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ROMANCE

Down from the sunken door step to the road, Through a warm garden full of old-time flowers, Stretches a pathway, where the wrinkled toad Sits lost in sunlight through long summer hours.

Ah, little dream the passers in the street,
That there, a few yards from the old house door,
Just where the apple and the pear trees meet,
The noble deeds of old are lived once more!

That there, within the gold-lit wavering shade, To Joan of Arc angello voices sing, And once again the brave, inspired maid, Gives up her life for France and for her king.

Or now no more the fields of France are seen—
They change to England's rougher, colder shore,
Where rules Elizabeth, the Virgin Queen,
Or where King Arthur holds his court once more.

The stupid village folk they cannot see:
Their eyes are old, and, as they pass their way,
It only seems to them beneath the tree They see a little dark-eyed girl at play.
—Mildred Howells, in St. Nicholas.

### Original Essay.

### The Spiritual Facts of the Ages. A Series by Dr. F. L. H. Willis.

NO. XXII-FROM THE THIRD CENTURY TO THE DAWN OF MODERN SPIRITUALISM. (Continued.)

Emanuel Swedenborg.

E have reached in our investigations the dawn of the eighteenth century. The religious aspect of the entire of Europe, and of our own country as

well, at this period was materialistic in the extreme. The religion of the churches was cold, formal, heartless. Outside the churches the strong tendency of the times was toward skepticism or extreme atheism. It was the age of analysis. Everything was analyzed and weighed and measured. Men were searching curiously into the mysteries of nature, trying to find out what the air was made of; decomposing sunbeams to get at their constituent elements; measuring the distances between planets, delving among ancient rocks, sounding the depths of oceans. There seemed to be a mania for pulling things to pieces or analyzing them, as the phrase was, and soon this power of analysis was brought to bear upon systems of philosophy and religion, and they, too, were pulled to pieces in this intense search after facts.

It seems a strange anomaly that at this special age, when there was apparently so little vital belief in spiritual power among scientists, theologians or common people, there should have appeared upon the stage of action one of the most remarkable mediums the world has ever seen. Yet so it was.

Emanuel Swedenborg, the Swedish philosthat wretched materialistic philosophy that led period of careful investigation. The progressup to and culminated in the terrible events of the French revolutionary period. He began his career as a student of natural philosophy. and devoted himself with incredible zeal to scientific pursuits in all directions. He pushed his keen powers of analysis into every department of scientific research. Geology, mineralogy, chemistry, anatomy, in fact every department of physics yielded to him its secrets. until he seemed to have mastered the realms of matter, and stood like an Alexander with nothing more to conquer. Step by step he had been led through the various departments of the physical until he was brought up to that point where he stood face to face with the spiritual.

As a scientist Swedenborg stood far in advance of his age. There is scarcely a recent development of science that was not pointed out or foreshadowed by him. So voluminous were his scientific works that it is impossible to give even a synopsis of them. For thirty years he devoted his time with incredible zeal to a most exhaustive examination of the world of nature.

He discovered the magnetic elements; the theory of atoms or the perfect law of particles; the chemical equivalents of water. He announced that there was a seventh planet some years before Herschel discovered the fact. He discovered the identity of electricity and lightning nineteen years before Benjamin Franklin made his world-famous experiments. The foramen of Monro, or the passage between the right and left ventricles of the brain, the respiration of the brain, the vitality of the blood, were all discovered by Swedenborg.

He embodied these discoveries in voluminous works, the most remarkable of which is entitled "The Animal Kingdom." He published five important works on Natural Philosophy in one year. Such voluminous writings upon such a diversity of important subjects, opening such a vast arcanum of truths of which the world had never hitherto dreamed, could never have emanated from other than a mediumistically-illuminated, a divinely-inspired mind.

He was unquestionably the discoverer also of the important modern science of Crystallography, for he first proclaimed the idea of making cubes and the various crystalline forms by the grouping together of spherical

The university at Upsal proffered him the professorship of mathematics in recognition of his devotion to science. In 1733 he published his greatest scientific work, "The Principla." or the first principles of natural things. Many regard this work as greater than Newton's scious. The darkness attained its height and Principle. In it he attempts to arrive at the then passed away. I now saw a man sitting in cause or origin of the world. His position a corner of the chamber. As I thought myself tention. In the interior or spiritual condition is that nature is governed by perfect laws, entirely alone, I was greatly frightened when he visits Saturn, Mercury and the Moon. He hence the necessity of understanding her oper he said to me: Eat not so much. My sight asserts that the spirits of each planet are atations. Its grand central idea is that external again became dim, but when I recovered it I tracted to that planet. He declares the possi-

tendencies are spiritual. In this work he reasons out the truths of electricity afterward demonstrated by Franklin.

Of magnetism he contends that the particles are spherical; that their motion tends to the spiral; that when these particles meet with a body which is adapted to their motion, they form around it a magnetic vortex. In our own day Prof. Faraday proved this assertion true, and demonstrated it by actual experiment. Thus did the luminous mind of Swedenborg perceive in the comparative infancy of science the grand fact that the magnetic element controls the movements of planets, and gives to them their circular motion.

It is evident that at about this period he began to feel the mighty pressure of influences from the invisible realm of spirit acting upon his interior spiritual faculties, preparing him for the great work which was to be the crowning glory of his remarkable career as a physicist, through which he would be enabled to explore the realms of the spiritual with the same clearness and accuracy which had marked his investigation of the varied realms of matter.

progress at this period of his career. He says: "In the magnet and its sphere there is a type of heaven. Inasmuch as man is not created prope to the earth-life beasts, but is endowed both with an upright mien in order to enable him to look upward to the heavens, and with a soul derived from the aura of a purer and better world, in virtue of which he is allied to heaven; let us avail ourselves of this privilege to exalt our thoughts to the regions above, and from a vile stone of the earth and its magnetic powers contemplate what is similar on the largest scale and learn the nature and laws of the material heavens, both visible and invisible."

It is exceedingly interesting to trace his

Of gravitation he says: "It is to be found most deeply in the spiritual, hence in the invisible material, hence in the visible material." He argues that the constitution of the visible heaven cannot be understood without first understanding the constitution of the invisible heaven. He makes spirit primordial, and matter its expression. In this respect he takes a course exactly opposite to that of most scientific men; while they reason from the lower to the higher, he reverses the order, and reasons from the higher to the lower, and declares that we can only fully comprehend the perfec-

tion of the natural through our comprehension

of the life and order of the spiritual.

He first declared the exact spot in the galaxy that our planetary system occupies. Five years after, Herschel declared Swedenborg right. He, too, declared that the entire heavens revolve, and this truth is comparatively one of the recent demonstrations. In his Prinafterward, declared this to be a truth demonive and sublime ideas of this remarkable work, the Principia, are so in advance of the age that produced them that whole generations passed before they were accepted as demonstrated truths.

Other works followed this in rapid succession—all full of scientific truth. He affirmed the breathing of the brain in animal economy long before it was demonstrated; and so one truth after another relating to the world and to man sprang forth from his vigorous and marvelously inspired brain, and stood silently awaiting the time of general recognition. The London Forceps in 1844 declared his theory of the brain the most remarkable known. "It is the widest thing that medical literature afthus recognized.

It is impossible for us to dwell longer on his wonderful scientific discoveries, interesting briefly alluded to them as showing clearly how step by step they led him along from matter up to spirit. It is his wonderful mediumistic experience that most concerns us.

In his diary he speaks of a peculiar method of inward breathing, which would sometimes produce in him a state of exaltation—undoubtedly that of partial trance. We give in his own words a statement of his first recognition of his spiritual gifts. It must be borne in mind that they are largely colored by his strong theological convictions, received by inheritance and education, his father being a bishop of celebrity, and his mother a religious zealot.

"I have been called," says he in a letter to Dr. Hartley in 1769, "to a holy office by the Lord himself, who has most graciously manifested himself in person to me, his servant, in the year 1743, when he opened my sight to the view of the spiritual world, and granted me the privilege of conversing with spirits and angels, which I enjoy to this day. The only reason of my late journeys to foreign countries has been the desire of being useful by making known the secrets entrusted to me. I was in London and dined late at my usual quarters, where I had engaged a room in which at pleasure to prosecute my studies in natural philosophy. I was hungry, and ate with great appetite. Toward the end of the meal I remembered that a kind of mist spread before of that spiritual telegraph at Hydesville, N. Y., my eyes, and I saw the floor of my room covered with hideous reptiles, such as serpents, all my wits about me and being perfectly con-

reasons from the finite to the infinite, and its | pected alarm hastened my return home. I did | spirits, and that they need only open their spirnot suffer my landlord to perceive that anything had happened, but thought it over attentively, and was not able to attribute it to chance or to any physical cause. I went home, but the following night the man appeared to me again. I was this time not at all alarmed. The man said: 'I am God the Lord, the Creator and Redeemer of the world. I have chosen thee to unfold to men the spiritual sense of the Holy Scripture. I will myself dictate to thee what thou shalt write.' The same night the world of spirit, heaven and hell, were convincingly opened to me, where I found many persons of my acquaintance of all conditions. From that day forth I gave up all worldly learning and labored only in spiritual things, according to what the Lord commanded me to write. Thereafter the Lord daily opened the eyes of my spirit to see in perfect wakefulness what was going on in the other world, and to converte broad awake with angels and spirits."

Here we find Swedenborg designating the angel, or controlling spirit, who appeared to him, by the terms God, Lord, even as did the patriarchs and seers of the Hebrew nation.

From this time forth he devoted himself fully to the unfoldment of his spiritual senses. In order to be free to do this he resigned his office of Assessor, but in recognition of the valuable service he had rendered, and as a token of the high personal regard felt for him, his king continued his salary. From this time forth his mediumship was to him a sacred mission, before which all earthly honors and emoluments faded into insignificance. He freely sacrificed them all in order to devote himself to this "new function" to which he felt himself called.

About this time one of his intimate friends and co-workers died, and we find the following entry in his diary:

"Polheim died on Monday and spoke with me on Thursday. I was invited to the funeral. He (Polheim) saw (as a spirit) the hearse, the attendants and the whole procession. He also saw them let down the coffin into the grave, and conversed with me while it was going on, asking me why they buried him when he was still alive. And when the priest pronounced that he would rise again at the day of judgment, he asked why this was, when he had risen already. He wondered that such a belief should obtain, considering that he was even now alive. He also wondered at the belief in the resurrection of the body, for he said that he felt that he was in the body, with other re-

He began now to write wholly on spiritual and celestial topics. In rapid succession eight volumes of "The Arcana Celestia" appeared, which set forth in a vividly descriptive style things he had been permitted to see in the cipia he declares that every natural object spirit-world. In these volumes he unfolded. has its aura or surrounding sphere of outflow- too, his method of teaching from Scripture ing life. Baron Von Reichenbach, many years | through the doctrine of correspondence; but by far the most interesting part of these volopher and seer, was born at the very height of strated by actual experiments through a long umes is the narration of his interviews with spirits, and the scenes he portrays in the spiritworld. He beheld in it hill and valley, plain and mountain, lake and river. It was nature spiritualized. He declared the inhabitants thereof to be men and women who had once dwelt upon the earth in mortal bodies. Their circumstances he declared to be societies, families, houses and lands, and all that belong thereto. Everything with which we are familiar in this sphere of existence is perpetuated there, and innumerable other things added thereto. The heaven of theology with its barbaric splendor of gold and jewels sinks into insignificance when compared with the magnificent scene of natural beauty that presented itself to the spiritual vision of the Seer of Sweden as forming a fitting sphere in which to develop to mafords." It took one hundred years for it to be | turity and perfection the marvelous powers of the human soul that find this life so utterly inadequate. Nearly a century and a half ago he grasped the grand truth that our introducand fascinating as the study is. We have but tion to the mineral and vegetable and animal worlds, to the air and the sun, in this sphere of existence, is the beginning of a friendship that can never be dissolved. He says:

> "Stone and bird, wood and animal, sea and sky, are acquaintances which we meet with in the spiritual sphere in our latest manhood or angelhood, equally as in the dawn of the senses.'

> His next work, "Heaven and Hell," is replete with facts concerning the spiritual world. He describes these places as from actual observation. Heaven clothes itself with beauty. All dwelling therein are filled with unselfish love. It is a condition of peace, purity and good-will. Hell is discord, inharmony, selfishness. It stands against heaven as its opposite. As heaven is the result of the condition of the spirit, so also is hell the result of the opposite condition of spirit to that which creates heaven. Good and evil spirits are attendant upon every human being. From them we constantly receive influences that modify and control our thoughts, our emotions and actions. The good ever pour in their tendencies to virtue; the evil attempt to drag us away from goodness into vice. Every thought becomes real to the spirit. The future is prepared in this life. Hell is not punishment, but the evil delights of evil souls.

It is worthy of note just here that the vast majority of the host of spirits who have communicated with mortals since the first tappings startled the world and inaugurated Modern Spiritualism, have corroborated with remarktoads and the like. I was astonished, having able closeness these statements of Swedenborg concerning the spirit-world and its conditions.

And now he reaches forth into the sublimity of the universe. Other planets claim his atobjects are the results of internal powers. It found myself alone in my room. The unex-bility of all men's holding intercourse with

itual eyes to behold the spiritual world. Surely the man who makes such declarations should be able to give some proof of his power beyond mere assertion.

The distinguished German philosopher, Kant, relates the widely known incident of his vision of the Stockholm fire:

"On Saturday at four o'clock P. M., when Swedenborg arrived at Gottenburg from England on the 19th of July, 1759, Mr. Wm. Castle invited him to his house, together with a party of fifteen persons. About six o'clock Swedenborg went out, and after a short interval returned to the company quite pale and alarmed. He said a dangerous fire had just broken out in Stock holm at the Sudermalm (Gottenburg is three hundred miles from Stockholm), and that it was spreading very fast. He was restless, and went out often. He said that the house of one of his friends, whom he named, was already in ashes, and that his own was in danger. At eight o'clock, after he had been out again, he joyfully exclaimed: 'Thank God, the fire is extinguished

the third door from my house.' This news created great commotion throughout the city, and particularly among the company in which he was. It was announced to the Governor the same evening. On the Sunday morning Swedenborg was sent for by the Governor, who questioned him concerning the disaster. Swedenborg described the fire precisely, how it had begun, in what manner it had ceased, and how long it had continued. On the same day the news was spread through the city, and as the Governor had thought it worthy of attention, the consternation was considerably increased, because many were in trouble on account of their friends, and property which might have been involved in the disaster. On the Monday evening a messenger arrived at Gottenburg who was despatched during the time of the fire. In the letters brought by him the fire was described precisely in the manner stated by Swedenborg. On Tuesday morning the royal courier arrived at the Governor's with the melancholy intelligence of the fire, of the loss it had occasioned, and of the houses it had damaged and ruined, not in the least differing from that which Swedenborg had given immediately it had ceased, for the fire was extinguished at eight o'clock.'

This is one of the finest possible illustrations of clairvoyance. It was vouched for by some of the most influential and respectable citizens of Gottenburg, among them the governor. It occurred a hundred and thirty-three years ago. It is but one of innumerable instances throughout the ages, and yet scientists and professional men have utterly ignored the existence of such a power, and heaped obloquy and contempt upon those claiming to possess it, and denounced those who have dared to exercise it for the benefit of mankind as swindlers and frauds, and it is only within a few years that science has graciously condescended to admit that possibly man may possess more than five senses.

In 1761 the widow of Louis Von Marteville, in company with several ladies of her acquaint- their instruments: ance, all eager to have a ' 'near view of so strange a person." Her late husband had paid away twenty-five thousand Dutch guilders, and the widow being again applied to for the money, could not produce the receipt. She asked Swedenborg whether he had known her husband, to which he answered in the negative, but he promised her in response to her earnest entreaty that if he met him in the other world he would inquire about the receipt Eight days afterward her spirit-husband told her in a dream where to find the lost receipt, and also a hair-pin set with brilliants which she had long given up as lost. This was at two o'clock in the morning. Pleased yet somewhat frightened, the widow rose at once and found the missing articles just where the spirit said she would. And now comes the most remarkable and interesting part of the narration. Returning to her bed, she slept late in the morning. At eleven o'clock A. M. Swedenborg was announced. His first remark before the lady could open her lips was that during the preceding night he had seen Von Marteville, and had wished to converse with him, but the latter excused himself on the ground that he must go to his wife to reveal to her something of importance.

Swedenborg added that he would then depart out of the society in which he had been for a year, and ascend to one far happier.

This account became generally known throughout Stockholm. It was attested by the lady herself through the Danish General Von E., who became her second husband.

That same year the Queen of Sweden, Louisa Ulrica desired an interview with the "Spirit Seer." She was very skeptical with regard to his powers, but was nevertheless curious and willing to put them to the test. Her curiosity had been greatly stimulated by the affair just re lated. Swedenborg having come to the court one evening, she took him aside and begged him to seek in the spirit-world her deceased brother, the Prince Royal of Prussia, and ascertain from him what he said to her at the moment of her taking leave of him for the Court of Stockholm. She added that what the Prince had said was of a nature to render it impossible that he could repeat it to any one, nor had it ever escaped her own lips.

Some days after Swedenborg returned, and requested a private interview with the Queen. She was engaged with a game of cards, and replied that he might state what he had to say before the company. Swedenborg assured her majesty that it would be impossible for him to disclose his errand in the presence of witnesses. In consequence of this information the Queen became greatly agitated, gave her cards to another lady, and requested a gentleman to accompany her with the seer into another apartment of the palace, where she posted him at the entrance, and advanced with Swedenborg to the farthest extremity of the room, when he said to her:

oom, when he said to her:
"Madam, you took your last leave of your august doorway of Modern Spiritualism."

brother, the late Prince of Prussia, at Charlottenburg on such a day and such an hour in the afternoon. As you were passing afterward through the long gallery of the Castle of Charlottenburg, you met him again; he then took you by the hand and led you to such a window, where you could not be overheard, and then said to you these words. -- The queen did not repeat the words, but she protested to us they were the very same her brother had pronounced, and that she retained the most perfect recollection of them. She added that she nearly fainted at the shock she experienced."

One of the most distinguished professors in the University at Tubingen vouches for the following:

"Swedenborg was one evening in company at Stocknoim, when, after his information about the world of spirits had been heard with the greatest attention, they put him to the proof as to the credibility of his extraordinary spiritual communications. The test was this: He should state which of the company should die first. Swedenborg did not refuse to answer this question, but after some time, in which he appeared to be in profound and silent meditation, he quite openly replied: 'Olof Olofsohn will die to-morrow morning at forty-five minutes past four o'clock. By this predictive declaration, which was pronounced by Swedenborg with all confidence, the company were placed in anxious expectation, and a gentleman who was a friend of Olof Olofsohn resolved to go on the following morning on the hour mentioned by Swedenborg to the house of Olofsohn in order to see whether Swedenborg's prediction was fulfilled. On his way thither he met the well-known servant of Olofsohn, who told him that his master had just then died; a fit of apoplexy had seized and had suddenly put an end to his life. Upon which the gentleman, through the evidence of the death which really occurred (according to the prediction), was convinced. At the same time this particular circumstance also attracted attention: The clock in Olofsohn's dwelling apartment stopped at the very minute in which he expired, and the hand pointed to the time."

We could go on citing innumerable recorded instances of a similar character, all well attested by persons of high position socially and intellectually, but they would swell our chapter beyond all reasonable limits.

These instances were not considered by Swedenborg as miraculous or supernatural, but as purely natural occurrences. He saw and held converse with spirits just as he saw and held converse with his friends in the natural body. One day he seemed to be holding a conversation in Latin with an invisible. His own remarks were audible to those present, but the replies were not. He turned to his friends who were present, and said: "Only think, Virgil has been with me, and do you know he is a fine, pleasant fellow.'

We give, in closing, the following interesting incident, as it forms a valuable link in our chain of testimony, proving how all the ages have been linked together in this golden band who had been an ambassador from Holland to of unity, and how unweariedly the angel hosts Sweden, moved by curiosity, went to the seer who are laboring for humanity's good seek out

"GREAT BATH STREET, COLDBATH FIELDS, February, 1772. Sir-I have been informed in the world of spirits that you have a strong desire to converse with me. I shall be happy to see you, if you will favor me with a I am, sir, your humble servant. EMANUEL SWEDENBORG.

John Wesley."

This note was placed in the hand of Mr. Weslev. who read it with amazement, and frankly acknowledged to the company he was in that he had been strongly impressed with a desire to see and converse with Swedenborg, but had never mentioned the desire to any living person. He immediately wrote in reply that he was then about starting on a six months' journey, but would wait upon Swedenborg on his return to London. Swedenborg wrote in return that the proposed visit would be too late, as he-Swedenborg—should go into the world of spirits on the 29th day of the next month, nevermore to return. The result was that these two celebrated persons never met in the flesh.

Taken in connection with the remarkable manifestations that were occurring in the Wesley parsonage, and which we shall have occasion to refer to in our next chanter, the fact that the spirit-world evidently sought to bring these two together is, we repeat, a most interesting one.

Swedenborg died peacefully on the very day foretold by himself, having unshaken faith in his spiritual powers, and retaining his spiritual insight unimpaired through his illness to the last.

Modern Spiritualism owes to him an immense debt. He was one of its noblest heralds. He first disclosed to the world the power of clairvoyance resident in man, and thus opened up to modern ages a phase of humanity it had not hitherto dreamed of, bringing them into relations with the past ages that throbbed with vitality. It is true that clairvoyants and seers lived in all the ages of the past. We have found in these our researches that they figured in the sacred and secular histories of all times: but Swedenborg's power was the first to take on orderly or systematic shape, and afford posttive proof that the human mind can be liberated from the mortal form otherwise than through the mystic process of death, and walk with spirits in the immortal realms that lie beyond the confines of the grave.

He declared the sublimest facts that can be known, viz., that man is a spirit, and governed by spiritual laws; that the spiritual world is within the sight of mortals, and the gentle breathings of its presence touch the ear and impress the feelings until Heaven lies before man, to be schieved and attained while on earth. In his day, as we have seen, the world was trembling at death, fearing the grave, and skeptical as regards immortality; and we hesitate not to affirm that, the remarkable impression made upon the eighteenth century by his revelations, rendered possible the establishment of full communication between the two spheres in the interaction between the two

# The Spiritual Bostrum.

THE USES OF SPIRITUALISM. An Inspirational Lecture by MR. A. M. BRADFORD

This sublime and important subject elevates itself with great grandeur and majesty before us. We do not perceive it in few of its aspects merely. We do not behold it as a simple phenomenon of the human soul; but as a vast and mighty science, replete with beauty and truth, and decorated with the new and almost supernatural trophies of its spiritual inhabitants. A subject of such immense magnitude cannot in the space of an hour be treated as a theme for discussion; it ever confronts us with its new and stupendous development of Truth, applying with equal force to every member of the human family.

Why does this Truth rise up so majestically before our minds? Why do we regard it as a great and universally important subject? Simply because we have familiarized our minds with the broad and immovable foundation upon which it rests, and contemplated with an honest heart the immutable principles which support the edifice.

Why do not all view this matter in the same light? Because they have never entered and contemplated the beautiful possessions of that vestibule which leads to more interior departments of truth and beauty. Why has not the world investigated this subject in a calm and dignified spirit? The answer is plain. The majority of minds believe, or imagine they see, or are told by their clergyman, that, stationed about the threshold of this edifice, there are to be found a great many suspicious and dangerous characters; such as delusion, deception, ventriloquism, legerdemain, and a host of similar characters whose well-earned reputation renders them very formidable personages for the weak, unthinking and prejudicial classes

Clergymen, I repeat, generally teach their which leads to this great temple of Truth is literally crowded with these deceptive and flendish characters; and thus they succeed, to a great extent, in preventing the proper investigation of a sublime development of mind, which especially characterizes this era of the world's history.

But what is to be the use and the effect of this new development of science, whose mighty truths have already startled and confounded pieces and demolish old systems and creeds, will purge them of old superstitions, and unimpregnability of theological errors, that the light of heaven may shine in, dispelling the gloom and darkness that for past ages has reigned supreme. The human mind has been practically treated by metaphysicians in all ages as a mere abstraction; as the most impalpable and unreal of things. And yet systems of mental philosophy have abounded, systems founded in imagination, not in nature. Theory has succeeded theory like waves of the sea. But the relation between mind and matter is not yet scarcely comprehended.

But no form of obstruction can impede the rising tide of intelligence. The opposition of the clergy and others is as a passing cloud be. fore the blazing sun. It can no more arrest the progress of psychological science than a pebble can stay the flowings of the mighty river as in its onward course it seeks the great father of waters, there to unbosom its mighty flood and remain at rest. Through Spiritualism, or this new philosophy, the world has received a momentum; it has acquired an impetus forward which no conservative or sectarian plans can counteract.

No bold and honest mind is now in danger of personal destruction. Man comes forth as the and worship. The many-volumed scroll of imcrowning result of immutable principles! measurable Progress unrolls itself like the These principles are the methods in accord ance with which the Deity lives and acts. They express his nature, his actions, his omnipotence and his immutability. Man is the grand consummation of the attributes of Deity. He cannot be depraved, for he came forth from the fertile nidus of Nature-a child of God! He cannot be interiorly contaminated, because God is over all and in all things. He is all in all, and man must search and explore forever. To his progress and development there is no limitation, no conceivable boundaries. And the:Infinite Father is not jealous lest his earthborn children should approach too close to the majesty of his unutterable omniscience and omnipotence. In no part of the boundless domain of the universe upon which man enters is he treated as an intruder on Jehovah's secret possessions. Nay, for the multifarious elements of physical and mental nature, extending far down into the bottomless abysses of the material universe, and reaching upward through a galaxy of angelic spheres to the soul of Deity, are all thrown open to man's inspection and eternal progress.

There is nothing too sacred for human investigation. An angel's clairvoyance sees more of truth than we can imagine. Yet there is nothing too holy for the immortal soul to investigate. While, to thousands of minds, the thunder was God's voice speaking in sublime accents to rebellious mortals; while the light nings gleamed in vengeance from his invisible hand, and while earth and heaven were filled with portentous signs and startling wondersearthquakes, meteoric showers and blazing comets-while many thousands were thus overwhelmed by these manifestations, and dared not even erect a lightning-rod to conduct away the frantic elements, the venturous Franklin calmly investigated those terrestial phenomena, and extracted from the clouds the higher knowledge that the electric fire can be rendered subservient to the will, purposes and improvements of man.

God ever desires his children to become enlightened and happy; for what pleasure even can a good earthly parent experience in the ignorance and unhappiness of his child?' If the prying investigations of men required a rebuke, why was the world not taught a lesson once for all, on the head of that rash experimenter, who, while heaven's artillery blazed and roared above him, first snatched the flery bolt, all sparkling from its lofty forge? Instead of being blasted for thus obtaining his fearful prize, the author of this promethean feat is honored with immortal renown!

Thus we see progression is encouraged. Man may fearlessly examine all things; and the more he grows in wisdom, the happier will he become, physically and spiritually. He issues from the magnificent arcanum of Nature, and thus stands as the crowning development of immutable principles.

Thus Spiritualism, with its manifold truths, in its onward march is destined to put all enemies under its feet. Old theology is to disgorge its errors; new theology its mighty truths. In Spiritualism we see the hope of the world. Philosophy, at once the incarnation of divine love and wisdom, in its mighty sweep,

ing our prayers off over the horizon's verge up congregations to believe that the vestibule to the throne of grace! No wonder the people go to these pagodas. No wonder that reformers, iconoclasts, the temple-breakers and progressionists, with their hard-seated halls and harder sentences, receive the roughest and toughest treatment. These have no flood of music with which to soften the rocky protuberances of an audience; but, instead, the dag ger-points of prejudice project themselves with great keenness from nearly every mind, and the muffled murmurs of embittered disapprothe whole world? It is destined to break in bation surge round about the speaker. The proved history of all reformers, from Jesus to John Huss, from the Apostle Paul to Theolock the prison doors of their long-considered dore Parker, repeats the same tale of misap-

prehension and persecution. But as Spiritualists and Reformers they haste to spread the canopy of our world-wide principles of progress. Here, where the silver ocean of immortal ideas undulates within every bosom, and where the peerless priests of eternal principles meet in the lofty love and simplicity of wisdom, we tread the pillared aisles of the spiritual cathedrals of Truth. Prejudice can have no place in this temple, whose walls are adorned with thoughts and deeds of moral beauty. Here we behold the waving plumes of stately minds, whose loving kindness and labors of wisdom outshine the mysterious stars of heaven. The swinging censer of Thought flings fragrant fertilization upon every intellect. Here we find every spiritual and ecclesiastical Reformer in this Congress of the many-minded. and the incense of our softly-whispered grati tude floats afar between the arches of Infinity Every phase and status of mind is here represented. History spreads her banquet upon the tables of immutable Truth. The divine splendor of her altar-hills pervades all the sky with resplendent pictures of Nature and her God, so that he who runs may behold, comprehend Spirit of the Universe; and the musi somed millions, mingling with the flower-songs of boundless Nature, and sweeping through every heart, beats

### "To that great anthem calm and slow, ... which God repeats."

Whatever cathedrals adorn the summits of distant Europe, or stupendous as may be the lofty pyramids of ecclesiastical authority, or countless as are the pearly gods of antiquity which ornament the error-recesses of modern churches, they are nothing to our eyes, which see the IDEAS OF GOD, crowning the brows of departed (or living) men and women, whose angelic presence fills to overflowing our Spiritual Progress, Behold, oh, man! and rejoice; for this is the Church of the Future. In America is placed the hope of the world. Let her sons and daughters of Liberty and Wisdom sing out joyfully with the morning stars.

The question is asked, Will Modern Spiritualism supplant the Church? Has it not supplanted man since the creation? As certainly will it supplant all things terrestrial, all principles and theories that will not bear the brilliant light of truth, both in the church and out of the church, both in man and out of man. Thus you may see its fulfillment in each new though startling demonstrative fact. Now we behold its tangible form portrayed upon the crystal plate; the fact alone that it is done speaks louder of its perpetuity than did ever the edicts or synods of the church speak or give credit for their sincerity or truth-

fulness: Or will Modern Spiritualism resolve itself back into the church? I ask, did ever philosophy or truth in its onward march, while from age to age it has unfolded and scattered broadcast to the world its verities, and revealed in vivid contrasts its beautiful problems to be analyzed and appreciated by man?-I repeat, has the fact ever been known of any newly revealed truth resolving itself back into the elements from whence it came? Has not the sacred record of time recorded each new truth, and as time rolls onward will she fall to record every new and succeeding truth, which shall stand as monuments marking the ever onward and rising progress of man.

Let us for one moment look at the fast falling church around us. With an unnatural growth in her time and age she has grown strong and powerful. But old age has overtaken her; her garments, once seeming beautiful, are now worn threadbare and tattered; her feeble limbs are tottering at the entrance of her self-made sepulchre. Alas! she is dying;

let the convulsions of her own institutions be her funeral knell, and the bleak winds that play franticly around her desolated abiding places be her requiem.

But in these scenes of desolation the world sees a ray of light. It beams upon it from Modern Spiritualism. In it there is hope, from it cometh the world's salvation.

### Bunner Correspondence.

Colorado.

ASPEN .- Mrs. S. S. Lutes continues her acworld. Philosophy, at once the incarnation of divine love and wisdom, in its mighty sweep, mapping out the whole nature, duty and destiny of man, is even now the Morning Star, the thrice glorious herald of the coming day. Let the people proclaim justice, love, light, liberty! The word Spiritualism itself forms a grand significantsgablect. It has, like all other truths, started the world with its singular and mysterious modus operandi. Who will roll back the curtain and gaze into the future unfoldment of truth, and there learn the mighty facts that Spiritualism in its conward progress. Is certainly sure to unfold to the light of the world, but will start back with amazement and wonder? The spiritual reformer rejoices in knowing the fact that the future is to unfold new and powerful truths, while these carlain church and sainted few—while the reverential and grateful intelligences congregate to meditate and worship. The marble-walled temples of Greece, the brown-roofed pagodas of India, the prison-built cathedrals of Europe, the high-spired churches of America are all temples, not of progress, but of ancestral superstitions and numberless misapprehensions.

In slumbering stillness of intellect and reason the world's inhabitants visit these Godhouses, and listlessly linger to catch the words of divines, which ooze out from the gloomy slopes of the consecrated sanctuary. Past ages and the Bibles, like the nightly shades of giant warriors who fight for the cross and crown, are the gods of authority in these matetial temples. Rapturously does the deep toned organ peal the praises of these gods, like a gurgling streamlet at the base of the holy mountain, then swelling like an undulating flood of anthemman melody, and now float ling our prayers off over the horizon's verge up to the throne of gracel. No wonder the people go to these pagodas. No wonder the people got othese pagodas. No wonder the people got othese pagodas. No wonder the people got othese pagodas. No wonder that process and process and process and proces count of interviews with her spirit-daughter: The second and last scance was the following

rapping, as 1 only expected, came physical manifestations without the use of the trumpet. The doctor first greeted his medium by patting her loud enough to be heard down stairs. In a few moments my daughter spoke in clear whispers without the trumpet, took off the medium's watch and rings and passed them around, and told us that Myra had another ring at home, and said many things that proved to us she was with each and every one of us; but the best of all she expressed to us her own lively, sweet nature when she said: 'Now, mamma, you and Mrs. Bender (the medium's mother) talk, I want to tell sister Myra something.' We tried to keep on talking until she was through telling Myra what she wanted to, which exhausted the last of her strength.

The next sitting was in three weeks, sickness in the home of the medium preventing one earlier. It was in our room, five being present, Mrs. Butler joining us. The doctor welcomed us, and then gave up to my daughter, who came full of glee. After addressing all of us, I introduced her to Mrs. Butler, and she acknowledged the introduction as if in mortal. Then she said: 'Mrs. Butler, let me introduce you to my intended medium'. From that she opened the

The next circle was the last in Denver. Mrs. Butler sat with us, and we were shown beautiful lights, something we had never before witnessed. Several spirits came with these lights, and would write their names on our arms and clothing. When the medium would sing lively pieces the lights floated above us, moving in perfect time with the music. When we held our bands up a down they would steak them.

A preacher at this place a few days ago consulted her in regard to the loss of a horse. To day when he went to fill his appointment he found the doors locked against him, and has had to seek fresh fields and pastures new.

As I understand this the parson lost his situation—the cause presumably being the con-sultation had with the 'female Spiritualist.' Just why he should receive such treatment for such an act at the hands of a people professing such an act at the hands of a people professing a belief in the Bible is more than I can explain. Are not those Christians aware that he had scriptural example in the case of Saul, who, while searching for his father's lost asses, consulted Samuel, the seer? The difference is that Saul consulted with a 'male Spiritualist' about a lot of donkeys, while the parson tried one of the other sex about a horse. Saul through his act was anointed King of Israel, but the poor parson was disowned by his church—though their acts were essentially the same; Saul was rewarded by the same God whom the parson's congregation pretend to worship.

Saul was rewarded by the same God whom the parson's congregation pretend to worship.

Now the question arises: Who is correct? God or the congregation! The parson evidently believed too implicitly in Holy Writ, which is full of just such narratives, especially that part pertaining to the life and teachings of Christ, the great medium.

I am inclined to think the parson should have followed more closely in the footsteps of

have followed more closely in the footsteps of the divinely anointed Saul, and instead of making inquiries concerning his horse should have directed them toward some of the spirit-ually blind and bigoted asses comprising his congregation."

### Rhode Island.

NEWPORT.-Mrs. C. Brigham writes: "I am a constant reader of the BANNER OF LIGHT, and having seen the name of Dr. F. H. Roscoe therein a number of times, I felt very anxious therein a number of times, I felt very anxious to see him. Learning he was stopping here for the season, I availed myself of the opportunity I so much desired of meeting him. I have visited many mediums, but I never met the equal of Dr. Roscoe. I cannot find words to express the pleasure I had at my sitting with him, during which I communed with my loved ones gone long ago to the higher life. I have taken many of my friends to him, and they all express the same satisfaction as myself."

Herbert Mortimer also writes: "Dr. F. H. Roscoe of Providence, R. I., has had the honor of sitting for over one hundred and fifty of

Nosco of Providence, R. I., has had the honor of sitting for over one hundred and fifty of Newport's best citizens, all of whom have expressed themselves as more than satisfied with his mediumistic gifts. He has also given three interesting lectures in the great Masonic Hall which were largely attended, and he has done much good and efficient work for our Cause."

which were largely attended, and he has done much good and efficient work for our Cause."

Massachusetts.

BROCKTON.—S. L. Beal writes: "I have just closed my labors for this year with the Cape Cod Association, whose camp meeting was profitable and enjoyable; many, I think, left the grounds with renewed courage and a member it would start the scolety in good shape."

Left the grounds with renewed courage and a member it would start the scolety in good shape."

Labor Feeling of the inestimable value of Spiritualism. Our Cause is steadily gaining, and carrying solid comfort to many bereaved ones. I wish the Northwest is want these names sent from every bilitualist in the Northwest to send me of every spiritualist in the Northwest. I want these names sent from every clips from other camp-grounds. By, the way. I think The Banner is rightly named, for it carries light into many dark places. "I wish the name of the point should see the way clear to subscribe for it. There is not enough attention paid to our literature. I wish Spiritualists.

could have a day set apart each year in their camps to consider its claims; it would fesuit in great good to our Cause. I feel that there is great need of carrying our doctrines to the masses of the people, and by what better way can we reach them than through the press? Of course many are reached from the platform, but the press is a better missionary than the speaker. We want all means and all methods that are right, but some measures and some methods are more effectual than others. Let us do what we can for each, and thus keep the good work moving. Persevering efforts command success. In closing, I would say that in the past my time has been somewhat otherwise occupied, but now I am so situated that I can devote my whole time, if required, to our Cause, and am ready to answer calls to lecture or to efficiate at funerals, when we can agree upon dates.

at funerals, when we can agree upon dates. Am now arranging them for the season of 1892 and 1893. Will be pleased to communicate with any of our societies. Address me as above."

### Illinois.

CHICAGO.-Joseph Maille writes, Aug. 2d: Being in this city last Sunday I took occasion to attend the meeting of the First South Side Society of Spiritualists at 77 Thirty-First street. The attendance was quite large and select, and above all showed much intelligence and earnest desire for truth. Mrs. J. Alice Trubett, under control of 'Clara,' held the platform about an hour. She modestly announced her lack of development, but proved somewhat more advanced than her announcement. She dilated on several subjects, saying that all houses are haunted by our beloved departed; that the spiritual body is an ethereal substance, but our needs in spirit-life are not as here. She forcibly demonstrated the fact that a true Spiritualist never goes back to old creeds; and advised those who seek truth, but who do not want to find it, not to investigate Spiritualism, because it is too true, real and palpable. to attend the meeting of the First South Side

Spiritualism, because it is too true, real and palpable.

'How many,' she said, 'would turn their steps from the path of iniquity, if they only knew their spirit-friends are ever watching them. How many an erring son whose loving mother has gone before, would stop his reckless career if he knew his spirit-mother stood by gazing in sorrow, and patiently waiting for his return to goodness. Theology is wrong in advocating the laying of our burdens at the feet or on the shoulders of Jesus Christ. Every one shall be his own accuser, judge and redeemer.' She went on thus, and proved herself a pure soul guided by pure spirits. She gave several handkerchief tests which afforded general satisfaction, and the thing was so good that your handkerchief tests which afforded general satisfaction, and the thing was so good that your correspondent had to be gratified too, and he was. Mrs. Segner was called upon until she consented 'to excuse herself,' but however went on for about twenty minutes, and in a truly eloquent and oratorical way proved herself an able advocate of divine truths."

### Michigan.

PORT HURON.-J. H. White writes us that Mrs. Margaret H. Brown, an excellent medium, who for upward of thirty years has been engaged in bringing light and truth from the spirit-world, deceased in that city recently-G. W. Brooks conducting the funeral.

in the home of the medium preventing one earlier. It was nour room, five being present, Mrs. Butler joining us. The doctor welcomed to take and then gave up to my daughter, who came full of glee. After addressing all of us, I introduce due to Mrs. Butler, let me introduce you to my intended medium. Then she said: Ams. Butler, let me introduce you to my intended medium. From that she opened the bureau drawers, took out everything, then taking paper and penoli, wrote a long letter to be brother, saying many things, all wonderful to us, for over an hour. At the closing a step of the brother, saying many things, all wonderful to us, for over an hour. At the closing a step of the brother, and the understanding paper and penoli, wrote a long letter to be brother, saying many things, all wonderful to us, for over an hour. At the closing a step of the brother, and enclosed them in the letter to her brother.

The next circle was the last in Denver. Mrs. Butler sat with us, and we were shown beautiful lights, something we had never before withered did well mancially, and we hope that more with us, and we were shown beautiful lights, something we had never before withered did well mancially, and we hope that more most. When we held our hands up or down, they would touch them. The closed our circles in Denver. The following dispatch from an interior town appeared July 20th in a morning daily of this city:

Texas.

GALVESTON.—G. E. John writes: "The following dispatch from an interior town appeared July 20th in a morning daily of this city:

Barrier THE PARSON OUT.

Linerry Hill., Texas, June 10th.—A female Spiritualist of the wheel and push the, care of the Association are President, A.

Burlier Town what the same and continuing ten days. An advanced and the munlates introduce you to my intended medium. Spiritualist of the medium. A care and the medium. A continuing ten days. The Burlian And the medium. A continuing ten days. A continuing ten days. A continuing ten days. The members of the Association on Medium. A continui

put their shoulders to the wheel and push the car of spiritualistic progression forward. The annual campmeeting must continue.

The members of the Association thought of having a camp-meeting only a few weeks previous to the time of the assembly. We had no grounds, but Dr. Barton of Inver Grove, Minn., came to the rescue and offered the use of his Island in the Mississippi free of charge. Dr. Barton has also done all possible in other ways, and the Spiritualists of the Northwest owe him a debt of gratitude. The grounds were practically in their virgin condition, and it took money and labor to fit them for occupancy. The society had absolutely no property to begin with, but little in its treasury, and had to got tents, jumber, bedding, etc. To-day the Association has of these things about \$350 worth, and is "short" about \$150 of meeting the bills. The work was done to a large degree by but a few, and I think that their names should be mentioned here: They are Mr. and Mrs. Howells, Mr. and Mrs. Sauer, W. H. Bach and wife of St. Pauli also Mr. Underhill of St. Paul, and Mr. Stowell of Mazeppa, as well as the President, Mr. Wilkins. These people worked incessafuly and made the affair a success. Others assisted in a minor way, but these did the real work, and when I say work, I mean actual bodily as well as mental labor.

The writer has been elected President of the Northwestern Spiritualist Association for the coming year. I have accepted the responsibility with great reluctance, but as they said some one must accept the lead, I submitted to the demand, and shall give my best abilities toward fullilling the duties of the position. I am a Spiritualist from the top of my head to the bottom of my feet, and shall do all I can in the sphere of action assigned to me to raise Spiritualism higher, and make it more prosperous—if possible.

At in military operations, the rank and file and the subordinate officers must enthusiastically work in harmonly with the general and his staff, if the plan of campaign is to be successfu

alone be iff it, but touch your?" pockets"; a little. It takes money to make things aucceed in this world, and Spiritualism is no exception.

I will say firether that I shall be happy to receive suggestions, advice and communications from all who feel inclined to write. It shall be my aim, as before said, to make the Association a credit to the country, and I am anxious to have you assist me by advice as well as in more substantial ways.

Hoping that I have not appealed in vain, both as to getting a census of the Spiritualists of the Northwest and also for financial support,

I am truly yours,

Abordeon, South Dakota,

President Northwestern Spiritualist Association.
Secretary's address is

W. H. BAOH.

St. Paul, Minn.

### Lake Brady, O., Notes.

To the Editors of the Banner of Light:

Wednesday, July 27th.—J. Clegg Wright addressed
the conference at 10:80 upon "The Despair of Science." Dr. J. C. Street claimed the despair of science to be "Spirit-Manifestations." The afternoon services

to be "Spirit-Manifestations." The afternoon services comprised an address from Mr. Wright, and tests from the platform by Mrs. E. A. Kiblin of Cincinnati.

Thirriday, 22th.—At the conference at 10:30, the subject of "Clairvoyance" was discussed by the audience; at 2:40 P. M. Mrs. Cora L. V. Richmond lectured under inspiration in her usual pleasant style; all the Ohio people are pleased with her.

Eriday, 20th.—At the forencon meeting the subject of "Psychometry" was discussed by the audience, J. Clegg Wright-dailyered a fine lecture in the afternoon at 2:30-platform test-subjudging his address, Saturday, 30th.—A conference as usual at 10:30, at which time the subject of "The Trance Condition" was ably handled by Dr. Street, Mrs. Richmond and others.

was ably handled by Dr. Street, Mrs. Riehmond and others.

Sunday, 31st.—Mr. J. Clegg Wright occupied the platform, and answered the following questions:

"When does the soul of man take possession of his mortal body?" "The origin of the Christian's devil";

"Martin Luther and his impress upon the Christian world"; "Boul and Spirit-tell us the difference."

Sunday afternoon Mrs. H. S. Lake, of the "Boston Temple" addressed the audience in her usual happy style. Mrs. Lake when she is under an inspiration seems lifted above the world, and her lectures are of a very high order.

Monday, Aug. 1st.—"Thought Transference" was ably discussed by Mrs. Lake, Dr. Street and Frank T. Ripley.

ably discussed by Mrs. Lake, Dr. Street and Frank I. Ripley.

Tuesday, Aug. 2d.—Forenoon, the matter of "Automatic Writing" was discussed during the conference. Mrs. McCaslin, a lady reporter from Cleveland, took part. J. Clegg Wright, Dr. Street and J. W. Dennis also had a word to say.

Henry E. Chace of Cleveland, O., had very fine slatewriting and also two fine oil paintings produced on slates yesterday. Mr. Chace is a fine medium in his line.

line.

A picnic or two at a time on this camp-ground is an every-day occurrence. To day there is a camp full from Gallion, O., making over one thousand people here.

There are now twelve mediums for different phases

There are now twelve mediums for different phases on the grounds.

The Rev. Augustus Davisson, from Cleveland, is camping here.

Tuesday afternoon Mrs. H. S. Lake delivered an able address on spirit access and approach, and the conditions necessary thereto.

Two hundred dinners were served at the hotel to-day.

Frank T. Ripley will stay at camp all the mouth.

Mr. and Mrs. Richmond left to-day for Syracuse, N.

Y., and after a few days there they go to Lily Dale camp.

Yours truly,

J. W. DENNIS.

### Etna Camp, Me.

The First Maine State Spiritualists' Camp-Meeting Association will hold its fifteenth annual meeting at Buswell's Grove, Etna, beginning Friday, Aug. 26th, and continuing ten days.

The officers of the Association are: President, A.

W. E. Luce, Sec'y F. M. S. S. C. A.

Opening Day at Sunapee Camp, N. H. Sunday, July 31st.—Exercises were held in the Grove, the speaker's stand being handsomely decorated by Mr. Charles Carter. An appropriate address was made by the President, Mr. Eben Cobb; the song, "Beckoning Hands," was very fluely rendered

was made by the President, Mr. Eben Cobb; the song, "Beckoning Hands," was very fluely rendered by the choir, and an invocation made by Mrs. Celia Nickerson, the speaker of the morning.

No subject for the lecture was announced, the controlling intelligence defining Modern Spiritualism as he understood it. He declared that only Spiritualism can demonstrate the good that Spiritualism has done, and it must be through individual lives that the ennobling work must be continued. Mr. F. A. Wiggin followed, giving a number of convincing tests. A test scance by Mr. Wiggin occupied the noon hours.

The afternoon services were held in the Pavilion, as a slight ratu was falling. Mr. F. A. Wiggin occupied the platform, and gave a discourse on "The Necessity of Right Thinking and the Mission of Spiritualism." At its close he again gave many evidences to those present of the continuity of life.

In the evening an interesting conference meeting was held, at which valuable experiences were exchanged. Mr. F. A. Wiggin gave fine psychometric readings. The National Developing Circle met at the usual hour with good results. The attendance has been very large for the opening day. At the afternoon session the Pavilion was packed, every seat being occupied. The extensive auditorium was also well filled at the morning meeting. The large attendance at both meetings indicated a successful season. The Forest House has been improved and renovated, and the table is very well kept. Mr. Byron Blodgett, who has charge this season, gives good satisfaction. Sunapee never was more lovely and soul-enchanting than now. Come, all ye who adore Nature; come, and revel in her charms at beautiful and picturesque Sunapee.

### A Good Work in England.

To the Editors of the Banner of Light: The Spiritualist Corresponding Society-of

which Mr. Robert Cooper (2 Manchester street, Brighton), is President, Mr. W. C. Robson (166 Rye Hill, Newcastle-on-Tyne), Treasurer, and Mr. J. Allen (14 Berkley Terrace, White Post-Lane, Manor Park, Essex), Honorary Secreta-ry—is doing excellent service for the Cause in its own chosen way.

Its first annual report sets forth that the Society is growing slowly but surely, having members in New Zealand, Australia, America, Holland, and a fair number in England, thus linking those of a common faith in sympathy

inking those of a common faith in sympathy

For the benefit of those who may desire to join, says the Scoretary, I may add that the Society is supported by the voluntary contri-

And quoted odes, and jewels five words long, That, on the stretched fore-inger of all time, Bparkle forever."

Crime clothed in greatness holds a wondrous claim On the world's tenderness: 't is few will dare To call foul conduct by its proper name, When it can prowl and prey in golden lair.

- [Rliza Cook:

It is such a sad thing to be born a sneaking fellow. that I sometimes feel as if we ought to love the crippled souls-if I may use this expression-with a certain tenderness which we need not waste on noble natures .- Oliver Wendell Homes.

EVER PRESENT. Whatever way my days decline, I felt and feel, though left alone, . His being working in mine own-The footsteps of his life in mine.

The richest genius, like the most fertile soil, when uncultivated, shoots up into the rankest weeds; and instead of vines and olives for the pleasure and use of man, produces to its slothful owner the most abundant crop of poisons .- Hume.

Our life is nothing but a winter's day. Some only break their fast and go away; Some stay to dinner and depart full fed-The deepest age but sups and goes to bed; He's most in debt that lingers out the day: Who dies betimes has less and less to pay.

It is seldom that anybody falls down on ice. Our hardest tumbles generally come when we think we are safe .- Ram's Horn.

### Seen in 1846!

### [From The Medford, Mass., Chronicle.] A PUZZLE FOR METAPHYSICIANS.

In the month of November, 1845, the ship Sophia Walker sailed from Boston bound for Palermo. The owners, Messrs. Theophilus and Nathaniel Walker, had invited their brotherin-law, the Rev. Chas. Walker, to go out to Palermo as passenger for the benefit of his

Among the crew was a young man named

Among the crew was a young man named Frederick Stetson. He was the eldest son of the Rev. Caleb Stetson, at that time pastor of the Unitarian Church in Medford.

Frederick had been in a store in Boston, but not being well, returned home to be under the care of a physician. His health did not improve, and Dr. Bemis of Medford advised a sea voyage as most likely to restore his vigor. Frederick was delighted with this prospect, and his parents reluctantly consented.

and his parents reluctantly consented.

It was thought best for his health that he should go on board as a sailor; but a contract was made with Captain John Codman that in case Frederick should become weary of his

duties he should be admitted to the cabin in the capacity of captain's clerk.

From the fact that the Rev. Mr. Stetson was a neighbor and friend, I became acquainted with these circumstances at the time the young with these circumstances at the time the young man left home and embarked on board the Sophia Walker. The father also requested my husband to speak to Captain Codman, his former pupil, in regard to the youth.

In common with other friends I sympathized deeply with Mr. and Mrs. Stetson in parting from their son under these painful circumstances but demonstia caree and other scenes.

stances; but domestic cares and other scenes gradually effaced these impressions, until I forgot the length of time he expected to be absent, and indeed lost all recollection of his

relate these circumstances in detail that

T relate these circumstances in detail that the reader may understand more fully the remarkable facts which followed.

During the latter part of February, 1846, the death of my mother, Mrs. Leonard Woods of Andover, was succeeded by my own dangerous illness. In March I was seized with hemorrhage of the lungs, and lay for hours hovering between life and death.

One night, when the crisis seemed to have passed a member of my husband's church.

One night, when the crisis seemed to have passed, a member of my husband's church, Mrs. Sarah Butters, who had been watching with me, retired soon after nidnight to give place to my husband, who was to watch with me till morning. I had taken the medicine prescribed by the physician, and was endeavoring to compose myself to sleep, when all at once, with the wividness of a flush of lightning the to compose myself to sleep, when all at once, with the vividness of a flash of lightning, the following scene was before me: A tremendous ocean storm; a frail vessel pitching headlong into the trough of the sea; a billow mountain high ready to ingulf her; a slender youth clinging to the mast head; a more furious blast, a higher wave, and the youth, whom, notwithstanding the darkness, I instantly recognized as Frederick Stetson, fell into the foaming, seething deep.

as rectained states in the time to the foating, seething deep.

As he struck the water I shrieked in agony; and my husband sprang to my side, expecting to see the crimson drops again oozing from my lips. My countenance, full of horror, terrified

inps. my comhim.

"What is it?" he asked.

I motioned him to silence, unable to withdraw my thoughts from the scene. I still heard
the roaring of the angry billows, I shouts of
the cantain and crow: "Man overboard!" the captain and crew: "Man overboard!"
"Throw a rope!" "Let down the life-boat!"
"It's no use; the ship has pitched beyond his

reach!"

Fresh groans from my lips brought new anxiety to my faithful watcher. He seized my trembling hand, placed his fingers on my pulse, and started back with dismay when he felt their feverish bound.

"What is it? Are you in more pain? Shall I go for the doctor?"

"Oh, it's dreadful!" I gasped. "I can't tell. It's awful!"

Then I passed into a still more remarkable.

It's awfull'
Then I passed into a still more remarkable state. Heretofore I had seen what was going on at the moment; now my mind went forward and saw events that occurred two, three days

and saw events that occurred two, three days—two weeks later.

The storm had abated. The vessel, though injured, was able to proceed on her way. It was the Sabbath; the crew were sitting in silent reverence, while the clergyman, Rev. Mr. Walker, read, prayed, and preached a funeral sermon, caused by the late sad event. Every eye was moistened, every breath hushed, as the speaker recounted the circumstances connected with Frederick's voyage, and endeavored to impress upon the minds of his hearers the solemn truth of the uncertainty of life.

life.

Another scene: Our own chamber; a messenger coming in haste with a letter from Captain Codman announcing Frederick's death. The words of the letter I could read.

One more scene: I seemed to be again on board the Sophia Walker. Mr. Stetson was there, standing by Frederick's open chest, into which the captain had thoughtfully placed every article belonging to his late clerk. The father's tears fell coplously while Captain Codman dilated on Frederick's exemplary conduct during the entire voyage. When they reached Palermo, he had expressed his wish to enter upon the duties of a clerk, according to their contract, (if tired of a sailor's life,) and since that hour had taken his place with the officers in the cabin.

in the cabin.

All this passed before my mind with the rapidity of lightning. I lay trembling with agitation, until startled to present realities by my husband's voice, while he held a spoon to

"No; I was wide awake. I saw him fall. I have not thought of him for weeks. Oh! what will his parents say?"

Soon after this, exhausted by my torrible excitement, I fell into a troubled sleep. When I awoke it was dawn, and I immediately commenced narrating to my husband the scenes I had witnessed, he making a note of them, and their precise date.

Porceiving that this conversation greatly agitated me, he left the chamber to inquire whether the Sophia Walker had come in port, and promised to direct our son, a school-mate of Edward Stetson, to ask whether Frederick had returned from his voyage.

This he did, thinking to allay my nervous excitement, which he fully believed to be the result of a fevered dream.

At an early hour Dr. Daniel Swan, one of my physicians, came to my bedside. He expressed his disappointment at finding my pulse greatly accelerated, and asked the cause.

I then, though not without great exhaustion, repeated to him what I had seen, my husband being present, Mrs. Butters (the lady already referred to), and a woman who had lived in my family for years.

In the course of a week several persons were

family for years.

In the course of a week several persons were

In the course of a week several persons were made acquainted with these facts, though, from the fear lest they should reach the ears of the parents, they were told under an injunction of secrecy.

In the meantime I listened eagerly to my son's daily bulletins from his schoolmate.

"Fred. Is coming soon." "Mother has his clothes all ready." "Father says he may be here any day now." "The Sophia Walker is due this week."

It was two weeks before the ship arrived in

due this week."

It was two weeks before the ship arrived in port; but I was so far convalescent that I was permitted to sit up, wrapped in blankets, for an hour or two each day.

On one of these occasions, while Mr. Baker and the family were at dinner, the bell rang, and presently I heard my husband, in answer to the summons of the servant, hurry to the door.

door.

It was scarcely a minute before he entered my chamber, pale, and evidently trying to conceal his emotion. He had an open letter in his hand upon which his eyes were fastened.

"You have Captain Codman's letter," I said.
"Yes," he answered, "and in almost the words you repeated to me."

I held out my hand for the sheet, and my tears fell fast as I read the following lines evidently written in great haste:
"Rev. Dr. Baker:

"Rev. Dr. Baker:
"My Dear Sir.—I must beg you to perform a painful duty. Poor Frederick was lost overboard in a gale on the 10th. You must tell his father. I can not.

a gate on the 10th. You must ten instance. I can not.

"I never had anything occur that has given me so much pain. He was everything that I could desire; and I can truly say that I never had occasion to reprove him, and that his uniform good conduct won the esteem and love of us all. There was this satisfaction—that no one of us was so well prepared for death.

"I will detail the circumstances at more leisure; but enough to say now, he was lost from the foretopsail yard in a gale of wind, and human exertion could not save him. You can best administer consolation to his distressed parents. Show them the sermon preached on the Sabbath following his death, which accompanies this, and assure them of my heartfelt sympathy. Yours truly, "March 25th, 1846."

While my eyes glanced over the lines, famil-

accompanies this, and assure them of my heartfelt sympathy. Yours truly, "March 25th, 1846."

While my eyes glanced over the lines, familiar as if penned by myself, Mr. Baker was making hurried preparations to go to Mr. Stetson's. "Young Hall brought it out," he explained. "Captain Codman wished me to have the letter at once, lest the parents should hear the sorrowing tidings in an abrupt manner."

The sad scenes which followed are too sacred to be even touched upon here. Mr. Baker did not return home for hours, having offered to go to Cambridge, and convey the sad intelligence to Merriam Stetson, the second son, who was a member of Harvard College.

"I am going in to Boston to see Captain Codman in the morning," he said. "Mr. Stetson is anxious to see him, and I shall ask him to return with me."

I recalled the last scene on board the Sophia Walker, and said: "I thought he himself went in. It is the first thing not exactly in accordance with my vision."

I called it vision, for I was not asleep, and therefore it could not be a dream.

The next morning, when Mr. Baker called at Mr. Stetson's house to take any additional messages, he learned that, impatient and restless, the sorrowing father had found it impossible to wait, and had taken the earliest conveyance into Boston, where a scene occurred like what I had witnessed.

There was no longer need of secrecy in regard to prescience or foresight, if so it may be called, and it speedily came to the parents' ears. Persons of intelligence of both sexes speculated and puzzled over it as a remarkable mental phenomenon, unlike most recorded by philosophers, in the fact already stated, of the mind not only recognizing what was passing at the moment at a distance of hundreds of miles, but going forward in advance of events, and the moment at a distance of hundreds of miles but going forward in advance of events, and foretelling them with minute accuracy. I make no effort to explain my mental state, which I am entirely unable to do.

But to resume my narrative. I find it impossible at this distance of time to recollect all the persons to whom these operations of my mind were made known before the letter of Captain Codman gave reality to my vision. Among them were Dr. Swan and two female friends, who have since passed beyond the scenes of earth. During his life my kind physician frequently urged me to publish an account of these remarkable facts. My reasons for not doing so are suggested in a letter to Rev. Mr. Stetson, which, together with the reply and testimony of other eye and ear witnesses, I subjoin, for the satisfaction of those who may desire additional proof of the strict accuracy of this narrative:

who may desire additional proof of the strict accuracy of this narrative:

"Rev. Caleb Stetson.

"Dear Sir.—If any apology is necessary for my addressing you this note. I trust it may be found in the friendly relations which have long existed between your family and ours, and in our personal relations to the subject of this letter.

"You will, no doubt, recollect the singular mental phenomena which occurred during my severe illness some weeks before your son Frederick's death, and which at the time caused considerable talk in literary and scientific circles. By some conversant with the facts I have been urged to write an account of them for philosophical inquiry, they being considered in many respects, a more remarkable instance of prescience or foresight than any on record; but the fear of being classified with visionaries and Spiritualists has heretofore prevented me.

"Now, however, on a fresh application to state the particulars in detail, I have consented to do so, and would consider it a great personal favor if you will carefully examine the accompanying statement, and so far as memory will aid you, add in a note to me, which I may be at liberty to publish, your corroborative testimony respecting it.

"Mr. Baker unites with me in very kind regards to yourself and family.

"With great esteem and respect,

"Harrier W. Baker.

"Dorchester, Feb. 16th, 1870."

Rev. Mr. Stetson, having been sick for sevents.

Rev. Mr. Stetson, having been sick for several weeks, requested his wife to answer for him. She writes:

"DEAR MRS. BAKER—We have read your manuscript with deep interest. You have expressed clearly and correctly the whole subject, as it has lain hidden in our memories; and so vividly, too; have you portrayed it, that the sad event of bygone years comes to us with the freshness of yesterday.

"Lexington, Feb. 19th, 1870."

Other similar letters follow from Lucy Osgood, Sarah B. Butters and Rev. A. R. Baker, which we are obliged to omit.—Harper's Magazine.

### August Magazines.

THE CENTURY .-- A finely drawn portrait of the poet Shelley is the frontispiece, given in recognition of the centenary year of his birth, which is to be publicly observed in England. In connection Geo. E. my hisband's voice, while he held a spoon to my lips.

The first question I asked was, "What day of the month is it?"

"The 10th of March."

"The 10th of March."

"What time did you come into the room?"

"It was past, twelve when I gave you your medicine. Soon after, you seemed greatly distressed. Can you tell me now what it was?

"It is dreadful," I whispered, gasping between every word. "Frederick Stetson is drowned; I saw him fall into the sea. ""

"Oh, no!" was the cheerful reply. "You had been thinking of him, and dreamed it."

"O. A. Kenaston writes of "The Great Plains of Can-Woodberry contributes an essay in which he expresses

adn," the artist R. C. Coxe presents pen and pencil sketches of Gloucester Harbor, Mr. Casteiar gives incidents of the first voyage of Columbus. Continuations of stories, several fine poems and essays, with the usual supplementary departments, complete the con-tents. New York: The Century Co.

MAGAZINE OF AMERICAN HISTORY.—An incident in North Carolina connected with taxation is related in the opening paper entitled, "The Historic Tea-Party of Edenton, 1774." "The Ends of the Century. How They Differ and How They Blend," by Miss Shelton, is an entertaining retrospect of social life in New York City, strongly in contrast with that of today. Joseph Kirkland contributes an interesting and valuable paper upon "The Chicago Massacre of 1812." Mr. Spencer gives a summary of "The Successful Novel of Fifty-Six Years Ago, Horse Shoe Rob-lnson"; "Minor Topics," "Notes and Queries," "So-cieties" and "Historic and Social Jottings" complete the contents. New York: 743 Broadway.

WIDE AWAKE .- "French Leave," "Trypheny's Bicycle," "Grip," "In a Thunderstorm," "Kee-e-e-p Cool, Billy," and "The Crimson Handkerchief," are the complete stories in this, the "Vacation Num-In adventure Lieut.-Col. Thorndike describes an incident of his brief stay "At the Tombs of the Mings," Mrs. A. G. Lewis "A Mountain Pageant," and Chas. E. Fay tells his young readers " How Not to Get Lost." The boys are told "How to Put Paddles on a Row-Boat," and the girls "How to Bota-nize." New chapters are given of "The Coral Ship," and "That Mary Ann." A beautiful frontispiece illustrates a poem by Susan Hartley, "Gather ye Lil-lies While Ye May." Boston: D. Lothrop Co.

### BITS OF THOUGHT.

Specially translated for the Bannen of Light from the Spiritualistiche Blätter, BY W. N. EAYRS.

The reasonable man recognizes the fact that his proper course on earth is to take the situations and conditions of things in the universe as he finds them, and to adapt himself to them as best he can, instead of grumbling at them or fighting against them. Nature cares as little for a man as for a worm or a stone. Law and necessity are supreme in every place. Law is remorseless, and in its operations, like the slowly-moving glacier: above, upon the surface, all seems to be light, harmony and security; while everything beneath is ground to powder. He who, knowingly or unknowingly, violates the moral or the physical law, must suffer; no substitute can take his place and release him from the consequences of his

Nature estimates the worth of a man only by his ability to endure afflictions, and by his power of will to withstand them. How many men there are who only through sorrow come to self-knowledge and to the development of the better qualities which were lying dormant within them. He who is not bettered, purified and ennobled by sorrow, is made of poor material. We cannot with soft rags and fine leather draw out from the uncut diamond its flashing beauty. Man is like the diamond: only by hard work and afflictions of many kinds is his character strengthened and refined. Sorrow is as necessary for the unfolding of the soul as nourishment for the body. At our entrance into the spirit-world we shall find the sorrows and afflictions which have made our souls to grow, transformed into glorious flowers of joy.

"Man, know thyself," and "Love one another," are the highest commandments of Law, and the foundation and essential conditions of happiness for the individual and for society. The second is easily obeyed as soon as man has earned the first. To learn to know one's self is not an easy task. To attain this knowledge it is necessary first to gain an exact and intimate acquaintance with the splendid mechanism of the human body and the hidden springs of force and action. We must first know the house in which we live; then must we study ourselves, our character, our abilities, our desires. To succeed in this and to draw a useful purpose therefrom, demands a steadfast love of truth, unselfishness and strength of will.

Pamphlets Received.—Notes on Heavity, Vigor and Development. 16mo, pp. 23. New York: Fowler & Wells Co.
Infidel Death-Heds. 16mo, pp. 98. New York: Truth Seeker Co.

Education of Business Men. An Address before the American Bankers' Association. By Prof. E. J. James, Ph. D. 8vo, pp. 39. New York: Am. Bankers' Association.

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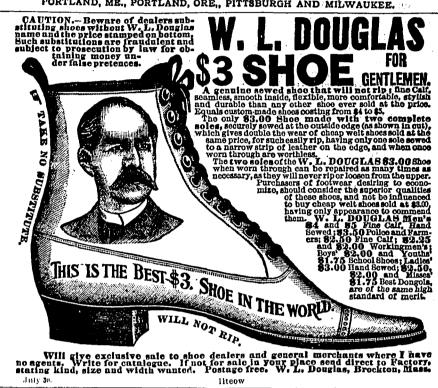
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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

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Until further notice the undersigned 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.

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We shall give in our issue for Aug. 20th an original story by C. H. BRINTON, entitled: "Confessions of a Suicide."

In the following number we shall print a poem in prose, from the pen of Edith Willis Linn, the gifted daughter of Dr. F. L. H. Willis of Glenora, N. Y., entitled:

"From Paradise."

### The Struggle that is Impending.

After the tempest comes the calm-is the burden of one of Mrs. Richmond's recent inspired discourses. Though we do not know or realize it, she said, we are in the midst of a cyclone of spiritual truth, that undermines out: "The form of the law is happy. It gives everything that can be undermined. That which is above and within the spirit of man is bound to find out the false foundation to any system of philosophy, any theory of ethics, any principles of human life or government, or in theologies. The searcher of hearts is abroad. The two-edged sword is doing its work. The power of spiritual truth is strong, and as swift as the lightning in its course. It comes only to attack error; it is destructive only where there is that which can be destroyed; it can imperil nothing that is secure; it disturbs the foundations of no human faith or human love that is strong in the truth of the heavens.

Endowed with truth, man stands without apprehension in the midst of the warring elements around him. He is not afraid that his truth will be overthrown, nor that error will prevail. He knows that between truth and God there is no warfare. Whatever is weak. feeble, hateful, full of pride, murderous, selfish, oppressive, seeks its own and does not seek for others, will be swept away beneath the wings of this all-potent power.

The world itself and mankind upon the earth are passing through a critical period. Physical changes are manifest everywhere. Lightnings and tempests are devastating the face of the earth. Earthquakes rumble beneath the surface. Long slumbering volcanoes belch forth their consuming fire and smoke. Great seas, lashed to fury, engulf ships and swallow up human lives. There is no greater safety on the land. Winds sweep down out of the clouds and destroy the works and habitations of men. Destructive fires occur in densely populated cities. The threatening power of pestilence is visible far toward the East. All this betokens the closing period of a succession of years of disasters. No ten years of the earth's history have yielded so much violence, or so much terror, in the material world; so many tempests, and so much general destruc-

The nations are apparently preparing for a final struggle in the political arena. They eye one another with a fierceness that betokens conflict. The present luli in the warlike preparation of the nations of the East is but the quiet that precedes the final outburst of a conflict that will inevitably involve all the existing monarchies of Europe. The kingdoms and empires of the earth are in great peril. In the northern parts of Europe there is universal unessiness and restlessness. Imperial power ented expenents of the Unuse.

is inadequate to hold in check the aurging billows of human thought that are rising in a mighty tide toward freedom. Great changes are likewise taking place in southern Europe.

Warlike as France may feel, she still enjoys that peace which is born of the possession of with unrest, the great problems she must grapple with as a nation being almost paralleled by problems of a spiritual import that are gathering force in her midst.

The great wars that threaten Europe to-day are not so much the result of political intrigue as of the growth of the nations, which are bursting their bonds and impatiently struggling to be free. The great tide of thought that is sweeping up in this age implies a greater age than the world has ever known not even excepting the age of the Reformation.

It is this freedom that the world covets. It is this clear light between God and man that has made all the changes and revolutions of the past. In these modern days the influence of Spiritualism is everywhere at work, and is realized in its action to an extent never before known in the history of the race. It is that which tends to uplift and exalt mankind, which points to human brotherhood, which works to make it possible for men to be kind to one another, and which, above all, will not only insure liberty of conscience, but call forth the right kind of conscience, which is now sought for by all the nations of the earth. They reach out to a larger manhood and a

The other nations of the world look to America, and see in it the prophecy of that which is to come. The struggle is between servitude and responsibilty, between youth and manhood. It is the conflict between people and authority, between the conscience of man's individual life and all that seeks its unholy repression. Let us each resolve the conscience shall win the victory!

### The Gates to be Shut! Shall \*Exclusives" go in?

The long conflict is over, and it seems that the gates of the World's Fair are to be closed on Sundays at the demand of American-not Christian-bigotry: since the great founder of that system of religious belief unhesitatingly declared while on his earthly mission that The Sabbath was made for man, and not man for the Sabbath."

With the greatest cunning the "Sunday closing" scheme, which was made a condition of government aid in this bill, has been kept out of the press dispatches, as far as we have seen. since the preliminary skirmish over it between the U.S. Senate and House. Final action was taken prior to the week ending Aug. 6th, and the bill has become a law. The "godly" Mail and Express of New York of that date devotes some two columns—news and editorial—to glorification over this victory of "the saints." Here is a rescript of its displayed lines, which will give a good idea of all the rest:

"The Sabbath Will Be Sacred. Columbian Exposition Must Be Closed on Sundays, or the Appropriation is Void. Five Million Silver Half Dollars to be Coined from the Subsidiary Silver Now in the Treasury. Marks of the Country's Progress. The Provisions of the Bill Must Be Adhered To or Nothing can be Done. Ten Millions of Dollars Must Have Been Collected and Disbursed Before the Souvenirs are Turned Over to the Commission. The Commission Meets Aug. 16th."

The Express editor is very glad. In his editorial, "The Sabbath Triumphant," he chuckles great gain." doubt, in the management of some of the daily papers that might be mentioned.

The Fair, to our mind thus handicapped, presents a forbidding aspect as to its future. Indeed, it is a singular fact that the "blooming" editorial of the Mail and Express has (or at least our copy has) regular old-fashioned 'mourning lines" above and below it, as known to the printer's craft for centuriesthough in this case caused perhaps by the breaking down of rules in the press-work! A singular portent, truly!

The Fair now being ordered closed Sundays, we have a question to ask: Will it be open on Sundays to any "exclusive" class of the community? or will it be rigorously kept shut to all, with a minister stationed at each gate to see that it is hermetically sealed? We ask this because the Chicago Times, just before the passage of the bill, made this telling point against it, which has special pertinence now.

Said The Times: "Senator Hawley, who opposes the opening of the World's Fair on Sunday, does not recall that while the mass of the people were denied admittance to the Centennial Exposition (at Philadelphia) on Sundays, thousands of favored individuals. genteel deadheads, and hypocritical Sabbatarians, enjoyed the favor of Senator Hawley's confreres and were permitted, without contact with the vulgar throng, to visit the entire

exposition at their ease on Sundays." Now what is there to hinder the same kind of doings at the Columbian Fair at Chicago? There is nothing. If it be closed on Sundays, shall we see an unbroken stream of favored exclusives going in and coming out, tickled above all things in the region of personal vanity at seeing the wonders of the Fair without having to touch elbows with the mass of people indiscriminately? While on the other hand, shall we see the liquor saloons of Chicago running at full blast, dispensing drinks to the idle mul titude, and thus helping them to pass away their unoccupied time? Is this about the shape of the Sabbath observance which the advocates of Sunday closing have been laboring with such pious assiduity to secure? If so, the hypocrisy of it is too arrant to claim even the public contempt with which it is sure to be

Just as we go to press a letter is received from H. Clay Stephens, of New York, stating that Mrs. H. Lane Woodhouse of that city—a fine business medium, with clairvoyant gifts—is to be at Onset Camp-Ground for awhile, and will hold sittings for the public.

EF THE SPEAKERS at Lake Pleasant mext Sunday are DR. F. L. H. WILLIS and MB. WILLARD J. HULL-both of them tal-

### Spirit-Writing on the Skin.

The scientists are now appropriating and renaming the phenomena of Spiritualism as fast as they grow up to a clear comprehension of them as facts. Oertain French scientists have of late administered the rite of baptism after their order to the phenomenon of writing on the power by the whole people, instead of a single skin. They have named it "dermography," or ruler or emperor. England is likewise busy stigmatism; just as other scientists call mesmerism by the hame of hypnotism. But it is nothing new; it is only an old and familiar manifestation. At the time Charles H. Foster gave sittings, in the mortal, his spirit-friends repeatedly produced this phenomenon upon his arm with startling effect, as the files of THE BANNER will show; and other mediums have repeatedly yielded the same result through their organization. It is an old manifestation of spirit-power, and far from being a new or recent one in any sense.

> names on the medium's arm in scarlet letters indeed, a friend remarked: "I am astonished! is done by pressure, but it is spirit-pressure, I never before saw so large a gathering of evinot that of mortal hands. This fact has repeatedly been demonstrated to us when sitting with ably disposed." We responded, "Amen. True Mr. Foster in New York years ago. These in every particular." Frenchmen now claim to have solved a histor- Well, what was the result to our mind?ical, philosophical and religious problem. The account from Paris says that no one thought abroad may ask. Our reply is that if the whole of investigating this phenomenon from a scien- world could only be brought into so harmotific point of view until some time ago. This nious a condition for any length of time there was the method of investigation and the attendant result: Dr. Beaumetz saw a woman murders, no more hangings, no more shootings. at the Saint Antoine Hospital whose skin red- | no more paupers, no more insane, no more dened at the slightest contact, but without the | Shylockism, no more starvelings, no more vile least sensation of heat or irritation. He took a pencil and made cabalistic inscriptions on her skin, which so astonished him that he called Dr. Mesnet's attention to it. The latter reported that if he wrote with a well-sharpened pencil on the arms, shoulders, or chest of this woman, a bright red line followed the pencil immediately, the redness remaining for six or eight hours

These two French doctors claim to have found many new "subjects" since, some of them affected with no disease, and others subject to hysteria. Army doctors have also been performing experiments on the soldiers, finding, it is said, the skins of many so impressionable that inscriptions may be read fifty feet away for a period of five or six hours.

Dr. Beaumetz is endorsed in this account as one of the greatest authorities on hypnotism, claiming that many ills are relieved by this treatment, though not all.

Now the tracing of letters on the human skin by a human hand, as described above, is ing heavens are glinted with innumerable precisely what has been done for years by the excarnated spirit. The stigmata have been called sigillum diaboli, or "the seal of the devil," and it has many a time sent so-called witches to the rack and the stake. As for its being the seal of the devil, there is nothing of any devil, known or imaginary, in it. It need not challenge denial that it is a "scientific" fact, but a fact produced and substantiated by purely spirit-power when legitimate and unassisted by human instrumentalities. What a "well-sharpened" pencil will do the excarnated spirit will do and has long done far more satisfactorily.

### What is Life?

Being confronted with the above inquiry by a still unsatisfied interviewer, the world-renowned electrician, Thomas A. Edison, admitted his readiness to attempt an answer, though he began with saying that his mind was not of a speculative order, but essentially practical. He explained that all he really thought about was getting something useful, of making electricity perform work.

He frankly expressed his belief that every atom of matter is intelligent, deriving energy from the primordial germ. He thought the intelligence of man the sum of the intelligences of the atoms of which he is composed. Every atom has an intelligent power of selection, and "Godliness" and "gain" are a persistence of its atoms, or rather by an agreethis harmonious adjustment is destroyed, the man dies and the atoms seek other relations.

Man is to be regarded as in some sort a microcosm of atoms, agreeing to constitute his life so long as order and discipline can be maintained. But of course there is disaffection rebellion and anarchy, leading eventually to death, and through death to new forms of life. Life he regarded as indestructible, that is, if matter is indestructible. All matter lives, and everything that lives possesses intelligence. the case of an atom of oxygen flying through the atmosphere and seeking a right combination with other atoms was especially striking,

if not convincing. The atom in man's composition is conscious, he said, if man is conscious, is intelligent if man is intelligent, exercises will power if man does, and is, in its own little way, all that man is. He believed there were only two things in the universe-matter and energy. Matter he could understand to be intelligent, for he regarded man himself as so much matter. Energy, he knew, could take various forms and manifest itself in different ways. He could likewise understand that it works not only upon but through matter. What this matter is, what this energy is, he confessed he did not

The great German philosopher, Loetze, also holds that all atoms are conscious, and of a spiritual nature. In this way he undertakes to account for the soul. According to this theory, the soul is only a dominant atom. In place of the hypothesis of some evolutionists that only | think. the strongest atoms survive, he considered it more correct to assert that the stronger atoms control the weaker ones. The difficulty begins when we set out to select words with which to express so abstract an idea as life. No form of expression means the same thing to all men. This consciousness of atoms, Loetze holds, extends resolutely to all material objects, even to crystals. Yet, he contends, they have no distinct existence, but are all purely dependent upon the soul, which is God.

During our late visit to Onset Bay we had the pleasure of, meeting many of the spiritualistic friends of the BANNER OF LIGHT, among them C. O. Poole and wife, of New at least six thousand people were present has an invitation to speak from that platform. there last Sunday—our opinion being shared, in the course of conversation, by the New Bedford reporters present.

A number of important and significant questions are succinctly considered on our sixth

A Day at Onsot-A Reflective View.

The charming morning of last Sunday induced the senior editor of THE BANNER to visit Onset Bay, where annual Spiritualist camp-meetings are held, as all our readers are read this paper, it behooves us to inform them what a lovely, salubrious spot Onset is. At this unexceptionable summer resort one may view the lovely scenery that skirts the Bay, and enjoy the excursions by water—as this is a temperance place-by sail and by steam, as Buzzard's Bay is contiguous.

Then, again, the people swarm by the thousands at the auditorium to listen to the wise sayings of the invisibles through the talented mediums now congregated on these sacred shores to give light to the mundane world.

We were happy for the time-being, as all the numerous throng we witnessed-men, women It is freely admitted that the writing of the and children-were so orderly and peaceable; dently all classes of people who were so peace-

> some of our spiritualistic friends at home and would, we believe, be no more wars, no more combinations of wealth to usurp the inalienable prerogatives of the American citizen. whose ancestors fled from a land of oppression.

We look forward to the day when wise counsels may prevail over selfishness, hate and malice, so that the teachings of the humble Nazarene will permeate the inhabitants of the whole earth, to the end that Love shall take the place of the Mosaic law of "an eye for an eye," and that the voices of our angel friends shall be heard all over the land, praising the ALMIGHTY INTELLIGENCE which created all things for the benefit and happiness of his children.

Then, indeed, the long-foretold millennium will be ushered in by heavenly voices and harmonious music, and the earth will resound with "PEACE ON EARTH, GOOD WILL TO MEN."

This is what Modern Spiritualism aims TO ACCOMPLISH, and this is what the denizens of the Celestial World, who are ever active, will effect, as sure as the sun shines and the even-

### "Phantasms of the Dead."

Between the upper millstone of materialistic scientific (?) assumption and denial, and the nether one of the half-admissions, both ways, made by the modern Psychic Societies in their strenuous efforts to meet all classes of minds 'half-way," the modern spiritual phenomena, physical and mental, are, it would seem as judged by mortal standards, in peril of a very fine grinding to powder! But the fact remains that these phenomena do occur, and continually prove, by interior evidence of their verity, that they are the result of the action of extraneous supermundane power.

The scientists have given us "unconscious cerebation," "self-delusion," "sly-kick force," "telepathy," "undue expectancy," "awakened second-selfhood," "optic nerve entranced by the imagination," etc., etc., ad nauseam, while the modern medicasters come sweating along with their load of "hypnotic suggestion," to add to the pile of explanations that do not explain.

Now comes the London Society for Psychical Research, with its little admission that, as per one of its writers, there are really "Indications of continued terrene knowledge on the part of phantasms of the dead." Our contemporary, Light, takes up this matter, and trenchantly reis always striving to get into harmonious rela- plies: "How a phantasm can have any knowla premium of \$2,500,000 on doing right. It tion with other atoms. The human body is edge we are not aware—and especially 'a phanproves in a concrete way that 'Godliness hath maintained in its integrity by the intelligent tasm of the dead'!" And it further quite pertinently asks, in view of the far-fetched and matched pair, which pull well in harness, no | ment between the atoms so to persist. When | fabored "telepathic impression" theory put forth by said writer: "Is it not easier to believe that the soul returned?" We should say so-but that admission would be fatal to the truly orthodox psychical position.

### The Camp-Meetings.

Announcements regarding the camps at BRADY LAKE, O., ETNA, ME., SUNAPEE LAKE, N. H., and MERRIMAC ISLAND, (in the far Northwest) will be found on second page. Other well-known meetings are also reported Mr. Edison's illustration of this statement in on our fifth and eighth pages. All the accounts go to show that the Spiritualist camping season is being enjoyed with all its old-time

If there are any other Spiritualist camps not named in our list, or mentioned in THE BAN-NER's columns, we shall be glad to give them space and notice. Send us on your reports. secretaries! And don't forget to circulate this paper among the friends of the Cause, and others as well.

Mr. W. F. Nye-oil merchant, of New Bedford, Mass.—owns a large tract of land within Onset Bay limits; he recently showed us a diagram of great improvements to be made thereon at a future date; he also exhibited the draft of the projected enlargement of the Auditorium near the headquarters; the audiences the present year have increased so that added accommodations are needed; the plans embody also a roofing-in of the structure to protect these large assemblages from the sudden rains of the summer. A good idea, we

Let no reader of the present issue of THE BANNER fail to give thoughtful attention to the grand article on EMANUEL SWEDENBORG. which Dr. F. L. H. Willis contributes on our first page. It is impossible to rise from its perusal without joining with Dr. Willis in the statement that "Modern Spiritualism owes to him [Swedenborg] an immense debt. He was one of its noblest heralds."

George A. Bacon-of the Agricultural Department, Washington, D. C .- a confirmed Spiritualist and a veteran defender of the faith, has recently been in Boston, a guest at the Crawford House, where the senior editor York, Mrs. Milton Rathoun and her two sons of The Bannen makes his home. Mr. Bacon (one of whom enters Harvard University in | is now at Onset Bay Camp; he will go thence the Fall), and others. We are confident that to Lake Pleasant, where, we understand he

> "I have friends in London, I have had many friends there in the great city," says Spirit MAY MARTIN on our sixth page. Will some of them tell us of this ascended medium, who is a stranger alike to the publishers of THE BANNER and to Mrs. Longley?

Death of John C. Bundy.

He passed away at his home in Chicago, Ill.. Aug. 6th, 1892, after a severe illness of seven weeks' duration. Col. Bundy took charge of the Religio-Philosophical Journal after the deaware; but as many non-Spiritualist people mise of its originator, Mr. S.S. Jones, his father-in-law, as publisher; but several years ago he had the plant incorporated. Whether the stockholders will think proper to continue the paper or not remains to be seen.

The deceased believed firmly in continued life

The deceased believed firmly in continued life after death, and also in the possibility of communion between the spirit-world and this under favorable circumstances. He made no claim that man could predicate positive knowledge of the conditions of the future life, and believed that all communion with spirits was more or less colored by the personality of the medium and by the environment.

Col. Bundy was born in St. Charles, Ill., Feb. 16th, 1841. His parents, Mr. and Mrs. Asahel Bundy, are still living at their homestead in Englewood. He enlisted in the Union army at the outbreak of the civil war, and served, it is said, with distinction in the Department of the Missouri. He was appointed Second Lieutenant of an Illinois company of cavalry by Gov. Richard Yates, and afterward was promoted to the position of Lieutenant Colonel of an Arkansas regiment. During the war he was married to Mary E. Jones of St. Charles, who survives him, as does one daughter, Miss Gertrude Bundy, who graduated from the literary department of Michigan university in June last. The funeral was strictly private, being held at the family home. La Salle Avenue, at one

The funeral was strictly private, being held at the family home, La Salle Avenue, at one o'clock P. M., on Monday last.

Our deepest sympathy is tendered the bereaved family of our lately ascended brother.

Is n't this issue of THE BANNER a glocious one?-filled, as it is, with a vast amount of readable matter bearing upon our sacred Cause. Peruse every page, friends, and let us know your opinion of our grand work.

The matter contained under the heading Banner Correspondence," the present week, will be found of marked interest.

According to the Boston Globe, there were five thousand people present at Lake Pleasant last Sunday.

### Another Fine Theory Exploded.

As we have frequently remarked, the theories ventilated by investigators and non-Spiritualists generally to explain away the spiritual phenomena, are almost as numerous as the persons making them, and are frequently so grotesque and mane as to take them out of the field of sober consideration, and to entitle them only to the position of a passing and pointless toke.

We were much amused on seeing in the Cambridge (Mass.) Tribune of a late date, an instance of a nest theory-this time, however, leveled at the feathered tribe, instead of the invisible, intelligent forces now operant in our day-which it seemed did not "fit" the case when practically tried. While the whole account is entirely on the ground of the humorous, we feel justified in saying that this lady's theory regarding the impossibility of a parrot's talking intelligently -when she knew nothing evidently about the bird-is entirely "of a piece," precisely parallel with and quite as sensible as the theories put forth by doubters concerning the spiritual phenomena:

"The Journal's 'Talk of the Day' has this: A lady in Cambridge has a parrot of which she has often boasted to a friend That friend was numbered among those who do not believe that the green feathered crook-beaks can really talk, but ascribes the stories of their vocal powers to the imagination of the listener, who is expecting certain answers, and so distorts changing sounds into actual words."

The lady, so says the account, finally determined to convince her doubting friend; a day was set, the "investigator" was present to prove that parrot-talking existed only in the imagination of the listeners, and 'Poll" was brought forward; but conceiving at once a dislike for the visitor, he resolutely refused to talk venting his rage in screeches and grunts. Half an hour passed, when the visiting investigator triumphantly exclaimed: " It's just as I told you! That parrot cannot say a word!" and prepared to march out into the social world as a demonstrator that parrots could not talk, and had never talked, of course; but, says the account, she was suddenly thunderstruck and her views entirely reversed, at hearing the bird, with bristling feathers and angry accent, cry out: "You're a liar!" Further application of this instance is needless. Verb. Sap.

A Call on Northwestern Spiritualists, Made by our friend and correspondent E. Bach, of Aberdeen, South Dakota, will be found under camp reports, on our second page.

It seems the initial camp-meeting has just been successfully held by the Association of which he is President, at Merrimac Island, near St. Paul, Minn.

The words of Mr. Bach as addressed to the Spiritualists of the Northwest regarding the importance of union for local work, are powerfully applicable to Spiritualists in all parts of the country, and, therefore, should receive a careful perusal everywhere.

Texas and Palestine :- What it was once good for a man to do in Palestine, is not good for a man to do now in Texas-if report is correct. Read what our Galveston correspondent says, on second page. In continuation of the idea peruse, also, the following clear criticism of Texas bigotry, as given in the Sun-

The preacher at Liberty Hill, who had the audac-"The preacher at Liberty Hill, who had the audactive to consult a spirit-medium as to the whereabouts of his missing horse, which act so aroused the ire of his flock, has been tried for heresy on account of it and bounced from the church. Nothing yet has been done with the good brother in the Lord who inveigled him into committing this awful crime by introducing him to the medium. According to the New Testament, the aposties Peter, James and John went up into a mountain and had a consultation with the spirits, Moses and Elian, but there is no record of their having been 'churched' on that account."

A well-known millionaire, it is reported, being sked why he did not erect a palace of a house to live in, so as to achieve additional distinction, said: "I don't want a house that will be so easily found by the hungry fellows when they break loose." There is a whole armory of menaces condensed in that confession. That the "hungry fellows" certainly will break loose is as true as any prophecy yet uttered or recorded. And why? Simply because there is in this country a class of rich men-become such through favor rather than by laborious merit-who buy up legislators, own the courts, secure special legislation for themselves, pay little or no regard to private rights and interests, live in a state of offensively ostentatious idleness and luxury, and defy the opinion of the people in every form of expression it chooses to take. These defrauded and defied millions are the "hungry fellows," and woe be to their oppressors when they "break loose,"

THE THEOSOPHIST for July is received and for sale by Colby & Rich. Mr. H. S. Olcott gives Chapter Four of "Old Diary Leaves." In it he describes singular phenomena witnessed by himself, and other of his personal experiences in 1875, during Madame Blavatsky's sojourn in this country. "The Law of Karma" is explained from the Zoroastrian standpoint. "A Vision of the Dawn" is given by "R. B." A Striking Test " is related by a correspondent. Of the remaining contents are "Unseen Adept Helpers." 'The Wisdom of the Upanishads," "The Gayatri,"

Mrs. Corn L. V. Bichmond was at Lake Brady, O., to July 31st; she delivered five lectures there to excellent acceptance. She was personally pleased with this new camp-ground and its prospects; Aug. 1st to 5th, she was at Syracuse, N. Y.; she will be at Lily Dale (Cassadaga), to Aug. 16th; Onset, Aug. 23d to 28th. The week between she has not yet decided upon, we understand.

The Psychical Review.-We have received No. i, Vol. I, of this new Quarterly, issued by the American Psychical Society at Room 19, Pierce Building, Copley Square, Boston, and shall give it our attention next week.

### NEWSY NOTES AND PITHY POINTS.

BRAINS VERSUS DRAINS! All are after their gains; And they do n't care what pains They cause the less brains. They steal and they fight Without the least right 'Til the laws them indict. They slander each other, Whether sister or brother, Or father or mother. They call it sad fate, When their love's turned to hate; That's why they berate Their daughters and wives, And slash them with knives, Till the "watchman" arrives. Then there's the four hundred. Who often have blundered, And their liasons sundered. With their wealth misapplied, And humbled in pride, They float on the tide: Then comes the transition-Like the rank politician, They all go to perdition!

Prof. C. A. L. Totten has been succeeded by Capt. James 8. Petilt as military instructor at Yale College. Prof. T. is not silent yet in the press, however, as the following squib from The News testifies:

• Lieut. Totten thinks that Mars may be the site of heaven. In which case we can all say we've been within at least 35,050,000 miles of the promised land, no matter what may become of us after death."

The Press congratulates the people of New York on the opening of the Museum of Natural History on Sunday. The same arguments which demand that the glories of painting and sculpture in the Metropoltan Museum of Art shall be accessible to the masses on their day of rest apply to the wonders of nature in the great structure on the west side of the park. The opening of both these important educational institutions on Sunday is a distinct gain for popular culture and morality.—The Press, New York, Aug. 7th.

Chili is now having the grip; Russia the cholera; France the "cholrene"; and America seems to be getting ready (through its foul water supplies, etc.) to have them all.

It was a bright Boston school girl who, when asked by her teacher to explain the meaning of the Shaks-pearlan phrase "Go to!" exclaimed: "Oh, that is only the sixteenth century's expression of the nine-teenth century's "Come off!" "—Boston Herald.

Prof. Tyndall is credited with this straight-from-the shoulder blow at the ministers:

"When a child, I calculated that all clergymen would go to heaven. Manhood has taught me other things. It has taught me that a degree of malignity not easily found elsewhere can frequently be found in the occupant of a pulpit."

According to The Investigator Ex-Senator Manderson believes in having the World's Fair open on Sun-days. Here are the reasons why, as he stated them to a clergyman:

We a clergyman:

"Every saloon in Chicago can be entered on Sunday, either at the front or rear, and there is no theatre that does not give its Sunday night performance. I believe that Sunday closing means the encouragement of vice, and that it is not affording the virtuous a fair chance for competition. The 'very gude' are simply perpetuating the blunder that has done so much injury to the cause of Christianity. Men can no more be made religious by law in this generation than they were made Christians by the sword in those that are passed."

South Americans say baked bananas are an excellent substitute for meat. Each end of the fruit should be cut off, the jackets being left on, after the fruit is washed. From twenty to thirty minutes are needed for baking. They are placed upon the table in their jackets, and one served to each person instead of his usual piece of meat. They should then be split lengthwise and buttered, which improves the flavor.

MRS. MORSE'S PRIVATE HOTEL.—We see that Mrs. Morse is about to open a private hotel in one of the most central positions in London. We feel sure that our readers will be glad to know that this is so, and will wish all success to the venture. Mr. J. J. Morse has done so much for Spiritualism that Spiritualists may well try to do something for him.—Light, London, Eng.

This hotel-Monmouth House-is located at 36 Monmouth Road, Bayswater, London.

Wisdom is what wise men learn from the actions of

Joseph Kirkland writes in the August New England Magazine by far the best account of the great Chicago fire that has found its way into print.

New York State numbers among its population 4000 Indians.

Johnson Sides, an Indian interpreter, pleaded before the Board of Pardons at Carson City, Nev., the case of an Indian who had killed a "witch" doctor. To a question he replied: "For the reason that your people used to kill witches," with such a telling effect that the prisoner was freed.

[A GOOD POINT WELL TAKEN.]—You may send your child to school, and he may study grammar until the day of his death, but the idioms of the dinnertable rather than the schoolroom are the ones that will cling, and his correct speech will rest entirely on the general conversation he hears in the lamily circle. Children imitate what they see and hear. A low voice, gentle manuers, consideration for the aged and for all women—in fact, every estimable virtue can be fostered by merely placing these things before them for imitation.—Ex.

At the meeting of the board of directors of the American Secular Union, Saturday evening, July 23d, it was decided to hold the sixteenth Annual Congress of the organization in Chicago, beginning Oct. 23d and continuing at least three days.

"Died from the visitation of God," was the verdict passed upon the poor woman who was killed by lightning recently. She had a little girl with her, who escaped with a severe shock. Just prior to the fatal occurrence the kirl had remarked to the deceased that she did not like the lightnink, and Cowen had replied, "On never mind, God has sent it for some good purpose." If the victim had been a Spiritualist we should have heard a deal about the judgments of God, etc.; but probably the comment in this case will be, "absent from the body, present with the Lord." Circumstances after cases!—The Two Worlds, Manchester, Eng.

And now it is the Jews. says an exchange, who call for a new translation of the Old Testament. If this sort of thing keeps on, revised Bibles will be as common as blackberries in July.

The Post-Intelligencer, the official paper of Henry County, Tenn., published recently this notice:

"On Sunday next there will be a basket pients at Hollow Rock. The F. T. & A. railway will give an excursion rate of fifty cents for the round trip from Paris. The train leaves Paris at 9:45 A. M., and returning leaves Hollow Rock at 5 P. M."

Rock at 5 P. M."

The train carrying these Sunday picnickers, says an Adventist journal, passed within less than a hundred feet of the cell containing the four Seventh Day Adventists imprisoned for quiet farm work done on Sunday.—The Truth Seeker, New York.

Knowledge to a True Spiritualist Is practical. It is a part of his life. The future of himself is woven into the living present. The touch of angel fingers is consciously sweeping the chords of his soul-nature. The atmosphere of his spirit nature is perfumed with breath of the loved and exalted. He is a better man every way; internally by being more patient, loving and harmonious; more sympathetic and less selfish. Externally he is a better son, husband, father, citizen and friend. Inflexible courage in resisting the wrong, has its soft, tender side in the soul, while without. it may be mailed like an ancient knight of the tournament. All of true manhood necessary to the duties of earth-life and all of spiritual manhood to be and to become a part of as well as to enjoy the activities of the spirit-life—natural and immortal—these are the experiences of a true Spiritualist.—The Better Way.

When the scalp is atrophied, or shiny-bald, no preparation will restore the hair; in all other cases, Hall's Hair Renewer will start a growth.

### Camp and Grobe-Meetings.

Current Notes from Onset Bay. (By Our Own Correspondent.)

On Tuesday, an unusually interesting conference occupied the morning hour, Dr. McMasters presiding. Especial prominence was given to the subject of "How Our Children should be Educated," Mr. Grimshaw, the young English lecturer, speaking in the trance state, and enforcing the claims of our children to the very highest educational facilities which the present time affords. An extension of the Children's Lyceum system was commended as an effort in the

Lyceum system was commended as an effort in the right direction.

Mrs. Ross was again excellent in tests, which were all positive and convincing.

In the afternoon Mr. J. Frank Baxter delivered an address upon "The Rducation of Children," impelled to do so by the subject that had occupied the merning conference. It was radical in the best sense, going to the roots of the subject, and educing from the possibilities of our common human nature the special education which the aptitude of each child should receive. He emphatically urged moral education as the foundation of all orderly progress. Religion, as defined by theological dogmas, was never educational, but religion as expressed by morality is the foundation of all spirit culture. This timely discourse of Mr. Baxter's should be printed in pamphlet form, as a manual of the higher education, indicating the direction and methods thereof, which all teachers might profitably consult.

Then followed one of Mr. Baxter's marvelous séances, occupying one and a half hours, in which a multitude of tests were given, the identification being in every case without doubt.

Dr. Storer, Dr. Aspinwall, Prof. Maynard, Mrs. Dr. Hervey, Mrs. Kate R. Stiles, Mrs. Mears, Mrs. Chandler, Mr. Sherman, Mr. Carroll, Mr. Grimshaw, Mr. C. C. Poole, Carrie E. S. Twing, Mrs. Lovering, Mr. Hemingway, N. U. Lyon, Mrs. Pennoyer, Mrs. De Wolfe, Mrs. Miner and other volunteers, have occupied the hours of conference in a most interesting manner. Some part of each day is thus occupied, and they are a never falling source of profit and pleasure to the investigators, as well as the believers in Spiritualism.

On Thursday the steamer "Martha's Vineyard" brought an excursion party from New Bedford which taxed the capacity of the boat. Mrs. Carrie E. S. Twing spoke on the afternoon of that day, and with true eloquence and pathos, with illustrative stories of real life, she held the closest attention of our visiting friends, while the familiar and practical application of Spiritualism to daily life and

courses.

Thursday evening the Grand Benefit Entertainment at the Temple, in aid of the Association, was given under the judicious and energetic management of Mr. J. Frank Baxter. It was well attended and gave delight to a very large audience. The following program will indicate the character of the entertainment, which was all contributed by the talent on the ground: gram will indicate the character of the entertainment, which was all contributed by the talent on the ground:

PROGRAM OF THE ONSET ASSOCIATION ENTERTAINMENT ON THURSDAY, at the Temple, under the management of J. Frank Baxter. Part I.—1. Salutatory Remarks, Dr. H. B. Storer, 2. Selections, the French and Gennette Orchestra (composed of two sisters and five of their children); 3. Review in Training, Topsy and Jacko, Miss Mary Sullivan and her dogs; 4. Historical Sketch, The Relief of Lucknow; 5. Ballad, Jessie's Dream (the last two by Mr. J. Frank Baxter); 6. Music, Plano and Piccolo, Profs. Maynard and Coffin; 7. Recitation, Mrs. Carrie E. S. Twing; 8. Song, Watching for her Boy, Mr. Baxter; 9. Salior's Hornpipe, Master Herbert White; 10. Reading, Reonomy, Mr. Baxter. Intermission—Part II.—1. Music, Autoharp. Mr. W. O. Carri; 2. Reading, Why the Old Rooster Would it Die, Mr. Baxter; 3. Medley, Oh, How Delightfull Orchestra; 4. Recitation, David and Goliath, Mr. G. L. McMaster; 6. Ballad, The Summer Showr, Miss Lulu Morse; 6. Instrumental Selection, Profs. Maynard and Coffin; 7. Recitation, The Tale of a Comet, Maypard; 9. Song and Clog Dance, Miss Maude Allen; 10. Musical Finale, Grand March, Profs. Maynard and Coffin.

On Friday the announced conference was Interrupted by the only thunder storm of the season. The rain delythunder storm of the season.

Maynard; 9. Song and Clog Dance, Miss Maude Allen; 10. Musical Finale, Grand March, Profs. Maynard and Coffin.

On Friday the announced conference was interrupted by the only thunder storm of the season. The rain deluged the ground and ran down the sluiceways in torrents, drenching the seats in the Auditorium, so that it was thought best to postpone the address of Mrs. Richings to Saturday afternoon. An interesting conference, however, was held in the afternoon, the seats having rapidly dried.

The concert by the Lucia troupe crowded the Temple to its utmost capacity on Friday evening.

On Saturday morning another wide-awake conference, and at 2:30 o'clock Mrs. Helen Stuart-Richings was presented for the first time to an Onset audience, but found that "Materialization" and "The Coming Woman and the Coming Man" had occupied so much time in the discussion that other subjects were not treated. While she realized the value of tests, she relegated all phenomena to the lower department of Spiritualism, preferring the higher teachings of the philosophy.

Another grand dance at the Temple on Saturday night netted \$103, notwithstanding the boat-sails on the bay, in the lovely moonlight, drew away hundreds. The moon and the red planet Mars hung low above the bay, and the reflected moonbeams danced an invitation too persuasive to be refused.

What a magnificent Sunday morning! Just cool enough for enjoyment. Again the great crowds poured in by boat and cars, and teams without number. The woods were full of them.

The weather is most delightful, and by far the largest crowd of the season is at the grove to day. By the way, the efforts of the management to interest, instruct and attract have been rewarded by a success that has exceeded their most sanguine hopes and expectations. Fewer people have arrived to-day than on the past few Sundays, but yesterday there was a large influx, and every hotel is crowded to an uncom fortable degree. Landlords wear beaming countenances, and are coglitating the question of what to do with t

crove. The past week has been a lively one. With the daily conferences and exercises at the Auditorium, scances and circles almost everywhere, and evening entertalments at the Temple, the time is fully occupied.

The statement of President Storer to the thousands that surged and thronged at both services yesterday, "that intelligence was characteristic of all such assemblies," was well spoken, and struck the keynote of public sentiment.

After the morning concert by the Bay State Band, and a cornet solo by Prof. Coffin, Mr. F. A. Wiggin was introduced as the speaker of the morning; and it may be truthfully said that upon a scientific basis, by clear and concise statements, he builded the structure of man as a conscientious being, in a most eloquent and instructive manner. No better or more interesting lecture has been given this season.

The subject of Mr. Wiggin's remarks was "Conscience." He said: "Some claim that man possesses no such faculty as conscience. We are, however, convinced that all are endowed with this attribute. The diversification of opinion on the subject is due entirely to errors of comprehension. The subject is often treated in too limited a sense, and is attended with too much dogmatism. Few. if any, have a conscience which is an infallible indicator of right and wrong. Conscience is the direct result of split or spirit or spirit are volution. All organic life, which culminates in the human, is possessed of a trinitarian existence. No life, having only a dual make up, has, as a component element of that construction, the faculty known as consolence. There are no indications of a consolence associated with certain brain faculties, while in other brain forces conscience is a plainly noticeable element. In many individuals certain wheels in the brain is exercised in its entirety and an equilibrium is established, whatever appeals to any one of the senses is comprehended in its fullness and its relativeness to all else is appreclated, Under these conditions, conscience is the savior of man. In

[Continued on eighth page.]

New York Notes-Mrs. Wakeman. Medium-Romarkable Tests.

To the Editors of the Banner of Light: Although the majority of the New York Spiritualists and inquirers are away from the city for the whole or part of the summer, a very respectable number are not spending their time and means and patience in Europe, nor in drinking Saratoga dry, nor hiding themselves behind the front shutters and tanuing their epidermis in the back-yard, for sweet fashion's sake.

In the absence of public meetings, many of them are attending the regular Friday evening circle at the breezy rooms of "Mother Wakeman," 145 West Fourth street, where strangers especially seem fortunate in getting their first tests of the spirit presence of their departed but not forgetting friends.

For example: A gentleman, a visitor for the first time, remarked that he was no Spiritualist, and had never had a test in his life. The medium (Mrs. Wakeman) replied: "Your father is here." "Can you tell me where he died?" 'Yes; in Tennessee; and of yellow fever." (Correct.) Turning to a lady stranger, she said: "You have a brother who was shot through the head, and I hear your spirit father, Samuel, say: 'Charlie, are you killed?'" (Acknowledged.)

To another lady the medium said: "I see the sudden death of your son, in a distant city, in a hotel," describing him, and the affairs inducing his suicide. (True.) To a gentleman she said: "Your vacation was postponed by the influence of your spirit-friends. They say that the strikers in secret conclave were meditating railroad obstructions, but a better spirit has prevailed, the military being withdrawn, and you will go and return in safety." (The gentleman had put off his vacation two months later than usual.)

While entranced by a spirit-doctor, a friend of a sitter, she said: "I want you to say for me that ... must consult the best oculist that she can find, in regard to her eyes, for there are spots growing on the pupils, and she must attend to them immediately. There are two spots on the right eye. But do not alarm her." The vision of the lady in question had been disturbed for a few weeks previous, but she did not know the reason, and had done nothing, and nothing could be seen by the naked eye; but acting on this advice she visited an eminent oculist, who examined hereyes with powerful glasses, and informed her that "two spots" were growing on her "right eye," which would have developed into cataract, but she had come in time to save her sight.

The medium, of course, does not remember, after entrancement, the names, or business and social matters and advice she modestly gives, but the receivers themselves, like the writer, are compelled to declare her, in her public circles, and particularly in her private sittings, an honest medium and a "wonderful woman." 26 Broadway.

Spiritualist Camp-Meetings for 1892. We give below a list of the localities and time of session of these gatherings for the season of '92:

Lake Brady, O. - Meetings will continue until Consending, N. Y.—The Thirteenth Annual Summer Assembly of the Cassadaga Lake Free Association, Lily Dale, Chautauqua County, N. Y., will continue to Aug. 28th.

Onset Bay, Mass.—Meeting will continue to Aug.

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

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

Haslett Park, Mich.—The Haslett Park Association will hold its Tenth Annual Camp Meeting till Aug. 29th. Clinton In.—The meeting at this place will close Aug. 28th.

Chesterfield, Ind .- Camp-meeting will continue Lake Pleasant, Mass.—The annual camp-meet-

ing will close Aug. 28th.

Verona Park, Mc.—The tenth annual CampMeeting commences Aug. 14th, and closes Aug. 28th, Meeting commences Aug. 14th, and 1892, Matilda H. Cushing, Secretary. Sunapee Lake, N. H.-The meeting will close Aug. 28th. Jane D. Churchill, Secretary.

Queen City Park, Vt. — The meetings at this camp-ground, in Burlington, close Sept. 5th.

camp ground, in Burlington, close Sept. 5th.

Temple Heights, Me.—The Tenth Annual CampMeeting commenced Aug. 12th and closes Aug. 21st.
G. H. Rich, President: F. O. Gould, Secretary.

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

Camp Progress, Mass.—Grove meetings every Sunday. (Spring Pond road, off Boston street, Peabody, near Lynn line.)

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

Niantic, Cs.—The Connecticut Spiritualists' CampMeeting will continue to Sept. 3d.

Manual Station, O.—Closes Aug. 14th.

Mantua Station, O.—Closes Aug. 14th. North Collins, N. Y .- Sept. 1st to Sept. 4th. Parkland, Pa.-Meetings will continue until Sept.

Vicksburg, Mich.—Camp sessions from Aug. 12th to 28th.

Ashley, O .- Aug. 14th to Sept. 4th.

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.

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.

An airy front room, up only two flights, with water and steam, situate on the corner of Bosworth and Province streets, is to let. Terms moderate. Apply to Colby & Rich, 9 Bosworth street, Boston.

### SPECIAL NOTICES.

DR. CRABTREE's card on page 7. See it. Aug. 13.

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

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

J.J. Morse, 36 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, London, 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 \$1.75 for six months.

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.

Call for Aid.

To the Publishers of the Banner of Light: GENTLEMEN-Allow me, as a member of the Society of Spiritualists in Mauritjus, to address you as a brother in behalf of this unfortunate Island. No doubt you have read very much in the home newspapers about the disaster on our whole community through the terrible cyclone which visited this place on the 20th of April, and of the harrowing scenes of distress among the wounded as well as of the appal-ling loss of life and property. Within less than two hours more than a thousand persons were killed, many thousands wounded, and upward of twenty thousand rendered homeless. Never before did a cyclone of such violence and so destructive to life and property visit this Island.

Friends in several places are raising subscriptions in behalf of the victims of this disaster, and thereby doing very much to help the wounded and disabled the homeless and other forms of destitution.

I have ventured to appeal to your sympathy, also, in behalf of the same class. Could you kindly start a subscription list among the members of our fraternity with whom you are acquainted? The amount collected could be forwarded to the Governor of the Colony, to be added to the relief fund as a contribu-

tion from the Spiritualists of America.

By so doing you would not only be helping to alleviate the suffering of a large number who are truly in need of assistance from their fellowmen, but also showing to the world that Spiritualists, both individually and as a body, have a keen appreciation of the precept: "Do unto others as you would wish them to do unto you."

I remain, dear sirs, yours faithfully,

TH. D. GALIBARDY. Port Louis, Mauritius, June 24th, 1892. P. S .- I may add that I am a subscriber to your ournal, which I always find instructive. T. D. G.

In response to the above call the publishers of THE BANNER herewith subscribe twentyfive dollars, and would be pleased to have other Spiritualists follow suit, or subscribe what they can afford in aid of the sufferers our

correspondent so feelingly alludes to. Subscriptions sent to our care will be duly acknowledged and speedily remitted to the proper authorities.

Movements of Platform Lecturers. Notices under this heading, to insure insertion the same

week, must reach this office by Monday's mail.] Mrs. E. Cutler, trance speaker and psychometric reader of Philadelphia, Pa., is at Parkland Camp. Societies wishing to make engagements address Eden P. O., Bucks Co., Pa. (Parkland.)

P. O., Bucks Co., Pa. (Parkland.)
We are informed that by urgent request of the management at Cassadaga, W. J. Colville lectured there last Sunday, instead of in Buffalo. Sunday next, Aug. 14th, Buffalo audiences will have the opportunity of hearing his inspirational utterances in A. O. U. W. Hall (Main and Court streets); at 3 p. m., "The End of the Age and the Coming Millennium"; 7:30 p. M., six subjects from the audience.

Prof. J. W. Kenyon has a purgenuents at Albany.

Prof. J. W. Kenyon has engagements at Albany, N.Y., Haverhill, Mass., Brockton and other points. He wishes calls for September and October. He gives psychometric readings and tests in connection with his lectures. Societies desiring his services the coming season should write him at once, as his time is being rapidly taken.

Marguerite St. Omer solicits correspondence with societies as lecturer and psychometrist. Address Box 1656, Fitchburg, Mass.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee: America, Mrs. M. Palmer, 3101 North Broad street, Philadelphia; Australia, Mr. Webster, 5 Peckville street, North Melbourne; Canada, Mr. Woodcock, "Waterniche," Brookville; Holland Van Stratton, Middelland, 682; India, Mr. Thomas Hatton, Ahmedabad; New Zealand, Mr. Graham, Huntley, Walkato; Sweden, B. Portenson, Ade. Christiania: England, J. Allen, Hon. Sec., 14 Berkley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French Correspondent, 168 Rye Hill, Newcastle-on-Tyne.

ROBERT COOPER, Pres.,

2 Manchester street, Brighton, Eng.

### CONVALESCENT. •

The time between a severe sickness and com-plete recovery is one that needs the most careful at-tention especially in regard to food. Any physician will tell you that

# ALE AND BEEF

is the only mild stimulant, combined with a perfect food known that makes blood and muscle and builds up the system by its easily digestive and assimilative qualities. For sale by druggists Send for descriptive circular.

The Ale & Beef Co., 267 W. 17th St., New York City.

Morning Noon

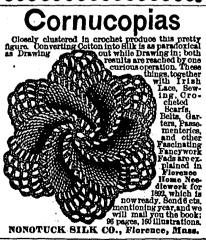
Good all the time. It removes the languor of morning, sustains the energies of noon, lulls

Night (

the weariness of night. Hires'Root Beer

delicious, sparkling, appetizing.

Don't be deceived if a dealer, for the sake of larger profit, tells you some other kind is "just as good"—'tis false. No imitation is as good as the genuine Hires.' immonomi



David H. Cochran, Auctioneer. UCTION Sale of Real Estate August 13th, 1832, at 3 P. M., at Onset Bay Grove, Wareham, Mass. House six rooms. No. 150, Esat Boulevard. Land is 40 feet front about 8 ag. feet. (Must be sold to close.) Torms, \$100 to be paid win at sale.

Per order, C. H. & J. F. GRANT. Lug. 13.

A STROLOGY.—Would You Know the
A Future? Accurate descriptions, important changes,
and advice free. Send date and hour of birth, with stamp.
No callers.
Aug. 13.

1w\*
57 Revere street, Boston.

Dr. and Mrs. W. A. Towne,

MAGNETIO, Mind and Massage Treatments, also remedies farnished. Now located at Hotel Aldrich, 98 Berkeley street, Boston. Hours 10 to 7. Is May 9.

TATING FOR STRENGTH: A Health Cookers, 10 Health Cooker

Cloth, \$1.00, postage free. For sale by COLBY & RICH.

# SANFORD'S Ginger

IS SO RICH in health-preserving properties in the midst of summer dangers that it is almost criminal to be without it. No other ginger is so pure, so speedy and safe. For the stomach, bowels and nerves. for colds, chills and touches of rheumatism, it is a panacea without an equal.

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

The Proprietors

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Have established a

BRANCH BOOKSTORE

# **Onset Bay Camp-Meeting**

HEADQUARTERS,

Where the Publications of COLBY & RICH

Can be had. Also

The Banner of Light.

Subscriptions to The Banner received as above.

### CLUB RATES.

Will be sent to Clubs of Six Yearly Subscriptions, until further notice, for

**\$12.00**.

# GROVE MEETINGS AT ONSET BA

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

Use Dr. Stansbury's Elixir of Life FOR a Tonic and Renovator. A certain universal remedy. Half size, by mail, 50 cents. Liberal terms to Agents for twelve the best selling Remedies known. For Circulars, Terms and Testimonials, address DORNBURGH & WASH-BURNE, Olimstedyllie, N.Y.

For sale by COLBY & RICH. is July 2.

TO LET. A Large Front Room in Banner of Light Building, admirably arranged for Physician or Medium's office.

For particulars and terms, apply at Bookstore No. 9 Bosworth street, Boston, Mass.

Mar. 26.

DR. M. HADNETT gives Magnetic Treatments and cures all Chronics. 59 Essex street, Boston. 1w\* Aug. 13. THE CONVENT

OF THE Sacred Heart.

BY HUDSON TUTTLE. In his preface the author writes as follows: "I will tell you a tale of truth that is stranger than the wildest flight of fiction. The facts I have carefully gathered, and had no need of embellishments drawn from fancy, or of intensitying the delineations. On the contrary, there was necessity for constantly toning the harshness of the facts, that the reader might not be shocked by the horrible revelations. To expose the infamous depths of depravity, that the sham and pretence of the Catholic church may be known, and the people prepared to resist the arrogance of its claims, is the object of the writer."

Contents.—Bishop and Priest. The Joslyns. An Idyl—

object of the Writer."

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

### orwise. 12mo, pp. 173. Paper, 25 cents, postage 5 cents; cloth, 50 cents, postage 5 cents. For sale by COLBY & RIOH. A DAUGHTER OF THE DRUIDS.

BY A. K. H. BY A. K. H.

Symbolism is in this book recognized as having been the language of the most ancient of earth's people. Everything to them had a spiritual significance, especially so the astronomical figures of the skies. The author endeavors, by means of a pleasing story, to reveal the velled meaning of these star groupings as apprehended by the ancient Druids. The quainness of some of its expressions, and frequent reference to the phrases, terms and customs of a very remote period, serve to make the book one of great interest to diligent students.

CONTENTS.—Chap. I. An Ancient Name. 2. Allice de Kymber. 3. Ursula's Lesson. 4. A Home Sibyl. 5. Hugh. 6. Finding the Key. 7. Yule-tide at Kymber. 8. What Old Sol Said. 9. Mutterings of the Storm. 10. Night in the Coombe. 11. A Witch Hunt. 12. A Belted Knight. 12. Flight. 14. The Old Cromiech. 15. Sainte Marie's. 16. Enfranchisement. 12mo, cloth, pp. 300. Price \$1.25.

# Message Bepartment.

It 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 ovil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to; a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

It is our extrest desire that those who recognize the messages of their spirit-friends will verify them by informing the publishers of the fact for publication.

Express descriptions are the second of the desire that the second of the second of

### Notice.

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

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

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

Report of Public Séance held May 3d, 1892.

Spirit Invocation.
Oh! Infinite Presence, Spirit of Holiness and Peace, thou who art all intelligence and yet art full of love and wisdom we know that thy gates of immortal day are wide open and that thy children, wending their way along the various roads of experience, shall, in thine own good time, reach that land where all is light. We realize that discipline is often severe to the human spirit, and that in the processes of unfoldment a human life may be obliged to pass through much that is strange and wearisome. Perhaps it may be obliged to meet with much that is dark and toilsome and sad, because it must encounter these things in order to throw off the crude, and to develop that which is within belonging to the spiritual state. Yet we know that thou hast designed all things well, that thou art too wise to err, too kind to be un just, and that in thine infinite power and wisdom thou wilt accord to every life just that experience and discipline necessary for its soul-growth and development. We praise thee for the blessings that are ours. We

thank thee for all that has been in ages gone by of human contemplation and achievement. We can gaze upon the histories of the events of the past, and realize that whatever is in them of good we may appropriate and bring into our own lives for our instruction and unfoldment. We thank thee for the present, with its many blessings, with its strange experiences, and with all that it has to give for our own advancement. We praise thee for its promise of that which is to come of greater achievement, of grander ad-vancement for humanity; and looking forward into the fudown into mortal existence for human guidance, realize that this is all a part of the great infinite plan, and be thankful that we live and breathe in these times, and may

Tome participants in the grand work of coming days. We desire to come into association with bright spirits, pure beings of another life, who, in thy spiritual worlds, seek to bless and befriend their kind, seek to bring conso-lation to the sad, strength to the weak, instruction to the lgnorant, and wisdom to those who err. May we receive from these beneficent souls such assistance, strength and ministration as shall meet our case, and give to us, thy children, that which will aid in unfolding our own spiritual natures

### QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT. - Your queries, Mr.

QUES.—[By A. W. Phelps, Springfield, Wis.] Are we to understand that the spiritual planet belonging to this earth is a separate body rolling in space, ever kept in proximity to the earth; or to look upon it as a shell outside of the earth's

Ans.-While many excarnated spirits stil Ans.—While many excarnated spirits still remain in the atmosphere of earth practically taking up their abiding place here for some special purpose, or because they follow their attractions, yet there is a spiritual planet, or spirit-world, which is the counterpart of this planet earth. Many of those spirits who communicate with you through mediums have not entered that spirit-world proper, or if they have, they do not dwell within it for any length of time, because they have their strong attractions and their duties here.

For example: Earth-bound spirits who have

For example: Earth-bound spirits who have not become freed from the trammels of matter, not become freed from the trammels of matter, the appetites, passions, inclinations and desires which belong especially to the external state, do not enter the spiritual world, but they linger in contact with the haunts of earth that they have frequented, and are, to an extent, living out their lives and their passions in this connection. The time will come when they will become freed from these entanglements and will pass on to other scenes and conditions.

will pass on to other scenes and conditions.

Then, again, there are spirits beautiful and sweet in character and disposition, who perhaps may dwell more closely to and more fully in contact with the earth-life they have known and the friends who still remain in this world than they do in the spiritual world—that is, went that spiritual world—that is, upon that spiritual planet mentioned, although all worlds that are peopled by spirits, this earth as much as any other, are spirit-worlds. These beautiful beings feel possibly that they have a work to do in connection with their friends of earth, and consequently they expend their magnetic forces and influences largely in this direction. Perhaps they will tell you through a medium that while they are in the spirit-world they have never left the earth, but are

world they have never left the earth, but are here with you in your atmosphere, partaking of your spiritual life and surroundings.

Other spirits may not be attracted here so stragly, because of personal attachments, but they may have some great humanitarian work to accomplish, and they keep themselves in contact with the earth and its people because they hope, by using their influence in this line, to do something beneficent and uplifting for mankind. These spirits may express themselves as living in the atmosphere of earth, dwelling in spirit homes, and yet not away from you, all of which is true when you consider this subject from a spiritual standpoint, and not after ject from a spiritual standpoint, and not after the manner of earth.

the manner of earth.

Nevertheless, we repeat, that as far as we have learned and our observation goes, every planet rolling in space, especially those of your own solar system, has a counterpart planet, which also rolls in space in company with the more physical orb; and this counterpart body of light, we maintain, is the spiritual world belonging to that planet, with localities, homes and people upon its surface, the latter of whom are the spirits of those who once dwelt upon the physical body, but, having reaped its exthe physical body, but, having reaped its ex-periences, they have passed on to the more spiritual state and entered that other life which we call the spirit-world.

Q.—[By Mabel J. Atkinson, Lawrence, Mass.]
Why is it that persons going to a medium, with
the intention of finding fraud and making public
a statement of said fraud—to the injury of both
the medium and the cause of Spiritualism—are
allowed by the guides of the medium to seemingly
succeed? Why do not the guides avail themselves of so good an opportunity to give proof in
favor of the Cause?

A —Mediumship is subject to law and york

A.—Mediumship is subject to law, and very subtle, delicate law at that. Mediumship is not after the same manner of law or development as are the mechanical occupations and arts of earth. It belongs to the spiritual in man as well as to the spiritual life, and one cannot always even though he has spirit wise. cannot always, even though he be a spirit wise in mentality and strong in character, seize upon and control the conditions of earth that

upon and control the conditions of earth that environ his medium.

There is much to be done in this connection by those who are on the mortal side as well as by the spirit attendants at a scance. Many times the guides of a medium have strongly protested through their instrument against his permitting indiscriminately individuals of all classes entering the circle-room. Many times the guides have advised that only a certain by those who are on the mortal side as well as by the spirit attendants at a scance. Many times the guides of a medium have strongly profested through their instrument against his permitting indiscriminately individuals of all classes entering the circle-room. Many times the guides have advised that only a certain number of scances should be held within a given time, and that the company should be represented through the same perplexing affairs in attleast that when one presented himself for a life yield has had some perplexing affairs in edges of the spirits by the medium and his friends, it would be a comparatively easy matter for the spirits the medium and his friends, it would be a comparatively easy matter for the spirit strendants to select only those sticters, however skeptical they might be, who desired to know the truth, whose magnetic forces were adapted to the use of the spirit and desired to know the truth, whose magnetic forces were adapted to the use of the spirit and many and when he goes away from its given time that I am pay him for what he has been known and the place where he has been known itself so the spirit and the place where he has been known itself so the spirit and the place where he has been known itself so the spirit and the spirit and the place where the has proved the spirit and the place where he has been known itself so will be substined and blessed by you will have the satisfaction of known in the place where the has proved the spirit and known and known into nor work; you will have the satisfaction of known intended the place where the has been known in the place of and command the place where the has been known in the place of and command the place where the passing the spirit and the place where the passing the spirit and the place where the matter than the place where the passing the private willi

be no such results as your correspondent mentions, but rather the very beat of spirit operation would be obtained—that is, taking for granted, of course, the honesty of the medium and the genuineness of the manifestations of and the genuineness of the manifestations of spirit power have been produced, but under a different name than that which belonged to them. For instance: While materialization is an established fact, and it is possible for spirits who understand the law to gather to themselves elements from the atmosphere and from human beings on earth with which they can build a temporary form, yet we have reason to know that in a great many cases this has been olding of manifestations which were not such. If spirits and mediums are unwilling to make known just what the phase of manifestation which they produce before the world; for while the manifestation may be genuine as a spirit production, it is a shamf it it claims to be what it is not.

The guides of mediums are frequently blamed for events that occur for while the manifestation which they produce before the world; for while the manifestation while they are not responsible. If the mediums and the friends associated with them will sit in course with the phase of manifestation where not be surprised nor confounded if they are exposed in the sham which they produce before the world; for while the manifestation way be gentlemed to event that cour for while the manifestation while they are not responsible. If the mediums and the friends associated with them will sit in course the world of the spirit world.

The guides of mediums and the friends associated with them will sit in course the world could like to have the children know, and all legood people know, that I come back from the body and of many and the very glad that he did. I would like to have the children know, and all he good people know, that I come back from the body and the production, the spirit world.

The guides of mediums are frequently blamed for event that cours of the course of the col

diumistic work will be avoided, and as investigators learn more of the conditions required for spirit-manifestations, study more of the occult forces of their own natures as well as those of mediumship, we shall find less of what your correspondent complains.

### INDIVIDUAL MESSAGES.

Dexter Bartlett.

Pexter Bartlett.

[To the Chairman:] How do you do, sir?
[How do you do?] I trust I see you well. I
feel well to day, strong and full of life.
As I look back over the time that has
passed since I was called from the body, and
realize how the body can grow infirm and full
of weariness, and then think of myself as a
spirit, every day feeling fresher and stronger
as I come to realize more and more what life is
to a man, I am thankful that I have passed
through the change called death and become a
spirit in the immortal world.

spirit in the immortal world.

My friends who remain on earth may shake their heads and say: "Oh! he couldn't come, and if he did he wouldn't speak in that way." But that is not so; I am here; I have changed But that is not so; I am here; I have changed my ideas of life somewhat since I went from the body, and changed my thoughts of death and the future life. When a man comes face to face with a reality and finds that it is different from what he has supposed, his own good sense and judgment force him to change his opinion and bring it into line with the facts that stand before him. So it is with a great many who go out of the earth-life into the spirit-world. They have had opinions of the hereafter, and strange thoughts and wonderments concerning that which is beyond; but when they come face to face with the reality, then they must form their opinions over in line with the facts that are before them.

I have thought, sir, that I ought to come to a

I have thought, sir, that I ought to come to a public place and speak right out in meeting and say that Spiritualism is true, and full of good things; that it is a revelation of immortality to human beings who are groping along the lines of earth on this side; and since my companion came to the spirit world I have felt more strongly than ever that I ought to come more strongly than ever that I ought to come and tell the good folks in the Deerfield valley that we are in the spirit-world, at home and full of comfort and cheer.

I have had some work to do since I went over

I have had some work to do since I went over to brighten up my place and make the flowers bloom, but it has been a pleasant work, and I like it. Every day brings some new beauty to the spot, and it seems as if the flowers are more fragrant and bright as I learn more of this life. We find happiness in work, and the work must be as much if not more for others than for ourselves.

selves.

My companion, Caroline Dickinson, wishes me to send her love to all, and to say that she is well and happy in the spiritual country of love. We are not old and worn; are not bent by the weight of years; we feel bright and full of strength as much as belongs to early life. I find that only those are old and worn in the spirit world who cling to old notions. If we are all confident in our ideas, and want to keep so, why, then, we keep old and get rusted; but so, why, then, we keep old and get rusted; but if we want to hear the truth, if we ask for it if we want to hear the truth, if we ask for it and are glad to receive it, and make it a part of our lives, it has a very good effect in making us over into good and bright spirits that are ready for new light and new truth.

Well, sir, I suppose I would be better known in Sunderland, Mass., and parts near by, than in most other places, and so I will have you put me down as from there. You can call me Dexter Bartlett.

ter Bartlett.

### Emeline Gray.

My name is Emeline Gray. I used to be well acquainted with Boston, Chelsea and Cambridge, and I have friends in Cambridge, and relatives, too, that I hope will be glad to know I have come back to your circle-room. I have been away quite a long time, and of course they won't be looking for me, I think. I have tried to come before, but have not succeeded. I called here two or three times without any result—not that the door was not open for me, but there were too many I think measure. but there were too many, I think, pressing around to make themselves known, and so I

around to make themselves known, and so I could not speak. I say this as my excuse for not coming before.

I would like to tell Mary that I have sometimes seen her in her quiet home, resting her arm upon the table and her head upon her hand, and it seemed as if she could almost see beautiful scenes and faces. She has wondered what made her fall into these spells, and I would tell her that she is a medium and has clairvoyant powers that can be developed so she can recognize the faces she sees if she can only understand the power and the influence working upon her.

only understand the power and the influence working upon her.

She calls herself a dreamer. She has many day dreams that are pleasant. They are not dreams that are only fanoiful and have no reality, but they are visions that come to her, and she can see into the spirit-life sometimes and feel the presence of the immortal friends who gather about her. She does not know what this is, and I have been trying to make it known. Once I made her hand move, and she thought it was so strange, and wondered what made her hand nervous, but it was only because it was acted upon by spirit-power. I thought I could almost make her write, and perhaps I should if she had had pencil and paper there. paper there.

paper there.

I am trying to do what I can to help the friends of earth, and so are Samuel and many others who are with us and who are anxious to do something for the benefit of those they love. We live in the spirit-world. We do not stay here in the earth-atmosphere all the time, but we have our home there, and it is pleasant. We have our gardens, and we have our communities where we mingle with friends and have our work as well as pastime; but we do not always remain there, for we love to visit these places we have known on the earthly these places we have known on the earthly side and try to make our friends feel a little happier and brighter and stronger, so that they can bear whatever trials earth gives them with courage and fortitude.

### W. W. Ward.

would like to have the children know, and all the good people know, that I come back from the spirit-world.

I think it is somewhere about a year and a haif since I went from the body an old man, and now I come back to speak a good word and to tell the friends in Hamilton County, Ohio, that I feel lively and like a free man in the spirit. I have met so many of those who went away before I did, and they are all spending useful lives, minding their own affairs, doing as well as they know how; and when they can help any one else a bit they are ready to do so. It is a very nice kind of a life—it makes you feel full of good cheer. Now when I come as a spirit I do not feel as if more than eighty-five years had passed over my head. I feel as if I was quite young, and trying to get that kind of knowledge of life that I did not have here. have here.

I want to tell them in Hartwell, and that is I want to tell them in Hartwell, and that is not far from the city, that I have been back sometimes to try to help them and make life good to them so that they could see the clear light and know what is coming. I will do all that I can, and the good friends with me will do what they can to make the world a little better because we can come to-day. I would like to tell Blackburn that I will give him something from the spirit side if he will go to some medium and let me come to him in a private medium and let me come to him in a private way. George W. Garrettson.

### Lillian Morse.

My name is Lillian Morse. I was called Lilly here, and I am in the spirit-world. When I passed away they put the beautiful lilles all around my body, and they said, "The child is gone. How sad that her young life should close so soon!" I know they did, for I was full of consciousness. I could see and hear, but I did not feel as if I was part of that cold form. I felt as if it was something apart from me, and I was warm and full of life and ready to learn what I had entered upon.

me, and I was warm and full of life and ready to learn what I had entered upon.

I did not know of Spiritualism here. I have been some years in the other world, so that I have had the best part of my life-experience in that world. I come back now as the same young girl that I was when I passed away, only knowing more of the spiritual world and perhaps large of the apprecia-because. I have not

haps less of the physical, because I have not been here a great deal.

Sometimes I have come to see my friends, but they did not know I was there. I knew when they made changes. Some of them moved away and came into the city, but I could follow them in thought and in knowledge. Some of them have met trials in their lives and have known sorrow as well as prosperity. I would like to have them realize that I have tried to watch over them and help them when I could. I would also like to have them know that I am living in the bright spirit-world and going to school, where I have the protection and in struction of kind and learned spirits, and that I have endeavored to develop my powers and to make them worthy the tuition I have received

to make them worthy the tuition I have received.

If I could only give my earthly friends a glimpse of my spirit home, I know they would be pleased and satisfied, and I know they would think, "If we can go to such a beautiful place as that, we need not fear death nor shrink from its approach, but be glad to have it reach our lives." I suppose it is as well that they cannot see this beautiful life and its conditions, for they would grow more dissatisfied with the things of earth. Sometimes when sorrows come to them, and they are obliged to meet disappointments and trials, they say that earth is not full of beauty and satisfaction, and they call it a vale of tears. I have heard them say this, but I don't know. I think it has a great deal of sunshine, too, as well as rain, and perhaps they need as much of shadow as they do of light to make their lives complete.

My friends are in Chicago, and some that have known me have been trying to study up Spiritualism. I think through them my own

Spiritualism. I think through them my own people will learn that I have tried to come and send a word of love from the spirit-world.

### Sarah Sleeper.

I wish to send my words of greeting and of affectionate sympathy to my friend, Maffitt Clough, in Boston. He will not, perhaps, expect to receive a word from me at your circle, but I have been strongly impelled to come and try to send the magnetism of my thought and affectionate regard to him in his hours of pain and weariness, such as he has had during the last two years.

and weariness, such as he has had during the last two years.

I say to that dear friend: How many strange experiences you have passed through since I fiert came to you from the spirit-world! How many events have come into your life from both sides! Experiences on the mortal side have brought new conditions to you, and blessed you amid surroundings that I think have helped to call out more fully the inner powers of your nature and bring them en rapport with the high spiritual forces of your life. From the spirit-side angelio beings have brought to you their illumination to make your vision clear to behold the life of the higher worlds, and to realize something of their ex-

your vision clear to behold the life of the higher worlds, and to realize something of their existence and conditions even while you are on earth. Much that has come to you in this way could not have been given if you had not passed through these years of weariness and pain, so perhaps you may feel compensated for the trials in view of the great blessing that you have received from the spirit-world.

So many of your spirit-guides are assisting you to bear what has come to you in the external, until you have gained the completeness of the spiritual life. I feel that the time is not far distant when we shall clasp you by the hand and show you the beauties of the lovely home which has been prepared by your angel friends. I know that you have a knowledge of that home, and will recognize it when you come because of the and of assurance of

yours.

I felt that a word of love and of assurance of our protecting care would not come amiss to-day, and it seems to me that I shall have still

more strength to pursue my work, of which my friend knows, by coming this hour.

I also desire to say to the near friend of the one to whom I have spoken, the medium friend through whose organism many times spirits have voiced their sentiments and desires to the outward life that we are glad he have been have voiced their sentiments and desires to the outward life, that we are glad he has been called into this work of the spirit-world. We are glad that he is giving to humanity something of the light and knowledge which spirit forces bring to him as a medium, and we say to him: While you are faithful and attend to the spirit-guidance that has proven itself so capable of caring for you, so wise and trusty, you will be sustained and blessed by your work; you will have the satisfaction of knowing that through your agency are brought to many of this life a knowledge of and communication with the spirit-world, and that human hearts have been and will be consoled by the ministrations thus received from the other life: Sarah Sleeper.

QUES.—[By A. Josselyn, Crescent City, Fla.] Do spirits of each nation use their native language when conversing with each other? and do they need an interpreter when conversing with spirits of other nations? or is there a general language there, as that of Volapük, which is intended for all nations of earth?

Ans.—Spirits who have progressed out of the earthly sphere and are not confined to this physical universe are quickened in perception and are enabled to read, so to speak, the thought of those other intelligences with whom they come in contact.

There is a universal thought language in the

whom they come in contact.

There is a universal thought-language in the spiritual world easily acquired by advancing minds, by which thought is transmitted from one intelligence to another without the aid of verbal expression. There is also a language that can be acquired which is verbally expressed, and it is in use among spirits who have allowed to various partiage or that they can belonged to various nations, so that they can easily comprehend each other when wishing to exchange ideas.

exchange ideas.

Spirits, however, who are what we call earthbound, who belong to this sphere of life, and who have not progressed beyond it to any extent, who really are inhabitants of earth as much as you are, only that they have been forced to part with the physical covering, cannot acquire the language belonging to the spiritual world proper. They do not understand, either, the interchange of thought and done without the proper than the prop spiritual world proper. They do not understand, either, the interchange of thought and ideas without the means of verbal expression, and therefore they will only understand such languages as they have been familiar with on earth. A spirit who is a linguist, having acquired several languages on earth, will be enabled to communicate in those languages with other individuals to whom they are also familiar, as he was wont to do while in the body. Another may be more limited in his expression, being familiar only with one language—that of the nation to which he belonged—and if he be an earth-bound spirit, not able to rise into the spiritual world where there are opportunities and facilities for gaining the higher, more liberal education of the spheres, he may not be able to exchange thought with any intelligences save those who understand his native tongue, and to whom he can communicate in that way.

### Controlling Spirit.

We are informed, Mr. Chairman, that one of our mediums, Mrs. Carrie Twing, desires to receive a little light from us concerning expe-

receive a little light from us concerning experiences which she has personally had in relation to the double.

If we understand the lady correctly, she has evidence that she, as an individual, has been seen in various places at points distant from where, as a woman in the physical body, she has been laboring. For instance: She has been informed that friends in various localities have met her upon the street, or in other places, and have recognized her so fully as to, at times, speak to her; but in some cases she has not responded, and in others has taken no notice of the salutations of her friends. Somehas not responded, and in others has taken no notice of the salutations of her friends. Sometimes, we learn, she has almost made enemies because of her seeming discourtesy. At all such times, however, she, in propria persona, has not been prevent, but has really been in other places; and, the lady desires to know what our opinion is goncerning all such cases. It is, we think, a dell established fact in the experience of mankind that it is possible for the double, or spirit, of an individual—especially of a medium, one who is susceptible to spirit influences and whose physical organism is at times taken possession of by excarnated

is at times taken possession of by excarnated intelligences—to pass out from contact with its own physical body, and roam almost at will through the atmosphere or through the spheres. been authenticated cases where

There have been authenticated cases where the double has been seen at great distances from the spot where the physical body has been known to be; and sometimes this visiting spirit has been known to communicate to friends or strangers, giving evidence of its identity and intelligence.

Of course we do not know of the particular instances mentioned by Mrs. Twing in her own mental and physical experiences, but we should judge that at such times as she has been seen in the way described at points far from where she has been at work, her spirit must have loosened itself from the physical environment and started off on a mission of its own, and coming in contact with congenial or sensitive people who have known her in the past, she has been recognized.

It is possible for one who thus beholds a

ast, she has been recognized.

It is possible for one who thus beholds a friend from a distance to have clairvoyance sufficiently developed to see by the internal vision this friend, while the spirit of the visitor may not have traveled the distance supposed. may not have traveled the distance supposed. Perchance the clairvoyant perception of the seer may be the traveler, having been projected through the atmosphere to the point where the one seen is at work; but this would not be likely to be the case with any number of individuals; and if it is well authenticated that this medium mentioned, or any other, has been frequently seen at distant points from where she is laboring, we should judge it to be a case of the spirit, or the double, projecting itself from the physical environment and making an impression upon the vision of those with whom she can most readily come en rapport.

### INDIVIDUAL MESSAGES.

### William G. Merrill.

[To the Chairman:] Good afternoon, sir. [Good afternoon.] I feel very pleased to come here and report myself.

[Good afternoon.] I feel very pleased to come here and report myself.

I went out rather unexpectedly, although I can now recall warnings that I had of what the end would be. I took but little note of them, for I did not realize to what they pointed. Perhaps if I had I should have attended to myself more fully, and so have warded off the attack which sent me from the body. I feel that I was in the prime of life, that I am in the prime of life now, for it is but a little while since I passed on to join the great majority, and it hardly seems as if I should have been called so soon from the great arena of life on this side.

I held my place in the business community and in the world at large. Although I know that one may be a very busy man, familiarizing thinself with social life, charitable affairs, political matters, and in many ways making of himself afigure in the world, yet he may drop out and in a little while the world closes in around the place where he has been known and knows him not; nevertheless it seems to magnetic force, as you Spiritualists call one's individuality, that may not soon be forgotten—at least I trust not.

I feel very pleased to to lead to what I am alive, although I was prostrated by the sudden mes-

them that I am all right. I would like to come into communication with George, for I have many things to say to him, some that I might have said had I known that my last trip would be my last, and that I would not return from it in the same manner that I left. There are also other things that I would like to say to him concerning the spirit-life and what I find in it, so that if I can have a personal interview I shall feel very pleased. Tam William G. Merrill.

### أستليم الراب Alice Leonard.

Affec Leonard.

[To the Chairman:] My name is Alice Leonard, and I lived in Providence, R. I. I have friends and relatives there, and I wish I could make them know that I can come to them. There are so many things that I think I could tell Hattie if she was only here where she could hear me speak; but tell my friends, please, that I come with much love for them, and I am waiting for the time when they will know of this spirit-return, and be ready to receive it just as it is.

I did not believe in Spiritualism. I could not understand anything of this kind, and it took me a little while after I passed out of the body to realize that it is a truth; but finding that world so natural, and my mother and many friends around me in spirit-forms, looking as real and more happy than they did when on earth, I had to believe and grow into a knowledge of this spiritual life, and the possibility of holding communication with friends of earth.

Since then I have wished that I could come and speak to dear ones here, to give them my love and say that I saw the heautiful flowers.

since then I have wished that I could come and speak to dear ones here, to give them my love, and say that I saw the beautiful flowers they placed around my form when it was laid away. I have duplicates of the pansies and the roses in my spirit-home, and they are beautiful. They speak to me of loving, tender memories and kindly hearts, and bring sweet messages of love and page to my spirit.

memories and kindly hearts, and bring sweet messages of love and peace to my spirit.

I come back bringing lilies and beautiful roses to my earthly friends, as my offerings of good-will and affection; and if at any time they can bring themselves to the point of consulting a medium that their spirit-friends may come and communicate with them quietly, I will be one of the first to attend, and do my best to give some message that will be convincing and full of truth.

### Samuel Jackson.

[To the Chairman:] 'Fore de Lord, boss, I done got back. I tried an' tried, an' I tried an' tried ag'in to get in here somehow, but de door cone got back. I tried an' tried, an' I tried an' tried ag'in to get in here somehow, but de door did seem to be shuteb'ry time, an' den I say, "Ol' man, you not good 'nough." Den, boss, do you know, I did see some of de hardest-lookin' crowd comin' dis way dat eber you set your eyes on, an' I did say to myself, "Ol' man, if dey is good 'nough to come, you is too." So I jist come dis time, an' de good preacher man dat stan's by here, he say, "Walk right up," an', boss, I did n't wait for no secon' biddin'— I come right along.

Do you know who I be? [No.] Well, I be ol' Sam Jackson. Samuel Jackson is my name, an' I be a gentleman of color. I want you to know dat my gal' Liza she be libin' in Philadelphia, an' she be wantin' to know why none of de colored persuasion do come to your meetin', an' I be wantin' to know dat same for a long time. [Once in a while they come.] Once in a while! but we like to come to our people de same as you white folks do.

Now, sir, if you'll put me down on your books as comin' from de land of glory with great big love in my heart for de folks on dis side, I'll be everlastingly obliged to you, an' when you come over de Ribber Jordan, I'll take you by de han', an' give you de best I can, if you need it. You may not, but you might want a lift.

I used to be down in New Orleans once on a time, but I got up from dar an' into de city of Brotherly Love, but I did pass on to Zion. Now I be libin' in de city of brotherly and sisterly love up in de land of glory.

I want to tell my gal, 'Liza, Hold on, honey; keep right along in de tracks you're goin', for you're goin' along safe to de Ribber Jordan, an' you'll get across to de land of glory, where de ol' mammy an' de ol' dad will meet you with outstretched han's.

You see, boss, she be prime full of de Spiritual Philosophy, an' she be lookin' out for de good words from de other side, so I'm proper

ual Philosophy, an' she be lookin' out for de good words from de other side, so I'm proper glad to get in an' say a word. I think she'll see it in your books, an' feel proud. Good-day.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

May 6 (Continued).—William H. Dunbar; Mary Donovan;
Ethel Owen; Caroline Watson.

### Passed to Spirit-Life,

On the morning of July 9th our beloved friend and broth er, J. Q. A. Hill, of West Newfield, Me., aged 58 years.

He has long been a zealous advocate of Spiritualism.

Though called to pass through the lingering lilness of consumption, not a nurmur of complaint escaped his lips, but his frequent exclamations were, "All is right," and "All is well." An exemplary life has ever marked his pathway, and a submissive resignation of perfect peace sustained him to the last.

Beautiful floral offerings surrounded the casket, and his mai resting place was literally a bed of flowers. Impressive music was sung at the funeral: "All are Watting Over There," also "Only a Thin Vell Between Us," accompanied by the organ; and at the grave, "Nearer, My God, To Thee."

A wife, one daughter and two sons survive him.

MRs. D. W. M. er, J. Q. A. Hill, of West Newfield, Me., aged 58 years

Widespread regret was caused in the city yesterday by the announcement of the death of Mr. W. M. WAITT, so long and favorably known in Victoria, and in fact throughout the province.

The deceased was sixty years of age. He was born in Gardiner, Me., and in 1869 went to California, coming to Victoria two years later, and with the father engaging in the commission business. He was afterward employed with T. Hibben & Co. for fifteen years, and just sixteen years ago started in business for himself. He has been very successful, and at the time of his death was proprietor of two establishments on Government street.

He leaves a widow and two daughters, one Mrs. H. Kont, and the other Miss N. Waitt, the latter being at present in California on a visit. In business as well as social circles Mr. Waitt will be greatly missed.—The Daily Colonist, Victoria, British Columbia, July 12th.

In a former issue we have noted the fact of Mr. Waitt's

In a former issue we have noted the fact of Mr. Waltu's demise; and that he was ever ready to do what lay in his power to advance the cause of Spiritualism in his vicinage

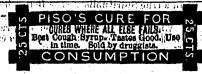
(Oblivary Notices not exceeding twenty lines published gra-tuitousty. When they exceed that number, twenty cents for each additional line will be charged. The words on an average make a line. No space for poetry under the above heading.)

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Willen for the Banner of Light. THE DRAMA OF LIFE.

BY MARY M. BUELL.

"This wasted form is not my precious wife: Why, she was fair, and ever full of life! Her happy laught it thrills my soul to-day;

But she who laughed seems miles and miles away. What means this silence, this pervading gloom? It creeps upon me, filling all the room! Have I become estranged from one I loved? From one whose faith I daily, hourly proved?

I will not have it so!, Leave me, oh! clay, And give me back the character you play! This rigid form, so cold and hollow-eyed, Think you I ever called - my lovely bride?

I rave, I know; but who could be quite still O'er such a mockery of life and will? This little hand, so unresponsive, cold, Oh! can it be the hand I loved to hold?

This silken hair, which fell in softest waves. The cruel earth in selfishness now craves; While I, alas! who loved its flecks of gold, Must yield the right its beauty to behold.

And must the years glide on and leave this void? Must I continue thus until I'm, too, destroyed? And must it end in this: a silence and a grave? Must I to Fate bow low an uncomplaining slave?

Bound by some subtle laws called Faith and Truth. Until my locks are gray, vanished my youth?
I cannot bear the strain! my very mind gives way! I'd rather be a dog that bays the moon till day-

Than bear this wretched life, which ended with her breath.

And drag about a form that's clearly marked for Death.

Peace, oh my troubled soul! why can I not have peace? Is there no remedy? from sorrow no surcease?"

Thus cried the spirit sad of one who was bereft, Fought bravely with himself for duty that was left; When quietly a form drew near and beckened him To come and see that Death was not so very grim: "Only a prejudice, belonging to the earth;

To us it is a myth that ends with higher birth; All, all is perfect here; we come with no rude far: We simply fall asleep and awaken-what we are!

That 'clay' your soul abhors, indeed is not your wife, For I am here, dear love, your own as there in life; The soul knows naught of change; I have not gone It is you who flee from me, when to your side I stray.

That 'hand' is 'unresponsive'-but a thing of dust-The real hand I gave is yours in faith and trust.

The earth is full of 'sorrow,' of things that must

But I have found a country where naught shall pass away.

Come, come!" she cried in rapture- and took his willing hand-

"Aud I will show you something of this lovely, perfect land.

Where night has never fallen-the night of discon-For the joys of the immortals are not with anguish

blent: See, here are little children, who blossom as th

flowers. Without an imperfection, with all their rightful

powers: (Not a weak or crooked ankle, not a taint of earthly

For these were called quite early their new life to begin.) Oh, the precious little children! it fills my soul to day

More than anything I know of to watch them at their play; For I have left an infant in helplessness below,

And the love that is awakened is all for it, I know.

I wish it were beside me, to be reared as these have For indifference and coldness their eyes have never

The angels bless and love them, and guide their dance

ing feet Through many a flow'ry meadow, down many a sunny

street.

There are never stupid moments in this world so grand and wide.

But animated living on each and ev'ry side; No serving here for wages, as in the dull, old way,

But helping one another, which brightens all the day.

Do you see that shining river? it is the one called 'Life':

Every soul must cross this river, struggle through the mortal strife.

Finish up his earthly contract, build his bridge o'er, short or long,

Stretch its spans in moody silence, or erect them with

Ere the friends this side the water may welcome him at length,

And point, with pride and pleasure, to the work that shows his strength.

See, mine is finished, darling, while yours seems but For some quit work at noonday and others with the

But I am waiting for you-am noting what you do:

If you build your structure broadly, with foundation firm and true; And when your work is finished and you cross the

You will find me glad as ever to journey by your

side." Then her voice broke forth in singing, and a happy

throng drew near To listen to the music which echoed on his ear: "Sing, sing, oh gifted songstress, sing ever on your

For not all birds have voices, or sing so sweet a lay"---

They responded in a chorus as the song drew to a

Then wandered on together, while her cheek was like a rose: "They do not call me, always, the name you used to

She said; "but 'Bird of Beauty,' and often 'Birdle

dear." She paused-and vanished softly, like a vapor or

the air; He awoke and saw /t was morning; she had left no

darkness there; He awoke to new reflections, born of the night and

nain. And a hundred resolutions formed quickly in his

He will live to work and struggle, to bear and not

rebel; .... His life's unfinished romance no, mortal tongue may tell; But when the play is over, and he is called at last,

He will read the drama backward, and will under

stand the cast. Milwaukee, Wis.

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June 25.

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Clenora, Yates Co., N. Y. DR. WILLIS may be addressed as above. From this point he can attend to the diagnosting of disease psychometrically. He claims that his powers in this line are univaled, combining, as he does, accurate scientific knowledge with keen and searching psychometrio power.

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

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

Jan. 2.

ELECTRICITY.

A Story for the Masses.

This is a fine and pleasing Story so interestingly told that each individual character of its dramatis personx speedily comes to be regarded by the reader as a familiar acquaint-ance, and all of them as every-day associates. One of these possesses spiritual gifts, being both clairvoyant and clairaudient; and, added to these, a clear perception of the philosophy and phenomena of Modern Spiritualism.

In the course of the marrative much is explained that is problematic to those newly investigating the subject, and in some instances to long established Spiritualists.

The following is a list of the twenty-five chapters comprising the book:

prising the book:

A Fragment of Home-Talk.
The Youngest Member.
Formal Introductions.
The Bride.
The Fourth of July.
The Reception.
Mr. and Mrs. Allison Go Home.
Sunday and Other Days.
Going to the Country.
An Erentful Day.
Tests of the Sixth Sense.
Sunday in the Country.
Monday Morning.
A Rainy Day.

Monday Morning.

A Rainy Day.
Game of "Interruptions." The Judge's Story.
Electrical Presentations.
The First Call.
Invisible Liniment.
Remember the Sabbath Day.
Confidence.
Questions and Answers.
Luncheon.
The Last Sabbath.
The Wedding and the Wedding
Journey.

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WHAT IS SPIRITUALISM?: An Address

W delivered by THOMAS GALES FORSTER, in Music Hall, Boston, Mass., Sunday atternoon, October 21th, 1877. This address possesses great merit. It is terse and to the point. Societies should circulate this pamphlet in their re-spective localities with a lavish hand. CEND two 2-ct. stamps; lock of hair, name in full, age and Sex; and I will give you a OLAIBVOYANT DIAGNOSIS OF YOUR AILMENTS. Address J. O. BATDORF, M. D., Principal, Magnetic Institute, Grand Baulds, Mich. Jm. Aug 6.

This address possesses great merit. It is terse, and to point. Societies should circulate this pamphlet in the point is particulated by the point. Societies should circulate this pamphlet in the point is particulated by the particulated by t

THE SIXTH SENSE

BY MARY E. BUELL.

Journey. Earth to Earth.

DR. RHODES' FAMILY MEDICINES.

(ALL BUGAR-COATED) Medical Confections. A Universal Blessing. SUITED TO OLD OR YOUNG!

**GARLAND'S** 

A BIRTHDAY IN HEAVEN.

LITTLE RED SCHOOLHOUSE, 

[Continued from fifth page.] clusion of the musical program she invoked through inspiration a benediction, and discussed the following subjects in the same manner: "The Necessity of Darkness for Materialization," "Hell, Heaven and Kternity," "Individuality," "Do We Lose Individuality "The Necessity of Description of the Necessity of Description of

subjects in the same manner: "The Necessity of Darkness for Materialization." "Hell, Heaven and Rternity," "Individuality." "Do Wo Lose Individuality." "Individuality." "Do Wo Lose Individuality Hereafter?"

Mrs. Richings next gave a series of psychometric readings. One of her subjects was Capt. Henry Clay of New Bedford. She said he was a man who began life's battles when young, and who was obliged to resort to considerable pushing in order to forge ahead. He was of a determined nature, fond of children. One half of his life was spent fighting against odds, and the other in enjoying the result of his labor. He was of an argumentative disposition, and logical. Axie Paine of Onset was the other subject. At the conclusion of her readings Mrs. Richings was tendered a vote of thanks for her interesting entertainment. The management and president of the grove were likewise culogized for the excellent speakers they brought to Onset.

By a series of entertainments last week the Association realized several hundred dollars.

A moonlight excursion to Gray Gables was participated in by a large number of residents Saturday night.

At 4:30 the band gave another concert, which attracted a large crowd.

Sunday night Perkins's Jubilee Singers gave a concert in the Temple that was attended by a large audience.

Mr. Geo. A. Bacon of Washington, D. C., arrived on

Sunday hight Perkins's Judice Singers gave a concert in the Temple that was attended by a large audience.

Mr. Geo. A. Bacon of Washington, D. C., arrived on Saturday, and will remain a few days.

The editor-in-chief of the Banner of Light was on the grounds last Sunday, and said he enjoyed the occasion very much. Mr. and Mrs. Warren T. Thaxter were also present on Sunday. Mrs. T. is a fine trance medium. She is stopping at Mr. and Mrs. Snow's residence for a brief time.

Mrs. Milton Rathbun and sons of New York City are here.

On Saturday afternoon, Aug. 13th, Mr. T. Ernest Allen, Secretary of the Society for Psychical Research, will lecture upon "The Relation of Psychical Research to Biblical Study and Theology," The lecture will be followed by a symposium, with some pledged speakers, followed by volunteers.

Mr. C. O. Poole and wife of New York City are enjoying "the best camp meeting in the world" at Onset. Representative George H. Garfield of Brockton is with his family at the Blake Cottage.

Mayor Ziba Cary Keith and family of Brockton are in the Dormenio Hall Cottage for the season.

Monday night the ladies opened their Fair with a grand ball and concert by the Bay State Band. Tuesday the Fair opened afternoons and evenings, and will continue four days. Many of the notable improvements of this season were the result of last year's Fair, and it is to be hoped that the same measure of success will attend the efforts of the ladies this season.

### Lake Pleasant, Mass.

(By Our Own Correspondent.)

Another week of interest at this place has passed into history. It has been a week of variety: weather, lectures, music, entertainments, and the usual melange of the camp. Each year old faces fade out and new ones come in, and we all "go on forever."

The first part of the week was devoted mainly to conferences, with a large variety of talent.

new ones come in, and we all "go on forever."

The first part of the week was devoted mainly to conferences, with a large variety of talent.

Wednesday afternoon, Mr. A. E. Tisdale occupied the platform, delivering one of his ringing addresses, upon "The Origin of Man." A large number of tests were given by Mrs. E. C. Kimball, nearly all of which were fully recognized.

Thursday.—The afternoon service was held at the Auditorium. Opened with singing. Mrs. R. S. Lillie was then introduced, and spoke upon various topics, among which were, "Hope," "Individuality," "Harmony," "Divine Forces in Nature," "Is Life a Fallure?" "What is the best way to investigate Spiritualism?" As usual the speaker was listened to with much interest. The service closed with an exercise in mediumship by Mrs. E. C. Kimball of Lawrence, in which a score of descriptions of spirit presence were given and responded to.

Friday.—Morning, conference. Afternoon, speaking by Mrs. R. S. Lillie, subjects, "Reason," "Evolution of Thought." Exercises in mediumship by Mrs. E. C. Kimball. The singing was conducted by Prof. J. F. Bacon of Philadelphia.

Sunday.—A perfect summer day. The extra trains brought large accessions to the camp. The band gave a concert of an hour.

The services were opened by a song from the choir, "Angels, Guardians of My Soul," after which Rev. John W. Chadwick of Brooklyn was introduced as the speaker of the morning. Mr. Chadwick is pastor of the Second Unitarian Church of Brooklyn, N. Y., and has acted in that capacity for twenty eight years.

He prefaced his sermon by a recitation from Lowell, and gave a beautiful tribute to the poet Shelley, who he said was one who had his "face toward the dawn." In a like manner he spoke of many other poets and authors, then said that he had considered his theme for the day, giving it the deep study he felt the intelligence of his audience merited. His subject was "Man's Need of Religion."

There are those who do not think such a need exists. Some believe it has never existed. They will n

nature was to feel the spirit of nature's creation. It is only those who live with nature all the year round and all their lives long, who have complete enjoyment of her loveliness.

With the greater need there comes the greater hope. Lite is God's pledge to the children of earth. The need of the hour is a higher moral education. Take ethics out of art and how it would shrivel to the merest fraction of its present amplitude, and how would all its gold and splendid color become pale and dim. There would be no Homer, no Æschylus or Sophocles, no Euripides, to "hush an air with droppings of warm tears." Take the moral purpose out of work and its imperial range, and what would the remainder be worth?

be worth?
This short report must, at best, be imperfect, and give but a faint idea of Mr. Chadwick's address; but one could see the high inspiration and poetic thoughts

in every sentence.

Mrs. E. C. Kimball of Lawrence was then intro-

Mrs. E. C. Kimball of Lawrence was then introduced, and gave names and descriptions of fifty two people who have passed on, and in nearly every case they were recognized.

The afternoon session was prefaced with a most delightful band concert, and the regular afternoon exercise by singing, "It is Well with My Soul," after which Mrs. Carrie F. Loring read a poem entitled "The Land where Our Dreams Come True."

Subjects handed in by the audlence for consideration by Mrs. R. S. Lillie were: "The Moral Inspiration of the Spiritual Belief," "Which Do We Most Need-Religion or Science?" Subject for poem: "The Sunland of the Soul."

The subjects were so beautifully discoursed upon

"The sunland of the Soul."

The subjects were so beautifully discoursed upon that few realized she had for over an hour held their closest attention. She declared that the tendency of Spiritualism was to the living of a righteous life; that no matter what people professed, unless their living was in harmony with the highest teachings of morality it amounted to nothing: Their knowledge had not benefited them.

She declared Spiritualism to be a Science and Philosophy, as well as a Religion, and that looking to our highest attributes we should declare, "I am," and being coëxistent with the Eternal Principle our lives must be immortal.

being coëxistent with the Eternal Principle our lives must be immortal.

The similarity of ancient and modern phenomena was depicted, and the correct age of Spiritualism given: It was as old as humanity, as old as sorrow, and as old as God.

Her poem upon "The Sunland of the Soul" was listened to with rapt attention, and it was very hard for some to believe that the little slip naming the subject was all the preparation that she had for the poem given.

was all the preparation that she had for the poem given.

After a song, "The New Kingdom," Mrs. Lillie spoke feelingly regarding John C. Bundy, late of the Rollfor-Philosophical Journal, whom she said was a staiwart worker for the truth; and though, at times, his closest friends criticised his attitude, she felt he always stood by such exponents of the Cause as he considered true. She suggested that the Spiritualists of New England extend their sympathy to the bereaved wife and daughter, and pray that the sustaining power of the spirit may be a light to them in the shadow.

shadow.

Mr. Chadwick declared himself delighted with the day at Lake Pleasaut, and felt that it would be an inspiration to him in his future work.

Mrs. E. C. Kimball followed both discourses morning and afternoon with tests, giving names, residence, and sometimes streets and numbers, with marvelous accuracy.

NOTES. The annual meeting of the New England Camp-Meeting Association will be held at Association

Hall on Monday, Aug. 15th. The speakers for next Sunday are Willard J. Hull and Dr. Fred. L. H. Willis.

Mrs. Sarah A. Byrnes will occupy the platform Aug.

21st.
The concerts by the band are a pleasing feature of

rived on Saturday evening. Mrs. Twing is well and favorably known all over the United States as one of the best test mediums before the public. Her services are in constant demand.

The registers are beginning to present something of the old-time appearance.

The registers are comming to prove the old-time appearance.
Mr. Henry C. Douglass of Windsor Locks, Conn.,
Treasurer of the Association, is on deck.
The excursion trains brought large parties on Sunday.

The grand illumination will be on the evening of

There is quite a call for building lots upon the Highlands.

Lake Pleasant, Mass., Aug. 7th, 1892.

### Notes from Cassadaga Camp.

(By Our Own Correspondent.)

OVER THE HILLS TO CHAUTAUQUA. At 7:30 A. M., July 30th, fifty campers, each bearing the orange badge of woman's suffrage, took the special train to Chautaugus and were chaperoned by our President, bearing the Lily Dale banner, to the pavilion in time to hear the stirring speeches upon Woman's Suffrage. Many of the clubs of the county were represented, and everybody was enthused with the ob-

resented, and everypody was entaused what the object of the day.

Dr. Vincent, the Chairman of the Chautauqua Association, opened the session with an address of welcome, in which he said: "The Chautauqua platform is a very broad one; it admits all subjects that affect humanity; it recognizes the power and glory of womanhood; it has never called in question the equality of woman with man. Methods for obtaining results rest on hypotheses. The hypotheses which individuals may adopt may differ. Experiments are seen of the one object, the effection of humanity of humanity of the one object, the effective humanity of hu

ballot on account of race or color.

Usifot on account of race or color.

There have been three great silent revolutions.

First: Aristocracy of Wealth. Second: Aristocracy of Race. Third: Aristocracy of Man. Political progress is not ended. We still have something to do. We should be up and move onward.

We should be up and move onward.

There are great dangers and evils in our society. We cannot import half a million foreigners annually, many of them from despotic governments, without lowering ourselves morally and intellectually. They are given power to help govern us. Look at Homestead. Something is needed to be done. We should apply the principles of the constitution, life, liberty and the pursuit of happiness. Every woman has as good a right to vote as a man. Government derives its just powers from the consent of the governed. One half the governed are women; they are as much interested as men. Every good law helps them; every bad law hurts them. The statement of the Declaration of Independence gives woman the same rights as man. Every one who denies it is not a just man.

every bad law hurts them. The statement of the Declaration of Independence gives woman the same rights as man. Every one who denies it is not a just man.

There are doubting men now as in the days of Thomas. The great body of men have not learned that it is safe to follow justice. If we have to show them it is safe, we will do it. John Morrisey, the great gambler and prize fighter, was sent to Congress. He saw to it that gambling was not prohibited. Horse-thieves voted for him and judges elected him; the jailors forgot to lock the jail-doors, then the farmers got to work and hung two or three. There is not a gambler or horse thief who is not a voter.

I am here to ask for the vote of women. I don't want to make a man out of a woman. God forbid. She has certain qualifications superior to woman. In the aggregate they are equal. It is as true of man as of the buffalo, that he is the fighter. If the government is in the hands of the beiligerent alone, how are we to have peaceful arbitration?

We cannot control the influence of licentiousness until women vote. Congress took away the ballot from the people of Utah; but there is a greater evil to day in our cities than in Utah.

Women are more economical than men. It is harder for them to get, not earn, a dollar than it is for a man. When public opinion says, tools to those who can use them, there will be no trouble. Woman can never get them until she can vote.

I wish I had three hours instead of one to show you the laws which oppress women. There are only five States in which a woman can own her baby. These are the ones where woman suffrage has changed it. Woman is more temperate than man. Only one woman in fitty drinks. We will never settle the temperance question until woman votes. [Applause.] We had better stop talking temperance and talk woman suffrage. The greatest argument for woman is, she is more orderly than man. Woman's orlines are those which affect herself; not so with men's. They are violence, murder, and these invariably affect woman ham or orderly tha

cent. of the women.

The ballot was given to Wyoming women as a joke; the men tried to take it away, but could not. In that State they cannot convict a man of murder unless women constitute one half the jury. When we have our next Preadent he will be partly elected by the women!

The concerts by the band are a pleasing feature of the camp.

Mrs. J. F. Dillingham Storrs of Hartford, Conn., with her family, is at her old emporium on Montague street.

Boating upon the lake occupies largely the attention of the young people.

Spiritualistic literature is having quite a sale in camp.

Mrs. Carrie E. S. Twing, author and medium, ar-

At the conclusion, Dr. Bushnell asked those not in favor of Woman Buffrage to arise; fifteen or twenty did so. He then asked those in favor; all the rest of the large audience rose with enthusiasm.

At the conclusion, Dr. Bushnell asked those nos in favor of Woman Buffrage to a rise; fifteen or twenty did so. He then asked those in favor; all the rest of the interest of interest

No greater tribute could have been paid to his oratorical genius.

Wednesday, Aug. 3d, was Grange-Labor Day, and the large concourse of earnest people who assembled here evinced the interests of the people in this great and vital question of the day.

Miss Kate O. Peate, a brilliant and capable exponent of the labor and suffrage question, gave a discourse which was so highly appreciated that a gentleman in the audience rose and offered a resolution that Miss Peate be requested to put her lecture in pamphlet form, the people paying the expenses. The resolution was carried by the unanimous acclaim of the audience.

that Miss Peate be requested to put her secture in pamphlet form, the people paying the expenses. The resolution was carried by the unanimous acclaim of the audience.

Hon. Mortimer Whitehead, national lecturer of the Grange, and Hon. Robert Schilling, Secretary of the Farmers' Alliance, and a prominent member of the Working Men's Union, were the orators of the afternoon. Three such "rousing" lectures in one day has seldom been ours to hear.

Thursday, Aug. 4th.—Mrs. F. O. Hyzer closed her engagement by treating us to what she termed the dessert, following the sumptuous least of reason given the day before. Her subject was one to which her inspiration was admirably adapted, and as she promised in the outset, she gave us the dessert—the sparkling wine of truth relating to the divine unity of spirit. Mrs. Hyzer has many admirers here, who listen with rapture to her poetic exposition of the great underlying principles of Spiritualism.

Friday, Aug. 5th.—In the morning the Lyceum, under the management of Mrs. Emma R. Tuttle, assisted by Miss Clair Tuttle and Mr. Lew Gleason, gave a program of unsurpassed excellence, evincing the superior capability of the leaders and the equally commendable aptitude and responsiveness of the children of this camp. Fine recitations, calisthenies, marching and music, were the order of exercises. Teachers and pupils with one impulse entered into the work with heart and soul.

Mr. Hudson Tuttle spoke briefly at the close, setting forth the great importance of Lyceum work, and what may be accomplished at Cassadaga as a great Lyceum centre, bringing thousands of children here, to what would virtually be a summer school, educating them in the higher lines of thought, thus paving the way for a broad dissemination of truth. Mr. Lew Gleason spoke briefly but with great earnestness in behalf of the Lyceum.

In the atternoon Miss Maggle Gaule, the renowned platform medium, made her first appearance, and quite surpassed herself, in the conciseness, rapidity and wonderful accurateness of her tes

the Northwestern Orchestra, and all present were delighted with the entire performance.

Hudson and Emma Tuttle close their engagement here to day, Aug. 6th. They have each achieved much during their week's sojourn with us, and we shall part from them reluctantly.

Aside from the lectures which Mr. Tuttle has given in the regular course he has delivered three evening lectures, which embodied much instruction in the lines of thought taken up. The one on "The Origin of Man" was a concise presentation of what science has presented up to the present time.

The two lectures on "Mohammed as a Spiritual Medium" were a résumé of the philosophy of history in the light of the new spiritualistic dispensation. They were greatly enjoyed.

Mrs. Cora L. V. Richmond is to be here to day, and the hearts of many admiring and responsive friends go out to meet and welcome her.

We are told by the management that the gate and ground receipts during the week just passed have ranged from twenty five to fitty per cent. In excess of the corresponding week of last year.

The Hotel Grand, Wilcox Hotel, Powell House, and smaller boarding houses are well filled with guests—many of them representative and highly cultured people.

Mrs. Addison Reed has his handsome new cottage well filled. Mr. Dan Reed has fine lee cream and luncheon parlors in the basement, and is doing a good business. Among the guests at the Reed Cottage are Mrs. G. E. Bartholomew of 520 Glibert Avenue, Cincinnat, O., Mrs. J. E. Allen, the celebrated test medium of Elmira, N. Y.

Dr. Rowley, a celebrated magnetic and electric physician, Mrs. J. E. Allen, the celebrated test medium of Elmira, N. Y.

Dr. Rowley, a celebrated magnetic and electric physician, Mrs. J. H. Satterly, test and clairvoyant medium, Mrs. Maggie Turner, and Mr. E. W. Sprague and wife, all test mediums, are at Mrs. Mary Ramsdell's.

Mrs. Mary Moss, medium, of Cleveland, is at the Powell House.

Mrs. Mary Moss, medium, of Cleveland, is at the Powell House.

Mr. Kliridge of Lockport, connected with The P

Love Much and Work."

The many admiring friends of Mrs. C. C. Stowell, of The Better Way, were rejoiced to see her pleasant face among the arrivals of yesterday. Mr. Stowell's intelligent mother, Mrs. Berry, and his bright little daughter, were with her.

Mrs. Stowell is a medium of unusual ability, and will be much sought while here.

Aug. 6th, 1892.

ORPHA E. TOUSEY.

P. S.—Synopses of Mr. Tuttle's, Mr. Hull's, Miss Kate O. Peate's, Hon. Robert Schilling's and Mr. Whitehead's lectures will appear in due time.

Sunday, Aug. 7th, was a perfect gala day at Cassadaga; the weather was superb. Large excursions swelled the numbers on the grounds to fully five thousand. Mrs. Richmond, W. J. Colville and Miss Gaule addressed assemblies far beyond the capacity of the immense Auditorium. The best of order prevailed, and many influential strangers paid earnest and admiring attention. miring attention.

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

My report of our meetings of necessity must be brief beyond the mere statement of facts and program, other duties preventing my making minutes at each lecture.

lecture.

Mrs. R. S. Lillie gave the regular address on Tuesday, Aug. 2d. She is highly esteemed here as a speaker, and for her fine womanly qualities. She honors the Cause she seeks to promote.

Mrs. Jennie Hagan-Jackson and her husband favored the Park with a short visit, being obliged to leave Wednesday morning. Mrs. Jackson's old friends gave her a hearty greeting. In the atternoon meeting on Tuesday she contributed to its interest in connection with Mrs. Lillie. In the evening there was a pleasant gathering in the hall to listen to improvisations by Mrs. Jackson and Mrs. Lillie. Dr. Geo. A. Fuller gave the regular address on Wednesday and Thursday, as also on Friday, in place of A. E. Tisdale, who did not arrive in season; it having been arranged, however, that he and the Doctor should exchange dates.

however, that he and the Doctor should exchange dates.

Dr. Fuller's addresses gave great satisfaction to those who were so fortunate as to hear him. Always candid and logical, he easily secures a respectful hearing. On Thursday evenlug, Aug. 4th. Mr. W. H. Wilkins of Lebanon, N. H., gave a phonograph exhibition in the hall to a delighted audience. No class of people are more alive to the possibilities wrapped up in the human spirit, or more fully appreciate and understand the genius and inspiration of Edison, than the Spiritualists.

Dr. Smith's first excursion arrived from Lake Pleasant on Friday, the 5th, at 4:30 p. M., bringing a goodly number. Conference meetings are held forenoons, and are usually well attended. The one held Saturday in the parior of the hotel was especially interesting. It was opened by Dr. Fuller and participated in by Mr. George Burnham and wife, A. F. Hubbard, Dr. Gould, Mr. Munson and Mrs. Abby N. Burnham.

11 1

"Mediumship and the Education of Mediums" was the theme. It was a pleasant and spirited discussion, and will have a tendency to make popular those meet-

diums in the country. He is a faithful worker, and carries comfort and good cheer to the hearts of the people.

A conference meeting, largely attended, held in the hall in the evening, was opened by Mrs. Abby N. Burnham. Mrs. Burnham is a fluent and interesting speaker, and will likely remain at the Park a few days. All feel that the opening week of the meeting has been a very successful and profitable one. We have a good choir, C. W. Sullivan, Miss Hammond of Ludlow and Miss Straw of Waterbury, assisted when present by Mr. John Withell of Montreal. The hotel is a marvel of neatness and comfort, and the praises of Mr. and Mrs. Webb are on the lips of all who share its comforts and its luxuries. Among the many who are in attendance may be mentioned A. Y. and J. Y. Gilmour and families, John Withell and family, C. E. Spragge and family, Miss. J. McIntosh, Mrs. Burland and children, all of Montreal, Dr. Dumont C. Dake and wife of New York, C. L. Butler and wife of Greenfield, Mass., Geo. Burnham and wife of Waverly, Mass., T. W. Burnham and wife of Montague, Mass., Mrs. Held and daughter of Bridgeport, Conn., Mrs. V. A. Farr, Illinois.

Located at the Briggs Cottage is Madame Snow, a business medlum. Dr. Geo. Bronson, the magnetic healer, is in attendance; also Dr. S. H. Prentiss of Worcester, Mass., and doubtless others that I have omitted to name in my haste to close the report for the early mail.

Sunapce (N. H.) Notes. (Reported for the Banner of Light.)

The meetings during the past week have been of great profit and interest. Mrs. Cella M. Nickerson, Mr. F. A. Wiggin and Mrs. Craddock have as speak-Mr. F. A. Wiggin and Mrs. Craddock have as speakers given some grand and helpful thoughts; new ideas have also been advanced that may benefit many lives. The phenomena of Spiritualism have not been neglected; convincing proof of spirit return has also been given from the platform. Mr. F. A. Wiggin's test scance, when sealed and stitched letters were correctly read, gave satisfactory evidence of a power unseen. The National Developing Circles were also held on their accustomed evenings with good results.

The exercises of the week closed with the usual Saturday evening entertainment, and, owing to Pres. Cobb's indefatigable efforts to interest, it was one of the best, if not the very best, ever given on these

The exercises of the week closed with the usual Saturday evening entertainment, and, owing to Pres. Cobb's indefatigable efforts to interest, it was one of the best, if not the very best, ever given on these grounds. To vary the program this ever thoughtful worker gave during the evening a fine stereopticon exhibition, the pictures presented at which were of great interest. Mr. Cobb as manager of the exhibition was admirable. All present expressed their pleasure in oft repeated applause, and at the close of the exhibition requests were made to have it repeated. A rumor is afloat that President Cobb will use the stereopticon in connection with his spiritual work in the future,

Sunday, Aug. 7th.—President Cobb and Mrs. Celia M. Nickerson occupied the platform at the morning service. The thoughts expressed by both speakers were on "Discontent as a Means of Progress." Edgar W. Emerson held a test scance during the noon hour, and delighted many hearts with proof of the nearness of their loved ones.

At the atternoon service all the time was given to Mr. Emerson, who spoke on the "Mission of Spirit nalism"; said it came to teach humanity to lead better and more perfect lives. In closing, the speaker gave many grand proofs of spirit presence.

In the evening a glorious conference meeting was held. Among those who had good words to offer were Mr. and Mrs. Craddock and Mrs. Cobb. The National Developing Circle also met, with profit to all who convend thereat.

A Poverty Party is advertised for this week, in connection with the usual Thursday evening dance; it promises to be a most successful and enjoyable affair.

Next Sunday and the Sunday following, through the courtesy of the Sunapee Steamboat Co., the Third Regiment Band will give a grand concert in the Auditorium during the noon hour. This Band is one of the largest and best in the State, and a musical treat may be expected.

James D. Churchille, See'y.

### Verona Park, Me.

To the Editors of the Banner of Light: The young people of the vicinity had numerous pic-nics and excursions here during the heated term, rousing the echoes with their joyous shouts and sweet

rousing the echoes with their joyous shouts and sweet songs. One young lady undoubtedly volced the sentiments of all when she said: "We feel that we can make all the noise we want to now; it is our last clance, for the meetings begin next week."

We have had a series of circles at Dr. Ware's cottage, "Forest Home," that have been very interesting and beneficial. The one last Sunday evening was especially so. We received words of encouragement and cheer from our spirit friends, and the assurance that they were not unmindful of our efforts to make Verona Park Camp-Meeting a success. Dr. Ware gave us an able and instructive inspirational discourse on the necessity of real spiritual living, that we may work in harmony with the spirit forces that are aiding and directing us.

Sunday afternoon, Aug. 14th, we hold our Memorial Service. Friends who wish to remember with us those who have entered the life beyond, are requested to send their floral offerings, with the names, to Mrs. Ware, as early as convenient Sunday morning. All who desire to attend this opening service will be cordially welcomed by the Association.

MATILDA H. CUSHING, Sec'y.

Camp Progress, Mass. Sunday, 7th inst., saw the largest audience of the sea

son at this place. A soft, cool breeze just stirred the leaves on the towering oak trees, and made our grove a most delightful spot for a day's rest in the woods. Our grounds rise in almost an amphitheatre in the rear of the Seats, and hundreds were seated under the trees and enjoying our spiritual feast; and we had a feast, indeed. After singing by members of the Salem quartet, Master Carl Leo Root of Boston gave two selections in his usual sweet and pleasing manner; Little Carrie Moore of Lynn also gave two fine recitations, as did Miss Winnie Atherton, another member of the Lynn Lyceum; Mrs. S. M. Atherton gave a fine invocation and a short address. Dr. Willis Edwards made some remarks, both eloquent and pithy. His addresses and tests are always enjoyed by us here. Mrs. M. E. Pierce of Lynn, Mrs. M. C. Chase of Swampscott, and Dr. Fernald of Everett, also made short addresses. Mrs. J. P. Hayes gave a fine rendering of "The Maiden Martyr," and I. Warren Chase read a parody on Barbara Freitchie.

These meetings will be held until and upon the first Sunday in September, at which date we shall hold an evening session, and our grove will be illuminated; we expect a grand meeting. After that time the Lynn Lyceum will continue the grove meeting through September and for two Sundays in October.

Again we extend an earnest and cordial invitation grove a most delightful spot for a day's rest in the

Again we extend an earnest and cordial invitation to all to come and enjoy our beautiful resort.

MRS. E. B. MERRILL.

Niantic, Ct., Camp.

Aug. 7th .- A levely day. At 10:30 we gathered in the auditorium to listen to Mrs. S. A. Byrnes. Her subject was the "Naturalism of Spiritualism," and as usual she gave us a good and eloquently rendered disusual she gave us a good and conductory rendered discourse. One interesting feature was the singing of a selection by some of the little children of the various campers on the ground.

There'is talk of an excursion to the Lake. We are going to be disappointed again in having Belya Lock-

There is talk of an excursion to the Lake. We are going to be disappointed again in having Belva Lockwood, as we hear she has gone to Switzerland, but hope to have some one to fill her place.

At 2 P. M. the subject was "Truth," which was well and ably handled. We only wished that the whole world might have listened to it.

Edgar W. Emerson is our next speaker.

The camp is fast filling up, and the military camp will be filled by another week. Mrs. N. H. Fogg.

upon "Old and New Light," The next morning, Saturday, her well-known control, "Ikabed," interested a large and attentive audience with his quaint phrascology and convincing tests. Mr. L. K. Washburn spoke in the afternoon upon "The Jehovah of the Bible."

the Bible."

Sunday July 11st, was the last day of the campmeeting. Mr. Washburn was the speaker of the morning. Mrs. Twing of the afternoon. Both lectures were of exceptional interest. That of the morning was upon "Christianity and Liberalism;" of the afternoon "Spiritualism." Twing gave a test scance in the circle room, which was very satisfactory. The scance closed the series of meetings for this year, all of which have been very interesting. "On the whole," says The Harwich Independent, "the audiences have been very large on Sundays, and during the week the meetings have been well attended. There has been quite a number of visitors here from abroad who have been well pleased, and the prospect is that their number will be greatly increased another year."

### Harris Grove, Mass.

Sunday, Aug. 14th, two meetings will be held in the Harris Sisters' Grove on Chelmsford Road, under the auspices of the First Spiritualist Society of Lowell—the morning session to commence at 11 o'clock, and that in the afternoon at 3 o'clock; when the Rev. Mr. Lathrop will lecture, and Miss Mary B. Williams of Fall River give tests. Mrs. Kimball of Lawrence is also expected to take part in the services.

Lowell, Mass., Aug. 7th, 1892.

False Economy

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

### MEETINGS IN BOSTON.

Eagle Hall, 616 Washington Street.—Sundays at 1 A. M., 21/4 and 71/4 P. M.; also Wednesdays at 3 P. M. E. Futtle, Conductor.

Tuttle, Conductor.

College Hall, B4 Essex Street.—Sundays, at 10½ A. M., 2½ and 1½ P. M. Eben Cobb, Conductor.

Veteran Spiritualists' Union.—Public meetings will be held the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 8½ Bosworth street, at 7½ P. M. Dr. H. B. Storer, President; Moses T. Dole, Treasurer; Wm. H. Banks, Clerk, No. 7½ State street, Boston; Mrs. M. T. Long-ley, Corresponding Secretary. All individuals interested in the objects of the Union are invited to attend.

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

Smith, Chairman.

Harmony Hall, 7324 Washington Street.—Services every Sunday at 11 A. M., 2½ and 7½ P. M. Every Tuesday, at 2½ P. M., meetings for tests, speaking and psychometric readings. Mrs. M. Adeline Wilkinson, Conductor.

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

First Spiritualist Ladies' Aid Parlors, 1081
Washington Street.—Meetings are held at this place each Sunday. Developing Circle at 11 A.M.; speaking and tests 2½ and 7½ P.M. J. E. and Mrs. Loomis-Hall, Conductors. Engle Hall.-Last Sunday sessions were conducted by Mr. E. Tuttle, who will continue to hold meet-

ings here until further notice. The morning developing circle was well attended.

circle was well attended.

Afternoon.—Invocation by Mrs. J. E. Davis, who also made remarks and gave tests; Dr. J. D. Coombs, remarks and tests; Dr. W. A. Hale, remarks; Dr. S. H. Nelke, remarks and tests; Mr. T. Perrin, readings.

Eventing.—The meeting was opened by Mrs. Nettle Holt-Harding with an invocation, remarks and tests, followed by Mr. William Franks of Philadelphia with tests; Mrs. I. E. Downing, tests and words of good cheer; Mrs. Wilkins, Mrs. Dr. Chandler, Mr. Arthur McKenna, Mr. W. Hall and others gave tests. Mrs. J. E. Davis closed the meeting with tests.

Next week the Wednesday afternoon meeting will be commenced.

Harmony Mall.-Large audiences last Sunday attended these popular meetings. The morning developing circle was of marked interest.

ing circle was of marked interest.

Afternoon.—Opening address and tests by Mr. Nelke; psychometric readings and tests by Mrs. S. E. Buck, Mrs. Dr. Chandler-Bailey, Mrs. Jennie Wilson and the President, Mrs. Wilkinson. Remarks by Mr. Baxter, Dr. Blackden and Mr. Webber. Charming vocal solo by Miss Sadie Lamb.

Evening.—Praise service, directed by Prof. Pierce Opening address by Mrs. Wheeler. Readings and tests by Mr. Nelke, Mrs. A. Forrester, Mrs. Jennie Wilson and Mr. Perrin. Mrs. Adeline Wilkinson (President) gave some fine readings. Miss Maud A. Scott, the elocutionist, favored the audience with some fine selections. Songs by Miss Sadie Lamb. Victor.

For Over Fifty Years

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

### MISSOURI.

Knnsas City.—Mrs. Ada Foye fulfilled a very successful engagement with our Society here, of late. She has been with us five Sundays in July. Her work was done satisfactorily before thousands of hearers. The audiences she drew were by far the largest and most intelligent ever brought together in Kansas City by a medium. She has done a lasting good, has sown seed that will bring forth a bountiful harvest for our beloved cause. Spiritualism. The following resolution was unanmiously adopted at her last meeting:

meeting:

"We, the Spiritualists of Kansas City, together with a large number of interested friends of truth, who have enjoyed the ministrations of Mrs. Ada Foye during the past month, do hereby express our deep regard for her and the work she is doing with so much exmestness and success. It is with much pleasure that we commend her to the confidence of all people among whom she may labor. Her mediumship marks her as a chosen and highly honored instrument for the dissemination of the truth embodied in the Spiritual Philosophy, the good influence of which is fast making its way into all paris of the world."

C. H. GATES, Sec'y.

### LOUISIANA.

New Orleans.—Quite a spirit of inquiry has been aroused in this city as to the after-life by the Assoclation of Spiritualists at its hall, 59 Camp street. Dur-

clation of Spiritualists at its hall, 59 Camp street. During the winter the place was crowded, standing-room being often at a premium; while during the present warm weather fifty and seventy people assemble on Sunday nights to listen and propound questions.

The Association has had to contend with many difficulties, but its members are now satisfied with the outlook, and are determined to hold aloft the light of spirituality where it is very much needed. Though we have but few members, we at least have no debts, and have still a little in the treasury. In all this city I do not know of a Spiritualist's home where a medium or lecturer can be taken care of, and the only recompense to our speakers is the collections in the basket.

WM. BRODIE, Sec'y.

### MICHIGAN.

Grand Rapids.—I am, dear Banner, only too glad to be able to correct your reprint from the Grand Rapids Daily Eagle of July 24th of Teresa Urrea's being shot, as she and her good father are now again in Nogales, A. T., with her wonderful healing power in dally exercise.

in daily exercise.

The dispatch announcing her death was due to the fact that she did attempt a return to her old home, but was intercepted and promptly ordered back to Nogales by the Mexican authorities.

Still the outrage should enlist the aid and sympathy of lovers of liberty and justice everywhere, for this is not an age for either the killing or the extradition of "witches."

H. W. BOOZER.

Young Woman at Fifty

Or, as the world expresses it, "a well-preserved woman." One who, un-derstanding the rules of health, has followed them, and preserved her youth-ful appearance. Mrs. Pinkham has many correspondents who, through her advice and care, can

というない

look with satisfaction in their mirrors. Lydia E. Pinkham's Vegetable Compound goes to the root of all female complaints, renews the vitality, and invigorates the system. Intelligent women know well its wonderful powers.

It is the successful product of a life's work of a woman among women, and is based upon years of actual practice and expense.

All Druggists sell it, or sent by mail, in form of Pills or Lorenges, on receipt of 1.00.
Liver Pills, 26c. Correspondence freely answered.
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