many there are who remember him with grati-tude for releving their sufferings. He leaves a noble wife and many relatives and friends to mourn his absence from the mortal body. Sity years of his father. He was a fine albiguing neighbor, and was noted far and near for his honesty of pur-pose and uprightness of character. John J. Cornell of the Society of Friends officiated at the functal.

From Johnson, Vt., July 10th, 1892, William Scott, in the

Toth year of his age. Intelligence, integrity and modesty were strongly marked traits, with which he combined an aniable disposition and quick sympathics. It lo won the confidence and affection of all with whom he came into association. His townsmen greatly respected him, and recognized his ability, not unfre-quently calling him to fill responsible places, both in Eden and Craftsbury, where the larger portion of his life was passed.

In the order of the sector of the second sec gretting his earthly loss. Morrisville, VI.

From Hoosick Falls, N. Y., July 2d, 1892, Mrs. Sarah E. Raymond.

mond. She was a true, loyal, firm believer in Spiritualism, having had many tangible proofs of its verity. A great sufferer for more than a year, being for many months unable to take any solid food, she would retire at night faint and hungry, and awake in the morning refresh-ed, saying that "lie angels had fod her" (the fact being corrolerited by communications from spirit friends). She at has passed peacefully away. She was always ready to go-and willing to stay only on account of the loving daughier and husbandt. She was wel-comed to that "beautiful home" by many loving friends. Mrs. Raymond wis a great admirer of The BANNEL, and halled each number as a welcome messenger. May the bereaved ones left on earth be comforted in know-ing that "there is no death." but only a transition from that bed of anguish to eternal rest. A FRIEND.

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

Sec. Sec. 2.

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A Point Gnined!

[From The Vaccination Inquirer (London, Eng.) for June.] The Interim Report of the Royal Commission.

FIFTH REPORT. TO THE QUEEN'S MOST EXCELLENT MAJESTY.

MAY IT PLEASE YOUR MAJESTY,

WE, the undersigned Commissioners appointed to inquire into the subject of vaccination, desire humbly to submit to Your Majesty a further Report of our proceedings.

In the First Report which we submitted to Your Majesty we stated that, considering it would contrib-ute to clearness if the evidence on the several points submitted to us were kept distinct, we had decided to take evidence upon those questions as far as practica-ble in the following order:

1. The historical and statistical case in favor of vaccina-

tion.
The arrangements made for vaccination under the existing law, and the mode in which the law is administered.
The case against vaccination, and especially against its continuing to be made computery.
The orbit of these objections.
Any substitutes that can be suggested in place of vaccination for the purpose of preventing the spread of smallpox.

pox. 6. Any improvements that can be suggested in the pres-ent haw or its administration for the purpose of removing objections to vaccination, or making it more effective.

objections to vaccination, or making it more effective. We have held ninety meetings, and examined one hundred and thirty five witnesses. The evidence we have taken litherto has been mainly directed to the first three subdivisions of our inquiry, but we have not yet completed the evidence bearing upon any of them. It is obvious, therefore, that we are not in a position to express any opinion upon the main questions sub-mitted to us for inquiry and report. But it has been suggested that, though unable to pronounce an opin-ion upon those questions, it might be in our power, without prejudice to the inquiry which is still in prog-ress, to make recommendations with reference to cer-tain subsidiary questions to which our attention has been called. been called.

Having carefully considered this suggestion we have come to the conclusion that we may properly make recommendations upon certain points to which we

Having carefully considered this suggestion we have come to the conclusion that we may properly make recommendations upon certain points to which we will now advert. I. Under the existing law every parent or person having the custody of a child who, without reasonable excuse, neglects to take it to be vaccinated [Note 1.] is rendered liable on conviction to a penalty not ex-ceeding twenty shillings. In addition to this, where the Vaccination Offleer gives information to a Justice of the Peace that he has reason to believe that a child under fourteen years of age has not been successfully vaccinated, and that he has given notice to the parent or person having the custody of such child to procure its being vaccinated, and that this notice has been dis-regarded, the Justice may make an order directing the child to be vaccinated within a certain time, and if the order is not compliance, the person on whom such order has been made is rendered liable to a pen alty not exceeding twenty shillings. And this, enact-ment has been hold by the Courts to warrant repeated orders in respect of the non vaccination of a child and the imposition of a penality for the disobedience of each of such orders notwithstanding that previous penalties have been inflicted. We think that the im-position of the same child should no longer be pos-sible. In the year 1875 the Local Government Board wrote a letter to the Guardians of the Evesham Union, which was afterward sent to many other Boards of Guardians, and made puble, pointing out that by Article 16 of the Board's General Order, 1871, it was provided that may case in which a magis-trate's order had been obtained, and summary pro-ceedings taken under Section all of the Vaccination Act, 1867, no inther proceedings Should be taken by the vaccination of this provision was that the Guardians should carefully consider with out the express instruc-tions of the Guardians. The letter further stated that the intention of this provision was that the Guardians should carefully consider with Although the publication of this letter has no doubt had a considerable effect in diminishing the number of cases in which repeated penalties have been inflict ed, it has by no means put an end to them [Note 2]. We think that they should cease to be inflicted al-together. We have arrived at this conclusion quite independently of the question whether vaccination should continue to be compulsorily enforced. What ever be the conclusion which we may have to submit to Your Majesty upon this part of our inquirs, and even if it should ultimately appear that we are not able all-to agree in the same conclusion, we have had no difficulty in agreeing upon [Note 3] the recommend-ation which we now submit. It is unecessary to state at any length our reasons for the recommendation. Those who favor the view that vaccination ought not to be compulsory are nar-urally opposed to repeated convictions in respect of the failure to vaccinate a particular child; whilst those who incline to the opposite view believe that any ad-vantage which may arise from the tendency of repeat-ed convictions to increase the number of the vaccin-ated is more than conucrebalanced by the resentment and active opposition to vaccination which they en-gender [Note 4].

Ing a doubt as to the mode in which the prisoner should be treated, applied to the Home Office for in-structions. In reply to this application instructions were given "that he should be treated as a "simple imprisonment prisoner," *i. e.*, as a convicted criminal prisoner not sentenced to hard labor." He was ac-cordingly removed from the debtors' ward, and re-turned to a cell, and received for the remainder of the term the treatment indicated in the instructions from prisoner and sentence to the debtors' ward, and re-turned to a cell, and received for the remainder of the term the treatment indicated in the instructions from the Home Office [Note 5]. The thirty-eighth section of the Prisons Act, 1877, empowers the Secretary of State to make rules with respect to the classification of prisoners imprisoned for non-compliance with the order of a Justice or Justices to pay a sum of money, or imprisoned in re-spect of the default of a distress to satisfy a sum of money adjudged to be paid by order of a Justice or Justices, so that such rules are in mitigation and not in increase of the effect of such imprisonment as reg-ulated by the Prisons Acts, 1865. We understand from answers given in Parliament that the Secretary of State for the Home Department is of opinion that this section does not enable him to provide that per-sons imprisoned under the Vaccination Acts should not be subjected to the same treatment as climinals. We do not consider that it is within our province to express any opinion upon this point. [Note 6.] But we have no hesitation in saying that under that the power ought both to exist and to be exercision Acts should not longer be subjected to the same treatment as criminals. [Note 7]. Many of those whose imprisonment arises from their contravention of the laws relating to vac-cination regard the practice as likely to be injurious to the health of their children, and are well-conduct-ed, and, in other respects, law abiding citizens. Even those who consider that they ought not, during their im-prisonment, to be subjected to the interation the schould not express of the a proceeding not beling calculated to criminals, such a proceeding not being calculated to secure obedience to the law or to add to the num-bers of the vacinated. All which we humbly submit for Your Majesty's

actor as a stay to repeated prosecutions. It certainly fit the report of the Commission itself will have any convincing effect until its recommendations are passed into haw, and unft hands are deprived of the powers they have abused.
(3). This is the expression which has given such offense to *The Standard*. That the Commissionershould have arrived at such a conclusion at all was belowed of *The Standard* was intrustive too much for the equanimity of our contemporary.
(4). If it is hoped that any chactment in accordance with the recommendations of the present report will now avert this "resentment and active opposition," we can assure the Commission and all concerned that they should have arrived at such a conclusion at all was belowed of *The Standard* was naturally too much for the quanimity of our contemporary.
(4). If it is hoped that any chactment in accordance with the recommendations of the present report will now avert this "resentment and active opposition," we can assure the Commission and all concerned that they are at least ten years too late. There has been at the figure particular way inglit have left left.
(5). On Beptember 20th, 1889, a mreting was held at for hight on till our certain victory beattained, till wo arrive at the total disestabilishment and disendowment of the grotes query left.
(6). On Beptember 20th, 1889, a mreting was held at Dorking to welcome back from Wandsworth Gaol Mr. Joseph Harrison, of that city, who had been suffering fourteen days' imprisonment for the non-vaccination of his childing history to quite this extent. For he is was on cool fortune to be present and back again to cell, to demonstrate that anti-vaccinations were to be treated, under from well to ward and back again to cell, to demonstrate that anti-vaccinations were to be treated, under from well to ward and back again to cell, to demonstrate that anti-vaccinations were to be treated, under from well to ward and back again to cell, to demonstrate that any second chause o

Varied Phenomena. Materializations with the Medium in

Mary, as I thought ; then it turned toward me, and nearly tumbled over Aunty to get to me. I could not see the face, it was all covered with drapery. I asked: "Is it Meggy?" and she bent her head and reached out her hand and patted my face, also that of Mr. Fidler, who was sit-ting next me. "Meggy," you must understand, is my sister, and the mother of the two girls we have adopted. Mr. F. asked if she was quite content with the way we were bringing the children up. She bent her head three times, also patted Mary's face three times, who had just then come up to her. She took my hand and Mary's and pressed them together as though she would like to say something if she could. I took it as telling me not to part with Mary. She felt Mary's head and face all over, and held on to her hands as if she would not like to part with her, and gradually faded away holding her hand to the last. We were all very much af-fected by it, and the scance then closed. People often ask, "What is the good of Spir-itualism?" If they had experienced the sates faction and pleasure of meeting one so dear to them as my sister was to us, they could answer the question in thought better than I can do in words. Mr. F. said that such an acknowledg-ment of the attempt to do our duty to the chil-dren of another far more than repaid us for any little apparent or imaginary sacrifice we had made.

BANNER OF LIGHT.

the Public Vaccinator gets his for vaccinating with great and uniform serving the children of the poor. (2). The Kvesham letter could not have been in the vacch could not a soul could have been in the vacch of the operation of the poor. (2). The Kvesham letter could not have been in the vacch could not a soul could have been in the vacch of the operation of the poor. (3). The Kvesham letter could not have been in the vacch could not a soul could have been in the vacch of the operation of the poor. (4). The Kvesham letter could not have been in the vacch could not a soul could have been in the vacch of the operation of the vacch. (5). The vacch is sour could not a soul could have been in the vacch could be vacch. (5). The vacch. (5). The vacch. (5). The vacch is sour could not a soul could have been in the vacch could be vacch. (5). The vacch. (5). The vacch is sour could not a soul could have been in the vacch could be vacch. (5). The vacch is sour could not sould any wall is the vacch could be vacch. (5). The vacch is sour could not sould any wall is the vacch could be vacch of the vacch could be vacch. (5). The vacch is the vacch could be vacch could be vacch could be vacch could be vacch of the vacch of the vacch could be vacch of the vacch wall we vacch of the vacch wall we vacch of the vacc perspiration. Went on deck and found all well. Changed my course three points with-out apparent cause. I really did not know I had done this, until the officer of the deck asked me if he should trim sails. I thought for a minute, and told him yes. I went to my oabin again, leaving orders to call me at day-break.

break. Going on deck at daybreak nothing could be seen. Taking my glass in hand and going aloft, I saw a ship bearing east with sails clewed up, and by the long rolls she gave, I concluded she was water-logged, with flag of distress flying. It was now nearly calm, and by eight o'clock the wind came from the east direct from the east the wind being flatt it was slow work the wind came from the east direct from the ship; the wind being light it was slow work trying to get near the ship; but I worked hard until one o'clock r. m. I became discouraged not seeing any boats coming, barometer fall-ing, a westerly gale close at hand. I was stand-ing to the south. I told my wife I would not tack again, unless prompted to. At 2 P. M., the prompting came. I tacked to the N. E. At 3 P. M. saw two boats coming. The wester-ly gale was close on to us, and it became my duty to look out for my own vessel and people. I ordered sail reduced at once. The boats con-taining twenty-two men got alongside, and were taken with difficulty on board. The gale struck at that moment; the boats were cut adrift, and we were compelled to run before adrift, and we were compelled to run before the gale for Gibraltar. Five minutes more all would have been lost.-[From "Singular Ex-periences of A. S. Smalley."

Father Appears to Son.

Commandant Deprimos communicates to Revue Spirite the following narrative of the apparition of a father to his son :

"In 1874, I was speaking of Spiritualism to one of my superior officers, on the banks of the Saone. In the course of the conversation, in which he was greatly interested, I mentioned that, on certain rare occasions, the spirit while incarnate could manifest itself outside of the body, at a great distance from its material shell, for the purposes of counsel or warning. 'At length, he said, 'I have found an expla-nation of what has been a mystery to me since 1854. I was then a lieutenant of Voltigeurs in the Crimea, and was entrusted with the per-formance of a perilous duty, which would last for eight and forty hours. I had scarcely ar-rived on the spot, when my father appeared to me, and asked me to follow his advice in reand, and asked me to follow his advice in re-gard to the placing of my men, so that none might be wounded. He remained with me while the movement was being effected, and disappeared as soon as it was accomplished.

disappeared as soon as it was accomplished. Not one of my men was hit. 'It is probable that my father was visible only to myself. But how did he come and dis-appear? He was then living in Dauphiny, where, during the absence of his mens, he ap-peared somnolent and preöccupied, but in no-wise indisposed. This I learned on my return to France. In many letters to my wife I ex-pressed the astonishment I felt at a phenome-non which remained inexplicable until now, twenty years after it happened, you have actwenty years after it happened, you have ac-quainted me with its possibility." "Next day," adds Commandant Deprimos, "I called upon the lady, who contirmed her husband's state-ment point by point, as she had preserved the letters."--The Harbinger of Light, Australia.

Another Planchette Story. Apopos of predictions made by the plan-chette board, the Rev. H. St. Maar Willough-by assistant curate of St. Luke's, Camberwell, varially opposed to repeated convictions to be compulsory are nat-urally opposed to repeated convictions to the compulsory are nat-urally opposed to repeated convictions to repeated convictions to increase the number of the vacch-ated is more than counterbalanced by the resentment and active opposition to vaccination which they en-gender (Note 4). The guerrent to which persons of the numper of the vacch-and active opposition to vaccination which they en-gender (Note 4). The guerrent to which persons of one person so committee the was shortly after this committeent the prisons of one person so committee the was shortly after this committeent the prisons of the numper should be irreated, applied to the Home Uffice for has structions. In reply to this application histuretions were given "that he should be treated. were given "that he should be treated.

however, one of the sitters that is claivoyant said there was a tall form in the cabinet, and presently it came out at the opposite side from where I sat, and stretched out its arms toward Mary, as I thought; then it turned toward me, and nearly tumbled over Aunty to get to me, I could not see the face, it was all covered with drapery. I asked: "Is it Meggy?" and she bent her head and reached out her hand and patted my face, also that of Mr. Fidler, who was sit-ting next me. "Meggy," you must understand, is my sister, and the mother of the two girls we have adopted. Mr. F. asked if she was quite the way we were bringing the pottors for that year's race. Whether anypetitors for that year's race. Whether any-body present won anything as a result of the information so mysteriously furnished, is not stated.--Light, London.

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bers of the vacchated. All which we humbly submit for Your Majesty's gracious consideration.

(Signed) HERSCHELL. JAMES PAGET. CHARLES DALRYMPLE. W. GUYER HUNTER. EDWIN H. GALSWORTHY. J. S. BRISTOWE. WILLIAM JOB COLLINS. WILLIAM JOB COLLINS. Martin 21st, 1892. NOTES. (Signed) JOHN S. DUGDALE. M. FOSTER. JONATHAN HUTCHIN-SON. J. ALLANSON PICTON. SAM. WHITBREAD. FREDERICK MEADOWS WHITE. RIGHT.

NOTES.

[By the Editor of the Inquirer.]

NOTES. (By the Editor of the Inquirer.) (1). We find much to complain of in this account of the law. In the first place, neither of the legal limits of age is set forth. A child does not, we take it, cease to be a child in the eye of the law at the age of four-teen; nor does it first and suddenly become a child at the age of three months. Yet it is only after the first three months from its birth that the penal portion of the law begins to apply, and as soon as it is fourteen years of age the law applies no longer. It is most im-portant that these limits should never be forgotten. The superior limit is the proof of the greatest ab-surdity and insincerity in the law; for it is clear that an unvaccinated adult is, to say the least, as great a danger to the community as the unvaccinated infant, whereas the law applies to the latter only; our medi-cal tyrants being fully alive to the difference of dan-ger involved in persecuting adults who have voics, and signats who have none. Nor is the emission of the infarits who have none. Nor is the emission of the infarit of age less open to objection. If it were true that the law applied to every child without the limitation of the three months' grace, the shame-ful doings in our workhouses, where ollidren are marched off vid arms to be vaccinated within the first six days of their separate existence, would be in striet configured. If that were so, the vaccination stations would be supreme over all classes, and the public vaccinatic. With the law, instead of being, as they are, actions grossly in excess of the legal powers of the perpetrators. Nor is it accurately stated that persons having the custody of a child must. "take it to be vaccinated." If that were so, the vaccination stations would be supreme over all classes, and the public vaccination would be as much the disposed over in y lord Duke as the private practitioner is really his very humble servant. Under section sixteem of the lead apractitioner." Another vast differenc

any little apparent or imaginary sacrifice we had made.

Theseances, as now held, are no doubt doubly interesting to the medium and sitters, compared with those in which the medium is isolated from the rest by being placed in the cabinet. Strangers seem greatly astonished when seated in front of an empty cabinet, from which liv-ing human beings come and go, and yet there is no one visible when we begin or close. It all seems so utterly incomprehensible to them, and so very different from their preconceived notions, that they seem as though their power of thought and reflection had come to a stand-still.—The Medium and Daybreak, London, Eng. The séances, as now held, are no doubt doubly

Warned by Spirits at Sea.

In 1854, while in charge of a new bark in the Gulf of Florida near Key West, the night being dark and stormy, and many vesssels about, I went to my cabin to rest for three hours. I went to sleep at once, and in one hour was seemingly taken from my bed and carried on deck; and seizing the wheel, put it up, and as the vessel fell off before the sea, and gathered the vessel tell of before the sea, and gathered a little headway, a large cotton-loaded ship came so near us that the spray from her bow came on board our vessel. Had there been five minutes' delay, our deep-laden vessel would have been sunk by the ship, and in all probability every soul would have gone down with her. Our vessels carried no lights at that time time.

Again in 1856, on a passage from New York to Havana, while steering for Abico, and not having had any clear observations for several days, judging myself sixty miles east of the Eastern shoals of Abico and far south enough to clear all shoals, I was steering west for the Hole in the Wall Light, and told my mate I would lie down for a couple of hours; this was 10 r. M., dark and rainy. I was quite tired, and went to sleep quickly. In thirty minutes I was on deck again and thought I had been asleep for hours. Nothing had been seen by the man on watch, nor the mate. I looked ahead and saw breakers, and by smart work and good management we cleared those fear-ful coral reefs, several miles away from the main land, by about five hundred yards. Ten

NEW MUSIC.-We have received the following from White-Smith Music Pub. Co., 62 and 64 Stanhope street, Boston, Mass. : Instrumental-" Ta ra-ra-Boomde-Ayl" arranged by George Barker for mandolin de-Ay!" arranged by George Barker for mandolin duet, guitar solo or quartet. Vocal-"Folding Away the Baby's Clothes" (song and chorus). "I heard an Angel Volce hast Night," "Speak to Mother Kindly," all by Chas. E. Bray, "Constantly" (Ballad), words by E. Fawcett, music, E. Cook; "True Hearts are Beating" (waltz song), Wm. Harlan, Z. M. Parvin; "The Last Watch," F. E. Weatherby, Ciro Pinsuti; "Walting by the Old Hearth Stone," "Sist r and I," Mrs. Frank Van Gorder; "Cradle Nest," O. B. Lisher; "Donald, Return to Me," Chas. M. Emerson; "Adleu, Adleu, Our Dream of Love," T. K. Hervey, Mary A. Shindler; "A Message Came over the Wires To day," Miss Mabel Moulton.

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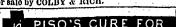
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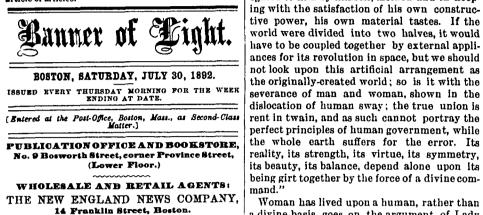
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tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Plerpont

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.

A Woman's Answer to Gladstone.

Lady Bowyer replies in a well-printed pamno more will be heard of it in Berlin. phlet to the letter of Rt. Hon. Wm. E. Gladstone on Female Suffrage. The pamphlet is entitled "The Future Battle," and a copy of it has been kindly forwarded to the BANNER OF decision. Herr Aksakow, in the Psychische LIGHT by the Secretary of the Society for the advancement of female suffrage in England. Lady Bowyer maintains that women have given analysis which results in the demonstration evidence of their capacity for intellectual comthat the verdict, being at direct variance with petitorship with man, proving that they possess faculties suited for enlarged development by exercises in matters of government. She argues that it is unjust and illogical to judge women from their dwarfed condition, consequent on having been caged up for centuries in the exclusive and lesser interests of self and home. The argument is not a question of sex rivalry, but sex union; not sex antagonism. but sex power. It does not follow, she says. that because women claim the right of citizenship, they will desire a seat in parliament or the cabinet. Lady Bowyer triumphantly points to the fact that the throne of the British Empire is graced by a woman, who has long shown herself abundantly capable of discharging the higher duties of her position. She declares that the world presents an aspect which devoutly seeks an alteration. If, says she, women would but reflect more deeply, and mentally rise to a higher standard of ideal, they would demand to know by what right man offers them such a scene of war. carnage. cruelty, moral disorder and failure; why they should be compelled to accept and endure such a world-wide spectacle of suffering, when the position which women ought to occupy would secure order, peace, comfort and happiness to the masses, while the animal creation would sing forth a chorus of jubilee and gratitude. She appeals to woman's sense of dominion. and to the impartiality of man's reason. She asserts that the alleged indifference of her sex to holding the reins of government with man arises from the fact that they do not understand the position to which it raises their secuular power, and fail to realize the danger of ignoring their higher duty and responsibility. Accustomed to individual power, womensays Lady Bowyer-are comparatively insensible to collective interests. Woman's love of pleasure causes her to associate judicial duties with monotony and weariness. It is pleaded that because all women do not ask for enfranchisement therefore it should be withheld from those who do desire it; to this she answers, that, whether they are fitted for it or not, all are compelled by public opinion to be reached by the influences for spiritual knowledge and elevation, that they may become more exalted in their lives, and the community thus be made better. Woman's place is by the side of man. She should be not only the whispering counselor in the secret shrine of home, but a voice that should blend with his for the sacred good of nations. The true and original sphere of woman was to be a legislator with man. Mr. Gladstone in his letter admits that the legisla tive duty is the highest of all public duties, acknowledges woman's fitness for the dignity of rule, recognizes her right to sign the monarchical autograph of humanity, yet would present woman shorn of executive expression. Then, she demands to know, on what lawful ground can power be wasted by being unused, through | For sale by Colby & Rich, 9 Bosworth street, an assumption of administrative unfitness.

Let woman be granted her right of dominion, she says, whether it be her pleasure to exercise it or not. The way to settle the matter is

the fitness will follow by the exercise; the

willingness is beyond the permission of her

choice. The conflict has not been conducted

hitherto on its true foundation. Man's admin-

istration is in generalities; it needs the refined

finish of detail, the exactness of execution

from intuitive insight, the fixedness of moral

law, which woman only can supply, sharing

together the high mysteries of thought. There

is no weaker sex or stronger sex. Either there

must be an absolute alliance of power with

man, or the world will continue to be what it

is-a barbaric, half-civilized chaos. It is not

the muscular system that is required for gov-

ernment, but the head, and the moral quali-

ties. The differences are what make the music

We quote bodily from this pamphlet: "Man's

exterior rule does not represent the ampli-

pression of all his own isolated nature can

tude of human government; it is but an ex-

offer : it yields but an imperfect authority, del-

egated to him by himself, molded and in keep-

tive power, his own material tastes. If the

perfect principles of human government, while

the whole earth suffers for the error. Its

its beauty, its balance, depend alone upon its

being girt together by the force of a divine com-

Woman has lived upon a human, rather than

a divine basis, goes on the argument of Lady

Bowyer. Thus her armor has proved but tin-

sel, the breastplate yielding, the helmet not

erect, the sword striking with no strength of

blade; so the issue has presented the dismay of

a political defeat. The true elevation of woman

is in reaching up to a height for which she was

ordained. Woman has but to appear to man

in that repose which is the true dignity of

woman, and he will feel her presence to be

government. When she rises to rule the world

with man, then both will through their union

attain to perfect love and find themselves en

riched in the possession of true harmony and

The Trial of Madame Velasca Topfer.

The Berlin Börsen-Courier of the 19th of May

contains a full report of the trial of the famous

rested on the complaint of a certain Dr. Cohn,

No recent event, it would appear, has aroused

greater interest in Berlin than this trial, for,

itualism rather than the medium that was be-

fore the court. The judge, after an exparte

summation of the evidence, decided against the

medium and sentenced her to two years' im-

prisonment in the common jail, and added a

further penalty depriving her of all the rights,

The comment of Berlin Courier upon this

trial is that by this decision the sentence of

death is pronounced upon Spiritualism, and that

A judge, however, more competent than the

editor of The Courier, or the justice who pre-

sided at the trial, comes to a wholly different

Studien for June, prints the verbatim report of

the evidence, and then subjects it to a critical

privileges and protection which citizenship be-

stows for a period of five years (Ehrverlust).

as the editor of The Courser admits, it was Spir-

medium, Mme. Velasca Töpfer, who was ar-

charging her with fraud and intent to deceive

at a sitting for spirit manifestations.

mand.

felicity.

of a subtly-proportioned humanity.

England to first prove woman's right to government;

Anti-Vaccination; A Point Gained in

From earliest time in the history of the BAN-NER OF LIGHT our spirit friends have insisted to expose the terrible effects on the human system of the practice of vaccination; and they continue to demand of us the advocacy of an abandonment of what they and the publishers of this paper have uniformly considered a grievous crime against the bodily health of the person so treated. The introduction of an active ailment-and in some cases a fearful oneinto the system as a protection (?) against a possible disease, has always seemed to us to be the height of folly, when a person submits from choice; but how great the injustice which commands a submission thereto, under pain of

severe legal penalties in case of refusal. ***

In the United States the vaccinator brandishes his lance at the door of the Free School, and demands that all who would enter there shall submit their bodies to the rite demanded by this "gruesome superstition," or forever remain ignorant as far as the State has a voice in the matter. Many noble men and women, however, are working boldly and efficiently on our side of the Atlantic to do away with this relic of medical-mediavalism, or at least to repeal the compulsory laws in its favor now existing on the statute books of their several commonwealths. In a recent number of THE BANNER we were able to chronicle the bold position taken against compulsory vaccination by the Homeopaths in International Convention at Narragansett Pier, R. I.; and also to cite the righteous decision of Judge Thomas M. Wyatt of New York, when he ruled regarding school vaccination statutes, that

vaccination statutes, that "An act to enforce vaccination in the public schools is not an act of police regulations, and, furthermore, the attempted legislation on the part of the State is not an attack upon an evil that exists, but upon a possibility of an evil. It is not almed at the sick, but at the well. It subjects the well to pecuniary dam-age, but does not attempt to cure the sick. Its shafts are leveled not at a reality, but a possibility—a possi-bility that may never happen. The Legislature of the State might as well compel every child or person to be treated with an injection of the lymph of Koch to protect them from possible consumption, or with the bichloride of gold to prevent the possibility of drunkenness. If the legislation is proper in one case, certainly it is in the other. The remedy claimed in either case is quice as certain as in the other, and any attempt at legislation in either instance, when brought before the proper tribunal, would be declared uncon-stitutional and void." *,*

In our issue for June 18th we printed a spicy letter from our friend and correspondent Wm. Tebb, Esq., of London-the Nestor of the antivaccination movement in England-wherein he referred to the (then recent) Interim Report of the Royal Commission, and the results to be hoped from it, as a measurable gain for this effort in defense of human right to health and happiness; and cogently arraigned the existing law in the following incontrovertible sentence. which all anti-vaccinators everywhere should repeat with emphasis till the great wrong is done away with: "Coercion is the attempt to crush out the honest convictions of good men by means of physical force."

On the receipt of the full text of that report, at a later date, we decided to give it to our readers for their thoughtful perusal, and it will be found verbatim on our third page, as printed by the Vaccination Inquirer, E. W. Allen publisher, 4 Ave Maria Lane, London, Eng.

While of necessity the instrument is full of local matters and legal details of special interest mainly to British subjects, yet it shows up to the reflecting mind the injustice of the compulsory vaccination laws in the Island Empire. and gives one an idea of the constricted and bigoted conditions with and against which Mr. Tebb and his worthy co-workers are so manfully battling. The victory embodied in the report—as far as it goes—is clearly set forth by the notes of the editor of The Inquirer. while he gives other views of the case which are eminently to the point: We see, for instance, clearly outlined in these Notes, the the evidence, is an outrage upon justice. "This cowardice and bigotry of a movement which less infants (or on their natural protectors) and immature adolescents. while it dares not attack the adults themselves who have votes! We see the private medical man who gently "inoculates" the heir of "my lord Duke," and the public vaccinator who scores with keen and angry lancet the children of the poor! We see the honest, faithful bread-winner, dragged from the work of supporting his family, and crammed as a common felon into the companionship of the lowest order of humanity, because he refuses to bow before the bloody medical fetish which an act of Parliament has erected in every market place!* We congratulate the anti-vaccination forces in England over the partial victory, at least, which is embodied in the Interim Report of the Queen's Commission, and trust there are others yet in store for them. †

Parchopathy, or Spirit Healing.

In this age of intelligence among the people at large it behooves every liberal-minded and honorable man and woman, to inculcate the that we use all the agencies at our command | truth in regard to the sanitary condition of mortals. The mineral drugs that ignorance promulgated hundreds of years ago, and in medical works is still imposing upon the intelligence of mankind-and thus sending their spirits to another sphere of being ere the matorial machine has fulfilled its mission-should be dispensed with.

> Spiritualists-who have learned wisdom by experience in the medical line-at least, would earnestly advise the good people of earth to bend their energies in the right direction, to the end that humanity, the high and the low alike, shall not prematurely pass to spirit-life through the ignorance and cupidity of the established medical fraternity, which persistently ignores all advance knowledge regarding curative agents and agencies.

All people should study natural laws in relation to the spirit and the body-its interpreter upon the earthly plane, in-so-far at least as health is concerned; since a healthy body must necessarily present the best vehicle for the expression, in this plane of being, of a healthy soull

We are convinced of this fact by our direct intercommunion with former denizens of the earthly sphere of existence, now residents of the spirit-world-physicians as well as spirithealers.

The interrelation of human beings with regard to health, disease and healing, is of such an imperative nature that we have repeatedly called the attention of our readers to the important truths involved in Psychopathy. At. tention is now directed to the statements of Spirit Dr. Rush, through his medium, Mrs. Cora L. V. Richmond, which work every healer. physician and Spiritualist should have. It is for sale by Colby & Rich, book-publishers, 9 Bosworth street, Boston, Mass.

Spiritualism and the Press.

In the course of a remarkable article entitled: "Spiritualism, The Occultists and the Journalists," which appeared in La Revue Spirite of the 1st of June, the author, M. Marcus de Vèze, says: "When the press shall openly recognize as real all the facts published by the spiritualistic journals during the last thirty years, then messieurs the scientists, who in their stubborn self-conceit will never admit that they have been in the wrong, will assert that Spiritualism is a myth, that it never had an existence, and then they will proceed at once to baptize it under a new name Psychism ! It will be the same thing to be sure; but by doing this, the doctors will save their reputation for infallibility in matters of science. They will act, in a word, toward Spiritualism just as they have acted toward magnetism. After having assailed it with all their ridicule and malice. after having denied that there is any such thing as magnetism, they now coolly and impudently appropriate the subject and give it every name except magnetism-for to accept this name, would clearly demonstrate the blundering ignorance of the wise ones of half a century. Thanks to this hypocritical substitution of hypnotism for magnetism, their diplomas, parchments and sheepskins are saved."

We Still Live.

While urging the importance of Spiritualism, and seeking to unfold its facts and philosophy, it becomes all true Spiritualists, in view of the application of its principles, to be governed in their daily intercourse by its soul-inspiring teachings, which are promulgated by our angel visitants through their earthly medial instruments, who have been raised up in this latter part of the nineteenth century to bridge the chasm between the two worlds, to the end that all shall have a perfect knowledge of their immortal destiny. The door-way of eternity has been opened, through which the departed

No Verdict Vet .-- We promised our readers last week to give inter the Congressional decision regard. ing the "closing" or "opening" of the World's Fair it Chicago on Bunday. But there seems to be nothing definite to report. The United States Senate favored closing the gates, and the granting of a large sum of money to the Fair as a sort of practical set-off or subsidy in the interests of bigotry; the House refused to concur-the subsidy being the cause of the stick! A joint committee of conference between the two houses failed to agree; the Fair management did n't want the money if they must "close up " on Sunday, on the ground that it was previously supposed by them that the gates would be open, and that they had made important contracts on that basis, the invalidation of which would render them liable to heavy damages. At time of going to press another effort was being made to secure some joint action before the adjournment of Congress. All but the Sabbatarian bigots, who are making this disturbance, are regretting the singular "live blue law" spectacle which is now being presented to the peoples of the earth whom we have invited to come and visit us next year, not as narrow theologians, but as practical men

angaged in the useful affairs of life.

Revista De Estudios Psicologicos.-We are in receipt of the sixth number of the twenty-fourth year of this publication, organ of propaganda of Spiritualism and review of the general movement in favor of the Cause, published at Barcelona, Spain, (Riera de St. Juan, No. 31,) under the direction of the Viscount of Torres Solanot. The contents of this June number are: The Power of the Will: To the Impartial; What Theosophy Teaches; One More Outrage; A Spiritual Festival; Local Congress of Spiritualists; Tract for the Propagation of Spiritualism; Necrology; News Items. With this number is distributed the fifth installment of sixteen pages of the important work by E. Bonnemère, entitled, "The Soul and Its Manifestations in History"; also the twenty-fourth of the Tracts for Instruction in Spiritism, which The Revista publishes for gratuitous distribution, of which the contents are: The Young Spiritualists, Social Solidarity, Plurality of Existences, The Wonders of Fakirism, The Teachings of Spiritualism, Spiritualism and Insanity, announcement of spirifualist books, etc.

The Unseen Universe .-- In the July issue "The Destroyer and Saviour of Mankind" is the theme considered in the opening paper. Mrs. Britten's "Historical Spiritualism" reaches its fourth chapter, the special subject of which is "Witchcraft; or The Darkest Days of European History." Following a reprint of THE BANNER'S notice of the demise of E. W. Capron, Mrs. Britten says:

Mrs. Britten says: "The courage and consistency, no less than the de-votion, of this noble Quaker (for such he was) to the Cause of his adopted faith (Spiritualism) can never be too gratefully estimated or too highly lauded.... Well may we all rejoice in grateful memory of this good man's incalculable services to humanity, to be assured that he has at last reached that 'Home, Sweet Home 'in which he is no more indebted to the cold charities of the world, but which he has nobly earned as a good and faithful servant of both God and man."

The remaining contents include interesting articles upon Psychometry, Clairvoyance, etc., together with Question Department" and "Spiritual Gleanings." Manchester, Eng.: John Heywood. Boston: For sale by Colby & Rich.

"Ellington and Cooke, of London, Eng.," is the name of a pair of "operators" evidently after the style of those who do a few legerdemainic tricks assuming them to be identical with spirit phenomena Their last place of exhibit, so far as we are informed, was Bridgeton, N. Y. "Ellington" is a new name to us, probably an alias of some old stager in this line; but "Cooke" flouted his illustrated handbills, announcing himself "The Acknowledged King of Spirit Mysterles," as far back as 1877, and claimed " to re-produce all the leading features of the scance room in open light with full explanation." Then, as now, he was attended by a mind-reader, at that time one "Miss Alida Andrews." We might say more, but deem it uncalled for. It is an old story oft repeated. How long will the people consent to be duped by parties of this kind?

To be Seriously Considered .-- Those faculties which are allowed to lapse into disuse generally fall away altogether. The muscles we neglect to use first weaken and then gradually disappear. Nature takes from men those qualities of mind and body allke which they do not put to use, and develops those which they do use and need for their protection. And this reflection brings us round to the evolution doctrine. It has been pertinently asked, in view of the fact that the human kind follows the habit of the insect kind in preying on its neighbor, whether nature, pursuing the doctrine of evolution, will not in time provide shield-and-buckler, shells like those worn by turtles, for man when he so far degenerates in his ha tred of his fellow-man as to require such an impervious coating for his protection. Dr. Denn Clarke, who, we are informed, is in poor health and unable to lecture but little, has printed his poem entitled, "Hell Reconstructed," in the form of a tract for general circulation. In it is shown the character of the locality named, as preached in the days of Isaac Watts and Jonathan Edwards: and, by way of strong contrast, the future of all mankind as depicted by the evangels of the New Dispensation in these modern times. Dr. Clarke wishes to dispose of these tracts at a dime for two, or at two dollars a hundred, hoping to aid the cause of truth by their distribution, and himself pecuniarily by their sale. His address is 1055 Market street. San Francisco, Cal.

verdict." says Herr Aksakow. ⁺calls to mind the notorious 'Vagrant Act' of England of the time of James First, to which in the year 1876 the medium, Dr. Henry Slade, nearly fell a victim, in consequence of the denunciation of one person, a doctor, and his accomplice. In the present case, the charge was brought by one person only, he, too, a doctor, and assisted by one accomplice. The law under which, in the Middle Ages, those suspected of witchcraft were condemned, is in no respect different from this law which persecutes mediumship; the evidence offered in either case is the same. mere suspicions, unsustained by any critical investigation.

The charge of intentional fraud in the case of Mme. Töpfer was not only not proved, but the evidence strikingly proved the contrary. We hope that an appeal from this decision will be taken to the highest courts."

"Trusts."

Is it not high time to discountenance "Trusts, so-called, or, in other words, "Combines' Do not these capitalistic combinations lead to anarchy, or will they not in the long run?

There are organized "trusts " upon "trusts,' too numerous to mention; but the coal combination is the worst we have heard of. A poor man in this city says that he is paying one dollar more a ton for coal for the use of his family this year than he paid last year-all owing unquestionably to the Reading Railroad Combination I

This state of things is a matter for the General Government to look into and abate, as well as for the State Governments.

The latest "Combine" is stated by the daily press to be "five of the largest flour mills," the managers of which now very shrewdly say it is not a "trust," and that it will not advance this prime necessary article of food in price. Wait and see. That is the way trusts invariably begin.

What do these money sharks care for the welfare of the people? Not a farthing! If this new combination is not checked in the bud by lawful means, it will sooner or later so exasperate the consumers-especially the poorthat they will join the anarchists (some of them will), in order to right the wrong. Then what! REVOLUTION AND BLOODSHED all over the land !- just as Wendell Phillips prophesied ten years before his death would probably be the case as he saw the trend of things then.

The demand for that interesting work. WAS ABRAHAM LINCOLN A SPIRITUALIST?" by Mrs. Maynard-who so recently passed to the Higher Life-still continues in good force: while to meet the desire for a cheaper form for summer circulation, the publishers have just brought out a new edition of the book in paper. Boston.

In its later issue-for July-the Vaccination Inquirer remarks that with the exception of the presentation of a few more witnesses, the main line of the anti-vaccinationists' case has now been laid down before the Commission. 'It will now be," says this journal, "for the other side to bring up its forces, and see if they can shake such a case as we have put in. The officials who have all these long, weary years been carrying out this law, with every possible addition of insult and contempt, will now have to render account of their trust ! "t

• Who cannot sympatilize with the feelings of a parent who, having had one child slin by vaccination, determines to protect his other children against it at any sacrifice on his own part? All the lofty talk of superior persons will not avail in such cases. The law undertakes to wrestle with parental love, and more often than not is worsted. Long ago legislators ought to have recognized this fact, and taken it into account.—The London Echo. 'At a recent meeting of the executive committee of the London Boclety for the Abolition of Compulsory Vaccina-tion, the following resolution was unanimously adopted: That, while viewing with satisfaction the recommenda-tion contained in the Interim Report of the Royal Com-mission on Vaccination as to the proposed abolition of re-peated prosecutions and of criminal puntshment for those imprisoned under the Vaccination Acts, yet declares its unaiterable and inflexible determination not to case from its labors until the total and unconditional repeat of the Com-pulsory Vaccination Law is accompliabed. '1n detailing the marked effect that the Report is

tin detailing the marked effect that the Report is having on the medical press of England, The Inquirer cites the following as a pertinent pointer:

the following as a pertinent pointer: "The Hospifal sees the fate of vaccination coming, and in its issue of May 7th endeavors to build a golden bridge. Under the title 'Thankless Unpopularity,' it urges that the medical profession should look at the whole question from standpoints other than medical. Yaccination is a medical question; its compulsion has nothing to do with medicine; it is a State question; a question of public policy pure and simple. Medical men must therefore be content to stand by their convictions, and try to impart them by pro-cept and example; but's admitting all that the most enthu-slastic vaccinator claims for his operation, the writer can-not see why ho, as a medical man, should make himself hated among his patients by striving to compel them to accept a benefit which they do not wath.... If people refuse to be vaccinated, they must be allowed to refuse; and they and their chidren must bear the consequences. The Hospital thus throws over compulation entirely, and so doing, shows both resignation and common sense."

107 We notice in the June number of Annali Dello Spiritismo, under the title of "Il Paese Dei Morti," a translation from the BANNER OF LIGHT of an article by A. B. French, of Clyde, Ohio.

vait to lead all earthly wanderers home.

So One of our esteemed patrons, in a private note, says: "I consider the Question and Message Department of THE BANNER one of the greatest instrumentalities on earth for the instruction and elevation of mankind. I never studied anything in my life with such ardor as I do these weekly questions and answers, and I cannot adequately express how much I have learned and do learn from them. May God bless you in your noble work, and may the benediction of his holy angels rest upon all concerned in this great service."

PATRONS AT THE CAMPS will find Mrs. Richmond's discourse, "A PERFECT DAY"which we give elsewhere-charming reading. Thoroughly in sympathy with the fresh breeze in the treetops, the sun-glint on the waters. and the free songs of the happy birds, at these pleasant retreats, is the glorious prophecy of her guides as to a refined and spiritualized existence yet to come on this dark, toil-stained planet of ours-even though the good things therein promised may only be fully compassed when the years are past away.'

The Boston Herald tells the truth once in a while in re Spiritualism. It says there were fully seven thousand people at Onset Bay last Sunday. But it got the name of the morning lecturer wrong, spelling it "Yean," when it should have read Mrs. Juliette Yeaw, who is a fine speaker. The test medium, Mr. Edgar W. Emerson, is a truly wonderful medium; while Mr. Tisdale, the blind speaker. who lectured in the afternoon, is not only a fine orator but a clear thinker.

MR. GEORGE O. HATCH of Hopedale, Mass. will please accept our earnest thanks for words expressive of his appreciation of THE BANNER, and his practical illustration of that estimate in the form of a club of subsoribers, all of whom we hope may in due time be likeminded with himself. We trust that friends in other parts of the country will imitate Mr. Hatch's kindly example.

10 Mr. Isaao B. Rich, Mr. and Mrs. C. P. Longley, Mr. and Mrs. W. S. Butler, Dr. J. A. Shelhamer, and Mr. and Mrs. Craig, are among those who at present are enjoying the many natural attractions at Maranacook, Me. Mr. Rich's steam-launch is a beauty.

17 Mr. and Mrs. Milton Rathbun and J. Jay Watson-all of New York State-and Mrs. B. F. Smith of Revere, Mass., are expected at Onset. Mrs. Smith's health is, we understand, greatly improved.

17 We received a friendly call on the 23d inst. from E. W. Gould of St. Louis, Mo., who was at the time en route for Onset Bay Camp-Ground.

La Irradiacion .- We have received the eighth number in the current year of this interesting review of psychological unders. The number contains the following articles: "Spiritism in Science;" "The Gnostics of History;" "Another Victim;" "Chronicles of Events in Spain;" "Chronicle of Foreign Events;" "Investigations in Hypnotism in France; Society for Psychic Research in Buenos Ayres;" The Argentine Federation;" Notices of new books. With this number is issued the second part, sixteen pages, of the important work, " Epitomé of Spiritualism." Published at No. 59 Jacometrezo, Madrid, Spain.

The New Work, (in two volumes,) by Moncure D. Conway, titled " The Life of Thomas Paine," with a history of his literary and religious career in America, France and England, to which is added a sketch of Paine by William Cobbett, never before published, is for sale at the Bookstore of Colby & Rich, No. 9 Bosworth street. For price and other particulars see the advertisement in another column.

Mrs. Cora L. V. Bichmond's camp program is as follows: Lake Brady, O., to July 31st; Syracuse, N. Y., Aug. 1st to 5th; Lily Dale (Cassadaga), Aug. 6th to 16th; Onset, Aug. 23d to 28th. The week hetween she has not yet decided upon. During July she has also held successful meetings in Cleveland, O., and Yorkshire, N. Y.

On our third page will be found some interesting extracts from a pamphlet describing his experiences and development, issued by A. S. Smalley, an old sea captain, now a Magnetic Physician, located at 363 Tremont street, Boston.

1 At Onset next Sunday morning, July 31st, Mrs. C. Fannie Allyn will be the speaker, and Mr. J. Frank Baxter will give an address and séance in the afternoon.

53 Sunday visitors to Onset from Boston should take the 8:15 A. M. fast train from the Old Colony R. R. dépôt. It returns at 6 P. M.

207 Hon. Luther R. Marsh, of New York, was expected at Craig's Point, Maranacook, Me., the past week.

1977 Henry Lacroix is enjoying himself in a marked degree at Onset-by-the-Sea----or Bay, rather.

BEECHAM'S PILLS CUTE Sick-Headache.

mr i

JULY 30, 1892.

OF LIGHT. BANNER

NEWSY NOTES AND PITHY POINTS.

BHALOM ALEHEM! Binlom Alohemi Peace to all. Good friends and true about the Lodgo, Whatever fortune may befail. Be this the sentence of the Judge— In love and peace to pass away And sleep beneath the Acacia spray. And when life's imagery shall fail, And closing eyes and cars no more Toll of the friends we loved so well, And in their hearts our memory wore, May the Great Master on Truth's throne Bay, " Peace be with you every one."

Bay City, Mich., had a million dollar fire on July 25th.

On another page will be found the advertisement of Colby & Rich, the Boston publishers, who are proprie-tors of the BANNER OF LIGHT, and the large book es-tablishment connected therewith. - The Sentinel, Se-dalta Mo dalla, Mo

The presidential election of next November will be the first in which the Australian ballot has been generally used. Thirty five States will use the new system.

A lady threw a bouquet at Bismarck while he was riding along the streets of Munich, and a point of one of the leaves hit him in his eye, slightly injuring it. Flowers for Bismarck's eye and gingerbread for Glad-storets — Exstone's.-Ex.

The population of the German empire was 49,428,-470 Dec. 1st, 1891. The relative numbers of the leading German States stand as follows: Prussia, 29,057, 367; Bavaria. 5,594,982; Saxony, 3,502,684; Wurtemburg. 2,036,552; Baden, 1,657,867; Elsass-Lorthringen, 1,602,506; Hess, 992,883.

COULD N'T HEAR BOTH SIDES.—Miller—"I won-der why Jones was n't appointed on the jury." Mul-ler—" He was rejected on the ground that he could n't hear both sides." Miller—" How so?" Muller-" Why, he is deaf in one ear."—Harvard Lampoon.

In South America there is a race of cats to which "meawing" is an unlearned accomplishment ----- "so they say.

[SELF-EVIDENT.]-Kind Party-"What are you crying that way for, little boy?" Little Roy-"Cause It's the only way I know how to cry."-Life.

CONNUBIAL FELICITY. - When a woman kneads bread, she looks mild as a doe. When her husband needs funds, he looks black as a crow. When the baby is sick and keeps him awake, husband tells his good spouse to get up and bake.

The American seaboard the past week has been heated as in an oven- the temperature from Maine to Florida being of the same torrid figures-and sunstrokes have been numerous and fatal.

It looks as if the St. John's contribution box would be full pretty soon. The mites are pouring in.-Bos-ton Herald. But they are mighty small " mites," Bro. Herald.

The report of the partial destruction of the island

of Sangir by a terrific earthquake and volcanic eruption has been confirmed. Over two thousand lives were lost. Nature's power to annihilate has never found more vivid and startling illustration than at Sangir. It was simply awful.

Asiatic cholera is making great havoe in Russia; and, it is said, is frightening the Parisians.

THE LATEST DODGE of the self-seeking "regulars" in medicine is thus set forth by The Medical Tribune (N. Y.), for July:

"A City Ordinance Regulating Medical Practice.-The General Assembly of the State of Connecticut has heretofore refused to disturb the entents cordiale has heretofore refused to disturb the entente cordiate established by a former legislature in regard to the practice of medicine. The restless and unprotected weaklings of the Old School in Bridgeport have ac-cordingly attempted to secure themselves by an ordi-nance of that city prohibiting any to practice medi-cine there except such as are duly authorized by a Local Board of Examiners. The wolves desire pro-tection from the dangerous sheep that they fear will devour them."

Queen Sophie of Sweden and Norway has been fully restored to health. Her trouble has been of a nervous character, and her physician prescribed that she should sweep her rooms, light her own fires, cook her breakfast, and perform a number of other manual offices in connection with housekeeping for a few months, and the prescription has worked like a charm. Other sufferers from this complaint may be interested to know that the remedy is n't patented.

The male wasp, it is said, never stings; but so long as he and his sister are twins and dress alike, this bit of knowledge availeth not.

Men and women on this earth who barter their souls for money, to the exclusion of their moral nature, when they enter spirit-life will find that they have as they will have to tak hack seat in the synagogue of Jehovah for many years to come.

Camp and Grobe-Meetings. Current Notes from Onset Bay.

(By Our Own Correspondent.) The coming and going of the floating population that nakes up our Summer Home causes business to be lively for the horse cars and baggage teams. The average attendance is larger than usual at this season, and will not culminate until at least the first week in August. The hotels are doing well, and in

lively for the horse cats and baggage teams. The average attendance is larger than usual at this season, and will not cuminate until at least the first work in August. The hotels are doing well, and in private cutages there is still room.
Excursions to Falmouth, Gay Head and Cottage City by the Jaian Johns, and to Monument Beach and Gray Gables, offer to our Western friends rare opportunities for delightful saling on the bay.
On Tuesday afternoon Mrs. Jennie Hagan-Jackson occupied the platform. There was a large attendance. The subject sent up from the andlence for consideration was: "What will be the Position of the Papal Church in the Year 2000?" The papal church holds its position to-day in a different manner from any other. Its claim to infailibility with their lips, while projections, who deny infailibility with their lips, while projections and the spirit in all matters relating man to God is the highest authority to which appeal can be made.
But in the papal church, as in all others, there is the element of good works and good will to all men, the tide of which can never be rolied back, but will increase more and more, until doctrices shall lose their power over heart and conscience, and the spirit of the age; it must adapt itself to human progress. This change will not come as an avalanche, startling us by its descent from dogmas. Granter thin any institution is the spirit of the age. It was tadapt itself to human bistory: it holds its own place; but it is changing, and will change until the represent as much of the spirit of the age. It wust adapt itself to human progress. This change will more come as an avalanche, startling us by its descent from dogmas to protive the strong of the mayse. The Catholic or papal Church is an institution that has arisen in human history: it holds its own place; but it is c

 ton. In the alternoon Mrs. Drake of New York was partially controlled by Judge Edmonds, who promised, when the medium was in better condition, to give some facts of experience in the mortal and immortal life.
 The address of Mr. Grimshaw, the young medium from Engliand- who is thoroughly entranced-upon animals in the spirit-world, and the process of evoluting the sentient principle in animals, was clear, definite, easily comprehended, while treating one of the most subile principles of the Spiritual Philosophy. This young man, controlled by spirits of clear intelligence and wisdom, bids fair to become one of the most valued speakers upon the platform.
 Biediums for all phases of the phenomena are arriving daily, and with the harmonious conditions existing at Onset, none need to go away without positive evidence of spirit presence.
 The voral and instrumental concert in charge of Prof. Maynard, given at the Temple on Thursday evening, was a delightful surprise to the large andlence assembled. Professors Maynard and Cofin are a host in themselves, and Mr. Carr, upon the zither, Miss Della Sawyer in dramatic recitations, and Miss Irish and Loretta Burke in songs, furnished an entertainment of exceptional Interest.
 On Friday Mrs. Juliette Yeaw of Leominster addressed a very large audience for a week day. Quoting Lowell, Mrs. Yeaw began her lecture in his memoraria be words, "God sendshis teachers unto every clime, with revelations fitted to their needs," etc. She traced the progress of religious Ideas, which with each in novation upon the past mete which fierce opposition, as though the truth was indanger. But scalus / People surrender the old dogma when they can no longer logically hold it, and not until then. The evolutionary process of truth from error—the higher light shining is the large to which with care rust weak is conference in the mortal property become the saints that we adore." Let us acknowledge our indebtediness to the past, which is a tho To mostive a gentlement residing in different parts of the season of the solid by your grocer and drugsts.
 The most the chief bleshings of every home. To always at the season of the label. Bold by your grocer and drugsts.
 The most the label. Bold by your grocer and drugsts.
 The Miss Jennie Leys made a pleasant visit to this office last week, and expressed during and its interests. Her health is now greatly improving, and gives promise of good toos and its interests. Her health is now greatly improving, and gives promise of good toos of perfect day. And saft accers and steamer during dovolt not 5 piritualist.
 The Moto to be done when in due time the conditions shall be ripe therefor.
 The Moto, Tax., who is at present in the North of the piritualist camps.
 The Joel B. Sawyer, avectara Spiritualist camps.
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 The Vicence.—The Spiritualist camps.
 Sunday, Jujy stit, at 7:80 F. M.; services conducted by physician, the scole of a single day of the solid raw to condition the spirit round in the spirit round in the spirit round in the spirit the satt of the solid purphene street, solid purphene solid pu On Saturday night the largest dance of the season was held at the Temple, taxing the full capacity of

Spiritualist Camp-Meetings for 1892.

We give below a list of the localities and time of iession of these gatherings for the season of '92. Will the managers of these Camp-Meetings kindly reciprocate by furnishing to the public the best accounts possible in this paper of their exercises? and also do what they can to increase its subscription list?

Lake Brady, O. - Meetings will continue until Aug. 28th.

Onsendingn, N. Y.-The Thirteenth Annual Sum-mer Assembly of the Cassadaga Lake Free Associa-tion, Lily Dale, Ohautauqua County, N. Y., will con-tinue to Aug. 28th. Onset Bny, Mass .- Meeting from July 10th to

Aug. 28th.

Ocean Grove, Harwich Port, Mass.-The Cape Cod Camp-Meeting from July 17th to 31st. Liberal, Mo.-The Becond Annual Camp-Meeting of the Liberal Spiritual Association commences Aug. 20th, and closes Bept. 19th.

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

Haslett Park, **Mich.**—The Haslett Park Asso-lation 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. Lake Pleasant, Mass.—The annual camp meet-ing will be held July 24th to Aug. 28th, inclusive.

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

Sunapee Inke, N. H. - The meeting this season will commence Sunday, July 31st, and close Aug. 23th. Jane D. Churchill, Secretary. Queen Oity Park, Vt. - The meetings at this camp ground, in Burlington, commence July 31st and close Sept. 5th.

Close Sept. 51. Temple Heights, Mc.-The Tenth Annual Camp-Meeting commences Aug. 12th and closes Aug. 21st. G. H. Rich, President; F. O. Gould, Sceretary. Pine Banks, Malden, Mass.-The Union Spirit-ualists will hold meetings the first Sunday in each month during the season. Dodge & Logan. Camp Program. Mass.-Grove meetings are hold

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

Devil's Lake, Mich .- July 28th to Aug. 8th. Niantic, Ct.—The Connecticut Spiritualists' Camp-Meeting from July 1st to Sept. 3d.

Mantua Station, O .- July 24th to Aug. 14th.

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

ST During the months of June, July and August the Banner of Light Bookstore will close at 5 P. M. each day, and on Saturdays at 2 P. M. Advertisements intended for the seventh page of THE BANNER must be at the office on Saturday of each week before 1 o'clock.

Improper and deficient care of the scalp will cause grayness of the hair and baldness. Escape both by the use of that reliable specific, Hall's Hair Renewer.

MEETINGS IN BOSTON.

Eagle Hall, 616 Washington Street.-Sundays at 11 A. M., 3% and 7% P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

College Hall, 34 Essex Street.-Sundays, at 10%

Veteran Spiritualist Union.-Public meetings will be held the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 8½ Bosworth street, at 7½ r. M. Dr. H. B. Storer, Fresident; Moses T. Dole, Treasurer; Wm. H. Banks, Cierk, No. 77 State street, Boston; Mrs. M. T. Long-ley, Corresponding Sceretary. All Individuals interested in the objects of the Union are invited to attend.

Rathbone Hall, 694 Washington Street, cor-ner of Kneeland.-Spiritual meetings every Sunday at 11 A. M., 2½ and 7½ P. M. Thursday at 2% P. M. N. P. Smith, Chairman. **Onset Bay**

Smith, Chairman.
 Harmony Hall, 724 Washington Street. — Services every Sunday at 11 A. M., 23 and 75 P. M. Every Tuesday, at 23 F. M., meetings for tests, speaking and psychometric read-ings. Mrs. M. Adeline Wilkinson, Conductor.
 Thursday meetings for speaking, nsychometric readings and tests, at 2 P. M. Mrs. O. A. Smith, Conductor.
 First Spiritualist Ladies' Aid Parlors, 1031
 Washington Street. — Meetings are held at this place each Sunday. Developing Circle at 11 A. M.; speaking and tests 24 and 74 P. M. J. E. and Mrs. Loomis-Hall, Conduc-tors.

Harmony Hall.-Last Sunday the morning developing circle was especially interesting.

Afternoon.-The meeting was opened by Mr. S. H. Nelke in remarks, followed by several excellent Nelke in remarks, followed by several excellent tests. After a charming solo by Miss Sadie Lamb, psychometric readings and tests were given by Mrs. Jeunie Wilson, Mrs. Rich, Mr. Perring, Mrs. Dr. Bell, Mrs. Dr. P. F. Chandler. The President, Mrs. Adeline Wilkinson, gave a number of fine readings. Mrs. Buck closed the meeting with readings. *Evening.*—Praise Service, led by Prof. Pierce, who also offered the invocation. Opening address by Mrs. Jennie Wilson, who gave a number of fine tests. Psy-chometric readings and tests by Mr. Wm. Franks, Mrs. Dr. Chandler, Mr. Arthur McKenna and Mrs. Downing, who added a beautiful poem. Mr. Quint re-tated a few of his experiences in Spiritualism, after which a duet was rendered by Messrs. Chamberlain and Pierce. Mrs. Nettle Holt-Harding closed the meeting



Mrs. Ida P. A. Whitlock may be addressed at 9 Upton street, Hoston, Mass. She would like to corre-spond with societies in reference to engagements dur-ing the senson of 1802 and '03.

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

manent address is P. O. Box 517, Chicago, Ill. Societies desiring to secure the services of Dr. Geo. A. Fuller for the season of '92 and '93 would do well to write him at once, as he is rapidly filling his dates. The Worcester, Mass., Spiritualist Society has se-cured one-half of his time. Address 5 Houghton street, Worcester, Mass. He will be at Queen City Park, Vt. from July 31st to Aug. 8th; at Parkland, Pa., from Aug. 14th to 21st; and at Sunapee, N. H., from Aug. 20th to Aug. 20th. Mrs. Mary F. Lovering's address the coming two

Mrs. Mary F. Lovering's address the coming two weeks will be Onset, Mass.

R. A. Grieves of Haverhill, Mass., has decided, un-der the strong impression of his spirit-friends, to de-vote himself to the work of the Spiritualist platform, as an inspirational speaker. He will answer calls to lecture wherever his services may be desired. Ad-dress him No. 6 Water street, Haverhill.

Dr. Mathews, Chairman of the Easle Hall meetings, (Boston) who has been confined to his home for four weeks, is, we learn, improving slowly, but will not be able to resume his duties for some time to come.

Abble N. Burnham lectured in Washington, N. H., June 19th-20th; Hillsboro Bridge, June 27th. She has a few open dates she would like to fill. Address 9 Upton street, Boston, Mass.

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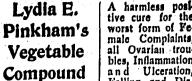
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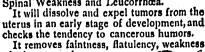
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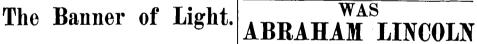
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A STROLOGY.--Most fortunate dates for all purposes, life writings, advice, etc.; full descrip-tions free. Send date and hour of birth with stamp. T. A. BEARSE, Astrologer, 172 Washington street, Rooms, 12 and 14. Boston, Mass. July 30.



Spinal Weakness and Leucorrhœa.

Б

In view of the protracted fight over the "Sunday closing" of the World's Fair in Chicago, Elder Evans, the leader of the American Shakers, has written to the Quaker poet Whittier a strong plea for keeping the gates open on Sunday, reminding kim that each day of the seven is the Sabbath of some one of the many religions that will be represented at Chicago next year.

CAPITAL has begun to turn the screws on LABOR by serving notice of ejectment from the homes they have partly paid for upon numbers of the locked-out steel workers in Homestead. Every act of Carnegle's agents that is calculated to postpone the hope of arbitration is to be deplored, says the New York Evening Telegram.

It seems to be evident of late that the nasty drinking water in Chicago is making the editors there especially very ill, or else they would n't be scolding so much about it. One editor there, it is said, is liable to be demented in consequence.

Why is it that some of our talented Spiritualist lecturers wear masks? Who can explain? Why is it that some of the most reliable physical mediums are so often dishonest pecuniarily? Who can explain?

Good Cooking

remedy for Diarrhœa. Twenty-five cents a bottle.

Plerce. Mrs. Nettle Holt-Harding closed the meetin with remarks. Victor.

Ladies' Aid Parlor.-Last Sunday morning the developing circle opened with singing. Invocation by Mr. A. D. Haynes. Tests and delineations by Mrs. C.

Mr. A. D. Haynes. Tests and delineations by Mrs. C. Loomis-Hall, Mrs. L. E. Morse and Mrs. Lovering. Atternoon.—Quartet by Mrs. M. F. Lovering, Mrs. C. H. Clark, Mrs. C. W. Staples and Mr. L. W. Baxter. Invocation by Mr. A. D. Haynes. Remarks by Chair-man, Mrs. C. W. Staples, and Mr. L. W. Baxter. Tests and delineations by Mrs. C. Loomis-Hall and Dr. B. F. Barker. Psychometric readings by Mrs. Lovering. Evening.—Trio by Mrs. Lovering, Mrs. C. W. Staples and Mrs. C. H. Clark. Invocation by Mr. A. D. Haynes. Miss Sadle B. Lamb rendered a beautiful song, and Dr. S. H. Nelke delivered an address and gave tests. Remarks by Mrs. C. W. Staples and Mrs. Nettie Holt Harding, the latter giving tests. The meeting closed with remarks by the Chairman. J. E. HALL, Conductor.

Engle Hall .- Wednesday, July 20th .- After singing, Dr. Coombs made remarks and gave tests. Mrs. Hughes, Mrs. Burt, Mrs. Hatch, Dr. Thomas and Mrs.

Wilson took part in the exercises that followed.

Wilson took part in the exercises that followed. Last Sunday the usual developing and healing cir-cle at 11 A. M. *Atternoon.*—Singing by Nellie Carleton. Mrs. Buck read an essay. Mrs. Dr. Bell gave tests. Remarks by Mr. Marsh, Mr. Grieves of Haverhili, Mr. Hunt-ington of Malden. Tests by Mrs. Wilson. Closing address by Dr. Blackden, who presided, Mr. Mathews being absent on account of illness. *Evening.*—Remarks by Drs Coombs and Blackden. Tests by Dr. Coombs, Mrs. Wilson and Mrs. Hughes. Meetings held in this hall every Wednesday at 3 P. M.; every Sunday at 11 A. M., 2:30 and 7:30 P. M. B.

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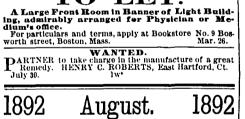
malarial, contagious and epi-

demic influences. For the stomach, bowels and nerves, for colds, chills and touches of rheumatism and malaria,

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28 29 30 31 SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 2.

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

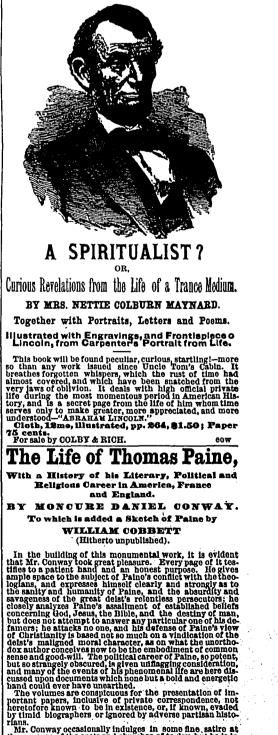
J.J. Merse, 38 Monmouth Road, Bayswater, London, W., will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 15 Southampton Row, Lon-don, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.7% for six months.

17 If each subscriber to the Banner of Light will charge himself with getting one new subscriber, the circulation of the paper will be doubled at once, and with little trouble. Let each subscriber try it.

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



rinns. Mr. Conway occasionally indulges in some fine, satire at the expense of the socts and churches of to day, but he is in no case abusive or bitter. He writes in the kindly spirit which is natural to him. He frequently reminds one of Emorson. In two volumes, nearly 990 pages. Price \$5.00, postage 35

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LIGHT. BANNER OF

Message Department.

6

The should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives-whether of good or evil; that those who pass from the mundame sphere in an undeveloped condition, even-ually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these culumns that does not comport with his or hor reason. All express as much of truth as they perceive-no more. The same of their spirit-friends will verify them by inform-ing the publishers of the fact for publication. The close of their spirit for the spirit of this Department must be addressed to

Notice.

The Banner of Light Free Circle Meetings have been suspended for the summer. Due notice of their reöpening 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 22d, 1892. Spirit Invocation.

Oh! thou most Glorious Spirit, thou All-powerful and All-pervading Life, thou whose soul is the mighty, intelligent force and conscious activity permeating all things, whose form is the universe at large, beautiful in all its works, and adapted to thy work, we would turn to thee at this hour seeking ministrations from thy loved ones, asking for gleams of truth from thy great storehouse of wis dom. May we feel ourselves prepared to know and understand something of those great and beautiful laws through and by which thou dost operate at all times; but, oh! our Father, thou Divine Parent, who listens to the feeblest cry of thy children, whose band of tenderness and protection is put forth in the night that thy mortal children may feel its care and love even through the trials and shadows of experience: we would most of all understand something of that immortal life toward which all of earth are wending their way, and of which many of thine angels have experi-enced and learned so much.

From those who have gained the experience of that life from those intelligences whom we have known in years gone by; from those loving hearts that in other days have given us gleams of hope and mercy and good cheer, who have tried to advise and instruct us according to their will and their strength, we would receive to-day something that is uplifting and instructive, something that will bless our bearts, and tend to purify our minds, that will stimulate our perceptions to receive and to comprehend more of thy spiritual truth. For this we pray, sending out our souls in an aspiring call for that which is diviner than earth can give. May we feel the influence of the loved ones; may we be uplified into their atmosphere of purity and peace, and may we be ready to afford to them sonething of sweet sympathy, of love and tenderness that shall be spiritual in character, and blend with the spiritual forces of their own lives, being of mutual helpfulness. We ask thy blessing to be with us at all times.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.—Your questions are now in order, Mr. Chairman.

QUES.-[By J. E. L., Dubuque, Ia.] A and B die, after agreeing to return to C (as soon as they can. Many years have passed away, and C has made every effort to hear from her lost friends, visiting every medium possible, but has never received word from them. What is the ex-planation of their silence?

ANS. - Undoubtedly the friend who has passed to the spiritual world is just as anxious to communicate with the friend on earth as she is to hear from that friend; but possibly those who gave the promise that they would return to her, if possible, after the decease of the body, have not been able to make that magnetic connection with mediumship that one must make in order to be able to express him-self through such agencies. The lady herself mist make in order to be able to express infi-self through such agencies. The lady herself does not seem to have the medial powers de-veloped which are necessary for holding per-sonal communion with the other life, and prob-ably such mediums as she has visited are not sufficiently en rapport by magnetic forces and psychological law with the spirit-friends whom she desires to reach for them to take advan-tage of the open way which these mediums might present to the other life. All that we can say is that it would be well for the questioner, if it is possible, to associate herself with three or four intelligent, sympa-thetic individuals, who will be like herself earn-est and desirous of receiving communication from the other life, and to sit with these friends once or twice weekly, at a stated hour on certain days, for the purpose of developing such mediumship as they may possess. If a

such mediumship as they may possess. If a magnetic and electric battery can be formed by the sitting together of persons adapted to each other, whose magnetic forces will assimi-late and can be utilized by the spirit-world, it seems as if one or more mediums might be de-veloped among them, who, perhaps, would be able to transmit to the questioners not only

walked this side of life, but others remain, and I cannot think that I have gone entirely out of mind,

I extend my right hand of followship to them.

I extend my right hand of followship to them, spiritually speaking, and its clasp is warm. Tell them that William Norcross does not for-get his friends. He did not even here, though ongaged in material affairs, and since going to the other life I have so much of association with friendly souls that the influence caught from them has only deepened my regard for my own people and friends on this side of life. I was astonished at the spirit-world, I was surprised at what I found there. I wish that I had great eloquence to describe to my loved friends what I received and saw and learned after going to the other life, but I cannot do that. They would not understand it, they could not bring it into their minds, because very much is so different from what I thought or they think that it cannot be compared to anything here. anything here. I am much obliged for this opportunity, and

I will do what I can to help some other intelli-gent soul to take advantage of this way of return.

Mrs. Harriet F. Dodge.

I wanted to tell Oliver of this great, good life. wanted him and all to see and know what I have seen and known in the spirit-world. Of course I suppose it is not given for mortals to to do, but we are anxious to have our friends know beyond the shadow of doubt that this is real and beautiful, and life is sweet and natural on the other side. I thought if I could come here and send my love to my friends, and tell them I am free from pain and sorrow, it would be pleasant for me, and I think it might be to thom

I have friends in Boston. This was where I passed away, and I feel at home here. It seems just natural to come back to the city and say a just natural to come back to the city and say a word. I have tried to do so a good many times, but this is the first time I have been able to say a word. I did one day give a few words to a spirit that was coming who promised to speak for me, but she forgot all about it until she went away, and so I was disappointed. To-day I again send my love, and say I am glad it is all over. Theugh L have work to do on this side over. Though I have work to do on this side with friends I love, yet I am glad the change is over, and I am in the spirit world.

I lived forty-six years on earth. I am Mrs. Harriet F. Dodge.

John Fay.

John Fay. [To the Chairman:] I wish you would send my few words to Margaret Fay of Round Hill, Conn. I suppose she is there still. I have not seen her in the spirit-world, though I am told that we do not always see all of our people just as soon as they come over. Sometimes, I am told, it is a good while before all the friends meet, and then sometimes they meet at once. I come to the folks on this side, and I bring them my greeting. I have been marching on since I went over, and answered to the last call, and I have been tramping here and there, getting light in my mind on things that needed

getting light in my mind on things that needed lighting up, and getting stronger and better in a good many ways than I was when I went out of the body. It is a good place over there, and I have not had the slightest fault to find any time since I went to it. It is a fair country, and there is room enough for all. Some are crabbed, I know, and feel dissatisfied with what they find, but I rather think it is because they have not worked for anything better, and they do not seem to know or care about setting themselves to work to get into something brighter; but 1 do know by experience that

brighter: but 1 do know by experience that one can work out to brighter and brighter con-ditions as the time goes by. I thought I would like to come back and re-port that I am ready for duty if any comes to me from this side. I will not skulk at all, but will do anything I can to make the light shine more clearly into the lives of any to whom I can come. Tell my friends I feel myself very well off, and I will do all I can to help them when they come to the spirit-world-that is, if they need any help from me. Perhaps they will be higher than I am, and I will have to look to them for the helping hand, but that is look to them for the helping hand, but that is all right. We give and take on the other side, and feel ourselves right all round. I am John Fay.

Mrs. Sarah Houghton.

Mrs. Sarah Houghton. [To the Chairman:] Well, my friend, you seem like a dear boy to me, and I feel that it will not hurt you to bring you a material in-fluence from the spirit-world. I lived here a good while, and saw many ex-periences in life. I had my sorrows and my pleasures, my sunshine and my clouds. I knew what it was to part with the dear ones, with the physical bodies of those who were dear to me; but I came to know and to feel the pres-ence of those loved ones in spirit-form. I knew that they were with me to brighten my path, and help me to feel the glory and the love of the Great Spirit. So I went on my way

If I can, and if the chance comes to me I will be very glad to take advantage of it. My name is George Talbot.

Henry Kingman.

Time rolls by; years come and go. I realize that years have come and gone, many of them, since I stepped out of the body, and spiritual life has grown more sweet and full of beauty to me with their passage.

to me with their passage. Spiritualism has grown dearer to me as I learn from year to year its great mission of helpfulness to mankind. I seem to take a stronger hold of it every day, and by its light to read the future of mankind on earth. It seems to me that through this glorious Cause humanity will yet come to a realization of its deepest faculties, its strongest possibilities, its greatest powers, and by the very force of the knowledge which it gains of these indwelling qualities, it will be able to overcome evil, to rise above all darksome things, and to become a law unto itself sufficiently to make the earth rise above all darksome things, and to become a law unto itself sufficiently to make the earth blossom like the rose. It seems to me that Spiritualism will succeed in years to come, though it may take many long years for the work to be done of bringing out the very finest and sweetest impulses of human life, and then of quenching the darker traits of character so that in time injustice and wrong doing will be that in time injustice and wrong doing will be unknown, and only the sweetness of brotherly love and kindly benevolence will blossom in the hearts of men. I did not think to speak thus when I ap-

proached your circle, but in coming close to the medium I felt it would be a gratification to me to say something to those who live on earth who may hear of my coming. I have not even yet, though the time is so long since I was here, lost my interest in earthly things, nor have I lost my interest in the town of Bridgewater, where I lived my earth-life and encouraged and cultivated my business activ-ities. I was not an idle man. I could accept and make use of the light of truth as it opened upon my understanding, and so I feel that I began to be receptive to the truth here, and carried it on to the other side. 1 am not say-ing this boastfully; spirits do not do much in that line, there is accurate of the truth here. that line; there is enough of that sort of thing on this side; but I only speak of the things as a part of my discipline and experience in life, and feel that I will be pardoned for saying so much of myself.

much of myself. My name is Henry Kingman, and I bring a greeting to all who care to receive it. Of course there have been many changes since I passed on, and many dear souls have come up higher. We have had glad reünions there, and we have many times felt how grand it is that when we pass to another sphere we have the assurance that the reünion with congenial souls must come. must come.

Josiah Cunningham wishes me to give a word for him to the good friends in this life. Wil-liam, too, sends out his line of thought. Oh! there are many who wish to be remembered. Sarah stands not far off, wishing to be heard, and others would like to have a word sent that would assure their dear ones that there is no forgetfulness of friends in spirit-life; but if those of earth will pause a moment in their active life to think of those who are gone, to number them up in their minds, and then to feel satisfied that not one is lost, forgotten or forgetting, I feel sure it will be known by those good friends in the spirit life, and they will be pleased over it.

Cordelia.

I have been requested by a dear medium who reads your paper to come here and say a few words of encouragement to her and hers. I do so because I feel strongly drawn to that good soul. I know how faithful she has been in her work, and to the dear one that was linked to

my life when I was on earth. I will say to that medium, friend and sister, Yes, you will be assisted, and you will receive courage from the spirit band to go on with your work, to overcome the trials that have arisen, and to accomplish what you have had in view. I think I can safely say this, because it seems light to me, and I feel that the strength will be given, that you will be helped to go on, and to get through with that duty and labor

and to get through with that duty and race, laid upon you. I bring you love from the many dear ones who are in sympathy with you. We wish you to feel that there is no cessation in their watch-fulness over you, and that they know all the silent and secret thoughts which have gone out from your heart, as well as the outspoken words words

[To the Chairman:] My friend will see the few words I have given, and understand. Please to call me Cordelia.

Report of Public Séance held April 26th, 1892. QUESTIONS AND ANSWERS.

QUES.-[By J. F. H. in the audience.] In what respect do Theosophists differ from Modern

it would not be necessary for him to withdraw It would not be necessary for him to withdraw himself from that passage in order to avoid any violent shock from the contact of the individ-ual who was nearing him, because spiritual substance, under the control of a spirit who un-derstands the law of chemistry and other laws, can, so to speak, dissipate itself, and come together again without any violation of natural law.

law. This may seem strange to you who have to deal with the facts and laws of the physical universe, who know that one man colliding with another in a passage-way of any kind pro-duces a shock to one or both thus meeting; but you cannot judge, or should not judge, the law and the life of the spiritual realm upon the same basis that you pass judgment on material things. That is why we are often at a loss to explain to mortals our mode of life, our methods of transportation, and other matters and affairs connected with the existence of the spirit-world, because we have nothing to bring to your comprehension by way of a parallel. We must use the terms which you employ in mor-tal speech; we must draw our comparisons from this mortal life with which you are fa-miliar. Consequently, we can give you but a from this mortal life with which you are fa-miliar. Consequently, we can give you but a feeble idea of the life which is beyond, yet it is real, it is substantial, and the spirit body is as natural to the spirit of the other world as is your body of flesh to you. While it is possible for a mortal and a spirit to meet, and the spirit to pass completely through the magnetism or even physical en-vironment of the mortal, yet two spirits occu-pying the same plane never pass through any

pying the same plane never pass through any such experience with each other. Two spirits meeting in a narrow passage-way would per-haps come into a certain collision did not one haps come into a certain collision did not one or the other turn out or arise, and thus give free entrance or exit to his fellow-traveler. There would be a commingling of the magnetic elements of the spirits should such a collision occur, which, although it would not seriously injure each other, would produce something by way of sensation akin to the feeling which you concrise when you receive a check form an experience when you receive a shock from an electric battery. Let us add, that your correspondent may

clearly understand us, that while the material walls about you are substantial to you, and impenetrable, they are porous and translucent to a spirit, who can readily pass through them. In that same way could a spirit who understood himself, and was not earth bound, pass though the environment and the physical body of one whom he might meet on earth, and thus re ceive no shock or sensation of any kind.

INDIVIDUAL MESSAGES.

James Ryland Kendrick.

"Be ye therefore also ready, for the son of man cometh in an hour that ye think not of."

man cometh in an hour that ye think not of." How true this passage is when we understand it to read: The message-bearer came in an hour ye thought not of its approach. Suddenly and without warning the Death Angel's stroke descended upon my life, and I was in a moment, as it were, summoned to the higher condition; the gate was opened to me, and my spirit passed through, shod with scin-tillations of light, it seemed, so freely and easi-ly did I step over the narrow boundary between the two worlds. But how different how very ly did I step over the narrow boundary between the two worlds. But how different, how very different did the spiritual world appear to me from what I had thought and taught! I could not accept and comprehend the fullness of the spiritual life as it opens upon human souls after death until I, too, experienced the change and found myself a living spirit in the immor-tal world. How strangely it all came over me when the truth broke upon my consciousness that this great, everlasting life was not a life al-together apart and different from this of earth, but was like an outgrowth of this temporal ex-istence, and as natural as the plane which I

but was like an outgrowth of this temporal ex-istence, and as natural as the plane which I had left. [To the Chairman:] I, sir, was a clergyman of the house of God. I believed fully in the tenets that I preached. I was conscientious in my delivery of what appealed to me as the gospel, and I sought to teach it to my follow-ers to the best of my ability as the word and the work outlined itself to me; but I find that my conception of life, and even of God and his goodness, was very narrow and weak. I learn that while it seemed to me that only a certain portion of humanity could find the saving grace portion of humanity could find the saving grace and reach the heavenly life, God in his infinite wisdom has designed, as far as I can gain in-formation, that all his children shall be gath-ered into the realm of purity, happiness and peace, which constitutes heaven, when they have sufficiently developed the finer spiritual cualities of their network when they have qualities of their nature which link them to

the Divine. I return, sir, not to preach, but to give my testimony to the truths of immortality, to speak out, for I feel it to be the season for expression in regard to that life which lies be yond. I would have every soul learn of its re-alities and realize to what bourne they are alities and realize to what bourne they are traveling, and gain information how best to prepare themselves for the highest condition when the angel shall call. It seems to me that we can only give this word of exhortation: Love God and keep his commandments, not fear God. I would not say that now to any soul, but rather seek to know of the Infinite Spirit by putting forth the interior qualities and aspirations, reach out in thought and de-sire for knowledge and consciousness of the Infinite Presence, know thyself and thy possi-bilities, then shalt thou come to know some-thing of God that is within. Then learn to love God and keep those commandments which in the keeping will develop within thee the finest, sweetest traits of character which shall bring a condition of purity, and which will up-lift the soul. The pure in heart shall see God, for they shall behold him in every blade of grass that grows, in every-flower that spring-eth up, in the smile of the sunshine, and in the crystal waters of the flowing stream. eth up, in the smile of the sunshine, and in the crystal waters of the flowing stream. I bring my greeting and tender memories to my dear friends in Poughkeepsie, New York State. Tell them I have returned, not so much who wishes to learn, and feels that while he has gained much experience and has gathered to himself vital associations and sweet truths, yet in many ways he must begin again as a little in many ways he must begin again as a little child to reach out, to study, and to gather knowledge and discipline. I was a native of Vermont, and in early life I visited various scenes and met with experi-ences, all of which have been good for my soul; but my thought turns to Poughkeepsie and its dear associations, to the good friends who are there. I feel that I will not, at least in their heart of hearts, be denied or rejected, even though I come from the unseen spirit-world. James Ryland Kendrick.

active, but I will tell you that I was connected with the Western Union Telegraph Company at Cleveland, O., and I am interested now in a telegraph company of the spiritual world. It is not precisely the same, it is true, not work-ing on the same lines and methods that these mundame companying affect hit upon the same ing on the same lines and methods that these mundane companies affect, but upon the same principle; and the company in which I am in-terested, not as its president or director of af-fairs, by any means, but as an on-looker more especially, aims at perfecting the line of com-munication between the two worlds, the mor-tal and the spiritual, and, indeed, between the spiritual world and other planets. There is a telegraphic system established in other worlds than this, I am satisfied, and it is operated by electricity, but more perfectly than it is here. You are growing to it; you are reaching out to it, and by-and-by your lines of communication between different localities will be very much in advance of what they are to-day in method and operation. and operation.

and operation. [To the Chairman:] Will you kindly trans-mit my message? It is weak, I know; it is faulty in many respects; but I am not familiar with the system yet, and I must experiment before I shall succeed as I wish. If my friends learn of my coming, and can believe that I am quickening my faculties by observation in or-der to be useful and industrious on the spirit-side, and if they can believe that I have the nower of returning into communication with power of returning into communication with them, and will seek a channel through which I can reach them personally, I shall be highly gratified, and shall feel more than paid for making this attempt to reach the outward life-to-day. J. H. Wade.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

April 26 [Continued].—Andrew J. Hotekiss; Elizabeth Carver; Richard B. Grinnell; Oliver Stearns. April 29.—Edward Whitley; Henry Chubbuck; Joseph B. Sweetser; Jennie Messenger; Samuel Bowstock; Annie Gilbert; Sam. K. Head.

The Rebiewer.

CONCORDANCIA DEL ESPIRITISMO CON LA CIENCIA. Por Felipe Senillosa. Tomo Prim-ero, pp. 328. Tomo Segundo, pp. 389. Buenos Aires: Martin Biedma.

The purpose of the author is to show that Spiritualism is in accordance with science. He dedicates his work to those who desire a solution of the problem of death; to those who, Spiritualists by feeling, desire to find a base of scientific demonstration for their belief and a satisfaction for their aspirations. In the introduction, the author states that the

work is the fruit of his patient observation of spirit phenomena and his study of the philosophy during eight years. Convinced of the existence of spirits and their intercourse with men, he pursued his investigation of the laws and conditions under which the phenomena related to Modern Spiritualism occur, and he finally succeeded in fully establishing proof that spiritual truth is in harmony with the truths of science.

The first volume is devoted to the study of matter and force; the author believing that spirit-phenomena can be properly and scientifically explained only when the general laws and principles of physical science are understood. In this volume, therefore, are discussed the doctrines of evolution, transformation of species, origin of life, development of the soul, magnetism, hypnotism and somnambulism, closing with proof of the existence of the soul, through the facts of magnetism, and its action, as a conscious force, upon matter.

The second volume treats exclusively of scientific Spiritualism, its phenomena, philosophy and moral teachings. It is divided into two parts. In the first is given the history of Spiritualism; an explanation of mediumship and an account of its various phases; a recital of the phenomena of apparitions, materializations, direct writing, spirit-photography, etc. In the second, the doctrine of the perisprit, remearnation, the existence of God and his action on matter and beings, are treated at length. In the conclusion, the results of the previous researches are summed up, and the moral aspects of the philosophy to which the foregoing demonstrations lead, considered.

Without making a full criticism of the book, this that I have written will give the reader an intelligent idea of the plan and intent of the work.

W. N. EAYRS.

July Magazines.

THE PHRENOLOGICAL JOURNAL gives a portrait and some account of Parkhurst, the New York preacher; also a paper upon "The Electric Girl," and a portrait and sketch of Nahum Capen, formerly of this city. New York: Fowler & Wells Co.

THE INDEPENDENT PULPIT presents "What the Census of Churches Shows," "Too Bad for this World but Good Enough for Heaven," " A Catechism for the other lengthy papers, and an interesting

messages from these friends whom she desires to hear from, but also other tokens of spiritual care and watchfulness.

Q.- (By A. T. Burge, Centre Grove, Tenn. Are our domestic animals in the world of spirits

A.-Many returning spirits who communi-cate with mortals through medial agencies recate with mortals through medial agencies re-peatedly declare that they have with them in the other world forms of animal life and in-telligence. Some of these returning spirits tell you that the animals that are with them are the same which they possessed on earth. One will say that he has his favorite dog, while another will tell you that the horse he once petted and loved, but which died, according to the speech and thought of earth has been the speech and thought of earth, has been found as a noble animal filled with power and seeming intelligence in the world beyond. There is no reason to doubt these statements.

If the spirits who return making their dec-larations are proven faithful and their asser-tions can be verified, then one can readily actions can be verified, then one can readily ac-cept every word upon this subject as upon oth-ers. Who shall say what life belongs merely to the planet earth, and what form of life is capable of translation to other worlds in space? The principle of activity and power which makes up life in its intensity, whether it be in-cased in animal form or in the human, we differ a support he blotted out. That belongs to cased in animal form or in the human, we affirm cannot be blotted out. That belongs to the great Supernal Spirit, it is a part of the great Supreme, consequently it lives forever, and though one form which it has animated may perish and go to decay, yet that life-prin-ciple and activity may have the power of ani-mating other forms as well if not better adapted to its use and expression than the form which it has vitalized before. If there is a spirit-world that is substantial and real, that is peopled with human beings, that has its localities, its homes and its various forms of vitalized life, then why should it not have its forms of animal life, higher and more intelligent than the animal life known to earth, perhaps, but yet forms and types of the animal

perhaps, but yet forms and types of the animal creation? You are told of the birds that sing in spirit-life; and if there are birds there, you may rest assured that there are also other forms of intelligent life below the human.

·INDIVIDUAL MESSAGES.

William Norcross.

I have been standing very close to your speaker, because I have been here before and found myself shut out before I could advance to say a word. To day I thought I would get as near as possible and try to be the first one to manifest. That may seem selfish, but one has to look after himself in coming back in this way, I find, or he may have to wait years be-fore he has the opportunity of making himself speaker, because I have been here before and found myself shut out before I could advance to say a word. To-day I thought I would get as near as possible and try to be the first one has to look after himself in coming back in this way, I find, or he may have to wait years be-fore he has the opportunity of making himself heard. I see just as much anxiety to get in first among the people who gather here from the spirit side as we find in any large gather-ing of earth where one must make haste if he would enter some desirable place and secure a good position. I send out a thought and call to friends in clifon, hoping that it will be heard and that a response will come to me. If I am recognized informet may spirit hast it will be heard and that a response will come to me. If I am recognized informet may spirit have and mather thought to the spirital, but exercised my known in former days when active business iffor preside upon me, when I gave very litties thought to the spirital, but exercised my known for forgoiten. I left relatives and friends here. Some of them have passed on since I

path, and help me to feel the glory and the love of the Great Spirit. So I went on my way feeling glad that I could be of use to the spirit-world, for I was mediumistic, and I received blessed influences from the higher life. These were more to me than meat and drink; they were more to me than the things of earth, and in many an hour that would have been longly in many an hour that would have been lonely In many an hour that would have been lonely and full of longing for those who had gone, these glorious influences came and blessed my life. I gave what I could to others of the clear light. I was glad if I could at any time afford any instruction or help to humanity by the in-fluences and the magnetisms that came to me from beyond.

I to beyond. I passed away to the spirit-world not trem-blingly, but full of gladness that I could go. I had no fear; I had no dread of what was com-ing; I knew it would be the morning time to me, breaking upon my soul, dear sir, for the night-time of pain and shadow that the body passed through was gone. It was so; and I found the morning light, the clear light and glory of the heavenly world. It was all around me, and it was filled with the welcoming faces and hands of my loved ones, of my guides and friends, of my household, and the members of my family who had gone before me to the bet-ter land. How could I mourn at throwing aside the old husk and taking up the new bloom and freshness of the spiritual life? I come to give my friends on earth my love. Tell them how glad I am that I can come and send them an influence from the spirit-

Tell them how glad I am that I can come and send them an influence from the spirit-spheres. I have been with them many times since the day I passed out. I think my pres-ence has been felt—I know it has. I know that I am sometimes recognized as near, and that gives me great pleasure. I feel rejoiced when my dear ones think of me as not lost, but as with them, wishing to do them good. I passed home from Darien, Wis. Mrs. Sarah F. Houghton.

George Talbot.

[To the Chairman:] I suppose, sir, I come from the spirit-world—of course I do, but it just seems natural for me to say to you that I come from Fall River. I was busy there in the mill. I can't quite tell you all that did happen to me. I suppose I got hurt. I do n't think that was what took me out of the body, but somehow my strength failed, and out I went. I could have found out all about it at the time, but I was so interested all about it at the time, but I was so interested in looking about and seeing what was taking place in the spirit-world, it was all so new and strange to me, and yet so full of interest, that I did not stop to ask what was the matter or what bad cort works.

Spiritualists ?

Ans.-Questions of this kind have frequent-by been considered from our platform, Mr. Chairman, but we will briefly attend to this of

the present. Theosophy we should call ancient Spiritual-

Theosophy we should call ancient Spiritual-ism, but so wrapped about by mysticism is it to our mind that much of its spiritualistic origin and nature is lost, especially to the pub-lic contemplation of the present day. Life teaches us and all thinking minds that man is spirit, that the outward physical body which we see is not the entity, but that the invisible, inmost nature, the intelligence filled with potentiality and vitality, is the man, or spirit, which possesses wonderful powers and possibilities which have hardly been dreamed of in this earth-life. Possessing these possi-bilities of achievement, may it not be that man may come, and in rare instances has come, into a comprehension of their existence, and has sought and will seek to cultivate these into a comprehension of their existence, and has sought and will seek to cultivate these powers that they may be drawn forth into ex-pression? Theosophy teaches that man is a spiritual being, that he is endowed with spirit-ual faculties, and that he possesses within himself vast powers not only of achievement, but of endurance, and that when he comes to understand his own pature and can apply his but of endurance, and that when he comes to understand his own nature and can apply his will-forces to the unfoldment of that nature, then grand results will, of necessity, follow. Theosophists believe that they can develop and utilize the occult forces of their beings so as to put them into expression and make them achieve great results. Thus the adepts in Theosophy claim, as no doubt they have a right to do wonderful powers of divination of fore-Theosophy claim, as no doubt they have a right to do, wonderful powers of divination, of fore-sight and all other occult phases which they can use in external life, while Spiritualists claim the same thing for their mediums. Spir-itualism claims that man possesses all these wonderful faculties and possibilities, and so Spiritualism and Theosophy may be from the same great root of spiritual life, finding its ex-istence in the year heart and nature of manistence in the spiritual existence which pro-claims the living force of the spirit in human-

The methods of Theosophists vary somewhat, The methods of Theosophists vary somewhat, and many times in great degree from the meth-ods of spiritualistic mediums in their work, and yet stripped of its mysticisms, and may we not say advisedly of its fanaticisms also? Theosophy may stand out unto mankind as a part of nature and of the eternal life through the ages.

Q.-[By B. Cole, St. Louis, Mo.] Suppose a

the Michigan Street

Jiergy page of "Notes and Comments." Waco, Texas: J. D. Shaw.

THE HOUSEKREPER contains instructive articles upon domestic affairs, a serial, and several short stories and sketches, poems, etc. Minneapolls, Minn.: Buckeye Pub. Co.

NOTES AND QUERIES .- " Mahatmas and Chelas," "Counting Out Rhymes," as used in this and foreign lands by children in their games to determine who shall be "it," "The Negro, his Ethnological Status," and "A Chapter on Digits." Manchester, N. H.: S. C. and L. M. Gould. For sale by Colby & Rich.

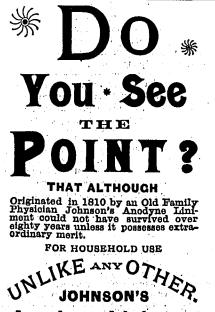
THE COMING DAY. - The editor expatiates upon 'Our Father's Church," as an illustration of evolution in religion. An interesting presentation of "Ancient and Modern Ideas of Miracle" is given by a contributor. The meaning of "Suffrage" is considered by O. Elsie-Nelham. London: Williams & Norgate.

THE HUMANITARIAN.-This is a new monthly, edited by Mrs. Victoria Woodhull Martin and Mrs. Zula Maud Woodhull. Its aim is announced to be to discuss all subjects pertaining to the well-being of humanity. Included in its contents are ably-written papers upon "Humanitarian Government," "Qualification for the Franchise," "Pedigree Farming," "He-redity--Why is Genius Rarely Transmitted?" "Aris-tocracy of Blood." New York: 142 West 70th street. London: 17 Hyde Park Gate.

THE MORNING STAR — This is a new monthly of mystical and philosophical research. The latest num-ber at hand (June) contains "Evangelical Legends of Christ," "Golden Verses of Pythagoras," "The Vision of Hermes." "Leaves from the Tree of Life," etc. Loudsville, Ga.: Peter Davidson.



J. H. Wade. I feel that I shall get something good by way of influence by following in the steps of that intelligence, for he is a conscientious and a good man. I like to be in the company of good people, for we cannot be in the company of the good and the beautiful without catching some reflection of their brightness and being lighted up ourselves in a way. That is my idea. As a man of business somewhat, of promi-nence, perhaps, and of vitality expressed in various ways. I held my place on earth, and when the time came for me to go I left the body perhaps not altogether prepared, not altogether reconciled to taking a position in another world, and giving up the things of this life. Who of us are prepared and reconciled if the truth were known? Very few. Now and then a saint that has ripened through the experience of the years, or one who has been an invalid, full of pain and sorrow so long that he does not know what it is to be free from suffering, may be prepared and anxious to go. he does not know what it is to be free from suffering, may be prepared and anxious to go. As I.look about me in the spirit world, and find what you have been told doubtless hun-dreds of times, that it is a real, active, busi-ness kind of a life, that its people are full of vital energy and by no means eleepy and dull. I think, why, perhaps if man on earth could realize this fully, could look into it, and see it for himself, he would not be so unwilling to meet the change when it comes. However, I do not blame any one for wanting to stay here as long as he can, and I do not blame any one do not blame any one for wanting to stay here as long as he can, and I do not blame any one for wishing to put the best energies of his life into practical affairs on earth. I believe in that thoroughly. I will not go over the various plans and af-fairs that I had an interest in, some of them a very quiet interest, and others more



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In the second second

TO MY GRAVE,

BY JOHN PIERPONT.

If y JOHN FIEBFONT, I look up on thee as a place of rest-To me, of welcome rest; for I am throat I do not mean that I am thread of life-of seeling the good sun, and the green trees; Of hearing the sad whisper of the pine That shales thee, as the summer's sun goes down, And shields thee, too, from winter's howling blasts. That whisper is too thoughtful and too sad To the my spirit, for it is of prace. It is the very voice of the Lord God. That Adam heard walking among the trees Of hier in y spirit, for it is of prace. It is the very voice of the Lord God. That Adam heard walking among the trees Of his own garden, in the cool of day; And, as I hear if, I would not retire. Or hide myself from Hist who soothes me thus. I am not thred of the sweet light that falls, My grave, upon thee in the smiling spring. Or in these sober days who an autumn strews His rustling leaves so plentifully round; Nor, of the light still sweeter, that the moon Sheeds from the holy sky, while through its vault She walks in queenly beauty. But I'm thred Of the false smile that lightens up the face Of holow-hearted, cold, and selfsh man; As moonlight glances from the treacherous ice That sheets yon river's bosom o'er, but breaks, Whene'er you trust its strength, and lets you in. I'm tred of all the heartles show of love For whatsoever things are pure, or true, Or just, or lovely, or of good report. Whene'er these things are seen or thought to stand to Fashion's, or in sordid Mammon's way. No, I'm not thred of life-mor am I thred Of dudity toll, or true. For many contract form the tree of the of the does the seen of thought to stand to Fashion's, or in sordid Mammon's way.

In Fashion's, or in sordid Mammon's way. No, 1'm not tired of life—nor am I tired Of duty, toil, or trial. From the cup My Father giveth, bitter though it be, O, let me never turn my lips away, Or, froward, lift my hand to push it from them. But I am tired of sowing where the thorns— The cares and the deceitfulness of riches— The cares and the deceitfulness of riches— Not only choke the word and make it fruitless, But pleree my feet—though I would humbly hope They're with the Gospel's preparation shod— And where there are rough hands to cut those thorns And where there are rough hands to cut those thorns Or, like the Roman lictor's gory rods, Ply them to scourge me, bleeding, from the field— The field where I so many years have borne The burden and the heat of my life's day; And where it is "my heart's desire and prayer," That I may close my labors and my life. My grave! I've marked thee on this sunny slope,

Here, as I muse beside my last, low bed, I think upon my answer. "Lord, thou knowest!

Man never knew me as thou knowest me.

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And where it is " my heart's désire and prayer," That I may close my labors and my life. My grave! I 've marked thee on this sunny slope, The warm, dry slope of Auburn's wood-crowned hill, That overlooks the Charles, and Roxbury's fields That lie beyond it, as lay Canaan's green And smiling landscape beyond Jordan's flood, As seen by Moses. Standing by thy side, I see the distant city's domes and spires. There stands the church within whose lofty walls My volce for truth, and righteousness, and God— But all too feebly—has been lifted up For more than twenty years, but now shall soon Be lifted up no more. I chose this spot, And marked it for my grave, that, when my dust Shall be united to its kindred dust, They who have loved me—should there any such E'er stand beside it and let fall a tear— May see the temple where I toiled so long, And toiled, I fear, in vain. No, not in vain For all who've come to offer, in that house, There are some, I humbly hope and trust, To whom my volce, in harmony with truth. Hath helped to make that house " the gate of heaven." May there be many such! But, O my grave, When my cold dust is sleeping here, in thee, The question that shall most concern the spirit That shall have left that dust, and gone to give Its dread account in, at the bar of God, Wiln not be, " What success hath crowned thy la-bors?" But, " with what faithfuiness were they performed?" Here, as I muse beside my last, low bed, I think woon wn sower. 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 peculiarities of disposition; marked changes in order to be successful; the physical and menuta idaptation of those intending marriage; and bints to the inharmoniously mar-ried. Full delineation, \$2.00, and four 2-cent stamps. Address, MRS. A. B. SEVERANCE, 1300 Main street, Apr. 2. 6m* White Water, Walworth Co., Wis.

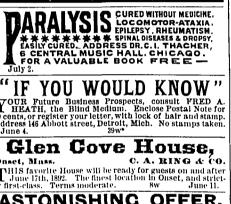
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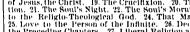
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BY WARREN RICHARDSON.





Father, thou knowest whether, when thou saidst 'Go, feed my sheep. I fed them with things true, And that because 1 loved thy truth and them; Or whether I kept back from them thy truth, And doled out falsehood spieed with flattery, Because they loved and asked it; and because Not for the flock I cared, but for the fleece.

'Lord, thou hast searched and known me,' and to

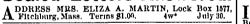
'Lord, thou hast searched and known me,' and t thee,
With humble but unfaltering confidence,
With faith that triumphed o'er the fear of death,
And o'er its pains-at thy most welcome call
My spirit now hath come, with thine to dwell,
And be forever, as it long hath been,
At one with thee. Father, I ask thee not
To make me ruler over many things,
If, in a few, thou mayst have seen me faithful.
To be at one with the be is all I ask;
'T is all the heaven my spirit can enjoy;
'T is all the heaven my spirit can enjoy;
'T is all the heaven my spirit can enjoy;
'T is all the heaven my spirit can enjoy;
'T is all the heaven my spirit can enjoy;
'T is all the heaven my spirit can enjoy;
'T is all the heaven my spirit can enjoy;
'T is all the heaven my spirit can enjoy;
'T is all the heaven my spirit can enjoy;
'T is all the sevent the covert of thy wing,
Henceforth bo shielded from the vennom'd shafts,
That plereed me while I served thee in the fleshThe arrows that were tipped with fire, and winged By men who knew me not, and could not know.
'Pather, forgive them!' for they thought the world Was made for Mammon's throne; and that the man Who, at their call, stood up within thy courts
To speak of things belonging to their peace,
Must make the Gospel pllant to the form of 'the law merchant'; that the Prophet's roll,
The Apostle's girdle, and the Saviour's vesture Must all be shaped to fit their golden god,
Or else, as worthless shreds be thrown aside.
Forgive them, Father, for they did not know
'The glorious Gospel of the blessed God.'
Thou mad'si it mine to preach that Gospel to them.
Thou knowest all my weaknesses and theirs.
Judge thou between us; but in judgment, Lord,
Remember mercy bôth to them and me!''
M

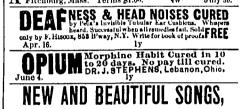
Judge thow between us; but in judgment, Lord, Remember mercy both to them and me!" My grave, I'm ready for thee. I would fain, Wero it my Father's will, put by the cup, The bitter cup, of sharp or chronic pain, Or wasting sickness—for that bitter cup The hand of God's most holy providence Hath oft commended to my feverish lips; And deep, already, have I drunk of it. Fain would I, if I might, be spared the scene Of wife and children round my dying bed, Kneeling in prayer, or to my last poor words Bending with tearful eyes. And I would fain Banish the thought of shroud, of cofin lid, Of cold hands folded on my breast—the chill That will strike through the frame of all who touch My marble forchead. I would banish, too, The thought, that I shall hear the funeral prayer, And see the funeral train when my remains Are hither borne. And I would gladly drive, Far and forever from my heart, the thought, That, when the widow and the fatherless Return to their lone dwelling, they'll be left To the world's charity, and all its trials— (Almighty Godi they will be left to thee.) But, when all this is over, and the dust Hath with the dust commingled, as it was, And when the spirit hath returned to Him Who gave it, and who guarded it while here, And entered there into its heavenly rest, As it will entor; and when on thy turf, My grave, the sun shall poor lis mellow light, And the stars drop their dew, and the full moon Look down serenely, and the summer birds Shall sing among the branches that o'erhang The stone that bears my name to tell whose grave Thou art—O then is shall no longer feel, As I now feel, tired, tired, and sick at heart, And, by my very wearlices, inpelled in whose grave Thou art—O then is shall no longer feel, As I now feel, tired, tired, and sick at heart, And, by my very wearlices, inpelled To look with longing toward thee, and to stand, As now I do stand over thee, and say, ' ' m ready to lle down in thee, my gravel ' '' 1840.

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LIGHT. BANNER OF

[Continued from sith page.]

[Continued from fifth page.] The speaker's appeal to rise from the spheres of sense and dependence alone upon external phenom-ona, to the higher region of soil-communion, and the exercise of the soil's innilenable bitthright, was grand and uplifting. Only a verbalim report could do justice to this masterly address. A Hand Concert at noon, followed by a violin solo by Prof. Posset, were given preliminary to the appear-ance of A. B. Theale, the bind orator. Announcing his theme as "The Science and Religion of Spiritual-ism, and What Good Has It Accomplished?" the spiritication of the medium, with vigor and sustained strength, eccupied an hour in tracing the spiritual basis of all truth-first in physical science, and then rising to soul-science, entering the spiritor of religion, which was defined to be devolon to the highest good. The immense resources of historical knowledge, sci-entific attainment and spiritual wisdom manifested by the controlling intelligence held the immense audi-ence spellbound, as the torrent of cloquence, argu-ment, pathes, and spiritual insight illiminated his subject, and disclosed the power which this spirit-guide possesses when using the brain capacity of the medium. A burst of applause at the close of this ad-dress brake the silence of attention with which the people had drank in his words. Mr. Emerson, assisted by Mrs. Carrie E. S. Twing and Mrs. DeWolf, independent slate-writer, held a stance in the Temple on Sunday evening, which was very successful and well attended. And thus closed an-other memorable day in the history of Onset, which is growing to become an immense power for good upon the intelligence and the practical life of the people. ONISET.

The Veteran Spiritualists' Union at Onset Bay.

To the Editors of the Banner of Light:

By the kind permission of the Onset Bay Grove Association, the Veteran Spiritualists' Union held its second public yearly meeting in the auditorium at Onset on the alternoon of Saturday, July 23d, and it proved to be a complete success.

Onset on the alternoon of Saturday, July 23d, and it proved to be a complete success. The meeting was opened with song, "The Gates Ajar," by Mr. C. E. Coffin, after which Dr. H. B. Storer, our President, made the opening address, and concluded by reading the printed circular of the Union, "An Appeal to the Spiritualists of America," setting forth the aims and purposes of the Union, and giving that part of our By-Laws relating to membership, also a blank form of application for those wishing to join. It was a wise movement when our Union at its re-cent annual meeting adopted a By-Law entitling Spir-itualists of less than ten years' standing, who have signed the By-Laws, or authorized the Clerk to sign for them, to become members, but not granting eligi-bility to office--this class of membership in which ten years of open, avowed and active Spiritualism is a requisite qualification. The next address was by Mrs. Juliette Yeaw of Leominster, Mass., who in a strong and stirring ap-peal to her five hundred hearers, said she knew there was need of a large society like the Veteran Spiritu-alists' Union, to do just such practical work as is being done by it; and expressed the hope that it would receive liberal encouragement; she rejoleed that her name is on the roll of membership, and giad of an opportunity thus to ralse her voice in its behalf. Mrs. Carrie E. S. Twing of Westfield, N. Y., made one of her characteristic addresses; it was plain, quaint and homelike; every word told, and there was no mistaking what she meant. Mrs. Twing is also a member of our Ufiton. A song of sweet sequiment and feeling was next sung by Mr. J. W. Maynard, after which Mrs. Abble N. Burnham made an address. She spoke of the pop-ularity of our Union; in many cities and towns in various States of the Union she had heard of the practical Spiritualism of the V. S. U. She knew it was releving many cases of need, doing much work in that direction, and she appealed strongly for mate-rial ad to enable it to continue the good work so welt u

rial aid to enable it to continue the good work so wen-under way. The closing address was by Edgar W. Emerson, also a member of the V. S. U. He related sev-eral individual cases of need which he knew well about that had been looked after and relieved by the Quick Relief Committee of this Union, he knew they were the right people in the right place; had confi-dence in the Board of Managers, and hoped that the membership roll would be largely increased on this occasion. At the close of Mr. Emerson's address he gave a public test scance of about fifteen minutes; many names and incidents were given, all of which were recognized.

many names and incidents were given, all of which were recognized. As a result of the labors of the afternoon at Onset. thirty-eight names were added to our membership roll. Our next public meeting at the camps will be held at Sunapee Lake, Saturday, Aug. 20th, followed by an-other at Queen City Park, Monday, Aug. 20th. There will be no meeting of the Veteran Spiritual-ists' Union held at the Banner of Light Hall during the month of Anexist.

ists' Union held at the Banne. the month of August. For circulars, application blanks, renewals of mem-bership, etc., communicate with WM. H. BANKS, Clerk, No. 77 State street, Boston.

Notes from Cassadaga Camp.

[By Our Own Correspondent.]

Sunday, the 17th, closed the series of meetings which have been held here prior to the opening of the camp proper.

man, Mrs. H. A. Waiters and Mrs. M. W. Leslie spoke strongly in favor thereof, and Frof. C. C. Pfluil gave his reasons for an opposite belief. The indian guides of Mrs. Lyman, Mrs. Waiters and Mrs. Leslie torsely roplied, and Mrs. Stearns said: In scoking spirit, we seek for good; we expect to find it; and the spirit as a more progressed being, with fuller power to live the love and good will the mortal had, would seek its aminity and representative in cartholic. She had sought without fear, and in perfect trust, with the de-sire to give and gain good, and had never experienced from the spirit power, or what claimed to be it, falso-hood, malice or ill-will; all such, when found, could be traced to some one in the circle, or to some source mundane at a distance that was interrelated to the ex-perience. Bpirits do not, in entering spiritlife, stand still in the earthy state they left, but are bound by the impress of the life entered—its conditions and ruling forces—to drift into, inspirational and progressed con-ditions. Earth is loft—a new life and a new poing is the result of death. Nearly overy cottage is occupied, and the Grand Hotel already well filled with guests; it is a sugges-tive fact that many of them are people who were here last year. Among the distinguished guests we find: Prof. Hector Thomas of Paris, France; E. E. Woodbury and Lieu, Bianchard, of Jamestown; L. G. Warren, Stock-

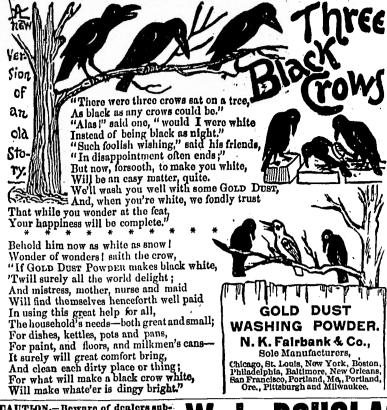
Among the distinguished guests we find:
 Arong the distinguished guests we find:
 Prof. Hector Themas of Paris, France; E. E. Woodbury and Lieut. Bianchard, of Jamestown; L. C. Warren, Stockton; James Adams, Fredonia, N. Y.; J. Lyon, Falconer, N. Y.; Burt Sprowla, Buffalo, N. Y.; O. H. Brady, Bradford, P.a.; J. Edith Theobold, Titusville, Pa.; J. E. Gaston, Meadville, Pa.; Edward Cassleman, Chautauqua, N. Y.; Anma Taylor, Lake City Park; Anna Binckstone and Hatie Hanson, Centreville, Pa.; C. Dowe, Randolph, N. Y.; Mirs, Agnes Cobb, St. Paul, Minn.; Miss Jennie Richardson and Mirs. J. Wilcox, Youngsville, Pa.; A. B. Holcomb and wife, Buffalo, N. Y.; Miss Neillie Harrington, Titusville, Pa.; Mr. Suil Parker, Hydetown, Pa.; Mr. Bob Bucklin, Hydetown, Pa.; Louis Bugbee, Titusville, Pa.; G. C. C. Pfuhl, Lockport, N. Y.; John Pfleging, Washington, D. C.; Carl Bunce, Franklin, Pa.; C. A. Bowisbey, Cleveland, O.; C. A. Bonusa and C. M. Lang, Titusville, Pa.; Chas. Smith, Nagarar Falis, N. Y.; T. S. Miller, Buffalo, N. Y.; Mirs, McGuffin and Mirs, Woodward, New Castle, Pa.; Mrs. Woodward, New Castle, Pa.; Mrs. Woorhees, Chicago, Ill.

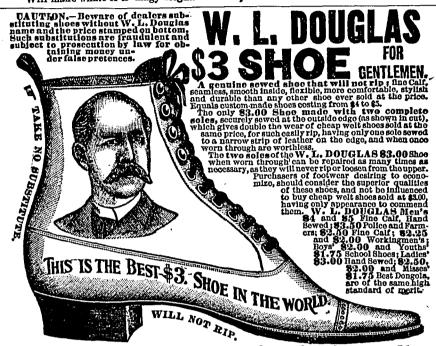
Voornees, Chicago, III. Mrs. M. C. Lyman of Fulton, N. Y., and her sister, Mrs. S. A. Walters of Auburn, N. Y., both of whom are fine inspirational and clairvoyant mediums, have rented the Fenner Cottage on North street, and are very welcome helpers in the dissemination of the new gospel of Truth and divine consolation. Mrs. Knight, the celebrated slate-writer, is here for the season.

Mrs. Knight, the celebrated slate-writer, is here for the season. The regular sessions of the Camp opened Friday. July 22d, at 2:30. Prof. II. D. Barrett, the presiding officer, made eloquent and appropriate remarks, re-ferring to the glorious past of Lily Dale and its prom-ising future. A large number of new arrivals added to the many cottagers already on the grounds, ren-dered a good-sized audience in the enlarged audito-rium possible, and to judge by the number in attend-ance, nearly everybody on the grounds attended the meeting. W. J. Colville, the orator of the occasion, after giving an impressive invocation, accepted sub jects from the audience for the lecture, which was a fitting opening address for the season's work, and a skillful dissertation upon a variety of seemingly dis-connected themes; but as the speaker so ably put for-ward, it is the true mission of the spiritual rostrum to treat every subject spiritually, therefore there should be no subjects excluded from the list. As Chautau-qua stands for free thought within the pale of ortho-doxy, so-called, and thereby succeeds in liberalizing many who would not venture beyond the limits of recognized Christian fellowship, Cassadaga stands for the wider freedom which is extending into all phases of society outside every partition wall. There is neither time nor place in these days for acrimony; we must unite, not divide our forces. The two subjects out of the six presented upon which the lecturer dwelt at greatest length were "Budhism and Spir-tiualism in the Future." On Buddhism the following position was takeu: The original filloud faith had been eclipsed long be-

The original Hindu talk of the beam emission it was to free holds in the fourth of Gautama, whose mission it was to free holds in the transmitter of the beam of the beam of the beam of the transmitter of the beam of the b

brother's keepeer " We are looking for a new Pentice cost, when excernate intelligences on walk of disant, and it demonstrations of politius power depond upon conditions andorded. We must live as well as provide the present of the politius power depond upon commentations of politius power depond upon commentations of the politius politics and then presented the politics of the politics of the politic of the politics of the politics of the politics of the should pursue. Xeyr one who volates a law gains an experience, and if this involves auffering, the "shi-ner" is without question the sufferer through the operation of universal law. We are been applicable direction any one can receive is from which. We have all bewildered when we speculate upon duty. When we attempt to balauce outward states, we can only do it, even proximately when we realize that to endigit a the atomosphere of the planet. That is the politic and the communications were applied to our present conditions. What is the have been applied to be any legal and the state of the planet. The state the present conditions and the outwardly be sensed is a manifestation adapted to main sphere of comparison; we should doubt the continuity of hu-man identity unless spiritual communications were adapted to our present conditions. What is the have multicated were all the outward is the have multicated were all a continue appresent that all progress is collective, that we are all bounds of too to be directed absolutely by any external inspiration. What we call affection be the more all instations. At length we shall all be fully emancipated for the directed be and and use an ending, beying that all progress is collective, into a concess coll can. "The letter we all affection by perform all politics and any disoures were there and all politics in a spiration. What we call





Will give exclusive sale to shee dealers and general merchants where I have no azents. Write for catalogue. If not for sale in your place send direct to Factory, stating kind, size and width wanted. Postage free. W. L. Douglas, Brockton, Mass. llteow July 30

To find out whether there are any cottages here that are really "For Sale," first ask the price. There are many of the "old familiar faces " already

There are many of the "old familiar faces" already here. There is a very general feeling of regret that the Wildwood Messenger will not appear this year. The register is rapidly filling up. We cannot give personal notices in these notes. There is a large call for the Annual Circular; an in-dication of interest. Several new attractions are booked for this place during the session. The social press will be well represented. The opening lecture by Dr. Hidden was an able effort, and of much interest. It will be published in full.

stands in the front rank of our speakers, and has but

- The opening day was fine, and well enjoyed. A. E. Tisdale will speak next Sunday. The extra train service will be continued to Sept. 1st. A large attendance is booked for next Sunday. A large number of test mediums are already on the grounds.
- grounds. The opening concert by the band presented a choice program, and one well rendered. J. M. Y. Laks Pteasant, Mass., July 24th, 1892.

Harwich Port, Mass.

The Twenty-sixth Annual Camp-Meeting of Spiritualists and Liberals opened auspiciously in Ocean

The Twenty-sixth Annual Camp-Meeting of Spirit-ualists and Liberals opened auspiclously in Ocean Grove, Harwich Port, Sunday morning, July 17th. The day was bright, the air cool and invigorating. The white-capped waves rolled in upon the shore at the base of the bluff with a lullaby that gives the camp one of its chief attractions. Nearly all the cottagers arrived Saturday, and are enjoying to the utmost the recreation of camp-life. The cottages of W. B. Kelley, Esq., and Capt. T. B. Baker of Harwich Port, are open and occupied by various members of their families. The venerable Capt. Doane Kelley and wife of Dennis Port were on hand early Saturday at their little cottage, having, we believe, never missed a meeting during the twenty-six years. The cottages of Mrs. Isaac Bea, Mr. Isaac Smith, Mr. John E. Hamer, Mr. David L. Small, Mrs. L. C. Howes of Harwich Centre, Mr. Samuel Small, Mrs. Cyrus Nickerson of South Harwich, Mr. George D. Smalley, Capt. E. H. Taylor of Harwich Port, Mrs. Neri Chase of Weet Harwich, are open and occupied by their families. Capt. Caleb Kelley of New Bedford was among the first to open his cottage, and is enjoying the company of his family, and his daughter and family, Mrs. Wat-son F. Baker of South Dennis. The family of Mr. Rufus A. Crowell of New Bedford, accompanied by a friend, are at the cottage they occupied last year. Mrs. Moses Handren of the Centre is enfertaining Miss Dr. Barnleoat, a Boston medium, at her cottage, and Dr. C. H. Philips has at his cottage his house-keeper, Mrs. Witherell, and Mr. Mears and wife of Foxboro', the latter being a medium. Mrs. Minerva Sears and granddaughter, and Mr. Joseph Handren and wife of East Dennis, are at Mrs. Sears's cottage. Mr. Bangs Nickerson and family of East Harwich, and Mr. and Mrs. John G. Rogers of South Orleans, are stopping at the Circle Cottage, as usual.

Niantic, Ct., Camp. July 24th.-The Camp is fast filling up, and we meet a great many new faces. Some are here for the season, while we have also many visitors. The weather

a great many new faces. Some are here for the season, while we have also many visitors. The weather has been all that could be desired; the cottages are so built and furnished that a great deal of comfort can be had in them even though the weather is disposed to be changeful. Mrs. Kelly still remains confined to her bed, though we hope she may be raised to health and strength. Mr. Horatio Bill of Willimantic, who came here to recruit his health, is feeling the effects of a somewhat close atmosphere. We were favored to-day with Mr. Thomas Grimshaw of Lawrence, Mass., as speaker at the rostrum; we feel assured that he will make for himself friends wherever he goes. His subject was, "Spiritualism. Past, Present and Future," and though no new and radical thought was presented, yet we all felt imbued with the spirit of energy that the controls gave out. We are pleased to see these young mediums and workers in our ranks. As many of the laborers are fast dropping out by the way, these young soldiers of the truth are needed to fill their places. 2 P. M. -The exercises were opened with the usual singing by the choir; poem and invocation; this subject was then taken up: "Will Spiritual Worship Pay?" and the minds of those who have drifted out into the thought of the uselessness of a God, or of prayer, got a most convincing argument in other ways of thinking in proof of it; the address was universally liked by all the writer came in contact with. We would have liked to have kept the speaker in our midst longer.

A conference in the evening, and questions answere

wered. Mrs. Kate R. Stiles is our next speaker. Mrs. N. H. Fogg, Scribe,

which have been held here prior to the opening of the camp proper. The psychic atmosphere seemed wonderfully favor-able to the flow of inspired thought, and to receptive-ness and good will among the people. Mr. John T. Lillie opened the exercises of the morn-ing with a vocal and piano solo. Mr. Lillie is won-derfully gitted in music and song, and has the peou-liar ability of putting new spirit and new meaning into words with which we are familiar. In fact, his rendition and clear and musical enunciation of an old familiar piece is often so touching and soulful as to bring tears to many eyes. The questions submitted for answer by Mrs. Lillie were: "What is the Most Useful Science to be Studied by Spirits on Earth?" "Woman—What is to be her Education in the Fu-ture?" "What is Materialization? What is Ethe-realization? Is there an Intermediate Condition Be-tween Them?" "Justice to Liberty Eulightening the World." For poem—"His Only Crime was Pov erty." The speaker said: "In answer to the first question we would answer—the Science of Life—the science which embodies all sciences-the science which is as vast as the universe and which will re-quire an eternity to demonstrate. In this life, study that to which you are best dapited. Whoever under-takes a pursuit to which he is not adapted makes a failure. If parents would study the manifestations in their

takes a pursuit to which he is not adapted makes a failure. If parents would study the manifestations in their children which disclose the gift given them by nature, they would be able, in mine cases out of ten, to decide upon that to which the child is best adapted, and in a measure insure his success in life, but the especial tastes and qualifications of children are usually ig-nored by parents and teachers. They have agreed, with one consent, upon a certain routine of what they term education, and in the majority of cases the nat-ural aplitude and spontanelty of the child-nature is so warped and crippled by the process that he grows up with but little more heart or relish for his prescribed avocation than a machine, and goes through life mis-erable and unhappy without knowing the cause; everybody, meanwhile, biaming him for his failures." Many more excellent and practical thoughts were given upon this subject, all of which led up to the Woman Question, upon which rests all the reforms of the day-political, religious and social. Mrs. Lillle began at the foundation-generation and motherhood, and followed the line of cause and effect which follow

and followed the line of cause and effect which follow each other in quick succession, making an indelible impress at every step in life's pathway, from the un-conscious embryo, upward through infancy, child-hood, youth and adulthood. Woman's subordinate sphere in the past, and its effect upon her, the rising generation, and society in general, was reviewed, and we were told that the study of life in a true and com-plete sense would take the student into every depart-ment. Through the laws of motherhood and trans-mission we would learn to prevent the birth of crim-

we were tond that the study of his in a true and com-plete sense would leave the student into every depart-ment. Through the laws of motherhood and trans-mission we would leave to prevent the birth of crim-thals, which is of far greater importance than to know how to take care of them after they are born. "The blossoming of one of these flowers," said the speaker, taking one from the vase on the stand, "is as sublime a mystery as that of the human soul. They must have the conditions of root, branch and leat. If there be hardening or poverty of the soil; if they are not watered, pruned and cared for, they will be stinted, sickly and unlovely, and refuse to blossom. Thus it is with the human soul: if it has too little of kindness, of tender sympathy and love, it becomes dwarfed, and refuses to send forth the fresh green leaf and sweet fragrance of good deeds and loving kindness. The soul responds as readily to the touch of love as does the flower to the touch of the sunshine and refreshing showers." The subjects of materialization and etherealization were treated upon at considerable length. They were explained as being one and the same thing except in degree. The flower was again made a simile of mate-rialization coming out of the dark cabinet of earth, where it must have the conditions for rootless and tender fibres until it has strength to come up out of darkness into the sunshine. Christ's transfiguration upon Mount Olivet, and other instances related in the Bible, where so called angels appeared to men, were referred to as materializations, though not called so in the Bible, "A rose is a rose, call it what you will." In the alternoon Prof. Singer's mandolin orchestra, of 647 West Harrison street, Chicago, gave the open-ing piece of music. It was enthulsalscally encored by the audience, and was indeed a materful readition. The subject of the afternoon discourse was: "Our Spiritual Gifts." It was listened to with close atten tion and violin accompaulment by Prof. Singer and Mrs. P. A. Lewald.

Mrs. P. A. Lowald gave a fine vocal solo, with man-lin and violin accompaniment by Prof. Singer and

Mrs. P. A. Lewald. On Monday evening a fine physical scance was given by Mr. Keeler in Library Hall, with twenty-five cents admission, the proceeds being for papering and fur-uishing the hall. Sunday, July 17th, at 4 o'clock a mediums' meeting was held in the Wigwam. The question of Indian con-trol was discussed. Mrs. H. T. Stearns, Mrs. M. C. Ly.

Lake Pleasant, Mass (By Our Own Correspondent.)

The Nineteenth Annual Convocation of the New England Spiritualists' Association opened here to-day with an attendance of several hundred people. At nine o'clock the Battery B Band of Worcester gave a morning concert, after which Dr. Joseph Beals de-livered an address of welcome, which was followed by

livered an address of welcome, which was followed by singing. The discourse of the morning was by Dr. Charles W. Hidden of Newburyport, upon the topic: "A Psaim of Life." It is but simple justice to say that it was one of the best ever given upon this plattorm, and received the close attention of the audience. The afternoon address was by Mrs. Clara H. Banks of Haydenville, upon the general subject of Spiritual-ism. It was of a radical nature, and a very able effort. The following is the address of welcome by Dr. Beals: Logics and Gentlemen : Again we have gathered in

The alternoon address was by Mrs. Charn H. Bank, "The Alternoon address was by Mrs. Charn H. Bank, "The Alternoon address of webby able close of the address of webby able close o

Lake Pleasant Camp-Meeting. NOTES. A full line of the publications of Colby & Rich are 1 for sale at headquarters. Subscriptions are also re-ceived for the BANNER of LIGHT. Call early. The train arrangements are the best for years. The Baratoga Special stops at Lake Pleasant. Leave Bos ton at 11 A. M., arriving at this place at 1:30 P. M. Call for excursion tickets. Several large parties are booked for this place in August. A mass meeting in Beplember is being talked of. Pack your trunk, and come to Lake Pleasant. Everybody is invited. The grand illumination will be on the evening of Aug. 13th. Everybody will light up. Mrs. Banks's address was one of her best, and held the closest attention of the audience. Mrs. Banks

[The annual concert and illumination was to take lace on Monday evening, the 25th.]

Summerland, Cal.

No Camp-Meeting is to be held in Summerland this year. In lieu thereof Miss Susle M. Johnson is to visit the place, and for one month deliver lectures. At a meeting of residents it was voted to adopt this course, and to extend invitations to all who antici-pated attending a camp meeting had one been held, to visit Summerland and remain all or a portion of the

pated attending a camp-meeting had one been held, to visit Summerland and remain all or a portion of the time of Miss Johnson's visit. A. H. Nicholas writes, July 15th: "We have the medjum A. L. Bourquin in Summerland, who gives us good inspirational lectures at the Sunday meetings. The arguments set forth are very accurate and con-vincing. At our last meeting his control took the subject. 'Equality of Citizenship,' and argued for equal justice to both sexes; he held that while some men were averse to giving women the rights demand-ed, the real reason why these rights had not been granted is the indifference of the women themselves. Congressmen and Legislators are not so much op-posed to female suffrago and citizenship as is gener-ally supposed, but are ready to yield to the popular favor; and if the proper influences were brought to bear they would soon grant equal suffrage to all. The control said that if the women of this country generally will make it known that they wish the right of suffrage, and will put forth an earnest effort to pro-cure the same, they can have it, and that very soon. The time is coming, and is much nearer than is ex-pected, when the equality of the sexes will be an ac-compilshed fact in the United States of America."

Oakland, Cal.

Oakland, Cal. Our Camp-Meeting has closed after a very profitable season of lectures on the philosophy and phenomenal proofs of the truths of Modern Spiritualism. The First Society has overy reason to congratulate itself upon the general results. Through the entire period the utmost harmony has prevailed, and a multitude of evidences exist of the great good that has been ac-complished. Of spoakors and mediums who have been present, and whose services have been appre-clated, were Dr. and Mrs. Nickless, Mr. Bowman, Ben Barney, Mr. and Mrs. Asa Dolph, Mrs. Walte, Misa, R. Maitie Rice, who, by the way, is now Mrs. Elliott, she having been united in marriage. July 3d, to Mr. J. Ben Elliott, the ceremony being conducted very gracefully by Mrs. Edith Nickless, Mrs. Miller, Prof. and Mrs. Weeeler and Prof. Mead, who interested many as a phrenologist. Though the Camp is closed, meetings are to be con-thnued Sundays and Wednesdays; on the former, af-ternoon and evening; the latter in the evening. Spiritualism in this poriton of the Paelfne coast never was in better condition. Everything gives promise of a large and healthy growth of the Cause horeabouts. THE BANKER is always welcome; its weekly coming is halled with delight, and the number of subscribers is constantly on the increase. *Dakland, July 13th*, 1892.

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133

New Orleans, La.

The Spiritualists of the "Crescent Oity" had on the 3d inst. an enjoyable and largely attended gathering in Audubon Park. It is the intention to keep the ball of the Association open during the summer.

